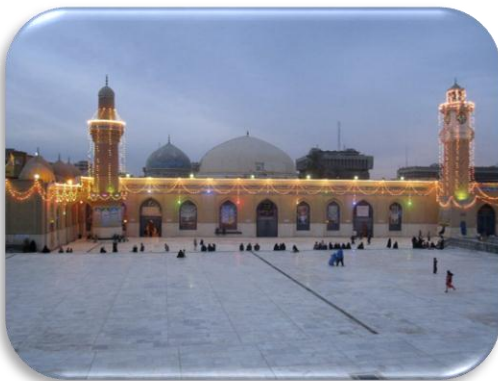


Our Master Al Shaykh Muhyuddin, Sultan al Awliyaa Abdul Qadir al Gilaani Quddusus Sirru Hoo

An Appreciation of the Supreme Station of
Mishkul Kushaa Bi Idhnillahi ta 'ala



Ustadh Muhammad Sa'id Hunafa Qadiri Jilani



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ
حَمَلَةَ الدِّينِ الْقَوِيْمِ

Alhamdulillahi Rabbil 'Aalameen wa salaatu wa salaamu 'alaa Sayyidil Mursaleen, wa Imamil Muttaqeen wa Qaaidil Ghurriel Muhajjaleen, Sayyidunaa wa Shafi'unaa wa Habibunaa wa Mawlaanaa Muhammadin Rahmatalil 'alameen wa 'alaa Aalihi wa Ashaabihi wa Azwaajihi waq Dhurriyaatihi wa Ahli Baytihi wa Awliyaaihi wa walidihi Sultan Muhyuddin Sayyidunaa, Mishkul Kushaa, Mahbubi Subhaani, Pir Dastgir, Ghauthul A'dhim Shaykhunaa Abdul Qaadir al Jilani Hasani wal Husayni al Hashimi wa barik wa sallim.

AlHamdulillah, Allahu ta 'ala has enriched our lives and has favored us in that he has allowed us to gather at this blessed place at this blessed time. Blessed, because we have gathered to pay tribute to the Sultan of Awliyaa, Sayyidunaa Muhyuddin Shaykh Abdul Qaadir Jilani radhi Allahu 'anhu.

He is:

Shaykh 'Abd al-Qadir al-Jilani

Shaykh:

Throughout the whole of the Islamic world those who have 'Ilm, true knowledge and insight know that no one is more qualified to be called Shaykh than Sultan Shaykh Abdul Qadir Jilani Radhi Allahu 'anhu. He radhi Allahu 'anhu is distinguished in his knowledge of the esoteric and exoteric sciences. In Knowledge and Wisdom and

Intimacy with Allahu ta 'ala, he has no peer. He is after all, Pir Dastgeer, Sawari Kaainaat, the master of both worlds. Radhi Allahu 'anhu.

'Abd al-Qadir:

He radhi Allahu 'anhu is Abdal Qadir "Servant of the All-Powerful." A manifestation of the Power and Might of Allahu ta 'ala, uncompromising in commanding to that which is correct and stopping transgression. He is known for pulling believers from the brink of kufr by educating them in the ways of Holy Qur'an Majid and the Sunnah of Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa sallim and reviving dead hearts with the Noori Ahmadi that resides in his blessed being.

al-Jilani:

Our master the saint of Jilan. He is al-Jilani, as the city of Jilan is his Maqam. Our master the Saint of Jilan, Shaykh 'Abd al-Qadir Radhi Allahu 'anhu was born in the Persian [Iranian] district of Gilan, south of the Caspian Sea, in the year A.H. 470/1077-8 C.E. The abbreviated form of al-Jilani is al-Jili,

Sayyiduna 'sh-Shaykh Muhyi'd-Din Abu Muhammad 'Abd al-Qadir Radhi Allahu 'anhu.

Sayyiduna 'sh-Shaykh:

"Our Master, the Shaykh." Anone who regards himself as a Qadiri, a devoted follower of Shaykh 'Abd al-Qadir Radhi Allahu 'anhu, will generally refer to the Shaykh as Sayyidunaa, Sayyidinaa or Sayyidi .

