

# THE MAJESTY OF HAZRATH SYED ABD AL-QADIR JILANI AND THE GLORY OF THE QADIRIA SUFI ORDER

BLESSING OF GHAUS AL-AZAM ON ALL SUFI ORDERS from a Lecture  
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Chishti

*SHAYKH OF ALL  
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## The Majesty of Hazrath Ghause Azam and the Glory of the Qadiria Sufi Order [b.470 AH/1077-8 d.561 AH/1166]

Adapted from an Urdu lecture *Shan e Ghous e Azam aur azmat e Silsila e Qadiria* by Prof. Dr. Allama Muhammad Tahir ul-Qadri  
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Translated and abridged by Irshad Soofi

Allah ﷻ says in the 16<sup>th</sup> Sura *al-Nahl* [The Bee] النَّحْل in verse 60:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

To Allah ﷻ applies the highest example of excellence  
and the Majesty of Allah is Supreme (*Ahmad Raza* ﷺ)

The Glory of Allah ﷻ is the Exalted

Allah ﷻ says that *مَثَلُ الْأَعْلَىٰ massalul a'laa* is for Him. *مَثَلُ الْأَعْلَىٰ massalul a'laa* means in Urdu:

‘Aur Allah ﷻ ki, **sab se bari shaan** heh.

The Greatest Glory (*shaan*) is Allah ﷻ’s. The question arises as to what or who is the Greatest Glory (*shaan*) of Allah ﷻ? It is important to understand this. Keep in mind that Prophethood (*nabuwwah*) is the proof of Divine Sublimity and Transcendent Majesty (*Uluwiat*). None saw Divine Sublimity and Greatness (*Uluwiat*) but many saw Prophethood (*nabuwwah*). Allah ﷻ says in the Holy Qur'aan, in 48th Sura, *al-Fath* (Victory) الْفَتْح in Verse 28:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ

He is the One Who sent His Messenger ﷺ with guidance

So the meaning is:

**‘It is He who sent His messenger’.**

Allah ﷻ did not name Himself but he introduces Himself as:

**‘The Sender of His Beloved Messenger’**

Neither has He mentioned the name of His Essence (*zaat*) nor of His Attributes (*sifaat*) but he introduces Himself as ‘The Sender of this messenger’. This means:

**That when one sees this messenger that I sent, then ponder that if this messenger has such a great status, then how great must the status of the One that sent him be?**

Allah ﷻ introduced Himself to the world, through the means of this matchless messenger of His. Allah ﷻ is saying:

‘O My servants! I am veiled from your senses. Your eyes cannot see Me. Your ears cannot listen to Me and your senses cannot perceive Me so I am introducing Myself in this manner that I am He who sent a Messenger to You that if you see his status and greatness then ponder, if the creation is so great then how great must the Sender or Creator be? You want to see the greatness of Allah ﷻ then look at the greatness of the Holy Prophet Muhammad ﷺ and if you want to see the beauty of the Creator then look at the beauty of the Holy Prophet Muhammad ﷺ. You want to gauge the knowledge of Allah ﷻ then look at the knowledge of the Holy Prophet Muhammad ﷺ. You want to know the wisdom of Allah ﷻ then look at the wisdom of the Holy Prophet Muhammad ﷺ. You want to see the mercy of Allah ﷻ then look at the mercy of the Holy Prophet Muhammad ﷺ. Look at the excellence of the Holy Prophet Muhammad ﷺ and ponder on the excellence of Allah ﷻ. Allah is demonstrating to us that as a pronoun (*zamir*) cannot be known until ‘the antecedent or original’ (*marja*) is not revealed and a *mausuum* or naming particle and ‘the named’ is not known until ‘the Object’ (*silā*) is revealed in the same manner, ‘You cannot know Me until you know My Beloved’.

Allah ﷻ is saying in effect:

**‘If you want to know Me, My Essence (*zaat*) or My Attributes (*sifaat*), gain My recognition (*marifat*) then establish a ‘close connection’ (*ta’alluq*) with My Beloved Holy Prophet Muhammad ﷺ. As long as one does not attach oneself firmly to the Holy Prophet Muhammad ﷺ then one can never attain the recognition (*marifat*) of Allah ﷻ.**

The means of recognizing Allah ﷻ (*marifat*), with His Essence (*zaat*) and Attributes (*sifat*), is the Personality of the Holy Prophet Muhammad ﷺ.

Similarly sainthood (*wilayah*)<sup>1</sup> is the proof of Prophethood (*nabuwwah*). Remember the Prophet is a sign of Allah ﷻ's Majesty (*shaan*) similarly the *Wali* is a sign of his prophet's majesty (*shaan*).

وَكُلُّ وَايٍ لَّهُ قَدَمٌ وَرَائِي  
عَلَى قَدَمِ النَّبِيِّ بَدْرُ الْكَمَالِ

**Wakullu waliyin lahu qadamun wa inni**

**Alaa qadamin nabbiyi badril kamaali**

Each Saint follows in the footsteps of a Prophet,

And I follow in the footsteps of the Holy Prophet ﷺ, the Full Moon of Perfection.

124000 prophets that were sent from Hazrath Adam ﷺ to Hazrath Isa ﷺ every one of them had great saints in their community (*Ummah*). Hazrath Sulaiman ﷺ had a saint of the caliber of Hazrath Asif Bin Barkhiya<sup>2</sup> ﷺ who could produce the Throne of the Queen Bilkis, from thousands of miles away before the blink of the eye. Allama Sayyid Mahmud Al-Alusi<sup>3</sup> writes that *Shaykh al-Akbar* Muhayyuddeen ibn al-Arabi<sup>4</sup> ﷺ said:

“Asif bin Barkhiya ﷺ did *tasarruf* (Spiritual Disposal whereby spiritual energy is directed to the sphere of possibility) with the throne of Bilqis. He

<sup>1</sup> **Wilayah:** Sainthood. *Wilayah* is the sainthood of the great friends of Allah ﷻ (*awliya*). It is a Divine gift and the height of human perfection. The distinguishing mark and basis of sainthood is gnosis (*ma'rifa*); not holiness or piety. The friend (*wali*) upon whom sainthood (*wilayah*) is bestowed has no choice in this. All is the Grace of Allah ﷻ. The degree of his Knowledge of Allah ﷻ, through which his sainthood descended, is also a gift from Allah ﷻ. *Wilayah* is privacy with Allah ﷻ. This privacy is indicated in the words of Hazrath Muhammad ﷺ "There is a time for me with Allah, in which neither the nearest angel nor a sent Prophet is contained" *Wilayah* is "seeing Allah ﷻ through Allah ﷻ". The *Aulia* are the true *ulama* and heirs of the Prophet. Through them the fragrant musk and the sweet honey of the Teaching of the Holy Prophet Muhammad ﷺ " continues to fill the world. Within *wilayah* there is a hierarchical order at whose peak is the *Ghaws* or *qutb*.

