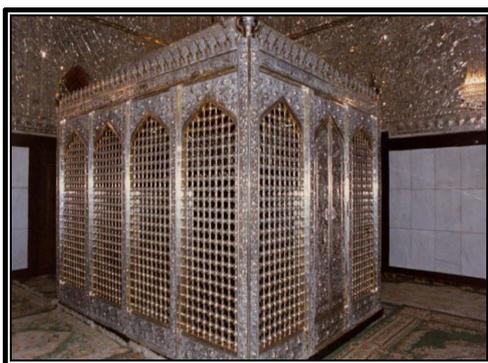


The Four Poles

al-Aqtab al-Arba'a



Collected by
The Servant of the Qadariya Zawiya
1426 H

In the name of Allah, the Merciful, the Compassionate

Preface

Praise belongs to Allah who graciously bestowed upon His awliya an abundance of His gifts and mercy. Our Lord endowed them with special characteristics so that they would become content with His decree, traveling through life according to His Book and the Sunnah of His Beloved. I witness that there is no god but Allah, alone without partner; and I witness that our Master Muhammad is His slave and Messenger, His near-one and close friend. Allah sent him with guidance, the Dīn al-Haqq (Religion of Truth) and perfected īmān (belief). May Allah bless him and grant him abundant peace continuously. May Allah be pleased with his family and companions who struggled in the way of Allah as is deserving of Him and whoever takes their method in life's journey and follows their way until the reckoning (yawm al-dīn).

This is a small book summarizing the lives of some of the salaf (great men who preceded us in the history of Islam): Sayyidi ‘Abd al-Qādr Jilānī, Sayyidi Ahmad al-Rifā‘ī, Sayyidi Ahmad al-Badawī, and Sayyidi Ibrahim al-Dusūkī (may Allah be pleased with them). By their remembrance, Allah's mercy descends upon the believers. I ask Allah to benefit us by their knowledge and traveling along their way with goodness and true love; and I ask Him to gather us with them into the army of the Foremost of Existence, the Light of all that is, our Master Muhammad. May Allah bless him and grant him peace.

The servant of the Qadariya Zawiya
‘Abd al-Qadr al-Jayli



Shaykh ‘Abd al-Qadir al-Jilani

He was Muhyi al-Din Abu Muhammad ‘Abd al-Qadir ibn Abu Salih Musa bin Abu ‘Abdillah bin Yahya al-Zahid bin Muhammad bin Da’ud bin Musa bin ‘Abd Allah bin Musa al-Jawn bin ‘Abd Allah al-Mahd bin al-Hasan al-Muthanna bin Abu Muhammad al-Hasan bin Imam ‘Ali bin Abi Talib, may Allah be pleased with all of them.

His Birth

Born in the city of Jilan in 470 H, he was one of the many men of Jilan known for their spirituality and renunciation of the world. He followed the sunnah of Ahl al-Sunnah wa al-Jama‘ and was endowed with manifest miracles. His mother, Umm al-Khayr, Fatimah bint al-Shaykh ‘Abd Allah al-Sawma‘i al-Husayni al-Zahid, was endowed with great goodness and piety. She said that during Ramadan, when her son ‘Abd al-Qadir was still breast feeding, he won’t suckle during the day. Amazingly, she was 60 years old when she conceived him.

His Life

Shaykh ‘Abd al-Qadir al-Jilani came to Baghdad in the year 488 H. when he was 18. As he entered Baghdad, Khidr appeared before him with instructions to wait for seven years before entering. Obediently, the Shaykh settled outside Baghdad at the bank of the River Tigris. One night, after the passing of seven years, he heard a voice telling him, “O ‘Abd al-Qadir, you can enter Baghdad.” When he entered, it was a cool and wet night, indicating the goodness being bestowed upon the land by his coming.