Muhyi'd-Din:

"Reviver of the Religion." It is widely acknowledged by historians,

non-Muslim as well as Muslim, that Sayyidinaa Shaykh ‘Abd al-Qadir Radhi Allahu ‘anhu displayed unwavering courage in reaffirming and defending the traditional Islam Sciences, in an era when the Ummah had bone disunited because of sectarian deviation. Sayyidinaa Shaykh Abdul Qadir Radhi Allahu ‘anhu fought tirelessly to revive the letter and spirit of our Pure Deen that had been delivered, taught and exemplified by his Blessed Father Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Sallim. He is known to have revived the Madhhab of Imam Ahmad ibn Hanbal Radhi Allahu ‘anhu and enlivened the madhhaab of Imam Shaaf’i Radh Allahu ‘anhu at a time and when materialistic and rationalistic tendencies had become prevalent.

Abu Muhammad:

His kunya is Abu Muhammad “Father of Muhammad.” As his first born son was honored with the name of his father, Sayyidina wa Mawlanaa Muhammad al Mustafa Sall Allahu ‘alaihi wa Aalihi wa sallim. And we honor our own sons with the honorific of the blessed name of Rasulullah Sall Allahu ‘alaihi wa Aalihi wa Sallim. He hear Muhammad Junayd, Muhammad ‘Ali, Muhammad Mansur and through the blessed Ismi Muhammadi Sall Allahu ‘alaihi wa Aalihi wa sallim we pray that our sons will be blessed with following in the footsteps of the Beloved of Allahu ta ‘ala Sall Allahu ‘alaihi wa Aalihi wa sallim.

Umdaad kun umdaad kun, azbande gham azaad kun
Dardeeno dunya shaad kun, Yaa Ghauth A’dham Dastageer

امداد کن امداد کن از بند غم آزاد کن

در دین و دنیا شاد کن یا غوث اعظم دستگیر

Help! Help! Free me from my difficulties. Make my religion and world full of happiness O Ghawthi A’dham Dastageer

al-Ghawth al-A'zam Sultan al-Awliya' Sayyiduna 'sh-Shaykh
Muhyi'd-Din 'Abd al-Qadir al-Jilani al-Hasani al-Husaini

al-Ghawth al-A'zam:

“The Supreme Helper”. The Ghawth is the one given the power bi-ithnillah, to answer the cries of the poor, weak and oppressed for aid, assistance and deliverance from adversity. He is the The Chief of the Saints, who is empowered by Allah Subhanahoo to bring relief to suffering humanity, in times of extreme adversity. Muslims, Hindu's and even Christians have been saved from adversity when they called upon him while showing the proper reverence and respect.

يا حضرت غوث اغثنا باذن الله تعالى

O Hadrat Ghaus, help us with the permission of Allah.

Sultan al-Awliya':

“The King of the Saints.” This reinforces the preceding title, emphasizing the supremacy of the Ghawth above all other orders of sanctity.

al-Hasani al-Husaini:

“The descendant of both Imam al-Hasan Radhi Allahu 'anhu and Imam al-Husain Radhi Allahu 'anhu, the grandsons of the Prophet [Allah Subhanahoo wa Ta' ala bless him and give him peace].” To quote the Turkish author, Shaykh Muzaffer Ozak Efendi [may Allah Subhanahoo wa Ta' ala bestow His mercy upon him]:

“The lineage of Shaykh ‘Abd al-Qadir Radhi Allahu ‘anhu is known as the Chain of Gold, since both his parents were descendants of the Messenger [Allah Subhanahoo wa Ta’ ala bless him and give him peace]. His noble father, ‘Abdullah Radhi Allahu ‘anhu, traced his descent by way of Imam al-Hasan Radhi Allahu ‘anhu, while his revered mother, Umm al-Khayr Radhi Allahu ‘anhu, traced hers through Imam al-Husain Radhi Allahu ‘anhu.”

Some of his titles, beautifully rendered in the prologue of Jala’ al-Khawatir

The Shaykh,
The Imam,
The most learned scholar,
The pious abstainer,
The dutiful worshipper,
The knower by direct experience,
The avoider of excess,
The Shaykh of Shaykhs,
The proof of Islam [hujjat al-Islam],
The axis of the human race [qutb al-anam],
The upholder of the Sunna,
The suppressor of heretical innovation,
The crown of those who know by direct experience,
The love of those who tread the spiritual path,
The pillar of the Shari'ah ,
The mainstay of the Haqiqah ,
The signpost of the Tariqah ,
The chief of the saints,
The leader of the pure,
The lantern of those who travel the spiritual way,
The guide,
The captain of those who are devoted to their duty,

The lamp of the people of devotion and purity,
Shaykh Muhyi 'd-Din Abu Muhammad 'Abd al-Qadir Radhi Allahu
'anhu,
The son of Abu Salih Musa al-Jili Radhi Allahu 'anhu
The grandson of 'Abdullah al Zahid Radhi Allahu 'anhu.

