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This Book is

Glad Tidings

to the Community of Ahmad

In Explanation of Some of the Outstanding Traits of the *Qaadiriyya*

by

***Shehu* Uthman ibn Muhammad ibn Uthman ibn Saalih**

Known as *Dan Fuduye`*

May Allah engulf him in His Mercy *Amen*¹

Edited and Annotated by the one in need of Allah ta`ala

Shaykh* Abu Alfa Umar MUHAMMAD SHAREEF bin Farid *al-Qaadiri al-Fudi

May Allah pardon him and forgive all of his *Shaykhs*, his parents, family and children *Amen*

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¹ Here ends folio 1.

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**The Palace of the Sultan of Maiurno
Maiurno, Sennar, Sudan**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

This book is dedicated to all the Martyrs, the Oppressed, the Victims of Injustice among the Muslims of Iraq and to the *Shaykhs* from whom I took the *Qadiriya Tareeqa*

To the knower of Allah, the jurist *Shaykh* Muhammad al-Amin *al-Khateeb* ibn Adam Kari`angha *al-Khateeb* ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* Muhammad Sanbu Darneema; from whom I took the majority of the litanies and authoritative licenses in this Path. Rather, it was because of him that I excelled in it, from his spiritual overflowing that I attained its radiating force and was made to succeed in it.

To the knower of Allah, the *Shaykh*, the Spiritual Axis, *Amir'l-Mu'mineen* the Concealed and Ascetic *Sultan al-Hajj* Abu Bakr ibn Muhammad at-Tahir ibn Muhammad Bello MaiWurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye`, around whose authority revolve the armies of direct knowledge of Allah, in whose fortress are equipped the forces of spiritual unveiling, and under whose shade are arranged the ranks of Divine Realities. He is among those about whom he upon him be blessings and peace said: "Listen and obey even if there is appointed over you..."; and among those about whom *Shaykh al-Akbar* al-Hatimi said: "The *Sultan* or *Imam* of the Muslims when he is just is the *Qutb* of the time." It was he who appointed me as a 'freedom fighting' *Amir* in this affair, and girded me with the Sword of Truth in the sciences of Ibn Fuduye`, *Shehu* Uthman. O Allah, extend his command and authority until it reaches that of *Imam al-Mahdi* the master of the age.

To the knower of Allah the *Qutb Shaykh* Abd'r-Rahim al-Burai` in Kordofan, and his son *Shaykh* Muhammad al-Faatih ibn *Shaykh* Abd'r-Rahim al-Burai` in Medina. To the knower of Allah, the jurist and *Khateeb Shaykh* Faruuq ibn *Shaykh* Muhammad al-Amin ibn Adam, the knower of Allah *Shaykh* Umar Ahmad Zaruuq, the knower of Allah *Shaykh* Abu Bakr Basambu and the knower of Allah, the *Muqaddim Shaykh* Muhammad Bello, the caller to prayer in Maiurno.

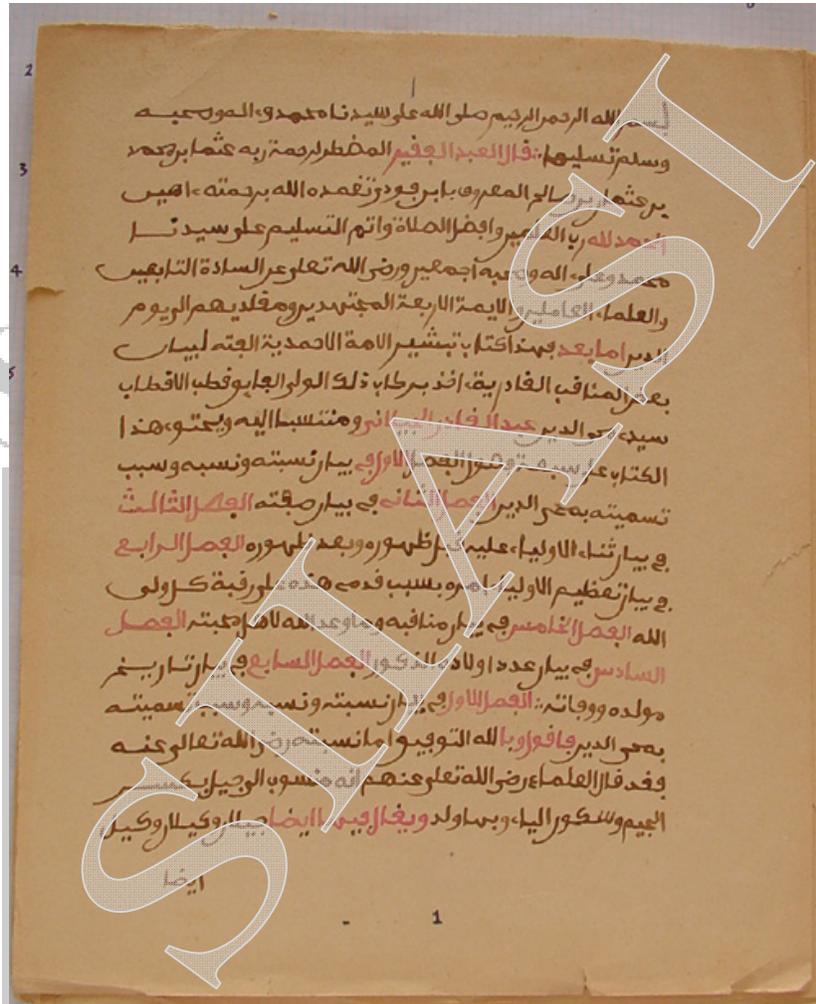
To the knower of Allah, the *Shaykh Waziri* al-Junayd ibn Muhammad al-Bukhari, the knower of Allah *Shaykh* Mo'iy Modibo al-Hajj, and the knower of Allah, the Scribe *Shaykh* Ja far ibn al-Hajj al-Hassan ibn Magha Takarda Abu Bakr *al-Qadiri* in Sokoto.

To the knower of Allah *Shaykh* Sidi Ahmad Bidoji, the knower of Allah *Shaykh* Mulay Ahmad Babir, the knower of Allah, the *Qutb Shaykh* Modibo Muhammad Kane`, and to the knower of Allah *Shaykh* Bu'l-Khayr in Mali. To the *Qutb Sultan* Dawud ibn Abu Bakr of Niger.

To the knower of Allah, the *Sayyid Shaykh* Abu'l-Huda Muhammad al-Ya`qoubi, son of one of the *Abdal*, the *Qutb*, the knower of Allah, *Shaykh* Ibrahim al-Ya`qoubi al-Idrisi al-Hassani al-Husayni in Syria. To the knower of Allah, the professor *Shaykh* Fat'hi ibn Ibrahim ibn Hassan an-Nu`aymi al-Qadiri ar-Rufaai` al-Iraqi in Yemen. Finally, to the *Qutb* of *Hajj*, the knower of Allah, *Shaykh* Abd'l-Qadir al-Jayli ibn *Qutb Shaykh* Muhammad Ahmad al-Mahi known as al-Bukhari. May Allah ennoble their secrets and I ask Allah ta'ala by the rank of the *Sultan* of the *Awliyya Shaykh Muhy'd-Deen* Abd'l-Qadir al-Jaylani that He disperse the reward of this book to them and to their *Shaykhs*, the first of them and the last of them – Amen.



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Folio 2 of the Tabsheer Ummat 'l-Ahmadiyya of Shehu Uthman ibn Fuduye'

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Preface

In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and grant them peace.

This concise but comprehensive text by my master the *Imam* of the *Awliyya Shehu* Uthman ibn Fuduye` which he appropriately named 'Glad Tidings to the Community of Ahmad Regarding the Outstanding Virtues of the *Qaadiriyya*'; is about our master the *Sultan* of the *Awliyya Shaykh* Muhy`d-Deen Abd'l-Qadir al-Jaylani. This abridgment is, to say the least, on time, because it transcends time and has direct implications for our times.. The *Shehu* composed the text at the age of 40 just before he attained the first of two spiritual openings which actually determined his fate and the fate of the entire region of the *Bilad as-Sudan*. In the beginning of the year of 1209 A.H. (1794 C.E.) the *Shehu* composed a series of *Fulfulde`* poems making *tawassul* (intermediacy) with *Shaykh* Abd'l-Qadir al-Jaylani, may Allah be pleased with him as a form of spiritual preparation for the momentous spiritual openings which would follow. Although between the *Shehu* and *Shaykh* Abd'l-Qadir there existed some 700 years, the *Shehu's* written prose, Arabic and *Fulfulde`* poetry demonstrates that there was a direct relationship between the two which transcended time. This is an indication that the most essential relationship between the spiritual disciple and his spiritual guide, is that bond which is prior to time and place. Stated another way our most important relationship with Allah ta`ala is that one which took place in the Realm of: "*Am I not your Lord*", and every subsequent relationship or 'moment' with Him is merely a 'remembering' or 'heedlessness' of that First Covenant. Likewise, our relationship with the Prophet, may Allah bless him and grant him peace supersedes any relationship we have with a teacher who is present with us in time and place; simply because in the realm of: "*Am I not your Lord*" our master Muhammad was the Messenger who conveyed the Divine question and our answer was commensurate with the portion or lack there of the portion of the Light of the Prophet, may Allah bless him and grant him peace in pre-existence. The living spiritual guide is merely a symbol of the Primordial *Shaykh*; the latter is indispensable while the former can be dispensed with; and indeed in certain circumstances should be dispensed with, especially when the teacher lacks the moral prerequisites. This text is a commentary on that essential truth, and describes the virtue of a Sage whose influence upon the author transcended time and space and took priority over all ontological relationships between the author and his more than 300 teachers and spiritual guides.

Essentially it is this truth which was the causative factor in the composition of this text in the first month of 1209 A.H.. At the time of the composition of the text, the *Shehu* and his *Jama`at* were experiencing the worst onslaught of repression that had even been visited on the clerical and practicing Muslim communities in the long history of Islam in the central *Bilad's-Sudan*. Thus, from a pragmatic perspective composing a text on hagiography at a time when the Muslim community were undergoing increased harassment and interdiction would have normally been seen as a waste of time, or as a form of spiritual 'opiate' or 'anesthesia' designed to soften the Muslims of the central *Bilad's-Sudan* and make them acquiesce to the dominance of the disbelievers. Much like today's '*shaykhs*', '*pirs*', '*maharishi*' '*rabbis*' 'plantation preachers' and '*gurus*' who opiate their followers and prepare them to be compliant consumer slaves of the market economy. However, this text: 'The Glad Tidings' is not about 'hagiography'. The *Shehu* was a pragmatic writer who composed texts when social circumstances and spiritual requirements demanded it. In fact any study

of the scholarly work of the *Shehu* and his colleagues reveal that every book they composed was existentially connected to the immediate spiritual and social needs of the community.

Thus, the composition of the 'Glad Tidings' reflected the inward spiritual state which the Muslim society was undergoing at the time. As the repression of the Muslim community increased so did their spiritual unveiling and access to *Shaykh Muhy'd-Deen Abd'l-Qadir* increase. *Shehu* Uthman ibn Fuduye` was not the only Muslim scholar at the time who was experiencing these 'appearances' of the *Shaykh*. His brother, *Shaykh* Abdullahi, his close friend *Shaykh* Umar al-Kamme`, his son *Shaykh* Muhammad Sanbu, his close disciples *Shaykh* Muhammad Tukur and *Shaykh* Muhammad Kariangha and many others were experiencing the same 'appearances' of *Shaykh* Abd'l-Qadir al-Jaylaani in increasing frequencies leading up to the encounter between the Muslims and the dominant non Muslim society. Even in places as far away as Timbuktu, Air, the Suus'l-Aqsa and regions of Darfur, *shaykhs* and disciples were experiencing these 'openings' with the *Shaykh* from Baghdad. More significantly, as far away as in what is today known as Panama in the western hemisphere enslaved African Muslims, such as the *Turudbe`* sage *Shaykh* Muhammad Sane Si also experienced 'appearances' of the *Sultan* of the *Awliyya*, *Shaykh* Abd'l-Qadir, which induced this African Muslim captive to compose his supplication of intermediacy (*tawassul*) where he said: "The spiritual guide of the world, the ocean of generosity, the means of the Lord of Truth, the informant of sciences, the savior of men and *jinn*, my spiritual master and chief Abd'l-Qadir al-Jaylaani al-Baghdadi, may Allah be pleased with him and benefit us by means of his *baraka* said to me instructing me in this..."² This enslaved African Muslim sage and disciple of *Shaykh* Abd'l-Qadir al-Jaylaani goes on to narrate a supplication designed to remove grief and despondency where he begins by sending blessing upon the Prophet, may Allah bless him and grant him peace, followed by various verses from the *Qur'an* ending with a verse which contains the Great Name of Allah, then *al-Faatihah* and the last of *al-Baqara*. This is the first recorded evidence of the transmission of the name of a *Shaykh* of the Path of *Tasawwuf* and his *awraad* in the western hemisphere and confirms that the first and only *Tariqah* which made it to the 'New World' on the hands of our African Muslim ancestors was the Path of *Shaykh* Abd'l-Qadir al-Jaylaani. Both Allen Austin and Sylviane Diouf confirm that the white turban of the *Qaadiyya* was worn among Sea Island Muslims of Georgia and South Carolina for many years.³ *Amir'l-Mu'mineen* Ahmad Rufai ibn *Shehu* Uthman ibn Fuduye` said in poetic verse:

"The sages of the *Qaadiyya* predated and surpassed others

With the turbans and crowns (*tijaan*) of preeminence
And spiritual aspirations, for none overtook them

Or outstripped them on the racetrack for Direct Gnosis of Allah."

² *Shaykh* Muhammad Sane Si, unpublished manuscript in the hands of the author, 1755 C.E.

³ Allan Austin, *African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles*, (New York, Routledge), 1997, p. 384; Sylviane A. Diouf, *Servants of Allah: African Muslims Enslaved in the Americas*, (New York: New York University Press, 1998), pp. 69-70

Consequently, the African Muslim sages from all over the *Bilad's-Sudan* as well as those captured and enslaved in the 'Diaspora' of the west were experiencing extraordinary interactions with *Shaykh* Muhy'd-Deen Abd'l-Qadir al-Jaylaani, may Allah be pleased with him; confirming what *Shaykh* Ahmad al-Bakai al-Kunti said in poetic verse:

"He is the best of spiritual guides, the best of watering places
And his disciples are the best of disciples who prevail all others
He is the one who gave spiritual instructions during his life and after it
And redeems those who call out to him in eagerness".⁴

Thus, it was the social repression of the Muslims in general and *Shehu* Uthman ibn Fuduye` in particular which motivated the *Shehu* to compose 'the Glad Tidings to the Community of Ahmad'. His objective was to instruct the Muslim community and the elite among the servants of Allah on the need to transcend time and space and connect with a Spiritual Master whose supplications and spiritual force (*madad*) were needed at this crucial period. Increasingly, those who were receiving these 'appearances' and visions of the *Shaykh*, were directed to the *Shehu* as being the inheritor and vicegerent of the *Qaadiyya* forces in the whole of the *Bilad's-Sudan*. Just six months after the death of the *Shehu*, one of his chief students and administrators, *Waziri* Gidadu, may Allah be merciful to him said in his Rawd'l-Janaan describing the first major spiritual opening of the *Shehu* between 1209 and 1210 A.H. (1794-1795 C.E.):

"When the *Shehu's* yearning for Allah and Messenger Muhammad, may Allah bless him and grant him peace intensified, he made a vow to Allah ta`ala that he would adhere to the prayer upon the Prophet (*salaat `ala 'n-nabiyy*), may Allah bless him and grant him peace from the commencement of *Rabi` 'l-Awwal*, not speaking to anyone until the beginning of *Rabi` 'l-Awwal* of the next year. He adhered to that until the commencement of the next year. At the completion of his vow the following year, he was miraculously magnetically drawn into the presence of the master of existence, may Allah bless him and grant him peace who said to him, 'O Uthman! I am your *imam* and you will never go astray!"⁵

This narrative is significant because it established the veracity of a spiritual disciple arriving at spiritual openings without the direct assistance of a living *Shaykh*, if the disciple has the necessary prerequisites. One of the key conditions is sending blessings upon the Prophet, may Allah bless him and grant him peace, as the *Shehu* said in his Usuul'l-Wilaaya: "Among (the spiritual disciplines that the people of *tasawwuf* utilize in their spiritual objectives) are those who utilize the sending of blessings and prayers upon the Prophet, may Allah bless him and grant him peace, which is the most beneficial of the forms of remembrances regarding the strengthening of the soul because it is like cool water which revives the soul after its lethargy. Some of the scholars say: "The prayer and blessing upon the Prophet, may Allah bless him and grant him peace connects the servant to his Lord **and takes the place of the teaching shaykh when he fails to find one**. All this is due to the *baraka* of the Prophet, may Allah bless him and grant him peace regarding three things: [1] attaining real miracles; [2] nearness to Allah ta`ala; and [3] arrival at Him."⁶ This spiritual practice was accompanied by a constant state of yearning to be in the presence of the Prophet, as the *Shehu* said in one of his *Fulfulde`* poems:

⁴ *Shaykh* Ahmad al-Bakai al-Kunti Aghrab'l-Buhtaan, unpublished manuscript in the hands of the author.

⁵ Gidadu ibn Laima, Rawd'l-Jinaan, pp. 30-31.

⁶ Uthman ibn Fuduye`, Usuul'l-Wilaayat, unpublished manuscript with the author, pp.26.

“Whenever I go out, in whatever direction I turn my eyes,
It is as if I see, and hear him speak.”⁷

Consequently, for an entire year the *Shehu* stopped conversing with his family, his teachers, his students and disciples and tirelessly filled his waking moments with the repetition of the blessings upon the Prophet, may Allah bless him and grant him peace; until as Abu'l-Baqa al-'Ajami said, "...the *tasliyya* overwhelms your heart and permeates your soul, so that you quiver when you hear him mentioned and the vision of him takes hold of your heart and you see his form before your inner eye...Finally you will see him in the waking state.”⁸ This was also confirmed by *Shaykh* Abd 'l-Qadir al-Jaylani, may Allah be merciful to him when he said in his Fat'hu 'r-Rabbaani, “Woe on to you! You who claim to be *sufi*, but still remain disturbed and confused in your soul. The true *sufi* is one whose inner and outer have been purified by following the Book of Allah and the *Sunna* of His Messenger. The more his purity increases, the more he emerges from the ocean of his own existence. He comes to abandon his own will, choice and volition - all because of the purity of his heart. The foundation of uprightness is following the Prophet, may Allah bless him and grant him peace, in his words and deeds. The more the servant's heart is purified, the more he will see the Prophet, may Allah bless him and grant him peace, in his sleep, commanding him to do something and forbidding him to do something else...He comes to be with the Prophet, may Allah bless him and grant him peace, as far as his inner content is concerned. His heart then becomes trained and disciplined with the Prophet and in his presence, upon him be blessings and peace. His hand comes to be in his hands. The Prophet, may Allah bless him and grant him peace, then becomes the one to be consulted concerning Allah, as the doorkeeper before Allah's presence.”⁹

It is in this light that *Waziri* Gidadu ibn Laima further clarifies the momentous spiritual experience and opening that the *Shehu* had in the year of 1209 A.H. (1794 C.E.). Not only did the *Shehu* see the Prophet, may Allah bless him and grant him peace, but he instructed him in the subtleties of entering into the presence of Allah ta'ala:

“Then the master of existence, may Allah bless him and grant him peace said, 'I will place you in the spiritual retreat (*khalwa*) of al-'Ash'ari, which is fifteen days, not the retreat of al-Junayd, which was forty days.' Then he gave him a specific form of remembrance (*dhikr*) and said, 'Do not eat anything except to allay your hunger during this period.' The *Shehu* did this until the time was completed.”¹⁰

Subsequently, after the *Shehu* was persistent in the sending of blessings upon the Prophet, may Allah bless him and grant him peace for an entire year from the beginning of *Rabi'l-Awwal* of 1209 A.H. until the end of *Rabil-Awwal* of 1210 A.H. the Messenger of Allah, may Allah bless him and grant him peace came to him in the waking state and instructed him on the amount of time needed, the type of litanies required and the amount of food necessary to enter into the presence of Allah ta'ala. In fact both the year of seclusion from people accompanied with the constant repetition of sending blessings upon the Prophet, may Allah bless him and grant him peace; the subsequent 15 day spiritual retreat under the direct instructions of the

⁷ Mervyn Hiskett, p. 55.

