

The Messenger of Allah (Allah bless him and give him peace) said that, Whoever Allah wishes well for, He gives understanding of religion.
[Bukhari & Muslim]

The Prophet of Islam and his devoted band of followers had patiently endured untold hardship, tyranny and oppression for thirteen years and ultimately had to abandon their hearths and homes, sacrificing whatever worldly possessions they had. They had not wanted any worldly gains, nor had they aspired for any position of worldly eminence or share in the administration. The Prophet had unequivocally told the Meccans:

"I desire neither riches nor eminence nor dominion. I am sent by God Who has ordered me to announce glad tidings to you. I convey to you the words of my Lord. I admonish you. If you accept the message I bring you, God will be favorable to you both in this world and in the next. If you reject my admonition, I shall be patient and leave God to judge between you and me."

The early Muslims were harassed and persecuted simply because they believed in God, the Lord of the universe, and worshipped Him without ascribing to Him any partner or colleague. They had not exercised any compulsion, for the Qur'an had said:

There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the rebels (i.e. false deities) and believes in Allah, he indeed has laid hold of the strongest handle which shall not break off. (Qur'an, 2:256)

Inviting Sovereigns of Neighboring States

The tranquility afforded by the Hudaibiyah peace treaty gave an opportunity to the Prophet to propagate Islam throughout Arabia and to enable Islam to embark upon its attempt to embrace all humanity. He sent ambassadors with his letters to Heraclius, the Byzantine emperor, to Khusro Parviz II, the Kisra of Persia, to the kings of Egypt and Abyssinia, the chiefs of Yemen and Syria. These letters have been preserved and reproduced by Arab chroniclers.

The letter to Heraclius, which was carried by Dahiyah al-Kalbi, read as follows:

In the name of God, the Beneficent, the Merciful. From Muhammad, the slave and Messenger of Allah, to Heraclius, the emperor of Rome. Peace be on him who follows the guidance. After this, I invite you to accept Islam. Accept Islam and you will prosper and Allah will give you double rewards. But if you refuse, the sin of your people also will fall on your shoulders. O People of the Book! Come to a word common between us and you: that we shall not worship anything save Allah, and that we shall not associate anything with Him, nor shall some of us take others for lords besides Allah. But if they turn back, then say: Bear witness that we are

Muslims.

Heraclius wanted to know more about this religion, so he summoned some Arab merchants who had come to Gaza with a caravan. Abu Sufyan, one of the bitterest enemies of the Prophet, happened to be in that group, so he became its spokesman. The conversation that took place between Heraclius and Abu Sufyan is preserved in the books of traditions:

Heraclius: Is the family of the person claiming prophethood a noble one?

Abu Sufyan: It is a noble family.

Heraclius: Has anyone else in", this family claimed prophethood?

Abu Sufyan: No.

Heraclius: Has there been any king in this family?

Abu Sufyan: No.

Heraclius: Are the people who have accepted this religion weak or influential?

Abu Sufyan: They are weak people.

Heraclius: Are his followers increasing or decreasing?

Abu Sufyan: They are on the increase.

Heraclius: Have you ever known him to tell lies?

Abu Sufyan: No.

Heraclius: Does he ever commit a breach of any pact?

Abu Sufyan: He has not done it so far, but we would like to see if he keeps up a new peace treaty that we have recently negotiated with him.

Heraclius: Have you ever fought against him?

Abu Sufyan: Yes.

Heraclius: What was the result?

Abu Sufyan: Sometimes we won and sometimes he.

Heraclius: What does he teach?

Abu Sufyan: He bids people to worship one God and not to associate any partners with Him, to offer prayers, to be truthful and chaste, and to bestow alms.