**Blessed Genealogy of Sayyiduna Gawth al-Aa'zam Shaykh 'Abd al-
Qadir al-Jilani [Radhi Allahu 'anhu]**

Sayyiduna'sh-Shaykh Muhyi'd-din 'Abd al-Qadir al-Jilani, al-Hasani,
al-Husaini Radhi Allahu 'anhu (may Allah be well pleased with him!)
Born 470 A.H., Passed away 561 A.H. [1077 - 1166 C.E.]

From His Exalted Father Radhi Allahu 'anhu:

The Supreme Helper, the Lordly Cardinal Pole, the everlasting
edifice, the radiantly shining lamp, the Sultan of the Saints and the
Masters of Direct Knowledge, the proof of the chosen and those who
have reached their spiritual destination, Allah Subhanahoo wa Ta'
ala 's White Hawk, our patron, our master and our exemplary guide
to Allah Subhanahoo wa Ta'ala , the noble highborn patrician, the
chieftain,

- Shaykh Muhyi 'd-Din 'Abd al-Qadir al-Jilani al-Hasani al-Husaini
- son of Imam Sayyid Abu Salih Musa Jangi Dost Radhi Allahu 'anhu,
- son of Imam Sayyid 'Abdullah Radhi Allahu 'anhu,
- son of Imam Sayyid Yahya az-Zahid Radhi Allahu 'anhu,
- son of Imam Sayyid Muhammad Radhi Allahu 'anhu,
- son of Imam Sayyid Da'ud Radhi Allahu 'anhu,
- son of Imam Sayyid Musa Radhi Allahu 'anhu,
- son of Imam Sayyid Abdullah Radhi Allahu 'anhu,
- son of Imam Sayyid Musa al-Jawn Radhi Allahu 'anhu,
- son of Imam Sayyid Abdullah al-Mahd Radhi Allahu 'anhu,

- son of Imam Sayyid al-Hasan al-Muthanna Radhi Allahu ‘anhu,
- son of Imam al-Humam Sayyid al-Hasan as-Sibt Radhi Allahu ‘anhu,
- son of our chief and our patron, the Commander of the Believers, Abul-Husain ‘Ali ibn Abi Talib Ridhwan Allahu ‘alaihim ajma’een

From His Exalted Mother Radhi Allahu ‘anha:

On his mother’s side of the family, the line of descent of our revered master and patron, Shaykh Muhyi’d-Din ‘Abd al-Qadir al-Jilani [may Allah Subhanahoo wa Ta’ala the Exalted be well pleased with him], is as follows:

He is Sayyid Shaykh Muhyi ‘d-Din ‘Abd al-Qadir al-Jilani Quddus Allahu Sirruhul adhim,

- son of Sayyidah Umm al-Khayr Amat al-Jabbar Fatima Radhi Allahu ‘anha,
- daughter of Sayyid ‘Abdullah as-Sawma’i az-Zahid Radhi Allahu ‘anhu,
- son of Sayyid Abu ‘Abdi’llah Jamal ad-Din Muhammad Radhi Allahu ‘anhu,
- son of Sayyid Mahmud Radhi Allahu ‘anhu,
- son of Sayyid Abul-‘Ata’ ‘Abdullah Radhi Allahu ‘anhu,
- son of Sayyid Kamal ad-Din ‘Esa Radhi Allahu ‘anhu,
- son of Sayyid Imam Abu ‘Abdi’llah ‘Ala’ ad-Din Muhammad al-Jawad Radhi Allahu ‘anhu,
- son of Sayyid Imam ‘Ali ar-Rida Radhi Allahu ‘anhu,
- son of Sayyid Imam Musa al-Kazim Radhi Allahu ‘anhu,
- son of Imam Ja’far as-Sadiq Radhi Allahu ‘anhu,
- son of Imam Muhammad al-Baqir Radhi Allahu ‘anhu,
- son of Imam Zain al-‘Abidin ‘Ali Radhi Allahu ‘anhu,
- son of Imam al-Humam al-Husain, the Martyr of Karbala, ‘Alaihi salaam

- son of Imam al-Humam, the Commander of the Believers, our master Sayyidinaa 'Ali ibn Abi Talib Karam Allahu wajhahu.