⁸ Muhammad ibn Ali as-Sanuusi, Majmuu` Ahzaab wa Awraad Tareeqa 's-Saada 's-Sanuusiyya, Cairo, 1969. pp. 49-50.

⁹ Shaykh Abd'l-Qadir al-Jaylani, Fat'hu 'r-Rabbaani, unpublished manuscript is possession of translator, pp. 111-112.

¹⁰ ¹⁰ Gidadu ibn Laima, p 30.

Prophet, may Allah bless him and grant him peace, was a form of purification and preparation for the Real spiritual encounter to come. *Waziri* Gidadu explains:

“At this time the master of existence, may Allah bless him and grant him peace presented him in the presence of the Merciful Creator. The Angels of the Merciful Creator were all present along with the *shaykh* and *qutb* Sidi Mukhtar 'l-Kunti...then *Shaykh* Abd 'l-Qadir 'l-Jaylani took him by his hand, sat him in front of him and said, 'This man belongs to me!'”¹¹

It is here that we get evidence of the possibility of a spiritual disciple gaining spiritual benefit from a living *Shaykh* across distant space, as in the case of *Shaykh* Mukhtar al-Kunti, who was in Timbuktu at the time of the *Shehu*'s spiritual opening. It is well known that the *Shehu* never physically met *Shaykh* Mukhtar al-Kunti, however both sages were in constant contact through correspondence as well as students who carried messages between them. However, more importantly was the higher spiritual interaction and transmission which transcended time and space, which a physical letter or student could not communicate. Again we are indebted to *Waziri* Gidadu for the following story: “Once one of the dependents of *Sidi* Mukhtar al-Kunti traveled to the *bilad 's-sudan* in Hausa for the purpose of trade but he did not visit the *Shehu*. When he returned from his trade to his lands, *Sidi* Mukhtar asked him: “Where did you travel?” He said: To the lands of the *bilad 's-sudan*.” The *Shaykh* then asked: “Did you see *Shehu* Uthman?” He lied and said: “Yes, I saw him.” Then *Sidi* Mukhtar said: “Bear witness that I have seen you.” The man left the company of *Sidi* Mukhtar fearing what would happen to him due to his lying. As a result he returned to the *bilad 's-sudan* until he reached the place of the *Shehu*. He then informed the *Shehu* about his story. Then he said to the *Shehu*: “Bear witness that I have seen you.” The *Shehu* said: “Yes, I bear witness.” Then the man returned to *Sidi* Mukhtar and informed him that he had lied to him at first. However, he returned and saw the *Shehu* and asked him to swear that he had seen him. At this point *Sidi* Mukhtar made him bear witness by saying: “I bear witness that I have seen you and that you have seen *Shehu* Uthman.”¹²

The fact that the spiritual stations of the two were known to one another even though they never met formally was confirmed by the words of *Shaykh* Mukhtar 'l-Kunti, may Allah be merciful to him about the *Shehu* when he said: "The perfected *awliyya* of this age are three. One is an Arab who resides beyond Syria. His light is the light of **Laa ilaha illa Allah**. The other is a Fulani in the lands of the Blacks, Uthman Dan Fuduye'. His light is the light of the seal of the Messenger of Allah, may Allah bless him and grant him peace, which was on his left shoulder. As for the last one, his light is the light of the heart of the Messenger of Allah, may Allah bless him and grant him peace."¹³ This establishes that spiritual force can be transmitted across distances, and can be directed to guide the sincere disciple on the Path of Allah ta`ala. This concept will prove extremely important when we discuss the concept of 'spiritual warfare', Allah willing.

Not only does the spiritual opening which the *Shehu* received in 1209 A.H. (1794 C.E.) confirm the reality of transmission between teacher and disciple across vast distances, but it also establishes the reality of a spiritual aspirant becoming a disciple of a teacher even when they are separated by oceans of time. If it is conceivable for the *Shehu* to have been given instructions from the Prophet, may Allah bless him and grant him peace even though they were separated outwardly by a

¹¹ Gidadu ibn Laima, p 31.

¹² Ibid, p 17.

¹³ Muhammad Bello, *Infaq al-Maysuur Fi Tarikh Bilad 't-Takruur*, University of Muhammad V Publishing, Rabat, 1996, p. 320.

millennium; it is more plausible for the *Shehu* to receive direct transmission from *Shaykh* Abd'l Qadir who was only separated from him by six centuries. This is confirmed by the words of *Shaykh* Muhy'd-Deen Abd'l-Qadir al-Jaylaani when he said to all those present regarding the *Shehu*: "This man belongs to me." *Shaykh* Muhammad al-Amin ibn Adam once said that this statement by the *Sultan* of the *Awliyya* established the *Shehu* as one of his special disciples who was equivalent to those spiritual disciples who were present with him in Baghdad 7 centuries earlier. He recited a poem composed by *Shaykh* Abd'l-Qadir cited in the ad-Durari az-Zahira of *Sultan* Muhammad Bello:

"I have bulls among every group of long horns who cannot be overcome

I have rance horses in every land who cannot be beaten

I have a *Sultan* in every army who is never disobeyed

I have a *khalifa* in every high office who cannot be dethroned."¹⁴

Shaykh Abd'l-Qadir al-Jaylaani indicates that those who adhere to his spiritual path especially in the manner which the *Shehu* did will have inward and outward leadership confirmed for them. *Waziri* Gidadu verifies this regarding the *Shehu* where in 1208 A.H. (1793 C.E.) after *Shaykh* Abd'l-Qadir al-Jaylaani declares that: "This man belongs to me"; the *Shehu* was then given the following;

"Then the *Shehu* was given three matters: [1] the ability to invite people to Allah; [2] the vicegerency of government (*khilaafa*); and [3] military struggle (*jihad*). Then an Angel stood and looked upon the east, the west, the north and the south and said, 'Answer the caller to Allah!'...It was then said to the *Shehu*, 'You have been appointed over the best of the lands of three classes: [1] the Fulani; [2] the Blacks; and [3] the Tuaregs'."¹⁵

Thus, outward and inward sovereignty was granted to the *Shehu*, may Allah be merciful due to his connection with *Shaykh* Abd'l-Qadir al-Jaylaani and receiving spiritual transmission directly from him. The *Shehu* himself narrated the story of this major vision in his Lama Balagtu, where he said,

"When I reached the age of forty-one, five months and a few days, Allah attracted me into His presence. I found there the master of men and *jinn*, our master Muhammad, may Allah bless him and grant him peace and with him were the Companions, the Prophets and the protected friends of Allah (*awliyya*). They then welcomed me and sat me in the middle of their gathering. Then the savior of men and *jinn*, my master Abd 'l-Qadir 'l-Jaylani came with a green cloak trimmed with the statement **Laa ilaha illa Allah Muhammadun rasulullah**, and a white turban designed with the verse, 'Say He Allah is One.' He gave these to the Messenger of Allah, may Allah bless him and grant him peace, who placed them on his breast for a while. He then gave them over to Abu Bakr 's-Sidiq, then to Umar 'l-Farruq, then to Uthman Dhu 'n-Nurayn, then to Ali (may Allah ennoble his face!) and then to Prophet Yusef, upon him be peace. Yusef then returned them to my master Abd 'l-Qadir 'l-Jaylani, who then dressed me in them with their permission. They said to him, 'Dress him and tie the turban on him and name him with the name which is special to him.' He sat me down, dressed me, tied the turban on me and called me by the name *Imam 'l-Awliyya*. He commanded me to do good and forbade me from indecency. He then girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah."¹⁶

¹⁴ Muhammad Bello, ad-Durari az-Zahira, unpublished manuscript in possession of author, folio 20.

¹⁵ Gidadu ibn Laima, p. 30.

¹⁶ Uthman Dan Fuduye', Lama Balagtu, pp. 1-2.

From 1208 A.H. until 1219 A.H. (1793-1803 C.E.) the *Shehu* experienced increased spiritual communication from *Shaykh* Abd'l-Qadir in visions as well as miraculous visits from the disciples of the *Shaykh* from the city of Baghdad. They were attracted to Degel, according to the narratives due to the spiritual force and illumination of the *Shehu*, not any news reports that had been transmitted across Africa to the Middle East. During this period the *Shehu*, his brother Abdullahi, his son Muhammad Bello and others like Muhammad Kariangha, Muhammad Sanbu, Muhammad Tukur and others began to increase in asking Allah ta`ala to bless them by means of the *baraka* of *Shaykh* Abd'l-Qadir al-Jaylaani. *Waziri* Gidadu said: "Among the miracles of the *Shehu* is that the disciples of *Shaykh* Abd'l-Qadir always came to visit him in his home in Degel bringing news from *Shaykh* Abd'l-Qadir. The disciples used to alight in the house of his brother Abdullahi who came with him to the house of the *Shehu*."¹⁷

During this period the *Shehu* composed many Fulfulde` poems making intermediacy with *Shaykh* Abd'l-Qadir al-Jaylaani that Allah ta`ala would grant him illumination as well as victory over the disbelievers in the face of the increased hostility and harassment from the Habe` authorities. In *Rabi'l-Awwal* of the year 1212 A.H. (between August and September of 1797 C.E.), the *Shehu* composed a major poem in Fulfulde` called '*Yuqahiru Qaadiiri*' in 41 stanzas where the *Shehu* demonstrated his intense love of *Shaykh* Abd'l-Qadir al-Jaylaani and asked Allah ta`ala by means of the spiritual ranks of the *Shaykh* to make him and his *Jama`at* victorious with the religion against the dominant forces of disbelief. *Shaykh* Abdullahi ibn Fuduye` narrates the circumstances of the composition of this poem in his famous *Tazyeen'l-Waraqaat*, where he said: "Then our *Shehu* Uthman, may Allah make the honor of Islam perpetual by him, when he saw the increase in the number of the *Jama`at*, and their desire to separate from the disbelievers, and to establish the *jihad*; he then encouraged them to begin collecting weapons by his words to them: 'Verily the preparations with weaponry is a *Sunna*.' So we then began to make preparations. He then began to supplicate Allah that He would show him the sovereignty of Islam in these lands of the *Sudan*. He composed a poem in that called *al-Qaadiiriyya* in Fulfulde`, which I then Arabized in the following verses:

O Lord, who knows the inward as well as the outward
 Answer the one who calls in the name of `Abd'l-Qadir
 The blessings of Ahmad in the lands of Allah
 Have become universal and abundant by Abd'l-Qadir
 O Lord, who gives bountifully to His servants
 Connect me by means of Your Bounty with *Shaykh* Abd'l-Qadir
 Naturally evil people take refuge with those of nobility
 So I take refuge with the nobility of *Shaykh* Abd'l-Qadir
 If I have not done well, then my spiritual master is excellent
 Verily I am one spiritually affiliated with Abd'l-Qadir
 Although I do not deserve to be answered, yet answer me
 Because my medium is the spiritual ranks of Abd'l-Qadir
 Our beliefs along with *Sunna* in obedience
 Increase me in them by means of *Shaykh* Abd'l-Qadir
 And disbelief along with heretical innovation and disobedience
 Make them far from me by the abundant prestige of Abd'l-Qadir

¹⁷ Gidadu ibn Laima, p. 31.

O Lord increase me in the understanding of beneficial sciences
 From the spiritual rank which is named Abd'l-Qadir
 Make me conquering with Your religion in these lands
 From the spiritual ranks of Abd'l-Qadir
 O Lord then conceal me by Your concealment forever
 From the spiritual rank which is name Abd'l-Qadir
 Preserve me from *shaytaan* among human beings and
 From the *jinn* by the prestige of *Shaykh* Abd'l-Qadir
 And the afflictions of this world and Hereafter save me
 From the spiritual rank which is called Abd'l-Qadir
 Make my affairs excellent in this world and in the Hereafter
 By the spiritual place of those who supplicate by means of Abd'l-Qadir
 O Lord make all hardships easy for me when
 Death comes by the spiritual place of Abd'l-Qadir
 O Lord then make my ending be excellent
 From the spiritual rank which is called Abd'l-Qadir
 O Lord make easy for me the answering of Munkar
 And Nakeer by the spiritual place of Abd'l-Qadir
 O Lord save me from the punishment of the grave
 O Lord by the spiritual ranks of Abd'l-Qadir
 O Lord bless me with the blessings of the grave from
 The spiritual ranks of the one named Abd'l-Qadir
 O Lord save from the heat of the sun of the Day of Standing
 O Lord from the spiritual ranks of Abd'l-Qadir
 My Lord give me my book in my right hand
 O Lord from the spiritual ranks of Abd'l-Qadir
 O Lord make easy for me the Reckoning during my standing
 O Lord from the spiritual ranks of Abd'l-Qadir
 O Lord make my scales heavy for me Tomorrow
 O Lord from the spiritual ranks of Abd'l-Qadir
 O Lord permit me to pass over the Bridge over Hell
 O Lord from the spiritual ranks of Abd'l-Qadir
 O Lord enter me under the intercession of Ahmad
 The best of creatures by the spiritual place of Abd'l-Qadir
 O Lord give me to drink from the Basin of Ahmad
 The best of creatures by the spiritual place of Abd'l-Qadir
 O Lord redeem me from the Fire and let me enter
 Into the Paradise by the spiritual place of Abd'l-Qadir
 O Lord marry me to Its large eyed virgins
 O Lord from the spiritual ranks of Abd'l-Qadir
 Show me, my Allah, the face of Ahmad my refuge
 The best of creatures by the spiritual place of Abd'l-Qadir
 O Lord regarding the Vision of Your Essence count me
 And answer my supplications by means of Abd'l-Qadir
 And answer the supplications of our men and our women
 O Lord from the spiritual ranks of Abd'l-Qadir
 As well as the supplications of every believer, accept them
 My poetic verses are our means to access Abd'l-Qadir
 Answer the supplications of the author along with the scribe
 O Lord from the spiritual ranks of Abd'l-Qadir

Answer the supplications of the one who memorizes it and recites it
 O Lord from the spiritual ranks of Abd'l-Qadir
 Answer the supplications of the one who hears it along with the one made happy
 With the poem from the spiritual ranks of Abd'l-Qadir
 It is completed in the month of *Rabi'l-Awwal*
 The month of Ahmad the grandfather of Abd'l-Qadir
 According to the history of his *hijra basheer* (1212), so rejoice
 And take as an intermediary *Shaykh* Abd'l-Qadir
 I have Arabized what my brother, my *Shaykh* composed in non Arabic
 Both of us together taking as intermediary Abd'l-Qadir
 The letters of my poem following exactly the pattern of his letters
 Except in a few places, step by step
 I hope through my partnership with him for acceptance
 Because I am a disciple of the disciple of Abd'l-Qadir
 The blessings of Ahmad in the lands of Allah
 Has become universal and abundant by Abd'l-Qadir.”¹⁸

As the *Jama`at* of the *Shehu* experienced increased harassment and political repression from the Habe` authorities, many members of the *Jama`at* desired to break their ties with the state and either make the *hijra* or to establish complete autonomy from under their jurisdiction. Even the *Shehu* was induced to make *hijra* on many occasions; however, he was prevented from doing so due to the fact that he did not have spiritual permission to do so. This is significant because in spite of the social and political repression which outwardly demanded a break from under the jurisdiction of the disbelievers, the *Shehu* felt that success in his *hijra* could only come as a result of spiritual unveiling. Again *Waziri* Gidadu narrates the following which illustrates this point: “One day the *Shehu* made the intention to make the *hijra* to region of Innaame`, but a disciple of *Shaykh* Abd'l-Qadir from Baghdad miraculously came and informed him that *Shaykh* Abd'l-Qadir ordered him to wait until the proper time of *hijra*. Consequently the *Shehu* waited for some time until when the same disciple miraculously returned to the *Shehu* and said: “Verily *Shaykh* Abd'l-Qadir sent me to you to inform you that the time of the *hijra* has arrived.” It was at that time that the *Shehu* made the *hijra* to Gudu.¹⁹

What is clear from the above is that not only was *Shehu* Uthman ibn Fuduye` influenced by *Shaykh* Abd'l-Qadir al-Jaylaani in matters of a spiritual nature, but the outward social and political choices made by the *Shehu* were also influenced and made by *Shaykh* Abd'l-Qadir al-Jaylaani, may Allah be pleased with him. In is in this light that the present work *Tabsheer'l-Ummat'l-Ahmadiyya* must be understood. The *Shehu* composed the text in order to inform the *Jama`at* and indeed the entire *Umma* of the spiritual means by which a Muslim community or *Jama`at* subject to oppression and political repression can attain the assistance of Allah ta`ala.

The *Shehu* utilizes the text to establish the belief foremost in the concept of ‘the Perfect Man’; or what the Chinese sages call *sheng jen* (‘true man’) and his divinely given abilities of ‘compulsory force’ (*tashkeer*) over creational realities. Secondly, the *Shehu* utilizes the text to confirm the veracity of miraculous abilities of the *awliyya* and to substantiate the existence of a parallel world (*`alam'l-ghayb*). A world that exist right around us but which remains veiled to the great majority due to corrupt passions and human failings. Thirdly the *Shehu* utilized the text as form of

¹⁸ *Shaykh* Abdullahi ibn Fuduye`, *Tazyeenl-Waraqaat*, unpublished manuscript, in the hands of the author, folios 35-38.

¹⁹ Gidadu ibn Laima, p. 4.

psychological warfare to invigorate the hearts of the oppressed Muslims in the face of the onslaught of the dominant culture of disbelief. The Habe` kingdoms attributed their power and authority to the machinations of the magical abilities of the shamans of the Bori tradition to access the spirit world of the *jinn* and their ancestors. Thus, the dominant culture utilized both the spirit world as well as political repression to contain and dominate the Muslim communities in the central *Bilad as-Sudan*.

Cheikh Anta Diop explains in his Pre-Colonial Black Africa that the factor which gave African Islamic traditions the ability to overcome the shamanistic animist traditions in many parts of the *Bilad as-Sudan* is due to the fact that, although both societies believed in the existence of parallel worlds: this world and the world of the Unseen; yet the African Muslim sages access to this world was more precise, exact, technical and scientific. This assessment is very significant and underlines the need for the *Shehu* to compose this text at a time when the Muslim communities were facing increased repression from the state. Rather, than using the spiritual sciences as an 'opiate' designed to make the oppressed forget about their worldly plight (or worse to make them pliant for the repression), the *Shehu* reminded them that the existence of the Perfect Man alters and transforms existence in much the same way that the existence of the queen termite assures the persistent function of the termitary system..

