

**'Shaikh Sayyid 'Abdu'l Qâdir Jîlânî (R.A.):
A Contemporaneous Appraisal**

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Abû Muhammad 'Abdul Qâdir¹, son of Abû Salih Jangi Dost, was a Hanbalite Theologian, a Sufi and an influential Preacher of Islam. He was born in Jilan² (470-471/1077-78)³ migrated to Baghdad⁴ while in his teen age, where he studied law with Qadi, Abû Sa'id al-Mukharrimi⁵, and studied Traditions under the guidance of a galaxy of scholars including; Abû Bakr Ahmad Ibn al-Muzaffar Ibn Sausan al-Tammâr, Abû Ghalib al-Baqillânî⁶, Abu'l Qâsim Ibn Bayân al-Razzâz⁷, Abû Muhammad Ja'far al-Sarraj⁸ Abû Sa'id Ibn Hashîsh⁹, Abû Tâlib Ibn Yûsuf¹⁰ and others. Traditions were cited on his authority by Abû Sa'id al-Sam'anî¹¹, 'Umar Ibn 'Ali al-Qurashî¹², 'Abd al-Qâdir's two sons, 'Abd al-Razzâq¹³ and Mûsâ¹⁴, the Hâfiz Abd al-Ghani¹⁵, the Shaikh al-Muwâffaq¹⁶, Yahyâ Ibn Sa'idullah of Takrît¹⁷, the Shaikh 'Ali Ibn Idris al-Ba'kûbî¹⁸, Ahmad Ibn Muti al-Bajisra'î¹⁹, Abû Hurrairah Muhammad Ibn Laith Ibn al Wastânî²⁰, Akmal Ibn Mas'ud al-Hâshimî²¹ and many others, of whom the last to die was Abû Talib Abû Latif Ibn Ahmad al-Qubbaitî²², whereas the last to repeat Traditions from him by licence was al-Rashid Ibn Ahmad Ibn Maslamah²³.

'Abdu'l Qâdir was the *imâm* of his time, the *Outb*²⁴ of his age and the teacher of teachers of his epoch without question. Those who have seen 'Abdul Qâdir have paid a glowing tribute to his moral excellence, large-heartedness, hospitality, modesty and generosity. He was always humble and unpretentious. Never evading the company of the poor, he even washed their clothes or performed similar other personal services for them, yet he never

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stood up in the honour of any person of the rank or the elite²⁵. If the Caliph ever paid a visit to him, the Chroniclers of his time report that he deliberately went inside his house so that he might not have to stand up to welcome the king²⁶. He used to come out of the house after the Caliph had seated himself. Infact, Jilânî never paid back the courtesy call to any *vazier* or the king²⁷.

One of his contemporaries who had the opportunity of enjoying the company of Jilânî remarks that he had not seen a man more polite, large-hearted and charitable than the Shaikh. Despite his erudition and eminence, he respected his elders, met the youngsters with a good grace, always saluted first, hailed the poor courteously with deference but never stood up to welcome the grandees or nobles, nor did he ever pay a visit to any minister or governor²⁸.

The testimony of Mohi-ud-dîn Abû 'Abdullâh Muhammad Ibn Hamîd al-Baghdâdî, a jurist-scholar of those times, runs as follows:

Always disposed to avoid things unseemly and indecorous, he only pressed for the desirable and befitting. He would boil with indignation if the Divine commandments were overstepped but remained listless to the wrongs and ill-treatments to his own person. He would never seek revenge save for the sake of Allâh, the Almighty, nor, send back a beggar without giving him something. If he had nothing to give he would part with the clothes he had been putting on²⁹.

Another contemporary of 'Abdul Qâdir, Hâfiz Abû-'Abdullâh Muhammad ibn Yûsuf al-Barzâlî reports:

His prayers were readily granted. Being extremely tender-hearted, he would burst into tears (if anything sorrowful or touching was mentioned to him). More often he was to be found immersed in meditation and recollection of Allah. He was soft-hearted, courteous, cheerful, generous and compassionate. Being the offspring of a noble family, he was also highly reputed for his profound knowledge and piety.³⁰

Feeding the poor and spending freely to meet the needs of the destitute was a pleasure for Shaikh 'Abdul Qâdir. Ibn al-Najjâr narrates that 'Abdul Qâdir often used to say, "If I were given treasures of the whole world, I would spend it all on feeding the poor." Sometimes he would say, "It seems that I have a hole in my hands. I can not keep anything with me. If I had a thousand Dinars, I would spend every single shell before the day break"³¹.