He obtained Islamic sciences from the teachers of his time. After completing his studies of the Qur’an, he reached great knowledge of the Dīn of Islam. He studied with the following teachers: Abu al-Wafa’ ‘Ali ibn al-‘Uqayl al-Hanbali, Abu al-Khattab Mahfuz al-Kaluthani al-Hanbali, Abu al-Hasan Muhammad bin al-Qadi Abu Ya‘la Muhammad bin Ibn al-Husayn bin Muhammad al-Farra’ al-Hanbali, al-Qadi Abu Sa‘id, and Abu Sa‘id al-Mubarak bin ‘Ali al-Mukharrimi al-Hanbali. He also studied literature with Abu Zakariyya Yahya bin ‘Ali al-Tabrizi.

He took to wearing the blessed tattered woolen cloak which he received from al-Qadi Abu Sa‘id al-Mubarak al-Makharrimi, who had a well-kept little schoolhouse at Bab al-Azaj in Baghdad. This building was placed at the disposal of Shaykh ‘Abd al-Qadir. While he was teaching, great miracles appeared from him. Soon his teaching met with wide acceptance and the school became overcrowded with those who came to attend his majlis. Beside teaching he also gave fatwas. People from far and wide came to him with pledges of support. He was given several titles, among them: Holder of the Two Proofs and the Two Mandates; Imam of the Two Parties and the Two Paths; and Master of the Two Lamps and Two Routes. A great number of ulama, awliya, imams, and righteous men gained knowledge from him.

He was the shaykh who completely renounced the world; he possessed many miracles and spiritual stations; he was a shaykh of both scholars and the common man. He was the imam, the qutb, and the shaykh of all the shaykhs of his time.

Shaykh ‘Abd al-Qadir al-Jilani, may Allah be pleased with him, had a student called ‘Umar al-Halawi who left Baghdad for a number of years. When he returned, the Shaykh asked him where he had been. He said that he had wandered through Sham, Egypt, the Maghrib, and other non-Arabi countries where he had met 360 shaykhs of the awliya, all of whom had said that Shaykh ‘Abd al-Qadir was their shaykh and their perfect example to follow in order to reach Allah, the Exalted.

His Attributes

Whenever he made du'a, Allah accepted it. If he was angry, Allah would take revenge immediately. If he liked something, Allah would make it available to him. When he became old and feeble, he could perform a lot of nawafil (supererogatory acts of worship). He was always making dhikr, showing outward humility, patience with his condition (ie, old age), and observing the times for prayer. He was thin, average in height, wide-chested, long bearded, with a light brown complexion, connected eyebrows, and a strong full voice. He possessed great charisma and great knowledge. He listened more than he talked, but when he talked people would listen and accept what he said.

His Death

He died in 561 H when he was 91 years old and was buried in Baghdad.



Shaykh Ahmad al-Rufa'i

He is our Liege-Lord the enlivener of the Dīn and Shari'a Abu l-'Abbas al-Sultan Ahmad al-Rufā'ī the Senior ibn al-Hasan 'Ali bin Yahya al-Thabit bin al-Hazim bin Ahmad bin 'Ali bin al-Hasan (Rufā'ī al-Makkī) bin al-Mahdi bin Abi al-Qasim Muhammad bin al-Hasan bin al-Husain bin Musa al-Thani bin Ibrahim al-Murtadha bin Imam Musa al-Kāzīm bin Imam Ja'far al-Şādiq bin Imam Muhammad al-Baqir bin Imam Zain al-'Abadīn ('Ali al-Sajjad) bin Imam al-Husain bin Imam Sayyiduna 'Ali, may Allah ennoble his face, ibn Abi Talib, may Allah be pleased with all of them.

His Birth

He was born in Umm Ubayda, a district of Basra, in the house of his grandfather on his mother's side who was the shaykh of all the shaykhs of his time, Shaykh Abi Sa'id Yahya al-Bukhari al-Ansārī, in the first half of the month of Rajab, on a Thursday, in the year 512 H. He was from the loins of the shaykh of the readers of the Qur'an and the muhaddithīn, Sayyid 'Ali Abi l-Hasan bin Yahya al-Makkī.