What is more significant for us today is that this text narrates the story of Iraq in general and Baghdad in particular. *Shaykh* Muhy'd-Deen Abd'l-Qaadir was an inhabitant of the city of Baghdad. He along with his array of magnificently illuminated spiritual companions and disciples resided in the city and made it the spiritual axis of the time. These *awliyya* are still buried in that magnificent city, and their descendents still reside, eat and live there. However, today the United States and her Zionist and Crusading allies have invaded the city, dropped upon it millions of tons of depleted uranium tipped bombs, raped and pillaged its treasures and have slaughtered hundreds of thousands of its citizens. Most Muslims have disregarded the fact that Baghdad has been and still is the spiritual center of the Muslim world, and the place of the burial of many generations of *awliyya* and prophets. However, the fact has not gone unnoticed by the US authorities. In a 2002 Senate hearing the then head of the CIA told the Senate panel that in order for the US to effectively accomplish the invasion of Iraq and carry out 'the war on terror' that they would have to 'get in bed with some very unsavory characters'. Most observers assume that the CIA Director was referring to the heroin producers and peddlers that the US military have been working closely with in northern Afghanistan. While some assumed that he was referring to the criminal and despotic elements among Iraqi dissidents who collaborated with the US. However, some of these 'unsavory characters' referred to in the Senate hearing are confirmed Satanist within the US military intelligence deployed particularly in Iraq in order to introduce psyops and 'mindwar' activities in the country. The purpose is to demoralize the Iraqi people into thinking that they have no recourse except to surrender to the direction which the US has determined for them. The objective is to convince the Iraqi people that they can neither take recourse in armed resistance, but more importantly, they can take no psychic or spiritual sanctuary in their 'deity' nor in the sanctity of the 'sages' and *awliyya* buried in their land. It is the later objective which the Satanists inside the US military intelligence have targeted particularly in the systematic bombing and desecration of the graves and sacred sites in the cities of Baghdad, Basra, Kufa, Mosul, Samara etc. The systemic rapping of young pubescent Iraqi children; the ritual abuse of Muslim inmates in Abu Ghurayb and Camp Bucca; and the indiscriminate killing of Iraqi citizens are all the hallmarks of those who have given the oath of allegiance of *Iblees* and who thrive on

mayhem, suicide, mass murder, violent sexual abuse coupled with lies and disinformation. These *awliyya* of *Shaytaan* are not concerned with whether thousands of their own troops are killed, maimed, suffer from incurable psychological problems, or return home to kill their own families or commit suicide. In fact, the Satanist relish in the fact that death, despair and hopelessness has swamped both sides of the conflict. This anarchy is the desired outcome in addition to the incalculable profits to be gained by those who deployed them. Like the *awliyya* described in this text by *Shehu* Uthman ibn Fuduye`, the *awliyya* of *Iblees* are also ranged in ranks and have a hierarchy which is diametrically opposed to the inward political sovereignty of the *awliyya* of Allah. At the highest levels these human devils have made their 'temples' in the Air Force Strategic Air Command, the Defense Advanced Research Projects Agency, the Defense Intelligence College, the JFK Special Warfare Center, Air Force Cyber Command, the Stanford Research Institute etc concerned with psychological operations, disinformation, information warfare and cyber-warfare, through the use of satellite communications, electronic media-television, radio and internet to "deny the enemy propaganda access to our people." The passing of Senate Resolution S. 1959: Violent Radicalization and Homegrown Terrorism Prevention Act of 2007; the Pentagon's development of network centric warfare; as well as the recent US Senate passing of the new surveillance bill are some of the new weapons to be used by these 'human devils' against Muslims in the US as well as those fighting the resistance in Iraq and Afghanistan.

At another level collaborators among the 'sufic' communities and 'shaykhs' have been deployed by the National Security Agency to inform and advise the US government on how to undermine any military resistance on the part of Muslims in Iraq, Afghanistan and other areas in south eastern Europe which the US has targeted due to its rich petroleum and natural gas deposits. Institutions such as the Nixon Center which is concerned with Chinese Studies, Immigration and National Security issues as well as strategic studies in the Persian Gulf and Caspian Basin in 2003 hosted a symposium designed to introduce US policy makers and the policy community to what it described as 'Cultural Islam' or 'sufism'; and how its potential role can be deployed in US policy. Professors and academics such as Prof. Bernard Lewis, Dr. T.J. Gianotti, Dr. Zeki Saritoprak, Dr. Hedieh Mirahmadi, Dr. A. Goldlas, Dr. M. Faghfoory, Dr. C. Fairbanks, Alex Alexiev, and *Shaykh* M. H. Kabbani all gave suggestions on how to depoliticize Islam and on the need to marginalize the Wahhabi influence on the Muslim world as if the people of the Path of *tasawwuf* were never leaders in the Path of *Jihaad* and in the establishment of Islamic sovereignty in the world. Just as the French government created fictitious branches of the Tijaniyya sufi order with the purpose of undermining the sufi resistance to French rule in North and Western Africa, today, the US is working with academics and 'sufis' to create a 'sufism' designed to spread pax-Americana throughout the Muslim world. As the *Shehu* said in his *Siraaj'l-Ikhwaan*:

"Apart of Allah's wisdom is that He has placed this clear warning upon the tongue of human beings from among the Prophets during the first times and the people of the reminder during the latter times. He has made for every guide from among them enemies from among the guilty (*mujrimeen*). They are the devils among men and *jinn* who deceptively advise one another with embellished teachings. Thus, it becomes necessary for there to exist a clear light by which the truthfulness of the guides can be distinguished from the lies of the devils. Therefore, Allah made that light for the Prophets in the form of miracles which break creational norms and for the people of the reminder in the form of righteous deeds... Among the clearest signs of the evil scholars is that they do not bring about remedy nor do they leave alone those who seek to

remedy. Their likeness is like a big rock which sits at the mouth of a river. It does not drink from the river nor does it allow others to drink. Each of these evil scholars are more dangerous to the people than one thousand devils. There is no news like eye witnessing.”

At a lower level, regardless of the financial benefits the US military offers new recruits, increasingly enlistment and recruitment is at an all new low. As a result the military is forced to lower its standards and open its doors to known felons, criminals, drug addicts, known gang members, neo-Nazis and other misfits seeking a means for upward mobility in the US; or in most cases an outlet for their psychosis. The result of this has been a horrendous increase in indiscriminate killings of Iraqi and Afghani civilians and non-combatants by men and women lacking the necessary discernment of disciplined well trained soldiers. Among the casualties of such a policy has been pubescent Iraqi girls raped, murdered and their entire families being killed and burned; and other bizarre crimes committed against what these enlisted thugs call *Hajjis*.

At the lowest level are those Satanists in the US military who are avowed hedonists and sadists deployed on the ground for the purposes of ritualistic torture, violent sexual abuse, and in certain cases ritualistic human sacrifice; and have been deployed both in Iraq as well as in the innumerable secret prisons around the world, established to ‘soften up’ suspected terrorists or insurgents and to break their morale. Even when no actionable intelligence is gathered these demoralized captives when released will inadvertently tell of the hopelessness and despair which some even described as being ‘worse than Hell itself’. This disinformation is designed to further break the morale of the enemy and to make them lose hope in ever winning the resistance against the US. As one avowed Satanist in the US military intelligence said that the entire objective of the systemic torture is: “the deliberate, aggressive convincing of all participants in a war that we will win that war at all cost.”

The inestimable psychological affect which the US has obtained from the release of suspected Muslim terrorist once hailed and tortured in Guantanamo Bay and else where, and sent back home has been a windfall for ‘the mind-war’ undertaken by the Satanist in the US military. Suspected terrorists have been sent back to Sudan, the UK, Egypt, Syria, Saudi Arabia, Yemen and elsewhere, and the common thread with all of them is that they have been ‘broken’. Similar to the ‘breaking’ of the will of African Muslims in the ‘slave making process’ of Antebellum America, the message sent out throughout the Muslim world is that ‘you will not win’. When a thirty year old Sudanese journalist for al-Jazeera who had been kidnapped and tortured for more than 5 years in Guantanamo returned home looking as if he were in his early sixties was a chilling message to the Muslim world especially in Baghdad the center of the *awliyya* and sages of the Muslim world, that the US has deployed every satanic, immoral and demoralizing means to warn the world that resistance is futile.,

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The Art of Spiritual Warfare

It is precisely under this cloak of futility that the People of Allah ta`ala enter the battle field. And it is precisely why this text by *Shehu* Uthman ibn Fuduye` is so relevant today. There is no doubt that the Muslim world is in a state of War and there is no individual more equipped to conduct the Art of War than the Perfect Man. He is what one US Naval Intelligence Officer called 'the Super Empowered Individual'. However far from the 'Frankenstein' asymmetrical stateless 'muslim' terrorist which the US Department of Defense created in the mid 80s and who have since morphed into a Langley contrived group called 'al-Qaeda' – the Super Empowered Individual is a *wali* of Allah. He is the simple Muslim servant of Allah, who is neither media savy, nor eloquent. He/she does not have the spot light shining on them, nor do their names ever reach any news headlines. They neither have a website, nor or their names etched on the covers of books, CDs or DVDs. The Messenger of Allah, may Allah bless him and grant his peace best described them when he said: "The spiritual supports of my *Umma* are a cadre from Yemen; forty sages from the *Abdaal* of Syria, and eighteen from Iraq. Each time one of them dies Allah substitutes a man in his place. However, they do not attain that station by abundant prayers, or fasting, but due to the generosity of their souls, the peacefulness of their hearts, and giving sincere advice to the Muslims." In another narration he, may Allah bless him and grant him peace said: "The *Abdaal* are forty men and forty women, each time a man dies from among them Allah substitutes in their place another man; and each time a woman dies from among them Allah substitutes in their place another woman." In another narration, he may Allah bless him and grant him peace said: "By means of them you receive rainfall, you attain victory over your enemies and catastrophes and flooding is diverted from the people of the earth." Based upon the above prophetic traditions the real *Mujaahid* is the one whose simplicity, minimalism and helpfulness causes the heavens and earth to follow his commands. It is his/her state of humility and helplessness which is their greatest strength. The Messenger of Allah, may Allah bless him and grant him peace once said: "Allah's anger is greatest against the one who oppresses someone who has no other helper besides Him." Thus, the oppressed Muslim constitutes the greatest weapon against the oppressors by simply being among the oppressed.

It is for this reason that *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylaani once said: "Be oppressed do not be an oppressor. Be the victim of tyranny, do not be tyrannical." He, may Allah be pleased with him was not endorsing the turning of the other cheek, or advising Muslims to yield to oppression and tyranny. On the contrary, he was advising the oppressed and the victims of tyranny about the key weapon against repression; and that is being in a state of helplessness before Allah ta`ala where Allah becomes your only Helper. The Messenger of Allah, may Allah bless him and grant him peace said: "Fear the supplication of the oppressed because between it and Allah there is no barrier."

The most efficient weapon against overwhelming physical power is to be in a state of helplessness. This is the essence of the Chinese concept of non-action (*wu wei*), where brute force consumes itself in its lust for a victim. The oppressor or tyrant is not overcome by the piercing strategy of the general or by the ferocity of the freedom fighters, but by the authenticity of the oppression of the oppressed. The Messenger of Allah, may Allah bless him and grant him peace did not rely upon the bravery and dexterity of the Muslim armies in gaining victory, but upon the pure helplessness of the oppressed among the Muslims. Muhammad ibn Idris informed us saying that Umar ibn Hafs ibn Ghiyath informed us on the authority of his father, on

Mis`ar on Talha ibn Musraf ibn Sa`d, on his father, who said that he considered that he had some superiority over the other Companions of the Prophet, may Allah bless him and grant him peace. On hearing this, the Prophet, may Allah bless him and grant him peace said: “Verily Allah gives victory to this *Umma* by means of its oppressed; by means of their supplication; their prayers and their sincerity.”

It is precisely the effort of today’s asymmetrical stateless combatant who exerts himself in trying to get rid of oppression and the oppressor that creates the means for the extension of the oppression itself. The war machine, the securities industry, illegal surveillance, and the military/industrial complex is given the illusion of being necessary because of the illusory existence of the terrorist. Each anomaly gives birth to its opposite. The terrorist claims to be ridding the earth of the tyrant and gives birth to new forms of tyranny and the tyrant claims to be ridding the earth of terrorism and gives birth to new forms of terror. While in reality both need each other in order to exist.

On the other hand the righteous oppressed who have no helper besides Allah are the oppressors worst enemy and the most efficient means for their eradication, because due to the vulnerability of the oppressed, Allah ta`ala rallies His forces from the heavens and earth, from forest fires, earthquakes, hurricanes, tornadoes, flash floods, heat waves, blizzards, economic disasters and social decay which become the ally of the oppressed and assist them where they were unable to assist themselves. Mu`amil ibn al-Fadl al-Harraani narrated on the authority of al-Walid on the authority of Ibn Jaabir on the authority of Zayd ibn Artaat al-Fazaariy on the authority of Jubayr ibn Nufayr al-Hadrami who said that he heard Abu`d-Darda’ say: I heard the Messenger of Allah, may Allah bless him and grant him peace say: “Seek out for me the oppressed, for verily you are supplied your daily sustenance and Divine assistance against enemies by means of the oppressed among you.”

Al-Mundhiri said that the above tradition was narrated by at-Tirmidhi and an-Nisaii from a tradition of Sa`d ibn Abi Waaqas on the authority of the Prophet, may Allah bless him and grant him peace, with similar wordings. *Imam* al-`Alqami said that Ibn Ruslan said that the meaning of the Prophet’s word: “Seek out for me...”, means to search for or to bring to me. His words: ‘...the oppressed...’, means the oppressed poor among the Muslims, who are those oppressed by the people due to the misery of their condition. His words: ‘you are supplied...Divine assistance’, means that you are helped against your enemies. His words: ‘by means of the oppressed among you’, means that they are the causative factor for Divine assistance or it means by means of the *baraka* of their supplications. The narration of an-Nisaii he gives additional expressions which clarify the meaning of the tradition, he said the Prophet, may Allah bless him and grant him peace said: “Verily Allah gives Divine assistance to this *Umma* by means of their oppressed, by means of their supplications, their prayers and their sincerity.” This means that the worship of the oppressed among the Muslims and their supplications are the truest and the most steadfast due to the fact that their hearts are free of attachments to the rubble of this world’s life, thus their concerns are made singular, making their supplications answered and their actions purified.” Ibn Bataal said something similar: “The interpolation of this tradition is that the oppressed are more steadfast in their sincerity with their supplications and have more humility in their worship because their hearts are free of attachments to the rubble of this world’s life.”

When the sincere supplications of the oppressed Muslims are combined with the intercession of the *Sultan* of the *Awliyya*, *Shaykh* Abd’l-Qaadir al-Jaylaani, they are assured victory from Allah ta`ala. It is based upon this that the present illegal war

in Iraq cannot be won by the US regardless of the technology and malevolent psychic forces she musters against the people of Iraq. The land of Iraq is the center of the graves of *Awliyya*, those 'super empowered individuals', whose supplications are answered with Allah the Lord of the Tremendous Throne. It is for this reason that this text is not just about the outstanding virtues of *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylani, may Allah be pleased with him, and his magnificent companions, but it is a text on the Art of Spiritual Warfare *Shaykh* Abu Madyun al-Ghawth said: "I once met al-Khidr, upon him be peace and I asked him about the *shaykhs* of the far west and the east during our time. I also asked him about *Shaykh* Abd'l-Qaadir al-Jaylaani. He said: "He is the *Imam* of the champions of Truth and the proof of the knowers of Allah. He is the spirit regarding direct experiential knowledge of Allah. His importance among the *awliyya* is extraordinary. I myself determine and dispense the ranks of the *awliyya* based upon his indication."

For those of us who are in the fortified stockade (*zareeba*) of *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylaani, may Allah be pleased with him, The Good Tidings of *Shehu* Uthman ibn Fuduye` is what strategists would call 'a smart bomb'. The Good Tidings of the *Shehu* is actually the key to understanding the great litany of the *Shehu* called al-Munaaajaat because it is an instrument for fine tuning the spiritual weapons given us by the *Shehu*. For the people of Iraq, and especially the oppressed Muslims of the city of Baghdad, the neighbors of *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylaani, the Good Tidings of the *Shehu* is a Green Flag under which those determined to be rid of the neo-colonialist and Satanist from the US and Europe can rally, being confident in the eventual victory of the *Awliyya* over the partisans of *Shaytaan*. The 'Glad Tidings' of *Shehu* Uthman ibn Fuduye` is for the oppressed Muslims all over the world regarding the science of the Sages of Allah ta`ala, His vicegerents and *Sultans* whom He has placed on this earth to manage the affairs of humanity and protect them against inward and outward dangers. *Shaykh* Abd'l-Qaadir al-Jaylaani, may Allah be pleased with him was the *Sultan* of the People of Allah and the spiritual pole around which the sovereignty of humanity revolved. It was he who gave the *Shehu* Uthman ibn Fuduye` the Sword of Truth and ordered him to unleash it against the enemies of Allah ta`ala.

In his Naseeha Ahl az-Zamaan *Shehu* Uthman ibn Fuduye` said:

"We praise Allah because our time is a time victory

Victory of the party of the Muslim

We praise Allah because our time is a time of humiliation

Humiliation of the faction of the disbelievers

We praise Allah because our time is a time of honor

Honor for the *Sunna* of the Master of the Messengers

We praise Allah because our time is a time of rejoicing

For the faction of Abd'l-Qadir the Leader of the Knowers of Allah."

Shaykh Muhammad Shareef

Saturday 9th *Rajab* 1429 (12th July 2008)

SANKORE'

Tabsheer Ummat 'l-Ahmadiyya



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In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad his family and Companions and give them peace.

Says the poor needy slave, in need of the mercy of his Lord, **Uthman ibn Muhammad ibn Uthman ibn Saalih**, known as **Ibn Fuduye`**, may Allah engulf him in His mercy Amen: All praises are due to Allah the Lord of the worlds, and the best blessings and most perfect peace be upon our master Muhammad, his family and all his Companions; may Allah ta`ala be pleased with the masters of the *Taabi`uun*, the right acting scholars, the four *Mujtahid Imams* and with those who follow them until the Day of Judgment. To continue: this is the book called

Glad Tidings to the Community of Ahmad

I have composed it in order to explain the extraordinary virtues of the *Qadiriyya* by taking hold of the coat tails of that exalted Sage, and Axis of all the spiritual poles, my master, **Muhy`d-Deen Abd`l-Qadir al-Jaylaani**, and those associated with him. This book has been arranged into seven chapters.

Chapter One: On an Explanation of His Maternal and Paternal Lineage and the Reason He was Named *Muhy`d-Deen*

Chapter Two: On an Explanation of His Description

Chapter Three: On an Explanation of the Praise of the *Awliyya* for Him Before His Appearance and After it

Chapter Four: On an Explanation of the Extolling of the *Awliyya* of His Affair by Reason of His Words: "My feet are on the neck of every *Wali* of Allah."