Heraclius then summed up the conversation thus:

"You say that this man belongs to a noble family. Prophets always come from noble families.
You say that no one else in the family ever before claimed prophethood. Had it been so, I would have thought that he was influenced by family

traditions. You say that none of his predecessors was a king. Had it been so, I would have thought that he was aspiring to attain kingship. You admit that he never tells lies. A person who does not tell a lie to a man cannot tell a lie about God. You say that poor people are the adherents of his creed. The first followers of prophets always come from this class. You say that his religion is expanding. This is a characteristic of a true religion. You say that he does not deceive. Prophets do not deceive anyone. You say that he bids you to offer prayers and to observe purity and chastity. If all this is true, his realm will come right up to my domain. I had thought that a prophet might be coming, but I did not think that he would be born in Arabia. If I could go there, I would have paid homage to him."

In Tarikh-al-Khamis, however, it is mentioned that Muhammad ibn Ishaq stated the following:

"The Prophet died on Monday and was buried on the night of Wednesday."

Estimating his age, Abul-Fida' writes:

"Although there is a difference of opinion about the Prophet's age, yet calculated from famous traditions, he appears to have lived for 63 years."

The Holy Prophet departed from this world on the 28th of Safar, 11 A.H. Thus ended the life of the Final Prophet sent.

as a witness and a bringer of glad tidings, a warner and a summoner unto Allah by His permission, and a lamp that gives light (Qur'an, 33:45-46)

the one who was sent as a mercy and blessing to mankind (Qur'an, 21:10)

He left the temporal world, but the message he brought to mankind is eternal.

Now has come unto you light from Allah and a clear book whereby Allah guides him who seeks His pleasure unto the paths of peace. He brings them out of the darkness into the light by His decree and guides them unto a straight path. (Qur'an, 5:16)

A Book which We have revealed to you (O Muhammad!) so that you may thereby bring forth mankind from darkness unto the light, by the permission of their Lord, unto the path of Him, the Exalted in power, the One worthy of all praise. (Qur'an, 14:2)

O people! There has come to you an admonition from your Lord which is a healing for what is in the breasts, and a guidance and mercy for the believers. (Qur'an, 10:57)

Accept what the Messenger gives you and stay away from whatever he forbids you. (Qur'an, 59:7)

Volume 4, Book 54, Number 478:

Narrated Abu Said Al-Khudri:

The Prophet said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Apostle! Are these lofty mansions for the prophets which nobody else can reach? The Prophet replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

Volume 4, Book 54, Number 475:

Narrated Abu Huraira:

The Prophet said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

Volume 4, Book 54, Number 474:

Narrated Anas bin Malik:

The Prophet said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it."

Book 040, Number 6783:

Sahl b. Sa'd as-Sa'idi reported: I was in the company of Allah's Messenger (may peace be upon him) that he gave a description of Paradise and then Allah's Apostle (may peace be upon him) concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse: "They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (xxxii. 16-17)

Book 040, Number 6792:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say

to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.

Book 040, Number 6813: (Description of a stone which was thrown years before in Hell)

Abu Huraira reported: We were in the company of Allah's Messenger (may peace be upon him) that we heard a terrible sound. Thereupon Allah's Apostle (may peace be upon him) said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon he said: That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base.

Book 040, Number 6829:

Abdullah reported that Allah's Messenger (may peace be upon him) said: Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live for ever therein.

Volume 4, Book 55, Number 607:

Narrated Abu Huraira:

Allah's Apostle said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.' "

Book 041, Number 7055:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Between the two blowings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything. They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (spinal chord [stem cells]?) from which the whole frame would be reconstituted on the Day of Resurrection.

Volume 8, Book 77, Number 610:

Narrated Ibn 'Abbas:

(regarding the Verse) "And We granted the vision (Ascension to the heavens "Miraj") which We showed you (O Muhammad as an actual

eyewitness) but as a trial for mankind.' (17.60): Allah's Apostle actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur'an is the tree of Az-Zaqqum.

Book 035, Hadith Number 4705.

Chapter : Not known.

Narated By Al-Abbas ibn AbdulMuttalib : I was sitting in al-Batha with a company among whom the Apostle of Allah (pbuh) was sitting, when a cloud passed above them. The Apostle of Allah (pbuh) looked at it and said: What do you call this? They said: Sahab. He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that.