<sup>2</sup> Ibn `Abbas said, "This was Asif, the scribe of Sulayman. It was also narrated by Muhammad bin Ishaq from Yazid bin Ruman that he was Asif bin Barkhiya' and he was a truthful believer who knew the Greatest Name of Allah. Qatadah said: "He was a believer among the humans, and his name was Asif.

<sup>3</sup> Mahmud al-Alusi (1217 AH- 1270 AH) (محمود الألوسي) was an Islamic scholar. His full name was Imam Mahmud ibn Abd Allah *al-Husayni al-Alusi al-Baghdadi*. He was the Mufti of of his time.

<sup>4</sup> Muayyuddeen Ibn 'Arabi (ابن عربي) (July 28, 1165 - November 10, 1240) was an Andalusian Arab Sufi and philosopher. His full name was Abu 'Abdullāh Muhammad ibn 'Ali ibn Muhammad ibn al-`Arabi al-Haatimi al-Taa'i (أبو عبد الله محمد بن علي بن محمد بن العربي الحاتمي الطائفي). He died at the age of 76 on 22 Rabi' II 638 AH/November 10, 1240CE, and his tomb in Damascus is still an important place of pilgrimage

made it disappear from its location and appear before Sulaiman عليه السلام and nobody realized this apart from Him who knows everything. The time that it disappeared [from Bilqis] was exactly the same time as it appeared [before Sulaiman]. Everything happened in one moment of time. In chronological terms, Asif only performed one action because the accomplished people gain a state where their speech is granted immediate action by the announcement of “Kun” by Allah جل جلاله”<sup>5</sup>

No other prophet had a saint like Our Master Abu Muhammad Hazrath Muhayuddin Abd al Qadir Jilaani *Ghaus al-Azam, Mahboob e Subhaani* رحمته الله because no Prophet could match the Holy Prophet Muhammad Mustafa صلى الله عليه وسلم. As majestic is the prophet of the time so majestic is the saint, who is the proof (*burhaan*) and reflection of his prophet. So, the greater the prophethood the greater the sainthood thus Prophethood (*nabuwwah*) reached the peak of excellence (*nuktae kamaal*) with the Holy Prophet Muhammad صلى الله عليه وسلم and it cannot go beyond that status achieved by the Holy Prophet صلى الله عليه وسلم (*muqaame Muhammadi*). In the same way in the Prophethood of Muhammad صلى الله عليه وسلم, the peak of sainthood cannot go beyond the status of Hazrath *Ghaus al-Azam* رحمته الله. Hazrath *Ghaus al-Azam* رحمته الله is the Sultan of The Saints<sup>6</sup> (*Sultaan al-Awliya*) just as the Holy Prophet Muhammad صلى الله عليه وسلم is the Sultan of The Prophets (*Sultaan al-Ambiya*). So every prophet is the Grandeur (*shaan*) of Allah جل جلاله and the Chosen One (*Mustafa*) is the greatest Grandeur (*shaan*) of all. So Allah جل جلاله stated the 16<sup>th</sup> Sura *al-Nahl* [The Bee] النحل in verse 60:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

To Allah جل جلاله applies the highest example of excellence  
and the Majesty of Allah is Supreme (Imam Ahmad Raza رحمته الله)

The Glory of Allah جل جلاله is the Exalted

The Grandeur (*shaan*) of Allah جل جلاله is the Exalted

So the Chosen One (*Mustafa*), the Holy Prophet Muhammad صلى الله عليه وسلم is the greatest example of the Greatness (*shaan*) of Allah جل جلاله. The indicator (*unwaan*) of the

<sup>5</sup> *Ruh al-Ma'ani*, vol.19, p.185

<sup>6</sup> *Sultaan al-Awliya*: This emphasizes his supremacy as the *Ghawth* above all other orders of sanctity

Greatness (*shaan*) of Allah ﷻ is Muhammad ﷺ. The indicator (*unwaan*) of the Mercy (*rahmah*), Remembrance (*Zikr*) and Love (*muhabbah*), of Allah ﷻ is Muhammad ﷺ. What is the Greatness (*shaan*) of the Holy Prophet ﷺ? Allah ﷻ stated the 13<sup>th</sup> Sura *ar-Ra'd* (*Thunder*) الرَّعْد in verse 28:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Know that it is the remembrance of Allah ﷻ alone that puts the heart in a state of equilibrium.

So hearts find contentment in the *zikr* of Allah ﷻ. Imam Samarqandi <sup>3</sup> reports and Qadi Iyad bin Musa <sup>4</sup> القاضي عياض بن موسى writes that, Hazrath Mujaahid <sup>5</sup>, the *Ta'bieen*, asked Hazrath Abdullah Ibn Abbas <sup>5</sup> as to when the Holy Qur'aan says that:

**'In the remembrance of Allah ﷻ hearts find tranquility',**

So **what is the remembrance of Allah ﷻ?** He answered:

**'Muhammad ﷺ'**

So Allah ﷻ is saying:

**'You want tranquility of the heart, become the true lovers of the Holy Prophet Muhammad ﷺ for My remembrance (*zikr*) is Muhammad ﷺ and in him is entrainment and tranquility for all hearts. Thus the remembrance (*zikr*) of the Holy Prophet ﷺ is the remembrance (*zikr*) of Allah ﷻ.'**