While his mother was pregnant with him she used to visit Shaykh Rufā'ī's future shaykh, Abi Muhammad al-Shanbakī, may Allah be pleased with him. Whenever she entered his presence, he would stand up. When she asked the Shaykh why he stood for her he said, "I stand in honor of the one who is still in your womb. He will be one who is close to Allah." His mother related that when she gave birth to her son Ahmad, she heard him in the cradle glorifying Allah continuously. He refused to breast feed from a wet nurse until she first made wudhu.

His Life

He was brought up in the best possible conditions. When he was a little boy he preferred to sit with the old men of learning and not with his peers. He would listen to recitation of the Qur'an and the lessons of the shaykhs. He sat with the 'ārifīn and followed their advise and would not leave them. They recognized that he was a great walī and would praise him a lot.

He read the Qur'an with Shaykh 'Ali bin al-Qari l-Wasiti, may Allah be pleased with him.

His Tariqa

He wore the noble patched robe given to him by his cousin from his father's side, Sayyid 'Uthman, who took it from Sayyid 'Ali al-Makkī, who himself took it from Sayyid Yahya al-Rufā'ī who took it from Sayyid Thabit Hazim who took it from Sayyid 'Ali al-Hazim who took it from Sayyid Abi al-

Fadhā'il who took it from Sayyid Hasan Rufā'a who took it from Sayyid Abu al-Qāsim bin al-Baghdadī al-Husainī who took it from Sayyid al-Hasan al-Qāsim who took it from Sayyid 'Abd al-Rahman al-Muhaddith who took it from Sayyid Ahmad al-Sālih al-Akbar who took it from Sayyid Musa al-Thānī who took it from Sayyid Ibrahim al-Murtadha who took it from Sayyid Musa al-Kāzīm who took it from his father Ja'far al-Sadiq who took it from his father Muhammad al-Bāqir who took it from his father Zain al-'Abidīn who took it from his father Imam al-Husain who took it from his father Imam 'Ali, may Allah ennoble his face, who took it from al-Mustafa, Sayyiduna Muhammad, may Allah bless him and grant him peace.

He was well known to be a great qutb that lead the Rufā'ī Tariqah by following in the footsteps of the Messenger of Allah. He took the Qur'an as his imam and the Sunnah as his method for his behavior and actions in this life. He was very humble and broken to Allah, the Mighty and Majestic. He was modest and poor for the sake of Allah. Allah gave him great openings, showing him the secrets of revelation. From his school numerous awliya and scholars graduated.

His Death

He died on Thursday the 12th of Jumad al-Ula, 580 H in Umm Ubayda, may Allah be pleased with him.

'Umar ibn al-Khattab related that the Messenger of Allah said: "Among the servants of Allah are individuals who, though they are neither prophets nor martyrs, are envied by the prophets and martyrs for their rank with Allah on the Last Day." A man asked 'Umar, "Who are they and what are their deeds that we may love them?" He said, "People who love each other by the ruh of Allah without being related by blood and without sharing wealth between them, by Allah, their faces have light, and they are on minbars of light without fear when others are afraid and without sadness when others are sad." Then he read from the Qur'an: "Surely for the awliya of Allah there is no fear upon them nor are they sad."



Shaykh Ahmad al-Badawi

He is our master, the greatest qutb, the lion, the qutb of the people of his time, the savior of captives, our Lord Sayyid Ahmad al-Badawī al-Husaynī bin 'Ali bin Ibrahim bin Muhammad bin Abi Bakr bin Ismā'īl bin 'Umar bin 'Ali bin 'Uthman bin Husayn bin Muhammad bin Musa bin Yahya bin 'Īsa bin 'Ali bin Muhammad bin 'Ali bin Muhammad bin Muhammad bin 'Ali al-Ridha bin Musa al-Kāzīm bin Ja'far al-Šādiq bin Muhammad al-Bakr bin Zayn al-'Abidīn bin (the Martyr) Sayyiduna Husayn bin Fatimat al-Zahra, the mistress of all women of the world, daughter of the Messenger of Allah, may Allah be pleased with her, and with all of them.

His Birth

In 596 H, he was born in the city of Fez. At seven years of age he moved to Makkah after he had a dream in which he heard his father saying, "O Ali, move from this country to Makkah. You will have a great future there."