According to Prophet Muhammad beyond the Mount Qaf there are seventy earth from musk and beyond that there are seventy earth from kafur and beyond that there are seventy earth from amber and beyond that there are seventy earth from gold and beyond that there are seventy earth from silver and beyond that there are seventy earth from iron and beyond that earth there are seventy thousands Universes.[seven, seventy and seventy thousands in arab represent : many]

48- Putting his holy hands on the forehead of the son of his uncle, Abdullah bin Abbas, he prayed: "O! My Allah! Make him a great savant in religion, make him the owner of knowledge. Grant him the knowledge of the Qur'an al-karim." After that, he became the greatest savant of that time in all sciences, especially in Qur'anic commentary, Islamic traditions and Islamic law. The Companions of the Prophet and their students used to learn everything from him. He was called Tarjuman-ul Qur'an, Bahrul-ilm and Raisul Muffessirin. Islamic countries were filled with his students.

Narrated 'Ikrima:

Ibn 'Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"

The case of Ibn-e-Abbas is interesting. He was one of the Companions of the Prophet (pbuh). The Prophet (pbuh) had prayed to God specially to endow Ibn-e-Abbas(73) with knowledge of the Qur'an, and he became one of the great scholars of the Qur'an. Maulana Maududi writing in his Tafhim-ul-Qur'an, tells us that, "Ibn-e-Abbas (may Allah be pleased with him). . . believed with confidence that there are many more earth-like bodies in the heavens. . . .

He not only thought that such earths are inhabited by intelligent beings but also that their people are exactly like the inhabitants on the Earth. He even went so far as to say that they may have a Prophet like Muhammad (pbuh), and had a Adam, like our Adam, a Noah, like our Noah, an Ibrahim like our Ibrahim, and a Jesus like our Jesus (pbut). " (74) The knowledge of the existence of aliens and that they are mentioned in the Qur'an, has been present among Muslims from the earliest days of Islam!

There is something else that we know about Ibn-e-Abbas. He did not widely publicize his views about aliens. Rather, he was quite secretive about this matter. The reason is that he was afraid that his ideas would confuse people. In fact, he was afraid that people would be in danger of becoming unbelievers by not accepting the truth of this matter, which the Qur'an itself attested to. Perhaps it was such considerations that lead Muslim scholars of later times not to touch on the topic of aliens much, and so today, also, so many Muslims remain unaware about this matter. But times have changed. We've come a long way in our voyage of discovery of the wonders that surround us. The recent discoveries of extra-solar planets, of ice on the moon (75) , of microbes deep beneath the earth's surface and around thermal vents in the oceans (76) , of water on the sun (77) and many other amazing findings are setting the stage for a grand finale. The public is mentally prepared to hear soon about the discovery of life outside the earth.

Truly, The Messenger of God said' "Surely God has a white earth where the journey of the sun is thirty days similar to the days of this world; it is filled thirty times more [than this world] [according to hadith this earth has damaged]with creatures who do not know/that God is disobeyed in the earth,nor they do know that God has created Adam and Iblis.(Quran 21:20) Ibn Abbas narrated this Tradition. The kingdom of God is indeed wide!

Volumn 002, Book 017, Hadith Number 128.

Narated By Qatada : Anas I said, "While Allah's Apostle (p.b.u.h) was delivering the Friday Khutba (sermon) a man came and said, 'O Allah's Apostle! Rain is scarce; please ask Allah to bless us with rain.' So he invoked Allah for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday.

" Anas further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Apostle I said,

'O Allah! Round about us and not on us.' " Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

Book 021, Hadith Number 4756.

Chapter : It is permissible to eat the animals of water even if they are dead.