One of the titles of the Holy Prophet ﷺ is The Remembrance of Allah ﷻ (*zikrullah*). Allah ﷻ says in a Sacred Tradition (*Hadith e Qudsi*) that is in *Ash-shifa bi Ta'rif Huquq al-Mustafa*,<sup>7</sup> كتاب الشفاء بتعريف حقوق المصطفى of Imam al-Qadi Iyaadh<sup>8</sup> القاضي عياض بن موسى

<sup>7</sup> *Kitab Ash-shifa bi Ta'rif Huquq al-Mustafa*, (كتاب الشفاء بتعريف حقوق المصطفى), Healing by the recognition of the Rights of the Chosen one), of Qadi 'Iyad (d. 544H / 1149CE) is perhaps the most frequently used and commented upon handbook in which Muhammad's life, his qualities and his miracles are described in every detail. Generally known by its short title, **Ash-Shifa**, this work was so highly admired throughout the Muslim world that it soon acquired a sanctity of its own for it is said: "If Ash-Shifa is found in a house, this house will not suffer any harm...when a sick person reads it or it is recited to him, Allah ﷻ, will restore his health."

قال ابن عطاء : جعلت تمام الإيمان بذكري معك

Ibn Ata' quoted a Hadith Qudsi saying,

**'I completed belief (*imaan*) with your being (My Beloved) being mentioned with Me'**

And another one which says

و قال أيضاً : جعلتك ذكراً من ذكري ، فمن ذكرك ذكري<sup>6</sup>

**Ja altuka zikram min zikri, fa man zakaraka zakarani**

(O My Beloved!) 'I have made your remembrance My remembrance, so whosoever remembers thee, in fact has remembered Me'.<sup>7</sup>

So the remembrance of the Holy Prophet ﷺ is in actuality the remembrance of Allah ﷻ.

When we say in **salaah** in the 1<sup>st</sup> Sura *al-Fātihah* (the Opener) الفَاتِحَة, verse 5:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Humme side raaste par chala**

You (O Allah ﷻ) keep me on the path of the righteous

The Glory of Allah ﷻ is the Exalted and enquire as to which is the *siratal mustaqim*? The *ta'biee* Hazrath Abul Aalia ؓ and Imam Hassan Basri ؓ enquired what is the *siratal mustaqim* from Hazrath Abdullah ibn Abbas ؓ, the greatest *mufassir*<sup>9</sup> of Holy Qur'aan amongst the *Sahaba*. His answer is recorded by Imams Muhammad Ibn Jarir al-Tabari (224AH/310AH)<sup>10</sup>

<sup>8</sup> Qadi Ayyad bin Musa (القاضي عياض بن موسى, or Qadi Iyad) or Abu al-Fadl Ayyad ben Amer ben Moussa ben Ayyad ben Mohammed ben Abdellah ben Moussa ben Ayyad al-Yahsobi al-Sabti

(أبو الفضل عياض بن موسى بن عياض بن عمرو بن موسى بن عياض بن محمد بن عبد الله بن موسى بن عياض البحصي السبتي), born 1083 in Gibraltar - 1149) was the great imam of Ceuta and, later, a high judge (Qadi) in Grenada. He was one of the most famous scholars of Maliki law.

<sup>9</sup> The word *mufassir* (pl. *mufassirin*) is the term used for the person doing the *Tafsir*, i.e. the 'exegete' or 'commentator'.

<sup>10</sup> Abi J'afar Muhammad ibn Jarir al-Tabari (838-923 CE) (أبي جعفر محمد بن جرير الطبري) was one of the earliest, most prominent and famous Persian historians and exegetes of the Qur'an, most famous for his *Tarikh al-Tabari* (History of the Prophets and Kings) and *Tafsir al-Tabari* The commentary on the Qur'an - (Arabic: *al-musamma Jami al-bayan fi ta'wil al-Qur'an* or *Tafsir al-Tabari*).



أبي جعفر محمد بن جرير الطبري and Imam Haakim (d.403AH)<sup>11</sup> in *Al-Mustadrak alaa al-Sahihain* or *Mustadrak al-Hakim*<sup>12</sup> المستدرک علی الصحیحین is that he said:

‘The *siratal mustaqim* is Muhammad ﷺ’.

This commentary was given by the Imam of Commentators of the Holy Qur’aan (*Imam al-Mufasssireen*), Hazrath Abdullah ibn Abbas ؓ 1400 years ago. Therefore I say that every indicator (*unwaan*) of the Grandeur (*shaan*) of Allah ﷻ is Muhammad ﷺ.

Allah ﷻ stated the 3<sup>rd</sup> Sura *Āl ‘Imrān* (the Family of ‘Imrān) آل عمران in verse 103:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

**And hold fast to the rope of Allah ﷻ all of you together**

When Hazrath Abdullah ibn Abbas ؓ, was asked as to what is the Rope which Allah ﷻ? He said:

**The Holy Prophet Muhammad ﷺ is the rope of Allah ﷻ.**

The Rope of Allah ﷻ (*hablillah*) is Muhammad ﷺ. The Remembrance of Allah ﷻ (*zikrullah*) is Muhammad ﷺ. The Path of Allah ﷻ (*siratullah*) is Muhammad ﷺ. The Light of Allah ﷻ (*nurullah*) is Muhammad ﷺ. The Respect of Allah ﷻ (*it’atullah*) is Muhammad ﷺ. The Love of Allah ﷻ (*muhabatullah*) is Muhammad ﷺ. The Face of Allah ﷻ (*wajhullah*) is Muhammad ﷺ.

Don’t say our Creator (*Rabb*) is Muhammad ﷺ and Muhammad ﷺ is the Creator (*Rabb*) but besides that everything else is Muhammad ﷺ. The Way of Life and Religion (*din*) is Muhammad ﷺ. The Prescription to the Way of Life and Religion (*Holy Qur’aan*) is Muhammad ﷺ. The Faith (*imaan*) is Muhammad ﷺ. Submission (*Islam*) is Muhammad ﷺ. Direction (*Kaaba o Qibla*) is Muhammad ﷺ and everything else is charity (*khairaat*) received from him. The direction he chose became the *Qibla*. He gave us the Holy Qur’aan. He gave us *Tauhid*. 1400yrs have

<sup>11</sup> Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "Imam of the Muhaddithin" or the "Muhaddith of Khorasan."