Chapter Five: On an Explanation of His Extraordinary Virtues and What Allah Promised for the People Who Love Him

Chapter Six: On an Explanation of the Number of His Male Children

Chapter Seven: On an Explanation of the History of His Birth and Death

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Chapter One:

On an Explanation of His Maternal and Paternal Lineage and the Reason was Named *Muhy'd-Deen*

I say and success is with Allah; as for the explanation of his maternal lineage, may Allah ta`ala be pleased with him, the scholars may Allah ta`ala be pleased with them said that he belonged to the village of '*Jilli*', in which he was born. It is also said about it that it was called '*Jaylaan*'; '*Kaylaan*' and '*Killi*'. It is a village near the borders of ad-Dujla more than one day's journey from Baghdad midway on road. He had a maternal grandfather whose name was Abu Abdallah as-Suumai`, who was known as '*Jaylaan*'; and it is for this reason he was called Abd'l-Qadir al-Jaylaani; being attributed, as it were to his maternal grandfather, as it is related in some of the historical narratives. However, through confirmation, he was from al-Jaylaan, originally, paternally and maternally.

As for his paternal lineage, may Allah be pleased with him; he was Abdl-Qadir ibn Abi Saalih Musa ibn Abdallah ibn Yahya az-Zaahid ibn Musa ibn Muhammad ibn Dawud ibn Musa ibn Abdallah Abi'l-Karaam ibn Musa al-Juun ibn Abdallah '-Kaamil ibn al-Hassan al-Muthnaa ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib, may Allah be pleased with him, and the son Fatima az-Zahra bint Muhammad al-Mustafa, the Seal of the Prophets and Messengers, may Allah bless him and grant him peace, and his family and Companions all together.

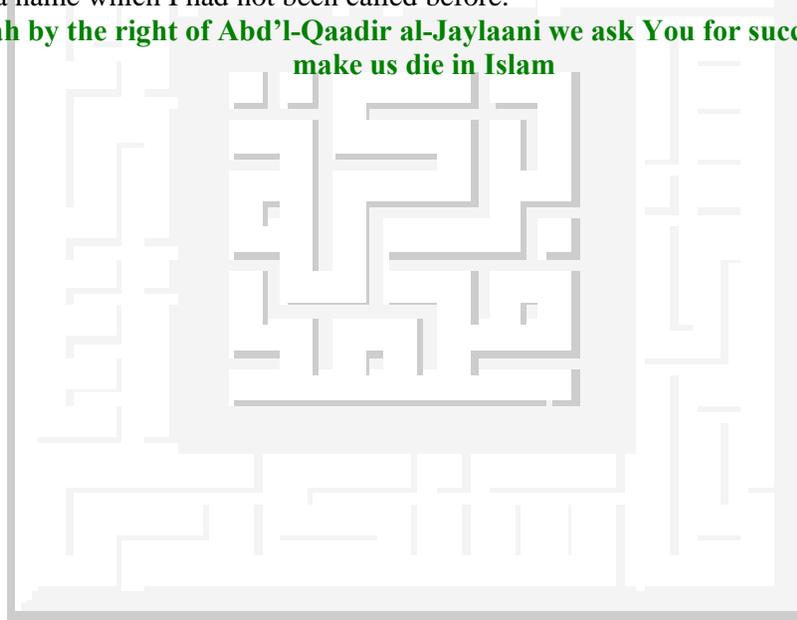
As for his mother, may Allah ta`ala be pleased with her, her name was Fatima, and her honorific name was Umm'l-Khayr and Umm'l-Jabaar. The name Umm'l-Khayr was like a nickname for her. She was the daughter of Abdallah as-Samuui`, and possessed a generous portion of spiritual excellence, uprightness and a solid footing in this affair.

It has been related that when she was pregnant with my master, Abd'l-Qadir, she was sixty years old. It was said that the only women who can get pregnant at the age of sixty the women of the *Quraysh*; and that the only women who can get pregnant at fifty are Arab women. The mother of his maternal grandfather, Abdallah, was Umm Salama the daughter of Muhammad ibn Talha ibn Abdallah ibn Abd'r-Rahman ibn Abu Bakr as-Sidiq, may Allah be pleased with all of them.

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As for the reason that he was named *Muhy'd-Deen* (the Reviver of the Religion); the two *Shaykhs*: al-Kamayhaani and al-Bazaar said: “It was once said to *Shaykh Muhy'd-Deen Abd'l-Qadir* while we were present: ‘What was the reason that you were named *Muhy'd-Deen*?’ And he said: ‘Once I had returned from one of my spiritual journeys to Baghdad on Friday, the year of 511, walking barefooted. I then passed by an old man who was sick and whose color was altered with an emaciated body. He said to me: ‘Peace be upon you O *Abd'l-Qadir*.’ And I returned the greetings of peace to him. He then said: ‘Come close to me.’ Then I drew close to him and he then said: ‘Sit down with me.’ I then sat next to him. Then his body began to grow and his form became handsome and his color cleared up, which caused me to be afraid of him. He then said: ‘Do you know who I am?’ I said: ‘No.’ He said: ‘I am the religion, and I had become debilitated as you saw and a man encountered me and arrived; for Allah then revived me by means of you. You are ‘the Reviver of the Religion (*muhy'd-deen*)’. I then left him and departed from him to the Friday congregational *masjid*. I was then met by a man who came and presented me with a ride and said: ‘Mount my master *Muhy'd-Deen*’. When I had completed the prayer, the people then rushed upon me and kissed my hand and kept repeating: ‘O *Muhy'd-Deen*’; a name which I had not been called before.”

O Allah by the right of Abd'l-Qadir al-Jaylaani we ask You for success and to make us die in Islam



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Chapter Two:
On an Explanation of His Description

As for his description and appearance, may Allah be pleased with him, he had a slender build, dark in color; and in another narration, he was deep red in color, mid height, with a large forehead, wide shoulders and beautiful eyes, straight nose, a radiant face which shone with light and spiritual excellence, a long broad beard, delicate hands and feet, which apparently indicated he was in a constant state of ablution, constantly smiling, showing much splendor, severe in modesty, always welcoming, easy going, a sonorous voice, and whose silence was overwhelming.

Abu al-Madhfar, who was known as Jiraada said: “My eyes have never seen a person more handsome in physical appearance, a wider chest, more noble soul, a more congenial heart, more preserving of covenants, and who possessed more love than *Shaykh* Muhy’ d-Deen Abd’l-Qaadir. Along with his majestic status, exalted station and extensive knowledge, yet he would keep company with the young, respect the elder, initiate the greetings of peace, sit with the oppressed and show humility to the destitute. Allah caused him to enjoy his faculties of hearing, sight and physical strength until the time he died, may Allah ta`ala be pleased with him.”

O Allah by the right of Abd’l-Qaadir al-Jaylaani we ask You for success and to make us die in Islam



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Chapter Three: On an Explanation of the Praise of the *Awliyya* for Him Before and After His Appearance

Among these awliyya was *Shaykh Abu Bakr ibn Huwara al-Bataa'iy*, may Allah ta`ala be pleased with him.²⁰ He was an immense sage from among the great *awliyya*. He, may Allah be pleased with him once said: “The *awtaad* of Iraq are eight: Ma`ruf al-Karkhi; Ahmad ibn Hanbal; Sahl ibn Abdallah at-Tustari; Abd'l-Qadir al-Jaylaani; Bishr al-Hafi; Mansuur ibn `Amaar; al-Junayd and Sari.” He was said to him: “Who is this Abd'l-Qadir al-Jaylaani?” He said: “He is a Persian descendent of the Prophet, who will reside in Baghdad. He will appear in 5th century and he is one of the Champions of Truth, one of the *awtaad*, the notables of this world and among the spiritual poles of the age.”

Among these awliyya was *Shaykh al-Bataa'iy*. He too was an immense sage from among the great *awliyya*. He, may Allah ta`ala be pleased with him said in the year 489: “A Persian descendent of the Prophet will enter Baghdad. His name will be Abd'l-Qadir and he will achieve outstanding achievements in the standing of spiritual stations and will have a firm foothold in spiritual firmness.”

Among these awliyya was *Shaykh Mansuur al-Bataa'iy*. He too was an immense sage from among the great *awliyya*. One day *Shaykh Abd'l-Qadir* may Allah ta`ala be pleased with him while still a youth entered upon him and he said: “There will come a time when people will be in need of him, and he will attain an exalted elevation among the people of gnosis. Whoever among you encounter that moment, should give recognition to his sanctity and the immensity of his affair.”

Among these awliyya was *Shaykh Abu Muhammad as-Shanbuki*, may Allah ta`ala be pleased with him.²¹ He too was an immense sage from among the great *awliyya*. He, may Allah be pleased with him once said: “Our teacher, *Shaykh Abu Bakr ibn Huwara*, may Allah be pleased with him used to often mention *Shaykh Abd'l-Qadir* who would soon appear in Iraq in the mid 5th century and he would often related his merits. I only knowledge of him did not exceed what I had heard from him. Then, I was blessed to have unveiling of the stations of the *awliyya*; and I saw him amongst them. I then was given unveiling of the stations of the scholars and saw him amongst them. I then was given unveiling of the stations of the spiritual

²⁰ He was Abu Bakr ibn Huwara al-Bataa'iy who in the beginning of his affair was a highway robber, who heard an invisible voice one night saying: “Will you not have fear of Allah ta`ala?” He thus repented from that hour, may Allah be pleased with him. He was the first to be dressed in the cloak and cap from Abu Bakr as-Sideeq, may Allah be pleased with him while he was asleep one day; and we he awoke he found them on him. He, may Allah be pleased with him used to say: “I took an oath with my Lord azza wa jalla He would not burn with fire the body of anyone who entered my dust.” It is said that never has a fish or meat been entered into the precincts of his grave, and there after was able to be cooked by fire. The consensus of the *Shaykhs* of the time, agree about his majestic status and the exaltedness of his station. He used to say: “The *awtaad* of Iraq are eight: Ma`ruf al-Karkhi; Ahmad ibn Hanbal; Bishr al-Hafi; Mansuur ibn `Amaar; al-Junayd; as-Sari as-Saqti; Sahl ibn Abdallah at-Tustari and Abd'l-Qadir al-Jayli.”

²¹ He was from among the notables of the teachers of Iraq, the greatest of the Knowers of Allah, the most majestic of those near Allah, one of the possessors of amazing and strange feats. He used to give legal decision based upon the *madh'hab* of Imam Malik, may Allah be pleased with him. He used to speak regarding the sciences of the *shari'a* and the *haqeeqa*; and his wondrous teachings were many which circulated among the people. When he first came out of his spiritual isolation, he would not pass a dry dead tree except that it would grow leaves; nor a person that was handicapped except he would become well. He died before the year 580. When the people prayed over him, the sound of drums were heard in the sky each time the people would raise their hands to make the *takbeer*.

poles, and he was amongst them. Allah ta`ala will manifest him with blessings that He only manifest to the Champions of Truth and the patron Knowers of Allah ta`ala. He will be among those whose actions and words will be followed. He is among those about whom Allah ta`ala will boast to the communities on the Day of Standing.”

Among these awliyya was **Shaykh Taaj'l-Aarifeen Abu'l-Wafaa**, may Allah ta`ala be pleased with him.²² One day he was speaking to the people while sitting on his chair, when *Shaykh* Abd'l-Qaadir entered his assembly. At that time he was still a youth, when he first entered Baghdad. Taaj'l-`Aarifeen then stopped his speech and demanded that he leave. So *Shaykh* Abd'l-Qaadir left, and Taaj'l-`Aarifeen continued teaching the people. Then *Shaykh* Abd'l-Qaadir reentered, wherein Taaj'l-`Aarifeen descended from his chair embraced him and kissed him between the eyes; and then said: “Stand for the *waliy* of Allah O people of Baghdad! I did not order him to leave in order to humiliate him. On the contrary, I did it so that you would recognize him and honor of the One worshipped. Upon his head are the crowns which will spread in every corner of the east and the west.” He then said: “O Abd'l-Qaadir, this time now is for us, but it will soon become yours. O Abd'l-Qaadir you have been given the whole of Iraq. O Abd'l-Qaadir every rooster which crows will be silenced except your rooster, for it will crow until the Day of Standing.” He then gave him his pillow, his cloak, his *misbahta*, his bowl and his stick. When the assembly was completed, Taaj al-`Aarifeen descended from his chair and stood upon the last stair holding the hand of *Shaykh* Abd'l-Qaadir and said in the presence of all the people: “O Abd'l-Qaadir, when your times comes, then remember this old man.” He then took closed his hands over his two noble hands.

Among these awliyya was **Shaykh Hamaad ad-Dabaas**, may Allah ta`ala be pleased with him. He was an immense sage from among the great *awliyya*. When *Shaykh* Abd'l-Qaadir was still a youth he mentioned in his presence and he said: “I saw upon his head two signs of *wilaaya*, both which connected him to comprehension of the lowest to the highest of the unseen kingdoms.” Likewise when he was yet a youth he entered upon *Shaykh* Hamaad ad-Dabaas, who stood to meet him. He then said: “Welcome to the firmly fixed mountain, the sublime peak which never moves.” He then sat him next to him and said: “What is the difference between traditional discourse and speech?” He said: “Traditional discourse is what make you free from an answer, while speech is what you bang out from talking, and disturbs the heart from the summoning. Waking up from that is sounder than all the actions of the men and *jinn*.” *Shaykh* Hamaad said: “You are the master of the knowers of Allah in your age.”

Among these awliyya was **Shaykh Abu Ya`qub Yusef al-Hamdani**. He too was an immense sage from among the great *awliyya*. Once my master *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jayli, may Allah ta`ala be pleased with him said: “There once came to Baghdad a man from Hamdaan, it is said his name was Yusef al-Hamdaani, and that he was the spiritual pole (*qutb*).²³ He came and stopped at the

²² He was Taaj 'l-`Aarifeen Abu'l-Wafaa. He was from among the notables of the teachers of Iraq of his time. He possessed amazing miraculous feats which defied natural laws. The *shaykhs* of al-Bataa'ih said: “Its amazing that people mention the name of Abu'l-Wafaa and they do not pass their hands over their faces and mention the name of Allah. How is it that the muscles his face does not collapse from the awe of Abu'l-Wafaa. It is for this reason that whenever his name is mentioned people pronounce the *basmalla*. He was the first in Iraq to be named *taaj l-`aarifeen* (‘the crown of the knowers of Allah’). He used to say: “If spiritual unveiling is true for a person’s spiritual teacher, then the *shaykh* could answer every atom of the disciples desires while he was still asleep, and there would be no need to awake the *Shaykh*.”

²³ The Spiritual Pole (*Qutb*) is the spiritual redeemer of the time. It is an expression which refers to a single personage in a time who is the realm or locus of Allah’s gaze in every age. He is spiritually upon

rabat. When I heard this I set out for the *rabat*, but I didn't see him. It was said to me that he had gone to as-Sirab. So I went there. When he saw me he stood and sat me next to him and mentioned all of my spiritual states and unraveled for me some problematic issues that I had. He then said: "O Abd'l-Qaadir speak to the people." I said: "O my master, I am but a man of Persian origin, what can I speak about to the eloquent Arabic speakers of Baghdad?" He said: "You have memorized jurisprudence, the disagreements among the scholars, grammar, linguistics, and *Qur'anic* exegesis. Is that not appropriate enough for you to speak to the people? Ascend the chair and speak to the people."

Among these awliyya was *Shaykh`Aqil al-Manbiji*.²⁴ He too was an immense sage from among the great *awliyya*. It was once said to him, may Allah ta'ala be pleased with him: "A non Arabic youth named Abd'l-Qaadir who is a descendent of the Prophet has become famous in Baghdad." The *Shaykh* then said: "Verily his affair in the heavens is more renown than his affair on earth. This youth is called 'the Grey Falcon' in the realm of the unseen. He will become unique in his age; this affair will return to him and from him it will emanate during his time."

Among these awliyya was *Shaykh Abu Ya`aza*. He too was an immense sage from among the great *awliyya*. Once a man of the Sanhaja asked him permission to travel to Baghdad; and he said: "When you arrive in Baghdad, do not let it miss you of seeing a man from the descendents of the Prophet and a Persian. His name is Abd'l-Qaadir. When you see him, give him my greetings, request from him supplications, and say to him: 'Do not forget Abu Ya`aza in your heart. For you are the only one in Iraq like you.' The eastern lands has taken precedence over the western lands because of him; and his knowledge and lineage has distinguished over the *awliyya* with an abundant and clear distinction."

Among these awliyya was *Shaykh`Adiy ibn Musaafir al-Umawi*, may Allah ta'ala be pleased with him.²⁵ He too was an immense sage from among the great *awliyya*. *Shaykh Abu'l-Qasim Umar ibn Mas`ud al-Bizaar* once said: "My master

the heart of the Arch Angel Israfeel, upon him be peace, and is the Perfected Man of the age, the *Khalifa* of Allah on earth. It is said that the station of spiritual pole does not become certified for anyone until after he has obtained knowledge of the exoteric and esoteric meanings of the mystical letters which open some of the *Qur'anic* chapters, such as *Alif Laam Meem*; etc.. Once Allah ta'ala gives him success at attaining its realities an meanings, then he becomes qualifie and deserving of the *khilaafa* (vicegerency). Thus, the *Sultan* or the *Imam* of the Muslims, when he is upright and just is the *Qutb* of the age. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "The *Sultan* is the shadow of Allah on His earth."

²⁴ He was the *Shaykh* of the *Shaykhs* of Syria in his time. An enormous group of the notable scholars and righteous kept his company; among them *Shaykh Adiy ibn Musaafir*. He was called 'the pilot' or 'flyer' because when he desired to relocate from his village in the lands of the east in which he resided. He climbed to the top of the local minaret and called out to the people of the village. When they had all gathered, he then flew away in the air while all the people were watching him. He went and was later discovered in the town of Manbiji. He had a stick that no one was able to carry. He, may Allah be pleased with him resided in Manbiji for some forty odd years, where he died and is buried. His grave there is well known and often visited, may Allah be pleased with him.

²⁵ He was `Adiy ibn Musaafir al-Ummawi. He was the one of the pillars of this spiritual path and the most exalted of its scholars. *Shaykh Abd'l-Qaadir* used to often mention him, praise him and testify to his authority. He once said: "If prophethood could have been attained by means spiritual struggle, then `Adiy ibn Musaafir would have attained it." He attained in the beginning of his affair through spiritual struggle until he rendered the teachers after him helpless. In the beginning of his affair he established himself for some time in caves, mountains and deserts, completely divested traveling through the land, and taking upon himself various forms of spiritual discipline. Serpents, beast of prey and other animals were fond of him; and he had the ability to command the winds to stop and they would stop on his command. He died in the year 558 A.H..

Shaykh Muhy'd-Deen Abd'l-Qaadir used to give much praise of *Shaykh* `Adiy ibn Musaafir, may Allah ta`ala be pleased with him. So one day I had a strong desire to see him, so I took permission from the *Shaykh* to go and visit him. He gave me permission so I traveled until I reached a mountain called al-Hikaar. There I found him standing waiting at the door of the *zawiya* of Bilalish and he said: 'O welcome, one who has left the ocean and has come to a mere cupbearer. O Umar, *Shaykh* Abd'l-Qaadir is the ruler of all the high *awliyya*, and the leader of all the horsemen of the Lovers of Allah in this age, may Allah be pleased with him'."

Among these awliyya was *Shaykh* Ali ibn Wahb as-Sanjaari, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He, may Allah be pleased with him used to say: "*Shaykh* Abd'l-Qaadir is the foremost of the *awliyya*. Bliss to the one who sees him and bliss to the one who sits in his assemblies."