Jabir reported: Allah's Messenger (may peace be upon him) sent us (on an expedition) and appointed Abu 'Ubaida our chief that we might intercept a caravan of the Quraish and provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us one date (everyday). I (Abu Zubair, one of the narrators) said: What did you do with that? He said: We sucked that just as a baby sucks and then drank water over that, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called al-'Anbar (spermaceti whale). Abu 'Ubaida said. It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allah (may peace be upon him) in the path of Allah and you are hard pressed (on account of the scarcity of food), so you eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull. Abu 'Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib), and we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to Allah's Messenger (may peace be upon him) and made a mention of that to him, whereupon he said: That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you give to us that? He (Jabir) said: We sent to Allah's Messenger (may peace be upon him) some of that (a piece of meat) and he ate it.

109. Anas reported: While one of the Muslims was running in the footsteps of one of the polytheists in front of him , lo! he heard a lashing of whip above him and the sound of a horseman who was saying "o Haizum! advance", when lo! he looked to a polytheist falling down senseless in front of him. He looked to him when lo! his nose was chopped off and his face was torn up like one beaten by a whip and the nose became green. Then when the Ansari came and informed the Prophet, he said : Thou has spoken the truth. That was from the sides of the third heaven. On that day they killed 70 and took 70 as prisoners.

- Muslim

Abdullah-b-Amr reported that the Prophet marched on the day of Badr with 315 men. He said : O Allah! they are infantry, so carry them. O Allah they are ill-clothed, so give them cloth.

O Allah! they are hungry, so give them food to their satisfaction. Then Allah give him victory and they became all changed [in circumstances] . There was no man among them except that he returned with a camel or two and they got cloth and sufficient food.

-Abu Daud

[It is a historical fact that only a few soldiers, only 313 in number, all bare-footed, half-equipped and ill-fed, met the enemies at Badr to keep the torch of Islam shining overhead.

It is really a matter of surprise that they defeated the powerful and well equipped armies of more than 1000 strong. 70 prisoners and enormous booties fell to the hands of Muslims.]

Mount Qaf

Shaikh 'Abd al-Qadir entertains the chieftains of Mount Qaf.

Shaikh al-Bata'ihî also said: "When I entered the presence of our master and our very own Shaikh, Shaikh 'Abd al-Qadir (may Allah be well pleased with him), one day in his private apartment, I discovered in his company four individuals whom I had never seen before that moment.

I therefore stood in my place, until they got up and took their leave of him, at which point the Shaikh said: 'Go and catch up with them, and ask them to offer a prayer of supplication

[du'a'] on your behalf!' So I caught up with them in the courtyard of the schoolhouse, and asked them to offer a prayer of supplication on my behalf. One of them said to me:

'You deserve our most hearty congratulations! You are the loyal servant of a man by whose blessed grace Allah preserves the earth intact, with its level fields and its rugged terrain, its continents and its oceans. In response to his prayer, Allah bestows His mercy on all creatures, be they pious or dissolute. We, and all the other saints [awliya'], are within the safekeeping of the breaths he breathes, under the protection of his foot, and within the orbit of his command.' Then they departed, though I did not see where they went, so I returned to the Shaikh in a state of bewilderment. Before I had told him anything, he said to me: 'O 'Abdu'llah [Servant of Allah], you must not let anyone know what they said to you, so long as I am still alive.' 'O my master,' said I, 'who are those men?' and he replied: 'They are the chieftains of Mount Qaf, and they must be back in their own places by now. May Allah be well pleased with them!'"

According to Prophet Muhammad beyond the Mount Qaf there are seventy earth from gold and beyond that there are seventy earth from silver and beyond that there are seventy earth from iron and beyond that earth there are seventy thousands Universes.

Shaikh Lu'lu' al-Armani [the Armenian] used to speak while having to gasp for breath.

He once said: "When Shaikh Abu 'l-Khair 'Ata' al-Misri noticed the intense effort I was making, he said to himself: 'To which of the Shaikhs is he affiliated, I wonder?' I knew what he was thinking, so I told him: 'O 'Ata', my own Shaikh is Shaikh 'Abd al-Qadir, the one who declared: "This foot of mine is upon the neck of every saint of Allah," and to whom three hundred and thirteen saints of Allah bowed their heads, on all the horizons of the earth.