<sup>12</sup> *Al-Mustadrak alaa al-Sahihain* or *Mustadrak al-Hakim* (المستدرک علی الصحیحین) is a five volume hadith collection written by Hakim al-Nishaburi d. 405H.



passed, none has seen Allah ﷻ yet over a billion proclaim Allah ﷻ is one relying on his evidence. If this is your belief (*aqa'aid*) then you have faith (*imaan*) everything else is Priesthood (*Mullahiat*). Rectify your belief (*aqa'aid*). The Chosen One (Mustafa), the Holy Prophet Muhammad ﷺ is the greatest Grandeur (*shaan*) of Allah ﷻ.

In the community (*Ummah*) of the Holy Prophet ﷺ every *wali* is a sign of his, i.e. the Holy Prophet ﷺ majesty (*shaan*) and Hazrath Ghaus al-Azam ﷺ is the greatest Manifestation of the Holy Prophet ﷺ majesty (*shaan*). Those that want to see the majesty of Allah ﷻ must look at the Holy Prophet Muhammad ﷺ whilst those in the *Ummah* wanting to see the *shaan* of the Holy Prophet ﷺ must look at Hazrath Ghaus al-Azam ﷺ. In the World of Prophethood (*kainate nabuwat*) the Holy Prophet ﷺ is Allah ﷻ's *shaan*. Whilst in the World of Sainthood (*kainate wilayat*) Hazrath Ghaus al-Azam ﷺ is the Holy Prophet ﷺ's *shaan*. This is the basis of the topic that should be kept in mind.

In the World of Souls (*a'lame arwah*) Allah ﷻ gathered all the souls of the Prophets as mentioned in Holy Qur'aan in the 3<sup>rd</sup> Sura, *Āl 'Imrān* (the Family of 'Imrān) آل عمران, Verse 81. Allah ﷻ took a pledge from them:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

And, (O Beloved, recall the time) when Allah ﷻ took a firm covenant from the Prophets: 'When I give you the Book and Wisdom and then there comes to you the Messenger (who is exalted in glory above all and) who shall validate the Books you will have with you, you shall then, most certainly, believe in him and most surely help him.'

Allah ﷻ speaks to this gathering of the souls of the prophets and the topic is the Holy Prophet Muhammad ﷺ.

Allah ﷻ took a pledge from them to remain subservient to and pave the way for him and submit to him.

They replied:

قَالُوا أَفَرَرْنَا

We agree

Then Allah ﷻ replied:

قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

**He said: "Then bear witness, and I am with you among the witnesses."**

Allah ﷻ himself bore witness to this pledge. Remember the point that when it came to the Prophethood of the Holy Prophet ﷺ all the prophets had to bend their necks in submission. Imam Al-Qastallani<sup>13</sup> (851H/ 1448|923H/1517), in *Al-Muwahib al-ladunniyya bi al-minah al-Muhammadiyya*<sup>14</sup> says when this covenant was being done a light shone over all the prophets like a cloud of light above them. The souls of the prophets enquired as to what was that light and Allah ﷻ answered that this is the light of the one they pledged their subservience to. They all bent their necks in submission to the Prophethood of the Holy Prophet Muhammad ﷺ and in the world every saint bent his neck in subservience to the sainthood of Hazrath *Ghaus al-Azam* ؑ. Besides the Holy Prophet Muhammad ﷺ the prophets bent their necks for no prophet and besides Hazrath *Ghaus al-Azam* ؑ the saints bent their necks for no other saint. One submission took place in the World of Prophethood (*kainate nabuwat*) and the other in the World of Sainthood (*kainate wilayat*).

When we praise Hazrath *Ghaus al-Azam* ؑ and call out to him we are praising the magnificence of the Holy Prophet Muhammad ﷺ and when we praise and call out to the Holy Prophet Muhammad ﷺ we are praising the magnificence of Allah ﷻ.

Hazrath *Ghaus al-Azam* ؑ's Status as Saint (*wilayah*) and Status as Supreme Helper (*Ghawth*) is of the highest degree being *wilayate uzma* and *ghawthiate uzma*. Allah ﷻ made this apparent when he was divinely ordained to proclaim his famous utterance, which he said as one 'Whose faculty of speech Allah ﷻ had become',

<sup>13</sup> Imam Shihab al-Din Abu al-Abbas Ahmad ibn Muhammad ibn Abu Bakr, al-Qastallani al-Qutaybi al-Shafi'i also renowned as *Qutb al-din* al-Qastallani.

<sup>14</sup> *Al-Muwahib al-ladunniyya bi al-minah al-Muhammadiyya* is a book by Islamic scholar Al-Qastallani . The book was commented in *Sharh al-Mawahib al-Ladunniyyah* (8 volumes) by Muhammad al-Zurqani

قَدِمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَالِيٍّ اَللّٰهُ

Qaddami Hazihi alla raqabati Kulli Waliyyillah

"My foot is on the neck of all *Aulia*".

Every prophet was blessed with miracles by Allah ﷻ but the abundance of miracles was given to the Holy Prophet Muhammad ﷺ. Allah ﷻ states in the Holy Qur'aan in the 108<sup>th</sup> Sura, *al-Kauthar* [The Abundance of Good] الْكَوْثَرُ, verse 1:

إِنَّ شَانِكَ هُوَ الْأَبْتَرُ

We have indeed bestowed the *Kauthar*\* upon you (O Beloved Muhammad ﷺ)

(\*Infinite excellence/ the greatest number of followers / the sweet pond on the Day of Resurrection)

In the Majesty of Prophethood the *Kauthar* is given to the Holy Prophet Muhammad ﷺ in the Majesty of Sainthood the *Kauthar* is given to Hazrath *Ghaus al-Azam* ﷺ. Every miracle emanating from the saint is counted as the miracle of his prophet for the saint reflects the prophet's majesty (*shaan*) and similarly the prophet's miracle reflects the power (*qudrat*) of Allah ﷻ. The Holy Prophet ﷺ has been given an abundance of followers (*kasrate ummat*). The Holy Prophet ﷺ has stated that:

'There will be 120 lines of people in heaven (*jannat*) being the inmates of paradise of the 124000 prophets and of these 80 lines will be of my followers'.