He had given instructions to his servants that as many guests as possible should be invited for the dinner. At such occasions he always sat with the poor and lowly, chatted with his students and enquired about the welfare of those who did not happen to be present there. His behaviour was so affectionate that everyone who met him felt that the Shaikh had the highest regard for him. He overlooked the faults of others and if anyone stated something on oath, he readily accepted his statement. He neither revealed the secrets of others nor stated anything before others that might put someone to shame³².

Ibn al-Sam'ânî's³³ description of Shaikh 'Abdul Qâdir Jilânî is as follows:

Abû Muhammd 'Abd al-Qâdir was of Jilân, and was the head and Shaikh of the Hanbalites in his time. He was a pious jurist, orthodox, frequently repeating the *Qur'ân*, constantly meditating, readily moved to tears. He got his training as a jurist from al-Mukharrimî, and was the companion of the Shaikh Hammâd al-Dabbâs. He dwelt at the Azaj Gate³⁴ in the School which they built for him. One day I went to bid farewell to one of my companions, and as we were going away one of those who were with me asked if I should not like to pay a visit to 'Abd al-Qâdir and get his blessings. So, we went and I entered his school when it was morning. The Shaikh presently came out, and made a circle of his followers, and they recited the *Qur'ân*. When they had done it, I wanted to rise but he advised me to be seated and wait till the lesson was over. He proceeded to read out a lecture to his students, of which I did not understand a word. What was still more curious

was that the students presently rose and repeated his lecture, apparently understanding it, whereas we understood neither the terms nor the expressions³⁵.

Abu'l-Farâj Ibn al-Jauzi (508-597 A.H.) sums up his views about the Shaykh in these words:

Abû Sa'îd al-Mukkarrimî had built a fine school at the Azaj Gate. This came into the possession of Jilânî, who preached there. He got a reputation for asceticism, and started a method and silence of his own³⁶. The school presently became too small for the audience and he took the sitting at the wall of Baghdad with his back leaning against his cell. Great crowds used to be reverted at a single meeting. Then the school was repaired and enlarged, the common people making great efforts. There he remained preaching and teaching till he died.

Abû Bakar Ibn Tarkhân³⁷ (600-690 A.H.) states that Shaikh al-Muwâffaq³⁸, being asked about the Shaikh 'Abdul Qâdir, gave the following reply:

We found him still living, but at the end of his life he lodged us in his school, and looked after us. He often sent his son Yahya³⁹ (550-600 A.H.) to light the lamp, and would frequently send us food from his own lodging. He used to lead in the regular prayers, and I recited to him from memory out of the Book of al-Khiraqî⁴⁰ in the morning. Whereas 'Abd al-Ghani,⁴¹ the *hâfiz* used to recite to him from the book called *al-Hidayah fi'l-Kitab*⁴². We were the only persons studying with him during that time. We remained with him a month and nine days, when he died, and we prayed over him at night in his school. I never heard more tales of miracles told about any one than about him, nor did I ever see anyone more generally respected for his piety than he was. We only went through with him a few portions of his books.

Saif al-dîn Ibn Majd al-dîn⁴³ writes as follows: "I heard Abû Abdullah Muhammad Ibn Mahmûd al-Maratibi⁴⁴ say; that he heard the late Shaikh Abû Bakr 'Imâd al-dîn⁴⁵ commenting on Shaykh 'Abdu'l Qadir in these words:

I had been reading about the metaphysics of religion, and certain doubts had been instilled into my mind, but I thought I had best to wait till I had attended a lecture by the Shaikh 'Abdul Qâdir, since he was supposed to address himself to the inmost thoughts of his audience. So I went to his lecture room, and the first words I heard were "Our faith is the faith of our pious ancestors and Companions". I thought to myself that this remark was incidental. Then he went on, and turning to the part of the room in which I was, he repeated the observation. But I said to myself, "A preacher is always turning in one direction or another". Then he turned towards me a third time, and said: Abû Bakr! Abû Bakr! rise, for your father has come". Now he had been away; So I rose and hastened homeward, and found my father had, infact, just arrived.