At that very moment, seventeen of them were at the two Noble Sanctuaries [Haramain], while sixty were in 'Iraq, forty in Persia, thirty in Syria, twenty in Egypt, twenty-seven in the Far West, eleven in Ethiopia, seven at the Dam of Gog and Magog [Sadd Juj wa Majuj], seven in the Valley of Sri Lanka [Wadi Sarandib], forty-seven in the inaccessible lands beyond Mount Qaf [hidden dimension], and twenty-four on the islands of the great encircling ocean.

Shaikh 'Abd al-Qadir uses his staff to check the rising level of the River Tigris.

The level of the River Tigris [ad-Dijla] kept rising for several years in succession, until it threatened to flood the city of Baghdad.

The townspeople were thoroughly convinced that disaster was close at hand, so they came to Shaikh 'Abd al-Qadir (may Allah be well pleased with him), appealing to him for help and seeking refuge with him. He responded by picking up his staff, and heading for the bank of the river, where he planted the staff at the water's edge.

"Up to this point, but no higher!" said he.

The water-level diminished from that moment on. May Allah be well pleased with him!

Shaikh 'Abd al-Qadir uses his staff to satisfy a pupil's curiosity.

It was 'Abdu'llah adh-Dhayyal who said: "I was standing beside the schoolhouse of Shaikh Muhyi'd-Din 'Abd al-Qadir (may Allah be well pleased with him), one day in the year [A.H.] 560, when he emerged from his private apartment with a staff in his hand. It occurred to me that he might show me some charismatic power [karama] contained within this staff. 'Watch this!' he said to me, with a smile on his face. Then he planted it in the ground, and-lo and behold!-it turned into a light, gleaming ever brighter as it beamed toward the sky, and the whole atmosphere was soon aglow with it. There it remained for a fairly short space of time, then he picked it up, and it returned at once to its previous condition. He turned to me and said: 'O Dhayyal, was that what you wanted to see?' May Allah be well pleased with him!"

"From that time on, Shaikh 'Abd al-Qadir was addressed by the saints [awliya'], after the initial greeting of felicitation, with salutations like:

*O King of the Age! *O Commander of the Realm! *O Viceroy by the Command of the All-Merciful

[ar-Rahman]! *O Inheritor of the Book of Allah, and Deputy of Allah's Messenger (Allah bless him and give him peace)! *O he for whom the heaven and the earth are spread as his table [ma'ida]! *O he for whom all the people of his time are his own household! *O he for whom the rain descends in answer to his prayer, and the udders flow with milk through his blessed grace!

In the course of delivering a public lecture, Shaikh 'Abd al-Qadir suddenly strides through the air.

It was al-Khattab, the personal servant of our master, Shaikh Muhyi 'd-Din 'Abd al-Qadir (may Allah be well pleased with him) would said: "One day, while the Shaikh was giving a talk to the people, he suddenly took several steps through the air, and he exclaimed: 'O Israelite [ya Isra'ili], stop and listen to the speech of the Muhammadan [Muhammadi] !"

Then he returned to his place. When asked to explain what had happened, he said: 'Abu 'l-'Abbas al-Khidr (peace be upon him) was up there, about to pass us by, so I stepped up toward him, and said to him what you heard me say, and he came to a halt.'

"May Allah be well pleased with him!"

The Prophet (Allah bless him and give him peace) comes riding through the air. along with Moses (peace be upon him), and confers a robe of honor upon Shaikh 'Abd al-Qadir.

Our master, Shaikh 'Abd al-Qadir (may Allah be well pleased with him), once said:

"I saw Allah's Messenger (Allah bless him and give him peace) in Baghdad, while I was at the lectern. He was mounted on a riding beast, and Moses (peace be upon him) was riding by his side. 'O Moses,' he said, 'Is there, in your community [umma], any man such as this one here?' The answer was 'No!' so he said to me: 'O 'Abd al-Qadir,

[did you hear that?!]' He was airborne, so he embraced me, lifted me up, and conferred upon me a robe of honor [khil'a] that he had been wearing. He said: 'This is the robe of honor that marks the rank of Cardinal Poleship [Qutbiyya] over the men of valor and the spiritual deputies [ar-rijal wa 'l-abdal]."