The Holy Prophet ﷺ has been given an Abundance of Followers (*kasrate ummat*) whilst Hazrath *Ghaus al-Azam* ﷺ has been given the Abundance of Disciples (*kasrate murideen*). Those who Testify the Faith (*kalima*) are counted in the community of the Holy Prophet ﷺ (*Ummah*) and those that came before his physical appearance in the earthly realm but desired to see him are also counted in his community. Every prophet is of the community of the Holy Prophet Muhammad ﷺ. Similarly every person that pledged allegiance on the blessed hand of Hazrath *Ghaus al-Azam* ﷺ are his disciples and every *wali* that submitted are his disciples. Those that verbally express that they are disciples of Hazrath *Ghaus al-Azam* ﷺ are counted as

his disciple. This is his majesty (*shaan*). This is similar to the bond of marriage where a verbal acceptance creates a bond.

I draw your attention to something special. Every Qadri is the disciple of Hazrath *Ghaus al-Azam* ﷺ but every Chishti, Naqshbandi, Suharwardi, Rifai and Shadilyya are his disciples. Disciples of very spiritual order are his disciples. Let me explain this. He said:

قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيٍّ اَللّٰهُ

Qaddami Hazihi alla raqabati Kulli Waliyyillah  
"My foot is on the neck of all *Aulia*".

### Chishtia

When our Master uttered this statement 313 *Aulia* in this world and in the world of souls etc. bent their necks. At this time Khwaja Muinuddin Chishti Ajmeri ﷺ was in a young man in a cave in Hind in the mountain of *Khurasan* and he said:

قَدَمَاكَ عَلَى رَأْسِي وَعَلَى عَيْنِي

Qadamaka ala ra'asi wa ala ai'ni

"Your foot, is on my eye and head (not only my neck)."<sup>15</sup>

Hazrath *Ghaus al-Azam* ﷺ said, 'Every *wali*'. He did not say, 'on the neck of the *Aulia* of my spiritual order'. Thus every *wali* became his disciple. The author of *Qalaaid al-Jawahir*<sup>16</sup>, Shaykh Abd al-Qadir Ebili ﷺ other great scholars state that Khwaja Muinuddin Chishti Ajmeri ﷺ spent 70 days in the Holy Court of Hazrath *Ghaus al-Azam* ﷺ and received special spiritual effusion (*fayz*) from him<sup>17</sup>. Khwaja Saheb ﷺ had requested the spiritual governance of Iraq but Hazrath *Ghaus al-Azam* ﷺ but he received the reply that it had been given to Hazrath Shahabuddin Umar

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<sup>15</sup> Moulana Abdur Rehman Jami, in his famous books 'Nafahat-ul-Inns', has said that Hazrat Khawaja Mohiyuddin Chishti was a great devotee of Hazrat Ghous al-Azam. When he spiritually heard his dictum of "my foot is on the neck of all Walis" he replied that it was on his eyes as well

<sup>16</sup> *Qalaaid al-Jawahir* Shaykh Muhammad ibn Yahya at-Taafdifii

<sup>17</sup> Khwaja Saheb was born in 536 AH and at this stage Ghaws Paak who was born in 470 AH was 66 years old. When Ghaws Paak passed away in 561 Khwaja Saheb was 45 years old. Between 536 AH and 561 AH they were together in this earthly realm for 25 years.

Suharwardi<sup>18</sup> ﷺ but he is giving him Hind (Indo/Pak). So every Chishti is indebted to Hazrath *Ghaus al-Azam* ﷺ.

### Suharwardia

Hazrath Shahabuddin Umar Suharwardi ﷺ, amongst the adherents of his Sufi order are the famous poet Shaykh Saadi Shirazi<sup>19</sup> ﷺ and *Ghaus* Hazrath Baha-ud-din Zakariya<sup>20</sup> بھاءالدين زكريا: Hazrath Shahabuddin Umar Suharwardi ﷺ says:

‘At the age of 14 years and I had attained all the external knowledge and my Shaykh and uncle Hazrath Shaykh Abu Najib al-Suharwardi ﷺ took me to the Holy Presence of Hazrath *Ghaus al-Azam* ﷺ for *fayz*<sup>21</sup>. Irrespective of which Sufi Order one is a disciple in all go to Hazrath *Ghaus al-Azam* ﷺ for special illumination. Hazrath Shahabuddin Umar Suharwardi ﷺ continues, ‘Hazrath *Ghaus al-Azam* ﷺ rubbed his blessed hand on my chest and I was emptied of all knowledge’. This was spiritual detoxification for the chalkboard has to be cleansed to write something new on it. The external knowledge was wiped off to be replaced with Divine Knowledge (*ma'rifa*)<sup>22</sup>. He says, ‘my chest overflowed with *ma'rifa*’.

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<sup>18</sup> Hadrat Shaykh Shihab al-Din `Umar b. `Abd Allah al-Suharwardi (539/1145- 632/1234) He was the founder of the great Suharwardi Sufi order, which still has many adherents today. Shihab al-Din's teacher was his uncle Abu Najb Suhrawardi (d.1168), rector of the Nizamiya academy and an authority on Hadith.

<sup>19</sup> Abū Muṣliḥ bin Abdallāh Shīrāzī (1184 - 1283/1291?), better known by his pen-name as Sa'adī (Persian: سعدی), was one of the major Persian poets of the medieval period. He is recognized not only for the quality of his writing, but also for the depth of his social thoughts. His best known works are *Bustan* ("The Orchard") completed in 1257 and *Gulistan* ("The Rose Garden") in 1258. *Bustan* is entirely in verse (epic metre) and consists of stories aptly illustrating the standard virtues recommended to Muslims (justice, liberality, modesty, contentment) as well as of reflections on the behaviour of dervishes and their ecstatic practices. *Gulistan* is mainly in prose and contains stories and personal anecdotes. The text is interspersed with a variety of short poems, containing aphorisms, advice, and humorous reflections. Saadi demonstrates a profound awareness of the absurdity of human existence. The fate of those who depend on the changeable moods of kings is contrasted with the freedom of the dervishes.