A similar story to this effect is told by jurist Abul-Qâsim Ibn Muhammad Ibn Khâlid⁴⁶ who says that they were informed by their Shaykh, Jamal al-Din Yahya Ibn al-Sayrafi (583-678 A.H.)⁴⁷ that he heard the grammarian Abu'l Baqâ'⁴⁸ say:

I attended a lecture of the Shaikh Abdul Qâdir, and found the students reading in his presence with wrong intonation, and I said to myself, "I wonder that the Shaikh does not censure them". The Shaikh there upon said, "Here comes a man who has studied a few chapters of Law, and finds fault." I thought to myself, "Perhaps he means someone else and not me". Then he said, "It is you I mean". So, I repented inwardly of having criticized the Shaikh....

Ibnu'l Sayrafi also quotes Shaikh Ibn Taimiyyah⁴⁹ (661-728 A.H.) to have said that he heard the Shaikh 'Izz al-dîn Ahmad al-Faruthi,⁵⁰ (614-673 A.H.) quoting Shaikh Shihab al-dîn al-Suhrawardî⁵¹ (539-632 A.H.) comments as:

I intended to apply myself to the study of metaphysics, but said to myself, 'I will first seek the advice of the Shaikh 'Abdul Qâdir, so, I went to see him. Before I could utter a word he said, "'Umar, it is no preparation for the grave"!, which he repeated twice. So I abandoned the subject.

Abû Abdullah Muhammad Ibn Mahmûd al-Marâtibî⁵² says that he asked the Shaikh al-Muwâffaq whether, when he was

staying with Shaikh 'Abdul Qâdir, he had seen any miracle wrought by him? He replied; "I fancy not. However, he used to lecture on Fridays, then we would leave him and go to hear Ahâdith from Ibn Sani⁵³ (d. 560 A.H.). The books they studied under the guidance of latter were the *Musnad* and *Bukhâri*" Shaikh Abûl-Husain al-Yunini⁵⁴ states on the authority of Shaikh 'Izz al-dîn Ibn 'Abd al-Salâm⁵⁵ (577-660 A.H.) that the only miracles that had been transmitted by a continuous chain of narrators were those of the Shaikh 'Abdul Qâdir.

Ibn al-Najjâr, in his account of 'Abdul Qâdir affirms as follows:

He (Shaikh Abdul Qâdir) came to Baghdad in the year 488 A.H. having then attained 18 years of age. He studied Law with Abû'l-Wafa Ibn-i-'Aqil⁵⁶, Abu'l-Khattab⁵⁷, Abû Sa'id al-Mubarâk al-Mukharrimî, and Abû'l Husain Ibn al-Farrâ⁵⁸, till he had mastered Roots, Branches and Differences. He also heard Traditions from a good number of teachers. He read literature with Abû Zakariyya al-Tabrizî (ob. 502 A.H.). He devoted himself to preaching till he became an adept. Then he took himself to solitude⁵⁹, asceticism, wandering, self-denial, sleeplessness, residences in wastes and deserts, and became the companion of the Shaikh Hammâd al-Dabbâs⁶⁰ (ob.525 A.H.), from whom he learnt the doctrine of the path. Then Allah revealed him to mankind and caused him to be favourably received. He formed his first congregation in the year 521 A.H., when Allah revealed wisdom by his tongue; then in the year 528 A.H he sat in his Shaikh's school⁶¹ to lecture and answer legal questions. He formed the object of pious visits and vows, wrote on the roots and branches⁶² and was a powerful preacher in the style of the people of the path. Traditions have been transmitted us on his authority by his son 'Abd al-Razzâq, Ahmad Ibn al-Bandanijî⁶³, Ibn al-Qubbaiti⁶⁴, and others.

Abdullah Ibn Abil Hasan al-Jubbâ'i⁶⁵ narrates⁶⁶ that Jilânî (R.A.) apprised him:

My soul one day worried me for a lust, which I resisted, going down street after street till I could get to the desert. Whilst I was walking I saw a leaf of paper flung on the ground, which I found contained the words; "What have the strong to do with the lusts? Lusts were created for the weak, that they might fortify themselves thereby to obey Me. When I read this, the lust departed from my heart. He went on to say that he used to sustain himself by wild carobs and lettuce from the river bank.