His Life

He studied the Qur'an with the readers of the time. He possessed a courageous heart, and was called al-Badawi because of his stuttering. When the divine gifts came to him, drowning him in complete absorption in Allah, his life completely changed. He shunned the company of people; he held to silence and communicating only through gestures. (one line left out).

His state continued to grow until he became as he is known. In his sleep he saw three times someone saying, “Stand and go to place of the rising sun. If you reach there, then go to the place of the setting sun. Then travel to Tanta, for surely this is your place, O young man!” This was in Shawwal, 633 H.

He went to Iraq where he was welcomed by its shaykhs, both living and dead. He took on the blessed Sufi kharqa through the permission of Shaykh Bari who received it from Na‘im al-Baghdadi who in turn received it from Shaykh Ahmad al-Rafā‘ī, may Allah be pleased with all of them.

His Tariqa

He took bay‘ah from Shaykh Ibn ‘Abd Allah al-Naysaburi, from whom there are a chain of seven shaykhs who received bay‘a from al-Imam Dawud al-Tā‘ī who received it from Habib Allah al-‘Ajami who received from the Master of the Tabi‘īn, al-Hasan al-Basri, who received it from Sayyiduna ‘Ali, may Allah illumine his face, who received it from al-Mustafa, the Messenger of Allah, may Allah bless him and grant him peace.

His State

He was a big qutb, he could cause his murīds to grow in ma‘rifa by just looking at them. If he gave one of his murids a special look he would raise him to the maqam of al-shuhūd. He used to fast continually for forty days, then break his fast. In most of his states he would stare upward to the sky with eyes of burning coal.

His Attributes

He was called the one with the two veils, for he always wore two veils. He was tall with thick legs, full arms, and a big face. His complexion was between white and brown.

His Noble Sayings

Sayyid Ahmad al-Badawi (may Allah be pleased with him) said:

The fuqarā are like olives, among them are the big and small; he who has no oil, I am his oil. Meaning: whoever is truthful (ṣādiq) in his poverty, pure as the oil, living according to the Book and the Sunnah, then I am his help in all matters, providing for his needs in this world and the next—not by my power and strength but by the barakah of the Prophet (Allah bless him and grant him peace).

Speaking to his khalīfa, Shaykh ‘Abd al-‘Al, Shaykh al-Badawī said:

Beware of love of this world, for it corrupts the righteous deed as vinegar corrupts honey. Know, ‘Abd al-‘Al, that Allah said: “Surely Allah is with those who possess taqwa and those who do good” (16:128).

Be concerned with the orphan, cloth the naked, feed the hungry, honor the stranger and the guest, perhaps then you will be among those whom Allah accepts.

Do dhikr abundantly, and beware of being among those who are heedless of Allah the High. Know that every raka‘ah at night is better than a thousand in the day.

The best of you in character is he who has the most belief in Allah the High. Evil character corrupts good deeds like vinegar corrupts honey.

This way of ours is built upon the Book, the Sunnah, ṣidq, purity, loyalty, bearing injustice against oneself, and fulfilling the promise.

Shaykh ‘Abd al-‘Al said about the Shaykh:

While serving the Shaykh for forty years I never saw him distracted from the worship of Allah for an instant. One day I asked him about the reality of poverty in the way of the sacred law (al-faqr al-shar‘ī) and he said: “According to ‘Ali ibn Abi Talib (may Allah be pleased with him) the faqīr (in Allah) has the following 12 signs: he is an ‘arif bi llah (i.e., having direct

knowledge of Allah); he is obedient to Allah's commands; he holds to the Sunnah of the Prophet (Allah bless him and grant him peace); he is always pure; in every situation he is pleased with Allah; he is certain of what is with Allah; he is despairing of what is in the hands of mankind; he bears [patiently] with hardships; he hastens to fulfill Allah's command; he shows compassion for mankind; he is humble before people; he knows that Shaytan is his enemy according to what Allah the High says: "Surely, the Shaytan is your enemy, so take him for an enemy" (35:6).