<sup>20</sup> Hazrat Baha-ud-din Zakariya (Persian: بھاءالدين زكريا) was a Sufi of Suhrawardiyya order (tariqa). His full name was Al-Sheikh Al-Kabir Sheikh-ul-Islam Baha-ud-Din Abu Muhammad Zakaria Al-Qureshi Al-Asadi Al Hashmi. In Tariqat he was the disciple of Renowned Sufi Master Shaikh Shahab al-Din Suhrawardi who awarded him Khilafat only after 17 days of stay at his Khanqaah in Baghdaad.

<sup>21</sup> *al-fayd*: Divine effusion or overflow or emanation. One of the ways of gaining knowledge is through the Divine effusion. It is a bestowal from Allah to the heart of His perfect 'slave', the Perfect Man. The world itself remains in existence due to this overflowing of the lights of His Self-manifestation.

<sup>22</sup> *Ma'rifa*: Divine Knowledge. *Ma'rifa* is a light, which Allah ﷻ casts into the heart of whomsoever He Will. This is the true knowledge, which comes through "unveiling" (*kashf*), "witnessing" (*mushahadah*) and "tasting" (*dhauq*). This knowledge is from Allah ﷻ, it is not Allah ﷻ Himself, because He Is Unknowable in His Essence. The trial on the Sufi Path of Return is comprised of Fear (*makhafah*), Knowledge (*ma'rifa*) and Love (*mahabbah*). Fear leads to Knowledge, which leads to Unconditional Love of Allah ﷻ. It is said that spiritual struggle (*mujahadah*) is child's play whilst *ma'rifa* is men's work.



So, all that receive *fayz* from the Suharwardi Sufi Order it is the blessing of the hand (*dast*) of Hazrath *Ghaus al-Azam Dastagir* ﷺ.

### Naqshbandi

The authors of *Qala'id-al-Jawahir* ("Necklaces of Gems")<sup>23</sup> and *Bahjat al-Asrar* (Splendor of the Mysteries)<sup>24</sup> has written that Hazrath *Ghaus al-Azam* ﷺ once was on a journey and turned towards Bukhara, in Central Asia, present Uzbekistan the birthplace of Hazrath Khwaja Bahauddin Naqshband<sup>25</sup> ﷺ and said, '107 years after me my son Bahauddin will be born in this city of Bukhara'.

150 years after the death of Shaykh Sayyiduna Abdul Qadir Jilaani ﷺ, people asked Sultan Khwaja Sayyiduna Bahauddin Naqshband ﷺ ""*Ghause al-Azam* Abdul Qadir ﷺ said, "My foot is on the neck of all the saints", what do you think about this?"" Hazrath Shah Naqshband ﷺ said, "May Hazrath Abdul Qadir Jilaani ﷺ's foot be upon my eyes and my vision."

One day Sultan Khwaja Bahauddin Naqshband ﷺ was traveling in the desert and he met Al-Khizr ؑ who within seconds transported him to the spiritual presence of Shaykh Abdul Qadir Jilaani ﷺ. Khwaja Bahauddin (whose name was not yet known as Naqshband) said, "O one who holds hands in the universe, hold my hand! So I will you holder of hands." [In *bayat*, one holds the hand of the *Pir* to receive Almighty Allah ﷻ's blessing and when someone needed to be rescued, they held out their hand]. Shaykh Sayyiduna Abdul Qadir Jilaani ﷺ put his hand on Khwaja Bahauddin's heart and said, "O you who will beautify of the worlds, hold my adornment so that they can call you Naqshband [the one who adorns]". And then Khwaja Bahauddin ﷺ recited the following poem, which is inscribed on both the tombs of Abdul Qadir Jilaani ﷺ and Bahauddin Naqshband ﷺ :

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<sup>23</sup> by Shaykh Muhammad ibn Yahya al-Tadifi al-Hanbali on the Marvelous Exploits of the Crown of the Saints, the Treasure-trove of the Pure, the Sultan of the Saints, the Sublime Pivot, Shaykh Muhyi'd-din 'Abd al-Qadir al-Jilaani ﷺ.

<sup>24</sup>Bahjat al-Asrar (Splendour of the Mysteries). This is the first major biography of the Shaykh from which others have benefited.

Imam Abu'l Hasan 'Ali ash-Shattanawfi Nuruddin Alli Ibn Jaleel ﷺ of Egypt (passed away 713 A.H, 1314 C.E) who aside from being a great Sufi, he was also considered to be a great Imam of Qiraat. It is reported that he received his spiritual training under the guidance of Hazrath Sayyidi Abu Swaleh Nasr ﷺ, the great grandson of Hazrath Ghous al-Azam ﷺ

<sup>25</sup> He was born in the month of Muharram, in 717 H. /1317 CE, in the village of Qasr al-'Arifan near Bukhara.

"The King of this world and the hereafter is Shah Abdul Qaadir ؑ  
The head of the children of Adam is Shah Abdul Qaadir ؑ.  
Sun, moon, heavens, the throne and the pen,  
They all get their light from the heart of Abdul Qaadir ؑ."

Courtesy: Qadiri Rifai Tariqa www.qadiri-rifai.org

He is given his *fayz* before his birth. So even Naqshbandis are blessed by Hazrath *Ghaus al-Azam* ؑ

Shaykh Ahmad Sirhindi<sup>26</sup> ؑ, Mujaddid Alf Saani or the 'Reviver Of The Second Millennium'. [1564-1624] in his *Maktubaat-e-Imam Rabbani* writes<sup>27</sup> :

'Allah ؑ has made Hazrath Ali ؑ the source of sainthood (*mamba e wilayah*) and the Spiritual Treasure House<sup>28</sup> [it was shared by Hazrath Fatimah ؑ, Imam Hassan ؑ and Imam Husayn ؑ as its direct legatees.<sup>29</sup>] Thereafter it was filtered down to the Imams [Imam Zaynul Aberdeen ؑ, Imam Baqir ؑ, Imam Jafar Saadiq ؑ, Imam Musa Kaazim ؑ, Imam Ali Reza ؑ etc]. He states there were eleven Imams before Hazrath *Ghaus al-Azam* ؑ. The Fountain of Sainthood when it passed to Hazrath *Ghaus al-Azam* ؑ [held as a trust] it will remain with him till the advent of Imam Mahdi ؑ<sup>30</sup>.