Among these awliyya was *Shaykh* Musa ibn Maheena az-Zuwwali, may Allah ta`ala be pleased with him.²⁶ He too was an immense sage from among the great *awliyya*. It was once said to him, may Allah be pleased with him: "We have not see you show to anyone the respect that you show to my master Abd'l-Qaadir." He said: "*Shaykh* Abd'l-Qaadir is the best of the people of these times of ours. He is the *Sultan* of the *Awliyya*. How can a believer not show correct courtesy to him whom the Angels of the heavens show courtesy towards?"

Among these awliyya was *Shaykh* Abu'n-Najib Abd'l-Qaahir as-Sahrawardi, may Allah ta`ala be pleased with him.²⁷ He too was an immense sage from among the great *awliyya*. He was asked one day about my master Abd'l-Qaadir and about showing correct courtesy with him, and he said: "How can I not show correct courtesy to a believer has been given the authority to expend what is in my heart, my spiritual state as well as the hearts of the *awliyya* and their spiritual states? If he likes he takes hold of these and if he likes he sets them free."

Among these awliyya was *Shaykh* Ahmad ibn Abu'l-Hassan ar-Rufaii.²⁸ He too was an immense sage from among the great *awliyya*. The *Shareef* Abu

²⁶ He was Musa ibn Maheena az-Zuawwali; one of the *Imams* to whom Allah ta`ala had revealed knowledge of the unseen, the ability of break natural laws and placed awe for him in the hearts of people. The teachers were unanimous regarding his status. He was the object of spiritual visitation, a source for unraveling problematic spiritual questions, and unveilings of hidden spiritual disclosures. *Shaykh* Abd'l-Qaadir used to praise him often and exalted his affair. He once said: "O people of Baghdad, there will appear a sun the like of which will not appear after him." It was said to him: "Who is he?" He said: "*Shaykh* Musa az-Zuawwali." He used to have many visions of the Messenger of Allah, may Allah bless him and grant him peace and the most of his actions were crowned with success due to the Messenger of Allah, may Allah bless him and grant him peace. When he used to touch iron wit his hands, it would become pliant until it became liquefied like milk.

²⁷ He was Abu 'n-Najib Abd'l-Qaahir ibn Abdallah ibn Muhammad ibn `Amawiyya ibn Sa'd ibn al-Hassan ibn al-Qaasim ibn `Alqama ibn 'n-Nadr al-Qurayshi as-Sahrawardi as-Sufi al-Waa'idh. He was the *Shaykh* of Baghdad who was born in the year 470 A.H.. He studied jurisprudence in the college of Nidhamiyya, then he was granted the cool breeze of acceptance and success; and became a guide to the spiritual path. Then for sometime he isolated himself from people, but after returned and invited people to Allah. He was very ascetic in this world. A spiritual *ribat* was constructed for him on the outskirts of the city. He was among the *Imams* of the as-Shaafi and a scholar from among the scholars of spiritual purification. He kept company with *Shaykh* Hamaad ad-Dabaas. He became a person who had attained tremendous acceptance. He died in the month of *Jumad'l-Aakhira*, in the year 563 A.H. and was buried in his school.

²⁸ He was Abul-Abass Ahmad ibn Abu'l-Hassan Ali ibn Ahmad ibn Yahya ibn Haazim ibn Ali ar-Rufaii` al-Maghribi al-Bataa'ih. He was an exemplar, an *Imam* in knowledge, an ascetic worshipper, and the *Shaykh* of the Knowers of Allah. He was among those who had completely mastered his spiritual states and had kingly control of his spiritual secrets. He had an exalted manner in speaking

Abdallah al-Hassani related saying: “I once heard my father say: ‘I was once in an assembly in the presence of my master Muhy’d-Deen Abd’l-Qaadir may Allah ta`ala be pleased with him, when a thought passed my mind to visit *Shaykh Ahmad ar-Rufaaï*, may Allah ta`ala be pleased with him; when suddenly *Shaykh Abd’l-Qaadir* said to me: ‘Would you like to visit *Shaykh Ahmad ar-Rufaaï*?’ I said: ‘Yes’ I thus visited him for a short time, when he (*Shaykh ar-Rufaaï*) said: ‘O Khadr do you have insight into *Shaykh Ahmad ar-Rufaaï*? Suddenly next to him stood a revered old man. I then then stood and gave him the greetings of peace. Then *Shaykh Ahmad ar-Rufaaï* said: ‘O Khadr, who has seen the like of *Shaykh Abd’l-Qaadir*, the master of the *awliyya* and then desires to see someone like me? Am I not merely one of his subjects?’ Then the old man disappeared.”

One day someone mentioned some of the virtues of my master Abd’l-Qaadir in the presence of my master, Ahmad ar-Rufaaï and then someone said: “How can a person present with us mentioned anyone’s virtues other than those of my master Ahmad!” Then *Shaykh Ahmad ar-Rufaaï* looked angrily at the man who spoke and he fell immediately dead in front of him. He then said: “Who can reach the levels of *Shaykh Abd’l-Qaadir*? That man possesses an ocean of the *shari`a* on his right and an ocean of the *haqeeqa* on his left. From whichever one *Shaykh Abd’l-Qaadir* likes he can scoop up and give to those of our time.” He used to always advise his nephews and companions regarding the *Shaykh*.

Once a man traveled to Baghdad and then came to visit him, and he said: “When you enter Baghdad, do not come to me for anything before you have visited *Shaykh Abd’l-Qaadir*, if he is alive; nor without first visiting his grave when he is dead; because he has taken a covenant with Allah that any man from the possessors of spiritual states who enters Baghdad and does not visit him, then his spiritual states seized from him, even after his death.”

Among these awliyya was *Shaykh Ali ibn Hiya*, may Allah ta`ala be pleased with him.²⁹ He too was an immense sage from among the great *awliyya*. One day he along with some of the notables of his companions left Zariraar. When they reached the vicinity under the province of Baghdad, in a place called Dujla, he ordered them to take a complete ritual bath; and he too took a ritual bath. He then said to them: “Purify your hearts and protect your thoughts because we are about to enter upon the *Sultan*.” When he entered Baghdad, the people gathered around him wishing to greet him and he said to them: “No! I am going to *Shaykh Abd’l-Qaadir*.” When he finally reached the door of the *madrassa*, he took off his shoes and stopped; and the *Shaykh* said to him: “Come to me my brother.” He then entered and the *Shaykh* sat him next to himself. He sat down while he was in a state of tremendous fear. *Shaykh Abd’l-Qaadir* then said to him: “From what are you afraid, you are the spiritual police

with the People of Devine Realities. It was possible to hear his voice from afar in the same manner that one could hear his voice up close; to the point where the people in nearby villages would sit on their roofs and listen to his sermons and heard everything he articulated, even those deaf and hard of hearing who were present, Allah would open their abilities to hear his speech. He never returned evil for evil, nor did he ever sit upon a pillow out of humility. When he did speak, he spoke a few words and he said about that: “I was ordered to be silent.” He died in the year on the 10th of *Jumad ‘l-Ulaa* in the year 570 A.H. When he died the last of his words were: “I bear witness that there is no deity except Allah and I bear witness that Muhammad is the Messenger of Allah.”

²⁹ He was *Shaykh Ali ibn al-Hiya*, among the most prominent of the *shaykhs* of Iraq, and one of the notables of the Knowers of Allah. He was among those who were given the station of the great spiritual axis. He used to inform people about matters of the Unseen; and there appeared on his hands many miracles. The scholars of the time were unanimous regarding the majesty of his station and the exaltedness of his rank.

of the whole of Iraq?” Then *Shaykh* Ali said to him: “O my master, you are the *Sultan*, am I not suppose to be afraid of you? Only when I am given a guarantee not to fear you, will I then feel safe.” He then said: “There is no reason for you to fear.”

Among these awliyya was *Shaykh Abd'r-Rahman at-Tafshuwajji*, may Allah ta`ala be pleased with him.³⁰ He too was an immense sage from among the great *awliyya*. His son once said: “My father once left his home on a Friday, riding his donkey on the way to the *Juma`a* prayer. When he began to place his feet in the stirrup, he then suddenly took it out and then sat upon the earth for some time; after which he then mounted his ride and left. When he completed the *Juma`a* prayer, I asked him about the reason for that, and he said: ‘At the same time *Shaykh* Abdl-Qaadir was mounting his ride in Baghdad in order to leave for the congregational *masjid*; and I did not want to precede him in mounting my ride before him out of courtesy; because Allah ta`ala has given him precedence over the people of his time, and has made his station superior to all of their stations and made his rank over their spiritual states.’” When he approached death, his son said to him: “Give me advice.” He said: “I advise you to protect the sanctity of *Shaykh* Abd'l-Qaadir and to stop with his commands and to adhere to his service.” When he died, his son went to *Shaykh* Abdl-Qaadir in Baghdad, and the *Shaykh* honored him, dressed him in his cloak and eventually married him to one of his daughters.

Among these awliyya was *Shaykh Baqa' ibn Batuwa*. He too was an immense sage from among the great *awliyya*. Once he, may Allah ta`ala be pleased with him, along with *Shaykh* Ali ibn Hiyta and *Shaykh* Abu Sa`id al-Qaylubi, may Allah be pleased with all of them, went to the *madrassa* of *Shaykh* Abdl-Qaadir, may Allah be pleased with him, they then sat at its door and did not enter until he gave them permission. When they entered he said to them: “Come, sit down.” Before sitting they said: “Do we have your protection?” He said: “You all have protection.” Then they all sat in a complete state of courtesy with him.

Among these awliyya was *Shaykh Matar al-Badharaai'*, may Allah ta`ala be pleased with him.³¹ He too was an immense sage from among the great *awliyya*. Once it was said to him: “Describe for us something about the spiritual states of *Shaykh* Abdl-Qaadir.” He said: “*Shaykh* Abd'l-Qaadir is a lordly gift of Allah in the earth and is the intermediate of the contract with Him. When he gazed upon any one of us with a glance, we would consider that glance a good fortune; or when the breath we took during that glance as a good fortune.”

Among these awliyya was *Shaykh Maa'jid al-Kardi*, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh* Abd'l-Qaadir is the *Imam* of the people of the spiritual path; and he is the *Shaykh* of all the spiritual guides of this age. By means of his light the spiritual states of the People of hearts are illuminated and by means of the splendor of his inner thoughts the secrets of the gnosis of the people of Divine Realities are expanded.”

³⁰ He was among the most important of the *Shaykhs* of Iraq; among the notables of the Knowers of Allah; the sources of those drawn near to Allah, and possessed amazing spiritual states, magnificent miracles and piercing abilities of disposal.

³¹ He was *Shaykh* Matar al-Badharaani. He was among the most sublime of the *Shaykhs* of Iraq and among the masters of the Knowers of Allah. The scholars were in agreement regarding his imminence, austerity and dignity. His teacher was *Shaykh* Taajil`-Aarifeen Abul-Wafa who said about him: “*Shaykh* Matar has inherited my spiritual state and wealth.” He was from among the special of those who served him; and was most times in a state of spiritual intoxication.

Among these awliyya was **Shaykh Jaakiri**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. *Shaykh* Mas`ud once heard the Knower of Allah al-Harith, may Allah be pleased with him say: “Both *Shaykh* Jaakiri and *Shaykh* Ali ibn Idris, may Allah be pleased with them had gathered together in an assembly discussing the spiritual guides and what spiritual advancements they had attained through keeping company with them. *Shaykh* Jaakiri said: ‘There never manifested to me in existence from the spiritual guides after my master Taj`l-`Aarifeen Abu`l-Wafa, may Allah be pleased with him, one more glorious in spiritual states; more piercing in management; more strong in consolidation; more perfect in description or more exalted in station than that of my master *Shaykh* Muhy`d-Deen Abd`l-Qaadir, may Allah be pleased with him. It was from him that the station of spiritual pole (*qutbaniyya*) was transferred to my master *Shaykh* Ali ibn Hiyta, may Allah be pleased with him’.”

Among these awliyya was **Shaykh al-Qaasim ibn `Ubayd al-Basri**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*.³² He was once asked about *Shaykh* Muhy`d-Deen Abd`l-Qaadir, may Allah be pleased with him and he said: “He is the unique one among the Lovers of Allah, and the spiritual pole of the *awliyya* of this time. Allah has not allowed any sage to reach a spiritual station, except that *Shaykh* Abd`l-Qaadir’s station is above it. Allah has not given a lover to drink from the cup of His love, except that *Shaykh* Abd`l-Qaadir has drunk it first. Allah has given him the secret from His secrets prior to majority of the *awliyya*.”

Among these awliyya was **Shaykh Abu `Amr Uthman Marzuq al-Qurayshi**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh* Abd`l-Qadir is our *Shaykh*, our *Imam* and our spiritual master. Everyone who travels on the spiritual path to Allah azza wa jalla in this time of ours; or who is given a spiritual state or attains a spiritual station; *Shaykh* Abd`l-Qaadir is his leader in knowledge.”

Among these awliyya was **Shaykh Suwayd as-Sanjari**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He, may Allah be pleased with him used to say: “*Shaykh* Abd`l-Qaadir, may Allah be pleased with him is our spiritual guide, our master, our leader and exemplar to Allah and His Messenger. He has superseded all those of his time in the sciences of spiritual states and established spiritual stations in the presence of Allah azza wa jalla.”

Among these awliyya was **Shaykh Hayyat ibn Qays al-Harani**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*.³³ He used to say: “*Shaykh* Abd`l-Qaadir is the *Sultan* of the Knowers of

³² He was Abu Muhammad al-Qaasim ibn Abdallah al-Basri. He was from among the notables of the spiritual guides of Iraq, among the great ones of the Knowers of Allah, among the majestic ones of those brought near to Allah, and the possessor of astonishing and extraordinary miracles. He used to give legal decisions based upon the *madh`hab* of *Imam* Malik, may Allah be pleased with him; and used to teach in the two sciences of the *shari`a* and the *haqeeqa*. He gave many famous sermons which circulated among the people. When he came out of his spiritual retreat, he never passed by a dry dying tree except that it became alive with fresh leaves, nor by a person handicapped except that he was cured. He died before the year 580 A.H. and when the *janaaza* prayer was prayed over him, the sound of drums could be heard in the sky, where each time the people raised their hands for the *takbeer*, the sound of beating drums could be heard by all.

³³ He was among the most majestic of the spiritual guides, the greatest of the Knowers of Allah and among the most notable of the realized ones. He was the possessor of miracles, spiritual stations, magnificent spiritual resolution, and immense origins. He possessed sublime spiritual openings and majestic unveilings until it was he who unraveled the problematic spiritual states of the People of the Path. He was one of the four people who were given the ability of expenditure and management in their

Allah in these times of ours.” He also used to say: “Verily Allah azza wa jalla causes the breast milk of all creatures in these times to flow abundantly, He causes the abundant rains to fall, and wards of afflictions by means of the *baraka* of *Shaykh Abd'l-Qaadir*. He is the spiritual master of the *awliyya* and those brought near to Allah in these times.”

Among these awliyya was ***Shaykh Raslan ad-Damasci***, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*.³⁴ He used to say: “*Shaykh Abd'l-Qaadir al-Jayli*, may Allah be pleased with him was from among the emanations of the Divine Presence and among the unique ones of existence. He used to speak with the tongue of Divine Wisdom, and the judgments of expenditure surrendered to him in every age, near or far, for the people of his time, in seizing, giving, acceptance and rejection.”

Among these awliyya was ***Shaykh Abu Madyun al-Maghribi***, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*.³⁵ He used to say: “*Abd'l-Qaadir* is the first of the spiritual notables of this world, one of the spiritual pegs of existence; and one of the staircases of Divine witnessing.”

Among these awliyya was ***Shaykh Abu `Amr Uthman ibn Maruura al-Bataa`ihi***, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He was once asked about my master *Shaykh Muhy`d-Deen Abd'l-Qaadir*, may Allah be pleased with him and he said: “*Shaykh Abd'l-Qaadir* is the best of the people of the earth in these times.”

Among these awliyya was ***Shaykh Qusayb al-Baani al-Mosuli***, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh Abd'l-Qaadir* is a general of the knights of the Lovers of Allah, the exemplar of the spiritual wayfarers, the *Imam* of the Champions of Truth, the proof of the Knowers of Allah, and the source of those brought near to Allah, in these times.”

Among these awliyya was ***Shaykh Khalifa an-Nahri Maliki***, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He, may Allah be pleased with him was asked about my master *Muhy`d-Deen Abd'l-Qaadir*, may Allah be pleased with him and he said: “He is the man to the command obeys regarding the *awliyya*, the righteous and the *abdaal*.³⁶ And those

graves in the lands of Iraq. The people of the Haran used to seek from rain by means of him, and it would rain.

³⁴ He was Raslan ibn Ya`qub ibn Abd'r-Rahman al-Ja`abiry ad-Damasci. He was an ascetic spiritual guide and worshipper who used to divide his wealth where a third he gave in alms, a third he used for his livelihood and a third he used for the remainder of those under his welfare. He was scrupulous in his piety, content with little, and the possessor of vast spiritual states and stations. He was always preoccupied with seeking knowledge. He used to conduct his worship just inside the gate of the *masjid* near the garlic market neighboring his house. Then he relocated to the *masjid* of the Hijr Road where he would conduct his spiritual vigils near the eastern wall of the *masjid*. Then he along with his disciples left and established themselves in the *Masjid* of Khalid bin Walid, where his mausoleum is located, where he worshiped Allah until he died around the year 550 A.H.

³⁵ He was among the notables of the spiritual guides of Morocco, and among the sources of spiritual training. His fame exceeded any need to give recognition to him. His given name was Shu`ayb and he was among the *Imams* of the Champions of Truth in his time. The spiritual guides unanimously agreed regarding his greatness and majesty. They all took their courtesies from him directly. He was elegant, handsome, humble, ascetic, pious, spiritual realized and completely shrouded with noble character, may Allah be pleased with him.

³⁶ The *Abdaal* or *Budalaa* (spiritual substitutes) are seven sages from among the *awliyya*, some say thirty, while some say forty. Each of them has the miraculous ability when he travels to leave behind in

below them among the people of his time obey him and his authority envelopes their spiritual states and secrets. He does not gaze upon any direction of the earth to those residing there to the furthest regions of the earth in the east or west, who desire increase in their spiritual states, except that it occurs from the *baraka* of his gaze; and they fear the seizing of their spiritual states due to the power of his spiritual prestige.”

Among these awliyya was *Shaykh Abu'l-Hassan al-Jawsuqi*, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to often say: “May my ears go deaf and my eyes go blind if I ever met anyone like *Shaykh Muhy'd-Deen Abd'l-Qadir!*”

Among these awliyya was *Shaykh Abu Abdallah Muhammad al-Qurayshi*, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh Abd'l-Qadir*, may Allah be pleased with him was the spiritual master of his age. As for the *awliyya* he was the most spiritually elevated of them. As for the scholars he was the most pious and ascetic of them. As for the Knowers of Allah, he was the most knowledgeable and perfected of them. As for the spiritual guides, he was the most firmly established and nearest of them to Allah.”

Among these awliyya was *Shaykh Abu'l Barakaat ibn Sakhr al-Ummawi*, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh Abd'l-Qadir* took a covenant with every *wali* of Allah in his time that they would not administer any spiritual state whether manifest or hidden except with his permission. He is among those who were given the ability of expenditure and management after his death, just as he possessed it before his death.”