This foot of mine is on the neck of all the Wali's of Allah

Qadami hadhihi 'alaa raqabati kullu waliyyullah

There are many narrations of Masha'ikh who preceeded our Master by approximately 100 years before his blessed birth Radhi Allahu 'anhu who foretold that there would be born in 'Ajam [from a non-Arab state] a person who would announce that his foot is on the necks of all the Awliya-Allah. On his announcement, all the Awliya will place their heads under his feet and enter the shadow of his sacred feet.

Al Imam Ahmad Radha Khan al-Qadiri has quoted several narrations regarding this statement of Sayyidina Ghawthul A'dham radhi Allahu 'anhu and the Shuyukh who acknowledged the Supreme Rank of the Pole Star. We embellish our talk with 11 (Eleven) Narrations. The status and rank of these friends of Allahu ta 'ala were raised by their acknowledging the Supreme rank of their Sultan and practicing the proper adab with reference to entering the court of the Sultan Radhi Allahu 'anhu.

NARRATION # 1 to 4:

Hadrat Imam Abul-Hasan 'Ali bin Yusuf Radhi Allahu 'anhu narrates from Abu-Muhammad Salim bin'Ali Damyati Radhi Allahu 'anhu and he narrates from six illustrious Mashi'ikh who were the Sufi Masters of Iraq. They were Hadrat Abu-Tahir Sar'sari, Shaykh Abul-Hasan Hafaf Radhi Allahu 'anhu, Shaykh Abu-Hafs Buraydi Radhi Allahu 'anhu, Shaykh Abul-Qasim 'Umar al-Dardani Radhi Allahu 'anhu, Shaykh Abul-Walid Zayd bin Sa'id Radhi Allahu 'anhu and Shaykh

Abu-'Amar 'Uthman bin Sulayman Radhi Allahu 'anhu. They informed him that Hadrat Abul-Faraj 'Abdur-Rahim Radhi Allahu 'anhu and Abul-Hasan 'Ali Radhi Allahu 'anhu both nephews of Sayyidi Shaykh Ahmad Rifa'i Radhi Allahu 'anhu related to them:

We were present in the Khanqah (School) with our Murshid, Sayyid Ahmad al-Rifa'i Radhi Allahu 'anhu in Umme-'Obayd. Suddenly our Shaykh al-Rifa'i Radhi Allahu 'anhu moved his neck forward and said: عَلَى رَقَبَتِي [“On my neck”]. We inquired from him about his action and declaration. He replied: “At this moment Hadrat 'Abd al-Qadir has declared in Baghdad that his foot is on the necks of all the Awliya of Allah.” [Bahjat al-Asrar, Published Mustafa Al-Babi (Egypt), Page 13]

NARRATION # 5:

Imam Abul-Hasan Radhi Allahu 'anhu states that the great Jurist, Rizqullah bin Muhammad bin 'Ali bin Ahmad bin Yusuf Raqqi Radhi Allahu 'anhu narrated to me that Shaykh Saleh Abu-Ishaq Ibra'him Raqqi Radhi Allahu 'anhu reported that Shaykh Mansur Radhi Allahu 'anhu narrated to him that Shaykh Imam Abu-'Abdullah Muhammad bin Majid Raqqi Radhi Allahu 'anhu said to him. Likewise, I received a sound narration from Shaykh Abul-'Abbas Ahmad bin Isma'il bin Hamza Azji Radhi Allahu 'anhu who said that Shaykh Abul-Muzaffar Mansur bin Mubarak Radhi Allahu 'anhu and Imam Abu-Muhammad 'Abdullah bin Abil-Hasan Asbahani Radhi Allahu 'anhu informed him. All these personalities said that we heard the noble Sayyid, Shaykh Abu-Sa'id Qay'lawi Radhi Allahu 'anhu saying that when Hadrat Shaykh 'Abd al-Qadir Radhi Allahu 'anhu declared that his foot is on the necks of every Wali of Allah. At that time Almighty Allah Subhanahoo wa Ta'ala beamed a Noori Tajalli (lustre) on the Shaykhs' heart and Sayyiduna Rasoolullah Sall Allahu 'alaihi wa Aalihi wa Sallam sent a sacred garb with a group of exalted Angels for the Shaykh. There was a gathering of every Wali of the past and

present. The Awliya who were physically alive presented themselves physically and those who had passed on, their souls were present. It was in this splendid gathering that the Angels dressed the great Ghawth Radhi Allahu ‘anhu with this consecrated garb. At that moment a huge crowd of Rijal al-Ghayb (Men of the Unseen) and Angels were also present. The birds in the skies tucked their wings in respect and absolute submission. All of them filled the horizons to witness this coronation. There was no Wali of Allah on earth that did not bend his neck in submission to the declaration of the Ghawth. [Bahjat al-Asrar, Published Mustafa Al-Babi (Egypt), Page 8-9]