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<sup>26</sup> The first of the great reformers, Sheikh Ahmad Sirhindi al-Farooqi an-Naqshbandi, was born in Sirhind on June 26, 1564. He belonged to a devout Muslim family that claimed descent from Hazrath Umar Faruq ؑ. It was not until he was 36 years old that he went to Delhi and joined the Naqshbandi Silsila under the discipleship of Khwaja Baqi Billah.

<sup>27</sup> Maktub Number 123

<sup>28</sup> The Spiritual Treasure House whose fountainhead is Hazrath Ali ؑ is shared by Hazrath Fatimah ؑ, Imam Hassan ؑ, Imam Husayn ؑ as its direct recipients or legatees.

<sup>29</sup> Shaykh Ahmad Sirhindi ؑ, Maktubat (9:173#123)

<sup>30</sup> <sup>30</sup> In *Malfoozat-e- Ala Hazrat* by Imam Ahmad Raza Khan ؑ it is mentioned with reference to the Sheik Muhayuddin Ibne Arabi ؑ that there would be three *Ghausul Azam* till the Day of Judgment. They would have their subordinate in each time that would be called as *Ghaus*. The first *Ghaus-ul-Azam* (*Ghausiate- Kubra*) is the Holy Prophet Muhammad ؑ. He had two ministers. One of them was Hazrath Abu Bakr Siddique ؑ and second one was Hazrath Umar ؑ. After the Holy Prophet ؑ Hazrath Abu Bakr Siddique ؑ was appointed the place of *Ghaus* and Hazrath Umar and Hazrath Uthman ؑ his ministers. After Hazrath Abu Bakr Siddique ؑ Hazrath Umar ؑ was *Ghaus* of his time and Hazrath Uthman ؑ and Hazrath Ali ؑ were his ministers. After Hazrath Umar ؑ Hazrath Uthman ؑ became *Ghaus* and Hazrath Ali ؑ and his son Hazrath Hassan ؑ were his ministers. After him Hazrath Ali ؑ became *Ghaus* and Hazrath Hassan and Hazrath Hussain ؑ became his ministers. And so on. Then came the time of second *Ghaus-ul- Azam*, Hazrath Sheikh Abdul Qaadir Jilaani ؑ. He will remain *Ghausul Azam* till the time of Hazrath Imam Mahdi ؑ. During this period the subordinates of Hazrath Sheikh Abdul Qadr Jilaani ؑ will come continuously till the time of Imam Mahdi ؑ and Hazrath Imam Mahdi ؑ would be third and last *Ghause Azam*. Hazrath Sheikh Abdul Qadri Jilaani ؑ mentioned signs of *Ghaus* in his book *Fatuh ul-Ghaib*.



Ismail Dehlvi the grandson of Waliyullah Muhaddith Dehlawi ؒ (passed away 1176 A.H, 1762 C.E) who lost the true path under the influence of the Wahabbi, by reading Muhammad ibn Abd al-Wahhab Najdi's literature, writes:

**Till *qiyamah* no *wali* can be a *wali* until from the Office Of Sainthood he gets the approval the stamp of Hazrath Ali ؑ and Hazrath *Ghaus al-Azam* ؒ.**

### Other Sufi Orders

In Arabia two Sufi Orders are famous. One of them the **Shadhilyya**, the Imam being Hazrath Abu al-Hasan al-Shadhili (d. 656 AH/1258 CE)<sup>31</sup> ؒ whose famous litany (*wazifa*) Litany of the Sea (*Hizbul Bahr*) is read by many Sufis who is buried in Egypt. He is the disciple (*murid*) and Spiritual Successor (*khalifa*) of Shaykh Abu Madyan *Ghaus al-Maghribi* ؒ or Sidi Abu Madyan Shuayb ibn *al-Hussein al-Ansari* (1126-1198/594 AH)<sup>32</sup>. Abu Madyan *Ghaus al-Maghribi* ؒ is also a *khalifa* of Hazrath *Ghaus al-Azam* ؒ. Shaykh Abu Madyan *Ghaus al-Maghribi* ؒ was in Mina performing *Hajj* when he was blessed with the companionship (*suhbat*) of Hazrath *Ghaus al-Azam* ؒ. He then sent his *murids* to Baghdad to benefit from the *suhbat* of Hazrath *Ghaus al-Azam* ؒ.

They were present when Hazrath *Ghaus al-Azam* ؒ proclaimed;

قَدَمِيْ هَذِهِ عَلَى رَقَبَةِ كُلِّ وَليِّ الله

**Qaddami Hazihi alla raqabati Kulli Waliyillah**

**"My foot is on the neck of all *Aulia*".**

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<sup>31</sup> Shaykh Abu'l-Hassan ash-Shadhili was born in the north of Morocco in 1175 into a family of peasant labourers. Moulay Abdas-Salam ibn Mashish, the great Moroccan spiritual master is another disciple of Abu Madyan, who transmitted his teachings to Abu-l-Hassan ash Shadhili. Shaykh Abu'l-Abbas al-Mursi (d. 1288), who succeeded Shaykh ash-Shadhili as the next spiritual master of the Order, was asked about the knowledge of his spiritual master and replied, 'He gave me forty sciences. He was an ocean without a shore.' Shaykh Abu'l-Hassan Ash-Shadhili died in the south of Egypt near the Red Sea while he was on his way to the pilgrimage in Mecca in 1258.

<sup>32</sup> Sidi Abu Madyan Shuayb ibn al-Hussein al-Ansari (1126-1198) was a Sufi teacher, scholar and writer and poet. He is the single most important founder of Sufism in the Maghreb and Andalusia. He was born in Cantillama in the region of Sevilla and died in Tlemcen. He was the teacher of Abdeslam Ben Mchich and through Ben Mchich of Abu-l-Hassan ash-Shadhili. Still young Abu Madyan moved to Morocco where he lived in Ceuta, Tanger and Marrakech. He received his religious education in Fes, where he underwent the influence of the teachings of Al-Jilani, Abu Yaza and Al-Ghazali (through Ibn Hirzihim et Abu Bakr Ibn al Arabi], master of Abu Yaza. after his pilgrimage to Mecca and studies in the Middle East, he returned to teach in Bougie (now Algeria). He is the patron saint of Tlemcen. His mausoleum and the nearby mosque in that city are masterpieces of Merinid art. Ibn Arabi called Abu Madyan 'the teacher of teachers'.