Dhahabi claims that he read in the handwriting of Abû Bakr 'Abdullah Ibn Nasr Hamzah al-Taymi⁶⁷ that he heard Shaikh 'Abdul Qâdir Jilânî say:

'During a famine that befell Baghdad I was in such straitened circumstances that I remained some days without food, trying to find refuses, and one day I went to the river-bank on the chance of finding a lettuce or other vegetable. Wherever I went I found that others had been there before me; so, I went towards the country, and could find no place where there was likely to be any refuse where I had not anticipated. Finally, weakness overcame me, and being unable to hold out any longer I entered a *masjid*⁶⁸, and was just facing death, when a young Persian came in, who had with him some bread and roast meat. He sat down and began to eat. Each time he raised his hand to his mouth I nearly opened mine, so hungry was I and I blamed myself for my want of self control. Presently the lad turned round and saw me. He said, "In the name of Allah", (handing me a morsel), but I refused, he conjured me, and, anxious as I was to accept, I still resisted my inclination, and refused. Finally he conjured me till I accepted, and ate, yet sparingly. Then he asked me that what my business was and whence I came. I replied that I was a law-student, and that I came from Jilân. "I too" he replied, "am from Jilân, and do you know a young man of Jilân called 'Abdul Qadir", "that it is me" I said. He was alarmed there at and the colour of his face changed. Then he said, "By Allah, my brother, I came to Baghdad having still some journey money with me, and asked about you, but no one could

give me any information, till all my journey money was exhausted, after which I remained for three days, in which I could not find the cost of my maintenance except from your money which was in my possession. On this fourth day I said to myself. "Three days have passed in which I have eaten nothing, and I am now permitted by law to eat dead flesh". So, I took some of your money which had been entrusted to me, and with it brought this bread and roast meat, so you may eat it with a conscience, since it is your own, and I here am your guest." "What do you mean?" I asked. He replied, "your mother sent with me eight Dinars for you, and I assure you I have not cheated you till today." So I quitted and comforted him and gave him part of the money.

Abdullah Ibn Abul Hassan al-Jubbâ'i narrates, that Shaikh 'Abdul Qâdir shared with him:

I was in the desert repeating my law-lesson in a terrible state of poverty, when some one, whose person I did not see, said to me, "Borrow enough to maintain you while you are studying law." I replied, "How am I to borrow, when I am so poor⁶⁹, and could never pay" He answered, "Borrow and we undertake the payment," So, I went, he said, to a grocer and said to him, "would you deal with me on the condition that I am to pay you whenever Allah eases my way, while if I die I am to be acquitted of payment? The man burst into tears and said to me, "Sir, I am at your service". So I took his goods for a certain time, till I could endure it no longer. Then a voice said to me, "Go to a certain place, take whatever you find on the seat, and give it to the grocer". So I went and found a large piece of gold on a bench, there. So I took it and gave it to the grocer.⁷⁰

Jilâni continued:

"At one time I had a fit of insanity, and was taken to the madhouse; a series of ecstasies seized and till I almost died. Grave-clothes were brought, and I was placed in the lavatory, and then my fits passed over. I rose up and bethought me that I would leave Baghdad owing to the constant disturbances there. So, I went to the Halbah Gate⁷¹, when some one said to me, whither goest thou? He then gave me a push which knocked me down ' Go back, he said, "for

you can do the people good". I said, 'I wish to keep my religion sound'. He said, "That is granted you". All this time I did not see the speaker. Then I was seized with a fresh set of ecstasies and wished to find some one to remove them. As I passed by al-Zafariyyah⁷², a man, opening his door, said to me', " 'Abdul Qâdir What did you seek yesterday?' Having forgotten, I was silent. The man got angry, and slammed the door violently in my face. When I went on I recollected what I had been asking Allah and went back to look for the door, but could not recognize it. Now the man was Hammâd al-Dabbâs, whom I got to know afterwards, and who cleared up all my difficulties. If ever I absented myself from him in the pursuit of knowledge, when I returned he would say to me', "what has brought you to us? You are a jurist", 'and had better go to jurists; And I had no answer.