NARRATION # 6:

Imam Abul-Hasan 'Ali Shatnufi Radhi Allahu ‘anhu narrates from Shaykh Abu-Muhammad Hasan bin Ahmad bin Muhammad Radhi Allahu ‘anhu and Shaykh Khalaf bin Ahmad bin Muhammad Harimi Radhi Allahu ‘anhu, they heard from their grandfather Shaykh Khalifa Akbar Radhi Allahu ‘anhu who was often honored with the privileged of dreaming of Sayyiduna Rasoolullah Sall Allahu ‘alaihi wa Aalihi wa Sallam. He swears an oath that one night he dreamt of the glorious Prophet of Allah Sall Allahu ‘alaihi wa Aalihi wa Sallam. He inquired from him Sall Allahu ‘alaihi wa Aalihi wa Sallam about the declaration of Shaykh 'Abd al-Qadir Radhi Allahu ‘anhu who said that his foot is on the necks of all the Awliya of Allah. Sayyiduna Rasoolullah Sall Allahu ‘alaihi wa Aalihi wa Sallam replied: “Shaykh 'Abd al-Qadir had spoken the truth and why not, because he is the Qutb and I am his shield .”

Now it is up to the individual to accept or reject the Divinely Elevated status of the great Ghawth. If one is happy with his status then one will be happy in this world and the next and if one is unhappy then one will certainly be unhappy in this world and the next.

NARRATION # 7:

Imam Mawlaana 'Ali al Qari Hanafi Makki Radhi Allahu 'anhu (d.1014/1606) in his Kitab, Nuzhat al-Khatir al-Fatir trajuma Sayyidi al-Sharif 'Abd al-Qadir states:

Shaykh Hammad bin Muslim al-Dabbas Radhi Allahu 'anhu was amongst the very first Masha'ikh of Sayyid 'Abd al-Qadir Jilani Radhi Allahu 'anhu. One day in the absence of Shaykh al-Jilani Radhi Allahu 'anhu he said: "The foot of this young Sayyid will be on the necks of all the Awliya. Allahu ta 'ala will order him to declare that his foot is on the necks of all the Awliya. Every Wali of his time will bend their heads in submission and due to his status, they will honor and respect him." [Nuzhat al-Khatir al-Fatir trajuma Sayyidi al-Sharif 'Abd al-Qadir (Manuscript), Page 8]

This submission of the Awliya is due to the Divine Appointment of Allahu ta 'ala of the Ghawth. By the virtue of the fact that ALL the Awliya will acknowledge this, hence Sayyidi Shaykh Ahmad al-Rifa'i Radhi Allahu 'anhu was be no exception, and he too also bent his neck in acknowledgment and compliance.

NARRATION # 8:

It is also recorded in Nuzhat al-Khatir al-Fatir, that the announcement of Sayyiduna Ghawth al-A'zam Radhi Allahu 'anhu, qadami hadhihi 'alaa raqabati kullu Wali Allaah. The bending of heads in submission of the present and absent Awliya, the acceptance of the sacred feet of the Ghawth on their heads and the rejection of one Wali who was stripped of his Sainthood is mentioned by the author. Thereafter, he comments as follows:

This is a brilliant proof to undoubtedly confirm that Sayyiduna

Shaykh 'Abd al-Qadir Jilani Radhi Allahu 'anhu is the King of all the Qutbs and the Ghawth al-A'zam (most senior Ghawth). [Nuzhat al-Khatir al-Fatir trajuma Sayyidi al-Sharif 'Abd al-Qadir (Manuscript), Page 9-10]

NARRATION # 9:

Imam Ahmad ibn-Hajr Makki Shafa'i Radhi Allahu 'anhu (d.853/1448) records in his Fatawa Hadithiyya:

Sometimes the Awliya are ordered to make lofty statements to inform those who are unaware of their high status. Sometimes these statements are made to thank Allah Subhanahoo wa Ta'ala and publicize his favours on an individual. This is similar to the sudden declaration made by Sayyiduna Ghawth al-A'zam Radhi Allahu 'anhu made in his majlis that his foot is on the necks of all the Awliya of Allah. They all instantly reacted by bowing their heads in confirmation besides one person in Asbahan who was then stripped of all dignity and Spiritual Powers. [Fatawa Hadithiyya, Dar al-Ihya al-Turath al Arabi (Berut - Lebanon), Page 414]

NARRATION # 10:

Imam Ibn Hajr Radhi Allahu 'anhu lists some of the senior Awliya, who bent their heads in submission, as follows:

The patron Saint of the Suhrawardi Sufi Order, Sayyidi Shaykh 'Abd al-Qahir Abu-Najib Suhrawardi Radhi Allahu 'anhu who bent his head and said:

“On my head, on my head.”

Sayyidi Shaykh Ahmad al-Rifa'i Radhi Allahu 'anhu bent his head and said:

“This small Ahmad is also amongst them on whose neck is the foot the Master.”

When he was asked about his strange action and comment, he replied:

“At this moment, Shaykh Sayyid 'Abd al-Qadir Radhi Allahu 'anhu has announced in Baghdad that his foot is on the necks of all the Awliya of Allah, therefore I too, humbly said that this small Ahmad is also amongst them .”

Sayyidi Abu-Madyan Shu'ib Maghribi Radhi Allahu 'anhu also bent his head and said:

“I am also amongst them. O Allah! I make You and all the Angels a witness that I heard the command of 'Qadami' and obeyed.”

Sayyidi 'Abd al-Rahim Qanawi Radhi Allahu 'anhu bent his neck to the ground and said:

“The truthful has spoken the Truth.”

[Fatawa Hadithiyya, Dar al-Ihya al-Turath al Arabi (Berut - Lebanon), Page 414]

NARRATION # 11:

After recording the above, Imam Ibn Hajr Radhi Allahu 'anhu then comments that Shaykh Najibudin Suhrawardi Radhi Allahu 'anhu, Shaykh al-Rifa'i Radhi Allahu 'anhu, Shaykh Abu-Madyan Radhi Allahu 'anhu and Shaykh 'Abd al-Rahim Qanawi Radhi Allahu 'anhu and many other exalted 'Arifin elaborated that Sayyiduna Shaykh 'Abd al-Qadir Jilani Radhi Allahu 'anhu did not make this statement on his own accord but he was commanded by Almighty Allah Subhanahoo wa Ta'ala to do so.

“Therefore no Wali had the courage to disobey this command. (Hence, they bent their heads and gladly took the foot of the Ghawth on their necks)”

The Permissibility of Seeking the intercession of Sayyidinaa Ghawthul A'dham Radhi Allahu 'ta 'ala anhu

There are misguided individuals with very limited knowledge of this Deen of ours, who oppose seeking a means to Allahu ta 'ala through the mediation of Rasulullah Sall Allahu 'alaihi wa Aalihi wa sallim and the pious from among the Ummati Muhammadi Ridhwaan Allahu ta 'ala alaihim ajma'een. They oppose our coming together on a specific date to seek intercession and send Thawaab on those who have preceded us. Their rationale [?] is that there is no evidence from Holy Qur'an Majid, and the Sunnah of Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa sallim.

Hujjat al-Islam Imam Ghazali Rahimuhullah said:

It is obligatory to believe in the intercession of first the Prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with Allah Most High.

["Allah Himself is witness that there is no God save Him. And the angels and the men of learning too are witness" (3:18) and "Whoso obey Allah and the Messenger, they are with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!" (4:69).]

Any believer remaining in hell without intercessor shall be taken out of it by the favor of Allah, no one who believes remaining in it forever, and anyone with an atom's weight of faith in his heart will eventually depart from it.