Shaykh Abu Madyan *Ghaws al-Maghribi* ﷺ was in Fez in Morocco and he bent his neck.

Shaykh Abu'l-Abbas al-Mursi<sup>33</sup> ﷺ (d. 1288) whose Sufi Order is called *Mursia* in Egypt. He is the *murid* of Hazrath Abu al-Hasan *al-Shadhili* ﷺ thus the grand-disciple of Abu Madyan *Ghaws al-Maghribi* ﷺ, who is also a *khalifa* of Hazrath *Ghaus al-Azam* ﷺ. Shaykh Abu'l-Abbas al-Mursi ﷺ is the Spiritual Guide of the compiler of *Qasida Burda*, Imam Sharfuddin Bosiri ﷺ one of the great *Aulia* and he says

لو حجب عني رسول الله صلى الله عليه وسلم طرفة عين ما عددت نفسي من  
المسلمين.

Low hujbi anni Rasulullah ﷺ tar fattu ainin ma additu nafsi min  
zumratil muslimmeen

If for one moment I don't see the blessed face of the Holy Prophet  
Muhammad ﷺ in front of me, then at that moment I don't consider  
myself a Muslim.<sup>34</sup>

### Refai

About Hazrath Sayyid Ahmad *ar-Rifai*<sup>35</sup> ﷺ it is reported in *Bahjat al-Asrar* (Splendor of the Mysteries) that he was journeying through Egypt he suddenly bent his neck and said , "Your foot is on my eye and head not only my neck", for he had heard the proclamation.

Thus all Sufi Orders are linked to Abu Muhammad Hazrath Muhayuddin Abd' al Qadir Jilaani *Ghaws al-Azam, Mahboob e Subhaani* ﷺ. Throughout the world this

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<sup>33</sup> Al-Mursi Abu'l-Abbas (1219 - 1286 CE) (المُرسي أبو العباس) is a famous Sufi saint from Al-Andalus who later in his life moved to Alexandria in Egypt. His complete name is Shahab al-Din Abu'l-Abbas Ahmad ibn 'Umar ibn Mohammad al-Ansari al-Mursi. He was born in Murcia in Muslim Spain in 616 H (1219 CE) to a wealthy family in the trading business and was well educated in religious sciences. In Tunisia, Shahab heard about Shaykh Abu'l-Hasan ash-Shadhili, founder of the Shadhiliyya Sufi brotherhood, and he accompanied him when the latter moved to Alexandria in Egypt. Many Muslim scholars from Spain chose to live in Alexandria as Muslim Spain gradually fell under the domination of hostile Christian forces. Al-Shadhili was fond of Shahab who was becoming one of his best students. Abu'l-Abbas al-Mursi (the Murcian) - as Shahab became known in Alexandria - married al-Shadhili's daughter and had two daughters and a son from her. He lived 43 years in Alexandria as a Muslim teacher until he died in 686 H (1286 AD).

<sup>34</sup> (رُوح المعاني، 22 : 36)

<sup>35</sup> Hazrath Sayyid Ahmad ar Rifai ﷺ [512 A.H/1119 A.D.- 578 A.H. (1183 A.D.)]

order has spread and *wilayat* is only conferred with the stamp of Abu Muhammad Hazrath Muhayuddin Abd' al Qaadir Jilaani *Ghaws al-Azam, Mahboob e Subhaani* ﷺ.

Translated and abridged by Irshad Soofi Siddiqui

Rabi as-Saani 11, 1427

May 10, 2006

I the insignificant have tried my best to render these great speeches into English for the benefit of the youth who are deprived of gems due to not understanding Urdu. I apologize to the great Ulama if I fail in rendering the message, as it ought to be rendered. I have also researched the various Qur'aanic Verses and Ahadith quoted and tried to give references where possible. All praise is due to Allah and all shortcomings are mine.

<sup>1</sup> *Dhat or Zaat*: The Essence. This is Allah in Himself without regard to His creatures. His Attributes or His Names. The Essence is beyond knowledge or conceptualization. Allah warns us of this aspect of Himself. The Essence IS absolute Blindness, the Hidden of the Hidden, the Unknown of the Unknown. This is the World of Absolute Non-manifestation.

<sup>2</sup> *Sifat* Attributive or Quality by which Allah reveals Himself in a relative manner. A *sifat* is a radiation from the Divine Essence through which man can approach Knowledge of Allah.

<sup>3</sup> Faqih Abu'l-Layth al-Samarqandi (d.373 ah / 983 ce) a Hanafi Jurist and Quraan Commentator. Well known as al-Faqih (The Judge) and Imam al-Huda (The Imam of Guidance).

<sup>4</sup> Qadi Iyad bin Musa (القاضي عياض بن موسى) born 1083 in Gibraltar, Spain - 1149) was the great imam of Ceuta, a city of Spain located on the North African side of the Strait of Gibraltar and, later, a high judge (*Qadi*) in Granada. He was one of the most famous scholars of *Maliki* Jurisprudence. He is also well known as one of the seven saints of Marrakech, Morocco and is buried near Bab Ailen.

<sup>5</sup> Ibn Abbas ؓ was born in 3 BH (618-619 CE) and his mother took him to the Holy Prophet Muhammad ﷺ before he had begun to suckle. Muhammad ﷺ put some of his blessed saliva on the newborn's tongue, and that was the gifting of his extensive knowledge. He attained that stature in virtue of the Holy Prophet ﷺ's prayer: "O Allah! Give him knowledge of Islam and teach him the meaning of the Qur'aan." [Ahmad, Musnad, Vol. 1: 266]

<sup>6</sup> الشفا بتعريف حقوق المصطفى - القاضي عياض - في تعظيم العلي الأعلى لقدر هذا النبي قولاً وفعلاً - القسم الأول (http://www.balligho.com-page 27)

<sup>7</sup> Ash Shifa of Qadi Iyaad Translated by Aisha Abd ar-Rahman Bewley Madinah Press Granada Spain Second edition Page 8