Among these awliyya was *Shaykh Abu Is'haq Ibrahim*, who was nicknamed **al-Aazib**, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh Muhy'd-Deen Abd'l-Qadir*, is my spiritual master, the spiritual guide of the realized ones, the *Imam* of the Champions of Truth, the proof of the Knowers of Allah, and the spiritual exemplar of the spiritual wayfarers on the journey to the Lord of the worlds.”

Among these awliyya was *Shaykh Ali ibn Humayd*, who was known as **Ibn as-Sabagh**, may Allah ta`ala be pleased with him.³⁷ He too was an immense sage from among the great *awliyya*. He used to say: “*Shaykh Abd'l-Qadir*, may Allah be pleased with him is among those special elite creatures from Allah, whom it is rare to find many like him among the Champions of Truth.” Whenever he would mention him he would say in poetic verse:

his place a substitute physical body in his place in order that no one will no that he has departed. That is the meaning of ‘substitute’ and nothing else. It is said that this expression is also associated with their abilities to substitute blameworthy traits with praiseworthy ones. They are upon the heart of the Prophet Ibrahim, upon him be peace, and they exist in every age neither exceeding nor being less than their number. Their spiritual station is to manifest the highest limit of the spiritually elite through the tongue of being expansive in supplication for all the Muslims. The Messenger of Allah, may Allah bless him and grant him peace said: “The spiritual substitutes are forty sages. Twenty two of them are in Syria and eighteen of them are in Iraq. Each tie one of them dies Allah substitutes in their place another. For when the Divine Command comes all of their souls will be seized and at that time will be the establishment of the Hour.”

³⁷ He was Abu'l-Hassan Ali ibn Humayd as-Sa`idi, known as Ibn as-Sabagh. He was a spiritual guide, and immense ascetic who brought spiritual advantage to many. He conducted excellent spiritual discipline and training for the disciples of the Path and expended himself in looking after their religious welfare. He possessed profound spiritual states and stations. The traditionist Zaki'd-Deen al-Mandhuri said: “I kept company with him in a place called Qata, which is village in the area of Sa`id in Egypt; where he eventually died on the 15th of *Sha`baan* in the year 612 A.H., may Allah be merciful to him.”

“He is a virtual army whose marvels cannot be eradicated

Like the ocean, he constantly emerges without any barrier.”

Among these awliyya was *Shaykh Abu'l-Hassan ibn Idris al-Ya`qubi*, may Allah ta`ala be pleased with him. He too was an immense sage from among the great *awliyya*. He used to say: “Verily we use to make supplication of *Shaykh Abd'l-Qadir* by saying:

O Allah by the right of Abd'l-Qadir al-Jaylaani we ask You for success and to make us die in Islam”

SANKORE'



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Chapter Four

On an Explanation of the Praising of His Affair by the *Awliyya* by Reason of His Words: “My feet are on the neck of every *Wali* of Allah.”

Abu'l-Qasim al-Bata'ih said: “I once went to the mountains of Lebanon in the year 579 A.H. in order to visit some of the righteous who resided there. At that time there was man living there originally from Isbahaan, who was named Abdallah al-Jabali. He was called ‘al-jabali’ (the mountain) because of the long time that he lived in the mountains of Lebanon. When I went to him I said: ‘My master, how long have you been here?’ He said: ‘For sixty years.’ I then said: ‘What lessons have you received here from extraordinary things?’ He said: ‘I was here in the year 559 A.H. when I saw one moonlit night that the people of the mountains had all gathered together. I saw them flying in the air heading in the direction of Iraq, one group after another. I then asked one of my companions who was among them: ‘Where are they going?’ He said: ‘Al-Khadr, upon him be peace³⁸ has ordered us to go to Baghdad and to make ourselves present before the spiritual Pole.’ I then said: ‘Who is he?’ He said: ‘*Shaykh* Abd'l-Qaadir’. I then asked permission to travel with them and he said: ‘Yes.’ So we traveled in the air for a short time until we arrived at Baghdad, where the people had gathered before his presence being attentive to his commands. He then ordered them to disperse, thus they all returned and I along with my companion. We had returned to the mountains I said: ‘This night I have never before seen the type of courtesy that you all have shown him or the swiftness with which you all obeyed his commands.’ He said to me: ‘O my brother, how can it not be so, when he is the one who said: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him.”

The righteous spiritual guide, **Abu't-Thanaa Mahmud ibn Ahmad al-Baghdadi** narrated a narrative saying: “I along with the *awliyya*, the *abdaal* and the *awtaad*³⁹ used to often go to *Shaykh* Abd'l-Qaadir, may Allah be pleased with him

³⁸ He is Abu'l-`Abass Ahmad Balyaa al-Khadr ibn Mulkan ibn Faligh ibn `Aamir ibn Arfakhadhi ibn Shem ibn Nuuh, upon him be peace. It is said that he is sage fro among the *awliyya* who was a scout for *hu'l-Qarnayn* who dispatched him to search for water for his army. He, subsequently found the Fountain of Life from he drank and was overcome with sleep for some years. After he had awakened, Allah ta`ala gave him mercy from Himself and taught him knowledge directly from Himself. He also gave him miraculous abilities; among which was the ability to take any righteous human form he liked, whether old man or youth, rich man or poor. Allah ta`ala also gave him the ability to shape-shift into any inanimate form he wished. Allah ta`ala also gave him long-life, for he is alive now and will die until after the appearance of the Mahdi and the *Dajjal*. He is the last person that will be killed at the hands of the *Dajjal* before the heavenly descent of Jesus the son of Mary, upon him be peace. *Shaykh* as-Saawi said: “I once heard from one of the Knowers of Allah that whoever knows his given name the name of his father, his honorific name and his nickname will enter Paradise. For his name is Abu'l-`Abass Ahmad Balyaa ibn Mulkaan al-Khadr.” It has been related in the authority of Ibn Abass, may Allah be pleased with him that he said: “Every year at Mina al-Khadr and Elias meet during the pilgrimage season, where each one cuts the hair of the other. Before departing one another’s company they both recite four times: ‘In the name of Allah, it is what Allah has willed, no one mobilizes good except Allah. In the name of Allah, it is what Allah has willed, no one dispenses with evil except Allah. In the name of Allah, it is what Allah has willed, that which is of blessings if from Allah. In the name of Allah, it is what Allah has willed, there is no power or might except with Allah.’ Whoever recites these words in the morning and evening will be safe from drowning, being burnt in fire, theft, *Shaytaan*, the rulers, snakes and scorpions.”

³⁹ The *Awtaad* (spiritual pegs or supports) is an expression referring to four sages in each age, whose number neither exceeds this number nor is less than it. Their spiritual location is in the four corners of the world: the east, the west, the north and the south. The spiritual station of each of them is in that particular direction that they control. They are those by whom Allah ta`ala preserves and protects the

after he made his pronouncement: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’; they would all say: ‘Peace upon you O Ruler of the time, O *Imam* of the locus, O established with the Command of Allah, O inheritor of the Book of Allah, O representative of the Messenger of Allah, O he whose spiritual dining table is the heavens and the earth, and whose family are all the people of his time, O he whose supplication causes the rains to fall and by whose *baraka*, milk flows from the breast of female creatures’.”

It was once said to **Shaykh Qadeeb al-Baan al-Mosili**, may Allah be pleased with him: “Did you see *Shaykh* Abd’l-Qadir?” He said: “No, the *awliyya* and people of the Unseen⁴⁰ never were present with him after his saying: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’; except that they would bow their heads out of awe for him.”

Among those *awliyya* who informed us regarding the fact that he would say: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’; before he said it were *Shaykh* Abu Bakr ibn Huwara, *Shaykh* Abdallah al-Juuni, who was nicknamed al-Hanafī, *Shaykh* Taaj’l-`Aarifeen; *Shaykh* al-Munbiji, *Shaykh* Ali ibn Wahb and *Shaykh* Humaad ad-Dabas.

Among those *awliyya* who were present at the time that he said: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’; were **Shaykh** Ali ibn Hiyta, **Shaykh** Baqa ibn Batuwa, **Shaykh** Abu Sa`id al-Qayluri, **Shaykh** Musa ibn Maheena az-Zuwali (who arrived in Baghdad at that time on his way to the pilgrimage), **Shaykh** Abu`n-Najeeb Abd’l-Qaahir as-Sahrawardi, **Shaykh** Abu’l-Karam al-Akbar al-Mu`amari, **Shaykh** Abu’l-Abass Ahmad ibn Ali Jusuuqi as-Sarsari, **Shaykh** Maajid al-Kurdi, **Shaykh** Abu Hakim Ibrahim ibn Dinar, **Shaykh** Abu `Amr Uthman ibn Marzuq al-Qurayshi, who came to Baghdad that day to visit, **Shaykh** Mukarram al-Akbar, **Shaykh** Matr al-Bazaraai’, **Shaykh** Khalifa ibn Musa al-Akbar, **Shaykh** Sadaqa ibn Muhammad al-Baghdadi, **Shaykh** Yahya ibn

four directions of the world. They possess eight miraculous actions: four outwardly apparent and four inwardly hidden. As for the four outwardly apparent actions they are: abundant fasting; standing long in night prayers while the rest of humanity sleeps; abundant imitation of the Messenger of Allah; and seeking forgiveness for all during the pre-dawn hours. As for the inwardly hidden actions they are: reliance upon Allah; leaving matters over to Allah; reliability; and peaceful surrender. They have been referred to as ‘mountains’ by His words: “*Have We not made the earth level and the mountains as supports.*” It is by means of the mountains that the evenness of the earth is made settled. Likewise the judgment of the *Awtaad* in the world is the position of mountains in the earth. Their spiritual station is indicated by the words of Allah ta`ala: as narrated on the tongue of Iblees “*Then I will certainly come at them from their front, their back, their right and their left.*” Thus, Allah ta`ala protects and preserves these four directions by means of the *Awtaad*, and has made them spiritually fortified from these four directions, for *Shaytaan* has no authority over them, since he cannot enter onto the children of Adam except from these four directions. Sometimes the sages of the *Awtaad* are women and their nicknames in the presence of Allah are Abd’l-Hayy, Abd’l-Aleem; Abd’l-Qadir and Abd’l-Mureed.

⁴⁰ This expression refers to the Sages of the Unseen (*rijaal`l-ghayb*), whose number are eight, which neither exceeds it nor is less than it. They are the People of Pure Reverence for Allah, for they do not speak except in whispers due to the constant overpowering of the Compassionate One over their spiritual states. Allah ta`ala says: “*They humble their voices to the Compassionate One, for there is only heard from them whispers.*” These sages are concealed from humanity and are unknown because the Lord of Truth hides them in the earth and the heavens. They only converse with Him and they only witness Him. Allah ta`ala says: “*And the servants of the Compassionate One they walk in the earth humbly and tranquilly and when the ignorant address them they say: Peace.*” They are assiduous in the traits of modesty, for when they hear someone raising their voices in speech they tremble and are amazed at that. Realize that the expression ‘the sages of the unseen’ (*rijaal`l-ghayb*) is a technical term of the People of Allah which unrestrictedly refers to those we mentioned, which are a spiritual hierarchy of sages who are concealed from the sight of men.

Muhammad al-Murta`ishi, *Shaykh* Diya `d-Deen Ibrahim ibn Abdullah ibn Ali al-Juuni, *Shaykh* Abu Abdallah Muhammad al-Qazwini, who came to Baghdad to visit, *Shaykh* Abu `Amr Uthman al-Bataa`ihi, *Shaykh* Radeeb al-Baani al-Mosili, *Shaykh* Dawud, who it said used to miraculously pray all five prayers in Mecca, *Shaykh* Abu Abdallah Muhammad ibn Ahmad who was known as *al-Mukhaalif*, *Shaykh* Abu Umar Ahmad al-Iraqi, known as as-Shawki, who it was said was among the wandering sages of the Unseen, *Shaykh* Sultan ibn Ahmad al-Mu`min, *Shaykh* Abu Bakr Abd`l-Humayd as-Sibyaani, *Shaykh* Abu Muhammad ibn Isa, known as al-Kawbaji, *Shaykh* Mubarak ibn Ali al-Jameeli, *Shaykh* Abu`l-Barakaat ibn Mi`raar al-Iraq, *Shaykh* Abd`l-Qaadir iobn Hussayn al-Baghdadi, *Shaykh* Abu as-Sa`udi Ahmad ibn Abi Bakr al-Harisi al-`Attar, *Shaykh* Abu Abdallah Muhammad Abi`l-Ma`ali ibn Qa`id al-Awani, *Shaykh* Abu`l-Qasim Umar ibn Mas`ud al-Bizaar, *Shaykh* Sharf `d-Deen Umar ibn Muhammad as-Sahrawardi, *Shaykh* Abu`t-Thana` Mahmud ibn Uthman an-Naghali, *Shaykh* Abu Hafs Umar ibn Abi Nasr al-Ghawaali, *Shaykh* Abu Muhammad al-Hassan al-Faarisi al-Baghdadi, *Shaykh* Abu Muhammad Ali ibn Idris al-Ya`qubi, *Shaykh* Abu Hafs Umar al-Kamimati, *Shaykh* `Ubaad`l-Bawaab, *Shaykh* Madhfar al-Jamaal, *Shaykh* Abu Bakr al-Himaami, known as al-Mazeen, *Shaykh* Jameel, the possessor of the abilities to cut across the vast earth in a moment, and to shout and be heard long distances, *Shaykh* Abu Umar Uthman as-Sideeq, *Shaykh* Abu`l-Hassan al-Jasuuqi, *Shaykh* Abu Muhammad Abd`l-Haqq al-Harimi, the Chief Judge Abu Ya`li Muhammad ibn Muhammad al-Fara, and others, may Allah be pleased with all of them.

At the time they were present *Shaykh* Abd`l-Qaadir was speaking with them, when he suddenly said: “My feet are on the neck of every *wali* of Allah”; thus we were ordered to obey him and respect him.” Then *Shaykh Ali ibn Hiyta* stood, ascended the lectern, took the *Shaykh*’s foot and placed it upon his neck and lowered his head underneath the hem of his gown. Then all those present bowed their necks, may Allah be pleased with them.

As for those awliyya who were not present and were in their own lands when he said it, Allah disclosed to all of them at the moment of his articulation, and they too bowed their necks. Among them were: *Shaykh* Ahmad ar-Rufai`, *Shaykh* Abd`r-Rahman at-Tafshawanji, *Shaykh* Abu Muhammad ibn `Ubayd al-Basri, *Shaykh* Hayyat ibn Qays al-Hiraani, *Shaykh* Suwayd as-Sanjari, *Shaykh* Raslan ad-Damasqi, *Shaykh* Abu Madyun, *Shaykh* Abd`r-Rahman al-Maghribi, and *Shaykh* Adiy ibn Musafir, may Allah be pleased with all of them.

Abu Yusef ibn Bardan al-Ansaari is related to have said: “I once entered Baghdad with the objective of visiting the Chief Judge Abu Saalih Nasr in the school of his grandfather *Shaykh* Abd`l-Qaadir. I found gathered around him many companions. I heard one of them say: ‘What have you heard regarding the statement of *Shaykh* Abd`l-Qaadir: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’? He said: ‘I heard my father, **Abd`r-Razaq**, my paternal uncles Abu Abd`r-Rahman **Abdallah**, Abu Abdallah **Abd`l-Wahaab**, and Abu Is`haq **Ibrahim**, all sons of *Shaykh* Abd`l-Qaadir, may Allah be merciful to them say at different times: ‘We were present in the assembly in which our father, may Allah be pleased with him said: ‘My feet are on the neck of every *wali* of Allah’; thus we were ordered to obey him and respect him’. Present at that time were fifty odd *Shaykhs* from among the most notable of the spiritual guides of Iraq, all of whom lowered their necks, while Ibn Hiyta, may Allah be pleased with him placed the foot of the *Shaykh* upon his neck. It also reached us that at that time many different *Shaykhs* who were not present located in distant metropolises also lowered

their necks. When the *awliyya* were informed of what he said, none of them objected to it, nor did it reach us that anyone objected to him.”

Abu al-Kiraam said: “There did not remain on the face of the Allah a *wali* of Allah except they did exactly what those who were present did, except one man in Isbahan, who refused, and immediately what spiritual state he possessed was seized from him.” *Shaykh* Abu Muhammad al-Qasim ibn `Ubayd al-Basri said: “When *Shaykh* was ordered to say: ‘My feet are on the neck of every *wali* of Allah’; I saw the *awliyya* of the east and the west lowering their heads out of humility, except one man in the lands of the Persians. He refused to do so and his spiritual state was snatched from him.”

Shaykh Lu`lu al-Ardi`een (‘the Pearl of the Seven Earths) once said: “At that time the spiritual poles⁴¹ in the Two Noble Precincts were seventeen men; in Iraq were sixty men; in Persia were forty men; in Syria thirty men; in Egypt twenty men; in the *Maghrib* seventeen men; in Yemen thirteen men; in Abyssinia eleven men; at the barrier of Gog and Magog seven men; in the valley of Sarineeb seven men; at the mountain of *Qaaf* forty seven men; and in the islands of encompassing Ocean twenty four men, may Allah be pleased with all of them.”

Shaykh Abu Sa`id al-Qaylubi, may Allah be pleased with him said: “When *Shaykh* Abd`l-Qaadir said: ‘My feet are on the neck of every *wali* of Allah’; the Lord of Truth *azza wa jalla* gave a Self Manifestation to his heart and there was brought a robe of honor from the Messenger of Allah, may Allah bless him and grant him peace by the hands of a cadre of the Arch Angels and dressed him in it.”

Shaykh Ibn Baqaa ibn Batuwa, may Allah be pleased with him, once said: “When *Shaykh* Abd`l-Qaadir said: ‘My feet are on the neck of every *wali* of Allah’; the Angels said: ‘You have spoken the truth O servant of Allah’.”

Shaykh Maajid al-Kardi said: “When *Shaykh* Abd`l-Qaadir said: ‘My feet are on the neck of every *wali* of Allah’; there did not remain at that moment a single valley of the earth in which resided the righteous among the *Jinn*⁴² except when they

⁴¹ Here the author, *Shehu* Uthman ibn Fuduye` is indicating that the spiritual poles (*aqtaab*) are many. Among them is their leader the redeeming spiritual pole (*qutb ghawthaani*). He is an immense sage, the mightiest leader and the most noble of them, to whom the people are in need of in times of emergency, and in the clarification of what is hidden from momentous and secret affairs. He is sought after for his supplications which answered. For if he were to take an oath or swear by Allah, then Allah would of a necessity verify his oath or pledge. In brief the only thing that manifest to him is the self form of Muhammad, may Allah bless him and grant him peace because he is upon his heart upon him be blessings and peace. Among them are: the unique spiritual pole; the spiritual pole of Divine love; the spiritual pole of those who establish the religion; the spiritual pole of the regions of the earth; the spiritual pole of the different countries; the spiritual pole of the different villages; the spiritual poles of knowledge; the spiritual poles of different locations; the spiritual poles of the different *jama`at*; the spiritual poles of the diverse spiritual stations; and other than these that *Shehu* Uthman ibn Fuduye` enumerated in his *Munaajaat*. O Allah be merciful to them and be merciful to us by their ranks with You O Lord of the worlds.