Shaikh 'Abd al-Qadir walks on the water of the River Tigris, then an enormous prayer rug [sajjada] appears in the sky above.

It was Sahl ibn 'Abdi'llah at-Tustari (may Allah bestow His mercy upon him) who said:

"On one occasion, the people of Baghdad were puzzled by the absence of

my master Shaikh 'Abd al-Qadir (may Allah be well pleased with him). They could not find him anywhere, until someone told them: 'He was last seen heading toward the River Tigris [ad-Dijla],'so they set off in that direction, looking out for him along the way. Then, lo and behold, he came walking toward us on the water! The fishes were swimming toward him, shoal upon shoal, offering him the greeting of peace. While we were watching him, and observing how the fishes were kissing his hands, the prescribed time arrived for the midday ritual prayer [salat az-zuhr]. At that very moment, what should suddenly appear but an enormous prayer rug [sajjada].It was green in color, studded with gold and silver, and embroidered upon it were two lines of script. The first read:

As for the friends of Allah, surely no fear shall be upon them, nor shall they grieve. (10:62)
[a-la inna awliya'a 'llahi la khawfun 'alai-him, wa la hum yahzanun.]

-while the second line read:

The mercy of Allah and His blessings be upon you, O people of the house! He is Praiseworthy, Glorious! (11:73)
[rahmatu 'llahi wa barakatu-hu 'alai-kum ahla 'l-bait: inna-hu Hamidun Majid.]

TRANSPORTATION FROM ONE PLACE TO ANOTHER:

Once whilst Shaikh Abd al-Qaadir al-Jilani r.a. was delivering one of his spiritually enlightening lectures, a person by the name of Abul Mu'aali was present in this gathering. He was seated directly in front of the great Saint. During the course of the lecture, Abul Mu'aali found that he needed to answer the call of nature (relieve himself). He tried to suppress this need because he found it disrespectful to leave the gathering of al-Ghawth al-A'zam r.a. He controlled the urge to the best of his ability, but when he could not do so any longer, he decided to leave. As he was about to stand, he saw the great Ghawth r.a. walking down the first stair of the pulpit (Mimbar) onto the second stair. As the Saint came to the second stair, Abul Mu'aali saw an image of the great Saint on the mimbar. Shaikh Abd al-Qaadir al-Jilani r.a. came down to him and threw his shawl over him. As this happened, Abul Mu'aali found that he was no longer in the gathering, but rather in a valley with beautiful lush vegetation. It was beautified even more by a stream, which flowed through it. He immediately answered the call of nature, performed Wudhu and then prayed two Rakaats Salaah. As he completed the Salaah, Shaikh Abd al-Qaadir al-Jilani r.a. pulled the shawl off him. When Abul Mu'aali looked, he found to his amazement that he was still in the gathering of the great Saint r.a. and he had not even missed one word of the lecture of the great Saint. However, much later Abul Mu'aali discovered that he did not have his set of keys with him. He then remembered that when he was transported to the valley by Shaikh Abd al-Qaadir al-Jilani r.a., he had hung his key ring on the branch of a tree beside the stream. Abul Mu'aali states that some time after this incident, he had the opportunity to go on a business

expedition. During this journey, Abul Mu'aali reached a valley and rested there. He then noticed, that the valley was the exact same place where the great Saint had transported him during his lecture. When he went beside the tree, he found that his missing keys were still hanging on the branch of the tree. Subhan-Allah! The business trip took fourteen days to complete. This miracle of al-Ghawth al-A'zam r.a. shows that not only did he transport Abul Mu'aali spiritually, but also physically.

For information please read book title The Saint of Jilan and Necklaces of Gems

<http://www.al-baz.com/ourbooks.shtml>

One of Shaikh 'Abd al-Qadir's pupils experiences a lasting enlightenment, when a cat falls out of nowhere.