Then I asked him about reflection, tawbah, dhikr, love of Allah (wajd), ṣabr, zuhd, īmān. Shaykh Ahmad al-Badawi, answered in such a way that it quenched the fire of rancor, comforted the ill, and demonstrated Allah's knowledge (of all things). These words, known to the nobles of knowledge and the Sufis, are found scattered about, but the Sayyid revealed their reality, exposing them with purity and clarity. He said the following about the above mentioned technical terms:

Reflection (tafkīr): Reflection upon Allah's creatures and His creating not upon His essence, for surely thinking cannot encompass Him.

Tawbah: Its reality is regret for wrongs committed, abandonment of disobedience, asking for Allah's forgiveness with the tongue, resolve not to return to the disobedience, and purity of heart. This is the tawbat al-naṣuḥa (sincere tawbah) to which Allah orders us in His Mighty Book: "O you who believe, turn in repentance to Allah a *sincere turning*" (66:8).

Dhikr: The reality of dhikr is that it is with the heart not with the tongue only. Dhikr with the tongue without the heart is shallow. Remember Allah with a heart that is present and beware of being distracted (ghaflah) from Allah, for surely it causes the heart to become hard.

Wajd: Wajd is when the dhikr of the Real, *la ilaha illa hu*, increases so that a light is cast into the heart from Allah's presence, until the skin thrills, and there is longing for the Beloved, *la ilaha illa hu*. The murīd clings to wajd and attaches himself entirely to Allah. When the wajd increases and he becomes distracted in passionate love so that it becomes excessive, then the murīd reaches a high rank of spiritual elevation.

Patience (ṣabr): It is pleasure with the hukm (ruling) of Allah and submission to His command. It is when man rejoices in misfortune just as he rejoices in good fortune. Allah says: "And give good news to the patient, who when a misfortune befalls them, say: surely we are Allah's and to Him we surely return" (2: 155-156).

Zuhd: Zuhd is opposing the nafs by leaving worldly desires and leaving the seven doors of the permitted in the fear that one may fall into the prohibited.

īmān: īmān is the most precious thing; he who has the most belief (īmān) has the most taqwa. When the character (akhlāq) of the murīd is good, his īmān increases; the best of you in character is he who has the most belief in Allah.

Once, imparting counsel to 'Abd al-'Al, Shaykh al-Badawi said: "Don't rejoice over the misfortune of any of Allah's creatures or utter words that slander or defame. Never harm someone who has harmed you. Show concern for someone who has wronged you. Do good to whoever has done you evil and give to whoever has withheld from you. Do you know who is the true, patient faqīr?" I said: "Please, continue to give me what is beneficial." Shaykh al-Badawi continued: "He is the one who when he gives he doesn't ask to be thanked. And when the patient man loses his patience because of Allah's hukm (ruling; i.e., He causes events to occur that break the faqīr's patience), he acts according to the Book and the Sunnah."

The following words transmitted by Sayyid al-Bakri are the ultimate expression of the secret of Shaykh al-Badawi's great spiritual nature:

He who has no knowledge ('ilm) will have no worth (qīmah) in this world or the next. He who has no forbearance (hilm) will find no benefit in knowledge. He who is without generosity (sakhā') will have no portion of his wealth. He who has no sympathy and concern (shafaqah)

for mankind will find no intercessor to plead his case (shifā‘ah) before Allah. He who has no patience (ṣabr) will obtain no success and goodness in his affairs. He who has no taqwa (godfearingness) has no station (manzilah) with Allah. And he who is deprived of these six qualities has no place in the Garden (Jinnah).

His Death

He died in Tanta, Egypt, in 675 H, may Allah be pleased with him.



Shaykh Ibrahim al-Husainī al-Dasuki

His Name and Lineage

He is the realized in Allah the Exalted Sayyid Ibrahim ibn Abi l-Majd bin Quraysh bin Muhammad bin al-Najā bin ‘Abd al-Khāliq bin Abī al-Qasim al-Zakī bin ‘Ali bin Muhammad al-Jawwad bin ‘Ali al-Ridhā bin Mūsa al-Kāzim bin Ja‘far al-Sādiq bin Muhammad al-Bāqir bin ‘Alī Zain al-‘Abidīn bin al-Husain bin Imam ‘Ali, may Allah be pleased with them.