⁴² This means those *Jinn* who were Companions of the Prophet, upon him be blessings and peace, their *awliyya*, their scholars; their righteous, their worshipers and the believers among them; about whom Allah ta`ala says: “*Verily we have heard an amazing Qur`an which guides to what is correct, and have believed in it and we will not associate anything with our Lord.*” *Shehu* Uthman ibn Fuduye` said in his *Asaaneed al-Faqeer* in the first chapter regarding the chain of authority for the *Qur`anic* chapter *al-Faatiha* by way of the *Jinn*: “As for the *al-Faatiha* we receive transmission for it from our *Shaykh* Abu al-Amaana Jibril ibn Umar and his noble son, Abu`t-Tawfeeq Umor, both who received its transmission from Abu`l-Fayd Muhamma Murtada. He took it from Muhammad at-Ta`taa`iy al-Mekki al-Adh`haari. He took it from al-Burhaan, the instructor of children, the *Shaykh* of the *Jinn*. He took it from the Chief Judge of the *Jinn* the *Wali* Shamharuus. He took its transmission from from the Prophet, may Allah bless him and grant him peace.” I say: all this is proof that some of the *Jinn* are from among

were informed of this, that they did not send a delegation of Muslim *Jinn* from all the regions, who came and surrendered to him, made repentance at his hands and crowded around his door.”

Shaykh Makarram may Allah be pleased with him said: “I call Allah as a witness that on that day no one remained on earth who had been given a portion of sainthood, whether great or small, except that they testified to the fact that the station of Spiritual Pole (*qutbiyya*) was conveyed to *Shaykh Abd'l-Qaadir*; the Crown of spiritual redemption (*ghawthiyya*) was upon his head and he was adorned with robe of honor of universal expenditure which pierced the whole of existence.”

Shaykh Khalifa al-Akbar, who had frequent visions of the Messenger of Allah, may Allah bless him and grant him peace said: “At that time I saw the Messenger of Allah, may Allah bless him and grant him peace and I said to him: ‘O Messenger of Allah, *Shaykh Abd'l-Qaadir* has said: ‘My feet are on the neck of every *wali* of Allah’. He, upon him be peace said: ‘*Shaykh Abd'l-Qaadir* has spoken the truth. How can it not be so, when he is the spiritual pole and I am the one who turns him’.”⁴³

Shaykh Adiy ibn Musafir may Allah be pleased with him was once asked: “Do you know of anyone from the previous spiritual teachers other than *Shaykh Abd'l-Qaadir* who said: ‘My feet are on the neck of every *wali* of Allah’?” He said: “No.” He was then asked: “What does the statement mean?” He said: “It is the clear locus of spiritual uniqueness of the time.” It was then said to him: “Each time has a person of spiritual uniqueness?” He said: “Yes, however none of them ever said what *Shaykh Abd'l-Qaadir* said.” It was then said to him: “Was he ordered to say it?” He said: “Indeed he was ordered! And at the time of the command, all the *awliyya* bowed their heads in their places wherever they were. Have you not seen that the Angels, upon them be peace all made prostration to Adam, upon him be peace, only as a result of the advent of the Divine Command to do so?”

Shaykh Abu Sa'id al-Qaylubi was once asked: “Did *Shaykh Abd'l-Qaadir* say: ‘My feet are on the neck of every *wali* of Allah’ based upon a command?” He said: “Indeed he said it based upon a command to say it! There is no doubt about that. This expression is the articulation of the station of the spiritual pole (*lisaan al-qutbaniyya*). Among the spiritual poles in each time there are those who ordered to remain silent and nothing can emerge from them except silence. Among them also are those who are ordered to speak, and nothing can emerge from them except speech. The later are the most perfected of the station of spiritual poles, because it is the articulation of spiritual intercession on behalf of creation.”

The Knower of Allah Abu Muhammad Ali ibn Abi Bakr ibn Idris ibn al-Ya'qubi said: “When my spiritual master, *Abd'l-Qaadir* said: ‘My feet are on the neck of every *wali* of Allah’; *Shaykh Ali ibn Hiya* ascended the stairs of his lectern, took his foot, placed it on his neck and lowered his head beneath the hem of his garment. His companions asked him: ‘Why did you do that?’ He said: ‘Because when he was ordered to say it, Allah at the same time gave him permission to depose any of the *awliyya* who objected to him from their station. So I desired to be among the first to rush to show submission to him’.”

O Allah by the right of Abd'l-Qaadir al-Jaylaani we ask You for success and to make us die in Islam

the Companions of the Prophet, may Allah bless him and grant him peace, some of whom are long lived, believers, righteous and among the rights acting scholars.

⁴³ This is an indication that the station of spiritual pole is under the command and expenditure of the Messenger of Allah, may Allah bless him and grant him peace, until the Day of Judgment.

Chapter Five

On an Explanation of His Extraordinary Virtues and What Allah Promised for the People Who Love Him

Among his outstanding virtues, may Allah be pleased with him is that once his mother said: “When I gave birth to my son, Abd’l-Qaadir, he would never nurse from me during the day of the month of *Ramadhan*. Once the new moon of *Ramadhan* was concealed from the people, so they all came to me and asked about my son. I said: ‘Today he did not take from my breast’. It was clear to then that the day was the first day of *Ramadhan*.”

Among his outstanding virtues, may Allah be pleased with him is that once he was asked upon what foundation was his spiritual affair built; and he responded: “It was built upon truthfulness because I never told a lie, especially during the time I was in school.” He may Allah be pleased with him then said: “When I was young in our land (of *Jayli* in Persia), I once went out among the populace on the day *`Arafat*, and was following behind one of the cattle of the farmers, when it turned to me and said: ‘O Abd’l-Qaadir you were not created for this, nor have you been ordered to do this.’ I then fled in fright to my house and climbed onto the roof. I then miraculously saw the people stopping at the sacred place of *`Arafaat*. I then went to my mother and said: ‘I am yearning for Allah azza wa jalla, so please give me permission to journey to Baghdad to toil in seeking knowledge and to visit the righteous’. She then asked me about my reason for this sudden choice, and I told her what happened. She then wept and stood and took eighty golden coins which my father left her. She measured out forty golden coins for my brother, and then took the other forty golden coins and sewed them beneath the arm of my shirt. She then gave me her permission to journey and took a covenant from me that I should tell the truth in all circumstances. She then took me and consigned me to the caravan in which I would journey. She then said: ‘O my son, go. For I have sent you out for the sake of Allah ta`ala. You will not see this face of mine again until the Day of Standing’. I then traveled in the small caravan headed for Baghdad. When we reached the area of Hamdaan in a place called Tartanka, there appeared sixty horsemen, who seized the caravan. However, none of them approached me. Then one of the horsemen came to me and said: ‘What do you have with you?’ I said: ‘I have forty golden coins’. He asked: ‘Where are they.’ I then said to him: ‘They are sewed up underneath my arm.’ The horsemen assumed I was making fun of him and departed leaving me. Then another of the horsemen approached me and asked the same question that the first one asked, and I gave him the same answer that I gave the first one. He too departed leaving me. However, when they gathered with their leader and informed him about me, he said: ‘Bring him to me.’ They then brought me to him while they were all dividing the seized wealth between them. He said: ‘What do you have?’ I said to him: ‘Forty golden coins.’ He then said: ‘Where are they?’ I said: ‘They are sewed in my shirt underneath my arm.’ He then ordered that my shirt be cut open and the coins tumbled out. He then said: ‘What possessed you to admit that?’ I said: ‘Truthfulness, because my mother took a covenant with me that I would tell the truth, and I will not be treacherous with regard my mother’s covenant.’ Then the leader suddenly began to weep and said: ‘Here you are refusing to be treacherous towards the covenant with your mother, and I have for so many years being treacherous towards the covenant with my Lord!’ He then repented at my hands and returned the wealth he took from me. His companions said to him: ‘You were our leader in highway robbery, and today you our leader in making

repentance!' They then repented at my hands and returned all the wealth seized from the caravan. They were the first to repent at my hands."⁴⁴

Among his outstanding virtues, may Allah be pleased with him is what occurred with the *Shareef*, Abu Abdallah Muhammad ibn al-Khadr ibn Abdallah al-Hussayni al-Mosuli who said: "My father informed me: 'I served my master Muhy'd-Deen Abd'l-Qadir, may Allah be pleased with him for thirteen years and I never saw during that time overstep any limits, hawk and spit, nor did a fly ever land on him'."

Among his outstanding virtues, may Allah be pleased with him is what Abu Abdallah Muhammad ibn al-Khadr al-Mosuli also said narrating from his father who said: "I served my master Muhy'd-Deen Abd'l-Qadir, may Allah be pleased with him for thirteen years and witnessed many miracles at his hands. **Among them** is when some of the sick patients of doctors rejected their medicine, they would bring them to him and he would pass his hand over them and they would immediately stand. The sickness would fade extremely swiftly.

Once a sick person among the relatives of the Prime Minister al-Mustanjid, was brought to him who had been suffering from stomach engorgement. He may Allah be please with him then passed his hands over him, and he stood immediately flattened as if nothing had happened with his stomach.

Once Abu l-Ma`ali Ahmad ibn Dhafar ibn Yusef al-Baghdadi al-Hanbali came to him and said: 'Verily my son, Muhammad has had a fever for the past fifteen months. I really desire a cure for him.' He then said: 'Go to him and whisper in his ear: 'O fever, Abd'l-Qadir says for you to leave my son and go to another area.' We then asked Abu al-Ma`ali about that and he said: 'It left and did what the *Shaykh* commanded, and the fever departed and has not returned to afflict my son until now'." It has been narrated that the people of his neighborhood often suffer from fever.

Abu Hafs Umar ibn Saalih al-Hidadi came to him leading a she-camel and said: "I desire to make the pilgrimage, and this she-camel is all that I have." The *Shaykh* then struck it with his hand and then placed his hand on its forehead. As a result the she camel would outdistance any of the mounts in a caravan, after it had been the slowest of them prior to that.

Shaykh Abu'l-Hassan Ali ibn Wahb al-Azjiy once became sick, and the *Shaykh* visited him. He saw in his home a hen and a turtledove. Abu'l-Hassan said to him: "My teacher, this hen has not produced eggs for six months; and this turtledove has remained silent without singing for six months as well." The *Shaykh* then stood over the hen and said: "Bring enjoyment to your owner." He then stopped in front of the turtledove and said: "Glorify your Creator." From that moment the turtledove began to crow until the entire populace of Baghdad could hear it; and the hen began to produce eggs and continued to do so until it die.

He once said to me in the year 560 A.H.: "O Khadr go to Mosul for verily a group from your descendents will appear there. The first will be a son named Muhammad, who will learn the *Qur'an* from a man named Ali after he will become blind in seven months, and he will complete the memorization of the *Qur'an* when he is seven years old. You will live to be ninety four years, one month and seven days and will die in a place called Arbil and your hearing, sight and strength will be sound." Abu Abdallah said: "My father went and resided in Mosul. I was born there on the appearance of the new moon of *Safar* in the year 601 A.H. My father presented me to a blind man who taught me the *Qur'an*, when I was six years and five months. I did not

⁴⁴ This entire narrative proves that the most superior form of invitation to Allah ta`ala is that done to the habitual criminals, gang members, highway robbers and others like them who are in great need of the sincere repentance.

reach my seventh year until I had completed the memorization of the entire *Qur'an*.” My father asked my teacher about his name and origin, and he said: “My name is Ali and my city is Baghdad.” My father died in a place called Arbil on the 9th of *Safar* in the year 625 A.H. at the age of ninety four, one month and seven days; and Allah preserved his senses and strength until the day he die.”

Among his outstanding virtues, may Allah be pleased with him is what Abu'l-Fatah al-Hirawi narrated saying: “I was once standing in the presence of my master, Muhy'd-Deen Abd'l-Qaadir al-Jayli, may Allah be pleased with him in Baghdad in the year 540 A.H.; and at the time I was suffering from a cold where my nose was full of mucous. I subsequently had to spit it out. I suddenly became ashamed and said to myself: ‘I’ve done this while being seen in the presence of someone like *Shaykh* Abd'l-Qaadir!’ He then, (picking my thoughts from my head) said: ‘O Muhammad no problem. After this you will no longer suffer from cold or sore throat.’ He said: ‘Its been eighty-three years since he said that and I have never since that time suffered from cold or sore throat’. He said: ‘He used to call me Muhammad at-Taweel (‘the tall’). I then said to him: ‘O teacher I am a short man’; and he answered: ‘However you will have long years and will be extensive in the producing of children’. *Shaykh* Muhammad lived to be 137 years old. Throughout his journeys he was seen to manifest extraordinary miracles, and he traveled to many lands even reaching the legendary mountain of *Qaaf*.⁴⁵ He was the first to serve my master Abd'l-Qaadir, may Allah be pleased with him.”

Among his outstanding virtues, may Allah be pleased with him is what Baqa ibn Batuwa may Allah be pleased with him narrated saying: “Once an old man accompanying a youth came to *Shaykh* Abd'l-Qaadir, may Allah be pleased with him and said: ‘Make supplication for this youth. He is my son and his conception was not done in a righteous manner’. The *Shaykh* became very angry and said: ‘You mean to say that your affair has reached to this limit?!’ He then entered his home, and at that moment a flash fire occurred in an expanse of Baghdad, which whenever it was extinguished would ignite in another area.’ He said: ‘I saw affliction descending upon Baghdad which caused the sky to darken as a result of the anger of *Shaykh* Abd'l-Qaadir, may Allah be pleased with him. He then hurried to him and found him still angry. I then sat next to him and said: ‘O my master be merciful to the creation, because the people have almost become destroyed.’ I continued to say this until his anger abated and then I saw that the affliction had subsided and the fire was extinguished.”

Among his outstanding virtues, may Allah be pleased with him was that one year the Tigris River began to flood to the point where the whole of Baghdad was close to being inundated. The people then came to *Shaykh* Abd'l-Qaadir, may Allah be pleased with him and sought his help. He then took his staff and went to the banks of the river, struck the edge of the water with his staff and said: “To here”; and the water abated at that very moment and spot.”

⁴⁵ It is said that the Mountain of *Qaaf* is a mountain range which completely encompasses the world beyond all mountain ranges which surrounds the totality of the world; and it is veiled by Allah ta`ala. No one who has not reached the spiritual station of the unveiling of his heart knows of it. Those who have been exposed to this legendary mountain range swears by means of it.

Among his outstanding virtues, may Allah be pleased with him is what the exemplar *Shaykh* Abu Abdallah Muhammad ibn Abu'l-`Alaa narrated saying: “A woman once came to *Shaykh* Abd'l-Qadir, may Allah be pleased with him carrying a child and said: ‘I have seen that my son here has a strong affection for you, thus the rights which I have over him have departed and gone to you.’ The *Shaykh* then kissed the boy on his forehead and commanded him to spiritual struggle (*mujaahida*) and to follow the spiritual journey of the Path of the righteous ancestors. Eventually, one day his mother entered on the boy and found him emaciated and yellowish from the effects of hunger and sleeplessness; and she found him eating only a single flat loaf of bread. She then entered onto the *Shaykh* and found in front of him a plate with the bones of a huge chicken which he and others had just eaten. She then said: ‘O my master, do you eat chicken while my son eats dried bread?!’. He then placed his hand upon the bones and said: ‘Stand up by the permission of Allah, who revives the dead.’ Then the chicken then stood up straight whole, alive and began to crow. He then said: ‘When your son can do that, he can eat whatever he likes’.”

Among his outstanding virtues, may Allah be pleased with him is what was narrated from *Shaykh* `Adiy ibn Musafir, may Allah be pleased with him who said: “The skies once poured down with rain while *Shaykh* Muhy'd-Deen Abd'l-Qadir was giving a talk in one of his assemblies. As a result the people began to disperse. Then the *Shaykh* raised his head to the heavens and said: ‘I am trying to gather the people and you are trying to disperse them’! Then, the rain suddenly stopped pouring over his assembly.”

Among his outstanding virtues, may Allah be pleased with him is what his son *Shaykh* Abd'l-Wahaab mentioned that there was no month that came except that before its new moon appeared he would be given a sign. If Allah ta`ala had decreed for that month to be evil, then the new moon would take a malevolent shape. If Allah ta`ala had decreed for that month to be a month of good, blessing, *baraka*, kindness and safety then the new moon would take an excellent shape.

Among his outstanding virtues, may Allah be pleased with him is what was narrated on the authority of *Shaykh* Shihab'd-Deen Umar as-Sahrawardi who said: “I used to be preoccupied with the study of the science of scholastic theology when I was a youth. I had at that time memorized many books on that subject and had become thoroughly versed in it. However, my paternal uncle used to reproach me for that but I did not abandon it. So one day he took me to visit *Shaykh* Abd'l-Qadir, may Allah be pleased with him and said: ‘O Umar Allah ta`ala says: ‘*O you who believe when seek to converse intimately with the Messenger, then first send forward before your meeting some form of charity*’.⁴⁶ Here we are about to enter upon a man whose heart is acquainted with Allah azza wa jalla; so be careful how you act in his presence, so that you can attain the *baraka* of meeting him.” Thus, when we with him by paternal uncle said: “O my master, this nephew of mine, Umar is completely preoccupied with the study of the science of scholastic theology, although I have repeatedly forbade him to do so. However he will not abandon it.” He, the *Shaykh*, then said: “O Umar which of these books have you memorized?” I said to him: “The book of so-and-so, and the book of so-and-so.” He then passed his hand over my breast; and I swear by Allah he did not remove his hand except that every expression of the books that I had memorized that Allah had subsequently made me forget all of its issues; and Allah honored my breast with direct knowledge of Him in that very moment. I then stood from his presence and was able to articulate Divine wisdom. He

⁴⁶ *Quran, Mujaadila – 57:12.*

then said to me: “You will be the last of the reknown sages of Iraq.” *Shaykh* Abd’l-Qaadir was the *Sultan* of the Spiritual Path who possessed complete disposal in the generous expenditure of the knowledge of Divine Realities.”

Among his outstanding virtues, may Allah be pleased with him is what the preacher *Shaykh* Abu’l-Madhfar Mansuur ibn al-Mubarak al-Waasiti, known as Jaraada narrated saying: “When I was a young man, I once entered onto *Shaykh* Muhy’d-Deen Abd’l-Qaadir, may Allah be pleased with him, and with me was a book which comprised something of philosophy and the ideas of incorporeality. He then said to me directly without even looking in my book or even asking me about what was in it: ‘O Mansuur that book is the worst companion to have. So stand and go and wash its pages.’ I was then resolved to get up and throw the book back in my home and to never thereafter carry it around fearing the *Shaykh*, but I could not bring myself to wash its pages due to the fondness I had for it. And there was still connected to my mind something of its issues and judgments. All this was passing my mind as I was getting up with that objective. The *Shaykh* then looked at my in amazement as if he knew what I was thinking, an as a result I was unable to rise. When I was in that condition, the *Shaykh* said to me: ‘Pass your book’. I then opened it and its pages were as white milk, with not a single letter transcribed in it. I then gave it to him and he then wiped his hands over its pages and said: ‘This is the book called the Fada’il’l-Qur’an of Ibn as-Saurhi, written in the finest penmanship.’ He then said: “Repent from saying on your tongue that which is not in your heart.” I said: “Yes my master.” He then said: “Now rise.” And at that moment I forgot everything that I had memorized from that book from the issues of philosophy and the judgment of incorporeality and its issues have been completely abrogated from my inward until the present.