Shaikh 'Umar al-Bazzaz has told us: "Once, while I was sitting in the presence of the Shaikh (may Allah be well pleased with him), in his private chamber, he said to me: 'O my dear son, guard my back for me, in case the cat falls down on it!' I said to myself: 'How could the cat get in here, since there is no skylight in the roof?' I had hardly finished my sentence, when a cat landed on my back. The Shaikh tapped his hand on my breast, and a light shone in my heart, as brightly as the sun. I discovered the Truth [Haqq] at that very moment, and I am better off to this day, because of that light."

A glance from Shaikh 'Abd al-Qadir enables a pupil to experience the spiritual poverty he seeks.

It was Shaikh Abu Muhammad Salih ibn Wirjan az-Zakali who said: "My master, Shaikh Abu Madyan (may Allah be well pleased with him) told me: 'You must travel to Baghdad, and go to Shaikh 'Abd al-Qadir, so that he can teach you the practice of spiritual poverty [faqr].' I obediently traveled to Baghdad, and when I set eyes on the Shaikh, I saw a man of greater dignity than I had ever seen. For twenty days, he made me sit in the secluded chamber by his doorway. Then he came in to see me, and said: 'O Salih, look over here!' He pointed toward the Qibla [direction of the Ka'ba in Mecca], and said: 'What do you see?' When I said: 'I see the Ka'ba,' he said: 'Look over here!' He pointed toward the West, so I looked in that direction. 'What do you see?' he asked, so I replied: 'I see my Shaikh, Abu Madyan.'

"Then he said: 'Where do you intend to go from here, to the Ka'ba, or to the West?' I said: 'To my Shaikh, Abu Madyan, of course!' He said: 'In a single stride, or as you came here?' When I replied: 'As I came here, of course!' he said: 'That is more appropriate.' Then he said to me: 'O Salih, if you wish for spiritual poverty, you will never obtain it, unless you climb its ladder, and its ladder is the affirmation of Oneness [tawhid]. The foundation of the affirmation of Oneness is the obliteration of all traces of novel phenomena [muhdathat], with the essence of the innermost being [sirr].' 'O my master,' I said, 'I wish that you would help me to achieve that

qualification!' He gave me a glance, and the forces of self-will were immediately dispelled from my heart, just as the darkness of the night is dispelled by the onset of the day. By that glance, I came to be impoverished.

"May Allah be well pleased with him!"

An airborne visitor swoops down like an eagle to salute Shaikh 'Abd al-Qadir with the greeting of peace.

It was Abu 'l-Ghana'im al-Husaini (may Allah the Exalted bestow His mercy upon him) said: I was up on the roof of the schoolhouse of our Shaikh, Shaikh Muhyi'd-Din 'Abd al-Qadir, between the prayers of sunset[maghrib] and late evening['isha']. It was summertime, and I was lying at ease on my back. My master the Shaikh (may Allah be well pleased with him) was in front of me on the roof, facing the Qibla[direction of the Ka'ba in Mecca]. Up in the atmosphere, I caught sight of a man, as he moved through the air at the speed of an arrow. He had a fine turban on his head, with a tassel hanging down between his shoulders. He was dressed in a white gown, with a wrapper around his waist. "When he drew near to the head of the Shaikh (may Allah be well pleased with them both), he swooped down like an eagle on its prey, until he alighted in front of the Shaikh and saluted him with the greeting of peace. Then he went off into the air, until he disappeared from my sight. At that point, I stood up and kissed the Shaikh's hand. When I asked him about the airborne visitor, he told me: He is one of those men of the Unseen[Ghaib], who are constantly traveling on their rounds. May the peace of Allah be upon them, as well as His mercy, His blessing, and the purest of His salutations!"

The earth shall be the inheritance
anna l-arda yarithu-ha

of My righteous servants.
ibadiya s-salihun. (21:105)

Those are the inheritors
ulaika humu l-warithun:

Who will inherit Paradise,
alladhina yarithuna l-Firdaws:

wherein they will abide forever.
hum fi-ha khalidun. (23:10,11)