His Position in the Spiritual Path

He (may Allah be pleased with him) wore the noble patched robe from Shaykh Najm al-Din Mahmud al-Isfahānī who took it from Shaykh Nur al-Dīn ‘Abd al-Ṣamad al-Natharī (Shaykh Abu l-Hasan al-Shadhili also took from him) who took it from Shaykh Najīb al-Dīn Ali al-Shīrāzī who took it from Shaykh Shahāb al-Dīn al-Sahrawardī who took it from Shaykh Abī al-Najīb Ḍīya al-Dīn ‘Abd al-Qadr al-Sahrawardī who took it from Shaykh Wajīh al-Dīn who took it from Shaykh Farj al-Zanjānī who took it from Shaykh Abī al-‘Abbas al-Nahāwandī who took it from Shaykh Muhammad bin Hafīf al-Shirāzī who took it from the qadi Shaykh Ruwaym Abi Muhammad al-Baghdadī who took it from the Imam of the tariq Abi al-Qāsim al-Junayd al-Baghdadī who took it from his uncle Sari al-Saqāṭī who took it from Shaykh Ma‘rūf al-Karkhī who took it from Shaykh Dawud al-Tā‘ī who took it from Shaykh Habīb al-‘Ajāmī who took it from Shaykh al-Hasan al-Basrī who took it from the leader of the awliya, our master Imam ‘Ali ibn Abi Ṭālib (may Allah be pleased with him) who took it from the Master of Mankind and the Noble Prophets our Lord and Master the Messenger of Allah (may Allah bless him and grant him peace).

His Position in the Spiritual World

The Realized in Allah, Abi Bakr al-Anṣārī (may Allah sanctify his secret) in his book *‘Uqūd al-Lāl* says the following about Shaykh Ibrahim al-Dasukī:

He had the loftiest methods in excellence. His footsteps were firmly rooted in matters of the next world. He was open to all knowledge that came to him. Only after long reflection would action come forth from him. His unveilings penetrated through to the realities within ayats of Qur’an. His openings multiplied in his witnessing. He was one whom Allah revealed to the creation. Allah brought him forth as a mercy to mankind, openly accepted by both the common and the elite wherever he went. He was accomplished in the rules of wilaya. He turned the hearts of the important people in the society of his time. Allah gave him many openings from the unseen and caused to manifest from him many miracles, one of them being, his fasting when he was but a child in the cradle.

Among His Sayings and Spiritual Advice

For whoever is sincere in his obedience to Allah, those who oppose him, change. The one who spoke to him nastily will love him, and the one who cut him off will seek to connect with him.

A man is not complete until he rejects from his heart, his secret, his knowledge, his imagination, his thinking and from anything that occurs to his mind other than Allah.

Whoever doesn't have compassion and mercy for mankind, will not reach the ranks of the people of Allah.

Anyone who stops at a maqam is protected by it.

As long as your tongue tastes (speaks) what is forbidden to it, don't expect to taste any portion of wisdom or knowledge.

The tariq is defined by two matters: Knowing your Lord and worshipping Him. The capital of the murīd is love and submission.

Among His Miracles

His miracles were numerous and well-known. One of them was the following: a young boy was swallowed by an alligator. His mother came to the Shaykh terrified. The Shaykh sent his representative who, when he reached to the water's edge, called out to all the alligators, saying: "O Alligators, whoever swallowed a boy, let him come forward." They (the murid and the alligator) walked back to the Shaykh. When they reached him, he ordered the alligator to spit the boy out. Then he said: "Die by the permission of Allah." And it died.

His Death

He died, may Allah be pleased with him, in 676 H at the age of 43 and was buried in the city of Dasuk. Today his grave is still visited. May Allah the Exalted benefit us by him and by his baraka.