Among his outstanding virtues, may Allah be pleased with him is was narrated on the authority of *Shaykh* Abu’l-Abass al-Khadr ibn Abdallah ibn Yahya al-Mosuli al-Hassani who said: “One night we were in the *madrasa* of our spiritual guide, *Shaykh* Abd’l-Qaadir Muhy’d-Deen Abd’l-Qaadir in Baghdad, may Allah ennoble his might secret; when the *Imam* al-Mustanjid Billahi Abu’l-Madhfar,⁴⁷ the *Khalifa* came to give him the greetings, seek his council and he then placed in front of him ten bags of gold, which were being carried by ten men in his service. The *Shaykh* then said to him: ‘I have no need of it’; and refused to accept it from him. But the *khalifa* refused to take it back. So the *Shaykh* took one of the bags in his right hand and another in his left and squeezed them and out of them poured blood. He the said: ‘O Abu’l-Madhfar are you not ashamed before Allah `azza wa jalla to seize the blood of the people and to present it to me?’ The *Khalifa* was dumfounded with fear and dismay.” The *Shaykh* then said: “By the might and secret of the One who is truly worshipped, if it were not for the sanctity of the *Khalifa’s* connection with the Messenger of Allah, may Allah bless him and grant him peace, I would have let the blood flow until it reached his very doorstep.” *Shaykh* Abu’l-Abass also said: “On another day I witnessed the *Khalifa* come to him and say: ‘I would like to see something of a miraculous nature, so that my heart will be made tranquil.’ The *Shaykh* said: ‘So what do you want?’ He said: ‘I would like to see fruits produced from the

⁴⁷ He was Abu’l-Mudhfar al-Mustanjid Billah Yusef ibn al-Muqtafa Li Amrillah Muhammad ibn al-Mustadh’har ibn al-Muqtada al-’Abassi. He was appointed to the authority by his father by a covenant in the year 407 A.H. when he was 29 years old. He was described as having penetrating understanding, unerring opinions, prevailing intelligence, and superb virtues. He was a poet of distinction, a composer of prose and had extensive knowledge of the use of the astrolabe. He died on the 8th of *Rabi’*’l-*Akhir* in the year 566 A.H.. The authority after him was given to his son al-Mustada.

Unseen; but I don't want it to be a variety of the species of the fruits of Iraq.' So the *Shaykh*, may Allah be pleased with him passed his hands through the air and suddenly in his hand were two fruits. He gave one of them to the *Khalifa* and the other he broke open the other one in his hand and it was extremely white and exuded a fragrance like white musk. The *Khalifa* then broke open the fruit in his hand and in it were worms. He then said: 'What is this! And what is that which is you hands that I see?!' The *Shaykh* said: 'O Abu'l-Madhfar, this fruit when it is touched by an unjust person becomes worm infested'."

Among his outstanding virtues, may Allah be pleased with him is what was narrated on the authority of *Shaykh* Mufaraj ibn Sinan ah-Nisai' who said: "I was once in one of the assemblies of my spiritual guide, *Shaykh* Muhy'd-Deen Abd'l-Qadir in Baghdad. On this particular day he was giving a talk in his assembly in Baghdad when he suddenly stopped speaking and closed his eyes. When he was asked about that he said: "Just now my mother died in Jaylaan." Those of us present made a note of the time and date. Subsequently, after some time a caravan arrived in Baghdad from Persia in which were a group from the people of Jaylaan, who came and informed him about her death and said that it happened the same time that we noted."

It has been related on the authority of *Shaykh* Abu'l-Hassan on the authority of Ali ibn Hiyta may Allah be pleased with him who said: "I never saw anyone from the people of my time who possessed more miracles than *Shaykh* Abd'l-Qadir, may Allah ta'ala be pleased with him. No one desired to see a miracle in anytime he wanted it except that he would show it to them. Sometimes the breaking of normative natural laws would occur from him, sometimes by him and sometimes in him."

It was related on the authority of *Shaykh* Abu Uthman as-Sarufeeni who said: "Allah ta'ala has never made manifest in existence for the *awliyya* like what He did for *Shaykh* Abd'l-Qadir, may Allah be pleased with him. His miracles were like a well arrange string of pearls one following behind another."

As for what was promised for the people who love him, it has been narrated on the authority of the spiritual exemplar Abu'l-Hassan al-Qurayshi and others who said: "*Shaykh* Abd'l-Qadir once said: 'I was given a Scroll which is as long as the eye can see in which is recorded my companions and spiritual disciples whose numbers extended until the Day of Standing. It was then said to me: 'This has been granted to you'. I then asked Malik, upon him be peace the Guardian of Hell Fires: 'Do you have any of my companions?' He said: 'No'. I then said: 'By the Might of my Lord and His majesty, the protection of my hand over my disciples is like the protection of the heavens over the earth. If one of my disciples is not good, then I am good in his stead, and this is no mere boast. By the Might of my Lord and His majesty, my feet will not leave the presence of my Lord until He allows me to take you all into Paradise'."

It has been related on the authority of the jurist and sufi Shaykh Abu'n-Najib Abd'l-Qahir ibn Abdallah as-Sahrawardi who said: "*Shaykh* Hamaad ar-Rabaani, may Allah be pleased with him once heard the reverberating sound like the humming of bees on a day which *Shaykh* Abd'l-Qadir was with his companions. One of the disciples of `Adiy asked him about that and he said: 'I have twelve thousand close disciples whose names I mention every night and ask Allah ta'ala about the needs of each of them. When a disciple is afflicted with a sin a month does not pass except that he either dies or repents, being cautious of that sin and being clinging to it.' *Shaykh* Abd'l-Qadir also said: 'Allah ta'ala has given me a station with Him, in which I have taken a covenant with my Lord tabaraka wa ta'ala that disciples from my time until the Day of Judgment will not die except in a state of repentance and that I be a guarantor for them.' Hamaad, may Allah be pleased with him said: 'I swear by

Allah ta`ala that he has been given that and that the shadow of his prestige will be spread out over them’.”

On the authority of Shaykh Abu'l-Qasim Umar al-Bizaar and others who said: “*Shaykh* Abd'l-Qaadir is the guarantor of his disciples from now until the Day of Standing, that none of them will die except in a state of repentance, and that the disciples of his disciples up to seven generations will enter Paradise.” The *Shaykh* himself said: “I am the guarantor of my disciple and the disciple of my disciple up to seven generations, that I will be responsible for his affairs. And if the faults of one of my disciples were to become exposed in the far west and I am in the far east, that I would still conceal him.”

On the authority of al-'Umdaty al-Ksyka'iy and al-Bizaari who both said: “It was once said to *Shaykh* Muhy'-Deen Abd'l-Qaadir: ‘If a person mentions your name, and he has not taken your hand nor has he been dressed with the *sufi* cloak connected to you, will he be counted among your companions?’ He said: ‘Whoever is affiliated with me and mentions my name, Allah will accept him and relent to Him. Even if he is in a reprehensible state, he will still be among the party of my companions. For my Lord has promised me that all of my companions, the people of my school of thought and all who love me will enter into Paradise’.”

On the authority of Shaykh `Adiy ibn Musafir who said: “Someone from among the companions of the *Shaykh* once asked me to dress him in the *sufi* cloak and I said to him: ‘Verily the companions of the *Shaykh* are those who are completely submerged in mercy. Is it possible for some one to leave the water of the great ocean to take water from a mere water bearer?’”

On the authority of Shaykh Abu'l-Qasim Umar al-Bizaar who said: “I once heard my master *Shaykh* Muhy'd-Deen Abd'l-Qaadir say: ‘Whoever appeals for my help in a time of distress, I will remove it from him. Whoever calls me by my name during a time of adversity I will give him comfort from it. Whoever takes me as an intermediate to Allah `azza wa jalla in any matter, then his needs will be fulfilled. Whoever prays two *raka`ats* and recites in each *rak`at* the chapter of *al-Ikhlaas* eleven times after the *al-Fatiha*; then after the *salaams* of the prayer sends blessings upon Muhammad, the Messenger of Allah, may Allah bless him and grant him peace; then turns his face in the direction of Iraq and walks eleven steps; mentions my name and then mentions his pressing need; it will be fulfilled by the permission of Allah’.”

On the authority of the Shaykh himself, may Allah be pleased with him who said: “There is no person who passes through my *madrassa* except that Allah will alleviate the Divine Punishment on the Day of Standing.” One day it was said to him: ‘From the grave of so-and-so the son of so-and-so can be heard the sound of shrieking.’ The *Shaykh* said: ‘Did he take the *sufi* cloak from me?’ They said: ‘We do not know of that.’ He said: ‘Did he ever eat any food that I served?’ They said: ‘We don’t know.’ He said: ‘Was he ever present in my assemblies?’ They said: ‘We don’t know.’ He then said: ‘The person who is profligate is the one foremost with loss.’ He then lowered his head for some time and then lifted it with majesty, awe and dignity and said: ‘Verily the Angels have just said to me: ‘This servant once saw your face and had an excellent opinion of you, so Allah `azza wa jalla has shown mercy to him as a result of that.’ Then the people returned to the man’s grave often thereafter but never heard the sounds of shrieking.”

Among the poetic verses that *Shaykh*, may Allah be pleased with him used to recite was the following:

“Hold to him during every alarm and difficulty

I will redeem you if He wills, so pronounce of my resolution aloud

For I am for my disciple the protection against what he fears

And I protect him from every evil and tribulations of the two worlds

My disciple even he be in the far east or the far west

I will save him even if he is any country of the two worlds.”

O Allah by the right of Abd'l-Qadir al-Jaylaani we ask You for success and to make us die in Islam

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Chapter Six

On an Explanation of the Number of His Male Children

As for his offspring, may Allah ta`ala be pleased with him; the male children among them were: ten, while some say twelve. Each of them was a learned jurist and *awliyya* who had become famous and well known to the spiritually elite and the common people. They all learned and studied the *Qur'an* from their father, may master Abd'l-Qadir, and learned jurisprudence at his hand and at the hands of others.

Among them was the excellent **Shaykh Abd'l-Wahaab**. He learned jurisprudence at the hands of his father, and heard the transmission of prophetic traditions from him as well. Among them was **Shaykh Isa**, the nobility of Islam. He learned jurisprudence at the hands of his father and also listened to the transmission of prophetic traditions from him as well. Among them was **Shaykh Abd'l-'Azeez**, the beautification of people of Iraq and the boast of the scholars. He studied jurisprudence at the hands of his father and also listened to the transmission of prophetic traditions from him as well. Among them was the unique *Imam* and **Shaykh Abd'r-Razaaq**, the lamp of the people of Iraq, the beautification of the *Imams* of knowledge and the *Awliyya*, the exemplar of the spiritual notables and *sufis*, the boast of the scholars of prophetic tradition, and the model of the scholars.⁴⁸ He learned jurisprudence at the hands of his father and also listened to the transmission of prophetic traditions from him as well. Among them was the majestic **Shaykh Abu Is'haq Ibrahim**, the beautification of the jurists, and the best of those who adhere to the religion. He studied jurisprudence at the hands of his father and also listened to the transmission of prophetic traditions from him as well. Among them was the gallant and virtuous **Shaykh Abu'l-Fadl Muhammad**, the leader of the disciples, and the spiritual pole of all the poles. He studied jurisprudence at the hands of his father and also listened to the transmission of prophetic traditions from him as well. Among them was the original **Shaykh Abu Abd'r-Rahman Abdallah**. He learned jurisprudence at the hands of his father and listened to the transmission of prophetic traditions from him. Among them was the virtuous **Shaykh Abu Zakariyya Yahya**, the jurist and majestic scholar. He studied jurisprudence at the hands of his father and listened to the transmission of prophetic traditions from him as well. Among them was the virtuous **Shaykh Diya 'd-Deen Abu Nasr Musa**, the lamp of the jurists, the adornment of the traditionist, the remnant of the righteous ancestors, and the embellishment of the later scholars and righteous.⁴⁹ He studied jurisprudence at the hands of his father and listened to the transmission of prophetic traditions from him as well. Among them was the *Imam* and **Shaykh Abu'l-Faraj Abd'l-Jabaar**. It is said that one day he disputed with his due to the great amount of miracles he manifested. His father said to him: 'O Abd'l-Jabaar be more compassionate and do not be in conformity with your name.' As a result he had a overflowing spiritual experience where even the walls were affected. His home in which is his grave is now in Baghdad and is frequently visited. He entered his home and never appeared after that. However, some of those who travel the earth among the righteous claimed that they saw him in the towns of al-Baraar and al-Ghafaar. Whenever he was seen by the people he would conceal himself from them, and even then it would increase some of them in righteousness. It is said that he was his youngest son.

⁴⁸ He was Abu Bakr Abd' -r-Razaaq ibn *Shaykh al-Islam* Abd'l Qadir al-Jaylani ibn Salih al-Baghdadi al-Hanbali. He was

⁴⁹

It is well known that the first son born to him was his son named **Saalih**, he was righteous as his name indicates. He left home journeying when he was a mere youth, and was overcome with vast spiritual states. He also had a son named **Abu Bakr**, who was the possessor of many miraculous breaking of normative laws, spiritual magnetism, and was overcome with vast spiritual states when he was a mere child. He too journeyed from home and died with his was a young man.

O Allah by the right of Abd'l-Qadir al-Jaylaani we ask You for success and to make us die in Islam

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Chapter Seven

On an Explanation of the History of His Birth and Death

As for the time of his birth, may Allah be pleased with him, the *Shaykh* was once asked about that and he said: “I don’t know that with any certitude; however I arrived in Baghdad in the year that at-Taymi died, and my age at that time was 18 years old.” This at-Taymi, was Abu Muhammad Rizq Allah ibn Abd’l-Wahaab ibn Ab’l-`Azeez ibn al-Harith who died in the year 488 A.H.. Thus, his birthday based upon that explanation was 470 A.H.. *Shaykh* Abu’l-Fadl Ahmad ibn Saalih ibn Shafi` al-Hanbali said that the birthday of my master Muhy’ d-Deen Abd’l-Qaadir, may Allah be pleased with him was in the year 471 A.H. and his age when he arrived in Baghdad was 18 years old.

As for the date of his death, may Allah ta`ala be pleased with him it was in the month of *Rabi’l-Akhir* in the year 561 A.H. and his age at the time was 91 years old.

Here ends the book called **Tabshir al-Umma al-Ahmadiyya** which I composed in order to clarify the outstanding virtues of the *Qaadriyya*, and out of yearning for these noble virtues and indomitable narratives because we are among the poor disciples of the *Qaadriyya*. May Allah ta`ala benefit us and all the Muslims by the *Barakaat* of Abd’l-Qaadir al-Jaylaani in this world and the next – Amen. Allah sub`hanahu wa ta`ala decreed that I begin its composition **on Monday the 7th of the month of Allah Muharram**, and He decreed that I complete it **on Monday the 14th of the same month in the year sharatu** from his *hijra* may Allah bless him and grant him peace.⁵⁰ Everything which I placed in this text is an abridgment from the books called al-Muhja Fi Mukhtasar al-Buhja and al-Lahja Fi Talkhees al-Buhja.⁵¹ All praises are due to Allah the Lord of the worlds, and the best blessings and most perfect peace be upon our master Muhammad, his family and Companions, all of them. May Allah ta`ala be pleased with the Masters among the *Taabi`uun*, the right acting scholars, the four *Imams* who exercised independent judgment and those who follow them until the Day of Judgment.

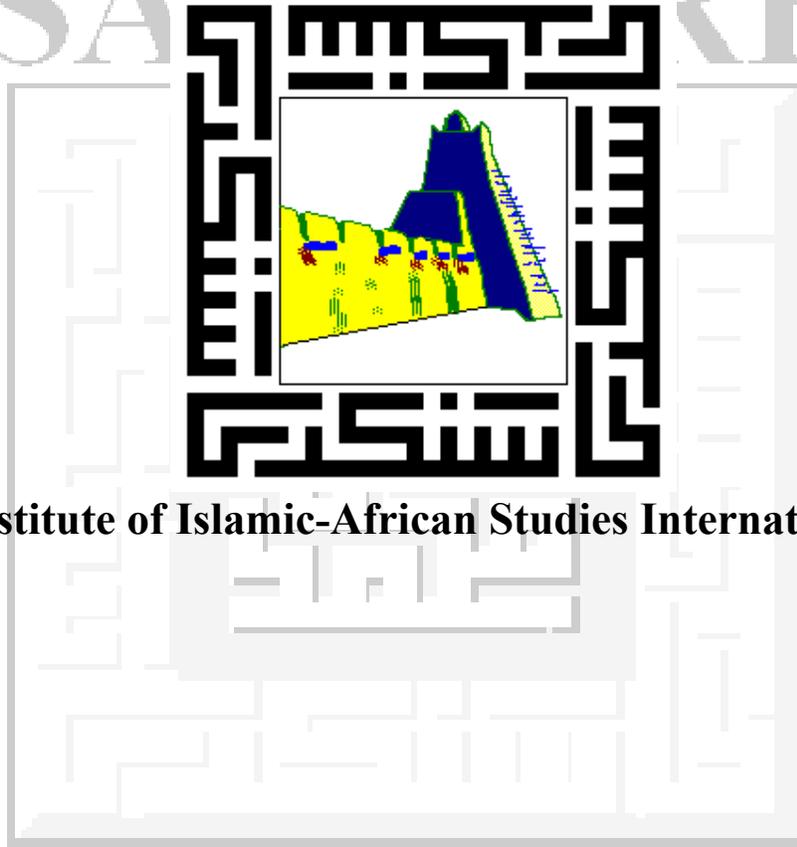
O Allah send blessings upon Muhammad and the family of Muhammad and grant them peace. It has been completed with the praise of Allah and the best of His assistance.⁵²

⁵⁰ This is in accordance with the year 1794 C.E..

⁵¹ These two texts are commentaries upon the Buhjat’l-Asraar wa Ma`adin al-Anwaar Fi Munaaqib as-Saadat al-Akhyaar Mina’l-Mashaayikh al-Abraar of *Shaykh* Nuur’ d-Deen Abu’l-Hassan Ali ibn Yusef al-Lakhami as-Shaafi` who was known as Ibn Juhdam al-Hamdani who resided in the neighborhood of the Sacred Precinct [d. 713 A.H.]. He composed the text in the beginning of the year 660 A.H. when he was asked about the statement of his spiritual guide, *Shaykh* Abd’l-Qaadir, may Allah ennoble his secret: “My feet on upon the neck of every *Wali* of Allah.” He made the text into 40 chapters, in which the majority of the text dealt with the outstanding virtues of *Shaykh* Muhy’ d-Deen Abd’l-Qaadir al-Jaylaani, may Allah be pleased with him, which al-Yafi` narrated in his Asnaa al-Mufaakhir ‘l-Muhaasin wa Rawd ‘r-Rayhaan of Shams’ d-Deen ibn az-Zakiy al-Halbi and also in the text called al-Ashraf.

⁵² All praises are due to Allah that I completed the annotation and commentary on this blessed text on Saturday the 9th of the month of Allah *Rajab* in the year 1429 A.H. (12th July 2008 C.E.); after our regional leader, *Amir* Tahir ordered me to compose for the *Jama`at* a system of education based upon the sciences and secrets of *Shehu* Uthman ibn Fuduye`, may Allah engulf him in his mercy Amen.

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