Absolute intercession is with Allahu ta 'ala but He Subhana hoo does give his believing servants permission to intercede while physically alive and after Wisal. Allahu ta 'ala says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ

"Who should intercede with Him, except by His permission?" - 2:255

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ

"There is none to intercede except after [getting] His permission." - 10:3

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

"They will have no power of intercession, save him who has made a covenant with his Lord." - 19:87

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ
شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

"And those unto whom they cry instead of Him possess no power of intercession, except him who bear witness unto the truth knowingly." - 43:86

Evidence from Hadith Sharif:

Sayyidinaa Anas narrated: Whenever drought threatened them, Sayyidinaa `Umar ibn al-Khattab used to ask Allah for rain through the mediation of al-`Abbas ibn `Abd al-Muttalib. He [Umar] used to say: "O Allah! We used to ask you through the means of our Nabiyy Sall Allahu `alaihi wa Aalihi wa Sallim and You would bless us with rain, and now we ask You through the means of our Nabiyy's Sall Allahu `alaihi wa Aalihi wa Sallim uncle, so bless us with rain." And it would rain. Bukhari [Istisqa']

Sayyidinaa Abu Sa`id al-Khudri and Sayyidinaa Anas respectively narrate that Rasulullah Sall Allahu `alaihi wa Aalihi wa sallim said: "One will be told: Stand, O So-and-so, and make intercession, and he will stand and make intercession for his tribe and his family and for one man or two men or more according to his works." - Tirmidhi (hasan), al-Bazzar

The du`a that is recited in the funeral prayer of a non-adult: "O Allah, make him/her our forerunner, and make him for us a reward and a treasure, make him one who will intercede (shafi`an) and whose intercession is accepted (mushaffa`an)."

In this du`a we are clearly asking for intercession from a person who has passed away, in fact we are asking for intercession from a child who has not done any deeds in this world at all.

In fact every janaza prayer contains a request for the intercession of the deceased in the phrase wa la tahrimna ajrahu which means "and do not prevent his reward from reaching us."

Al Imam Bukhari Rahmatullahi `alaih related that Rasulullah Sall Allahu `alaihi wa Aalihi wa sallim also said: "He whose three

children died before the age of puberty, they will shield him from the Hell-Fire, or will make him enter Paradise."

Urs is the day of the wisal, the journey from this wrld to the next of the Ambiyaa and Awliyaa. The word 'Urs has been taken from the Hadith in Mishkat Sharif: "Sleep just like the bride." The Angels say to the Pious in the grave, "Sleep with restfulness and comfort just like a bride."

On the day of the passing away of a Saint or on a specific date, his admirers, disciples, followers and relatives assemble together at the Mazar of the Saint to obtain spiritual benefit and celebrate the anniversary with rejoice. They may also to Khatamul Qur'an Majid and send the thawaab (reward) to their soul and to recite Fatihah, feed and distribute sweets among those who are present.

The object of fixing the day and time of 'Urs is that the people become aware of this auspicious ocassion, gather together and that they should make Du'a and obtain the full spiritual benefits. Raising objections to fixing a particular day manifests either extreme ignorance or partisan bias at its' best. There is no harm in fixing a day for a permissible affair.

To cite a few examples:

Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa Sallim himself has commanded to observe fast on the Day of 'Arafat, 'Ashura and the 15th of Shabaan, and he has also commanded to perform the prayer of Ishraaq (sun-rise).

Similarly, Sayyidinaa Rasuli Akram Sall Allahu 'alaihi wa Aalihi wa Sallam has commanded to perform the child's Aqeeqah on the 7th day.

Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Aalihi wa Sallim went to Ghazwa-e-Tabook on a Thursday and he preferred to journey on a Thursday.

Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Aalihi wa Sallam used to keep fast on Mondays and Thursdays.

Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Aalihi wa Sallim would go every Saturday to Musjid-e-Quba.

Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Aalihi wa Sallim has fixed the timings of all these things; had it been non-permissible, he would not have fixed the timings.

We Pray that Allahu ta ‘ala allow us to be of those who truly understand the Rank of Sayyidinaa Sultan Muhyuddin Abdul Qadir al Jilani and the all the Pious Friends of Allahu ta ‘ala. We pray that He Subhanahu allow us to be together in this world and the next with love and respect for the True ‘Ulama and Awliyaa. We ask for the ni’mah of being able to benefit from the grace and wisdom of our Sayyid and Mawlanaa and that we be raised in his blessed company and the company of his blessed descendants’ on Yawmul Qiyaamah with his Father Sayyidinaa Rasuli Akram Sall Allahu ‘alaihi wa Aalihi wa sallim, his Ahlul Bayt, his Noble Companions, the Shuhadaa, and the Saaliheen, ameen.

Wa Sall Allahu ta ‘ala ‘alaa Sayyidinaa wa Mawlaana Muhammadin wa ‘alaa Aalihi wa Ashbihi wa Awliyaa-ihhi wa walidihi Shaykh Abdul Qadir al Jilani wa Barik wa sallim