Shaikh 'Abdul Qâdir Jîlâni (R.A.) rehearses some of his experiences in these words:

One Friday we went with him (Hammâd/Mukharrimi) to the place of prayer⁷³ on a very cold day. When we got to the bridge over the river, the Qadi⁷⁴ knocked me into the water. I said to myself, this is the Friday washing. In the name of Allah, I had on me a woollen *jubbah*, there were manuscripts in my sleeve. So I raised my sleeve that the manuscripts might not be injured. The others then left me and went on. I squeezed out my *jubbah* and followed the party, but suffered severely from the cold. The Shaikh used to ill-treat me and beat me, and if ever I came to him hungry he would say, "Lots of bread and cake had come for us to day; we have eaten all, and left none for you, because we did not want your company". His pupils used to take the hint, and say to me, "you are a jurist; what do you want with us"? But when the Shaikh saw them annoy me, he took my part, and said to them, 'You boys, what do you mean by teasing him, when there is not one among you to be compared with him? I am only teasing him in order to prove him. And now I find him to be an immovable mountain".

After a time there came a man from Hamadân, called Yusuf al-Hamadâni⁷⁵ (440-535 A.H.), he used to be called the *Qutb*. He took up his abode in a monastery. When I heard about him I went

thither, not seeing him I asked about him and was told that he was in the cellar⁷⁶. So I descended and when he saw me he rose up, made me sit down, and scrutinized my features, he then recounted to me all the experiences which I had undergone, and solved all my difficulties. Then he advised me to speak in public ' Sir, I replied, I am a foreigner, without admixture, and speechless, how am I to speak before the orators of Baghdad?' He rejoined, ' you have committed to memory the law, its roots, the differences, the vocabulary, and the interpretation of the *Qur'ân*; surely you are qualified to speak. Mount the pulpit, therefore, and address the people. I see in you a cutting that will develop into a palm."

The Shaikh 'Abdul Qâdir continues, "I used to receive orders⁷⁷ and prohibitions both in sleep and working hours, and the things to be said used to crown upon my heart and overwhelm me. If I did not utter them I should have choked and could not be silent. At first two or three men sat with me and listened, then people heard about me, and numbers crowded to hear, till about 70, 000 (seventy thousand) used to gather at a single meeting. "I have examined" he said, all acts, and can find none more meritorious than the bestowing of food. How I wish the whole world were in my possession so that I might feed the hungry therewith. My hand, has a hole in it. It can retain nothing. If I were to receive two thousand dinars not one would be left with me by nightfall.

If any one brought him gold, he would ask him to put it under the prayer-carpet⁷⁸.

Jilânî (R.A.) continues:

I should like to be in the desert and waste places as I was at first, neither seeing mankind nor being seen. Yet, I feel, Allah desired to benefit mankind through me, and indeed more than five hundred persons⁷⁹ have by me been reverted to Islam, and more than 100,000 (hundred thousands) robbers⁸⁰ and bandits have been brought by me to repentance. And this is a great deal of good by the grace of Allah.

The Shaikh adds:

Burdens come down upon me so heavy that mountains would be crushed beneath them. When this happens I lie on my side on the

ground and read the verse⁸¹ 'Verily in difficulty there is ease', presently I raise my head, and troubles have all disappeared. When a child is born to me,⁸² I take him in my arms and say, This is doomed to die, I remove it from my heart and if the child dies it leaves no impression on me."

Ibn Najjâr recounts, "Ab. Razzaq, son of 'Abdul Qâdir remarked, 'Forty nine children⁸³ were born to my father, twenty seven males and rest females.'"

Ibn Najjâr comments that 'Abdullah Ibn al-Abi'l Hasan al-Jubba'i wrote to him:

I used to hear the book *al-Hilyah*⁸⁴ read before Ibn Nasir⁸⁵ (467-550 A.H.) and my heart softened, till I said to myself, I should like to separate myself from mankind, and devote myself to the service of Allah. "I prayed behind the Shaikh 'Abdul Qâdir, and when he had finished we sat down. He looked at me and said, "If you want to retreat, then before you study Law, attend the courses of the Shaikhs and learn some literature, otherwise you will remain as you are, an unfledged chick.

Ibn al-Najjâr states that he was informed by Abû Abdullah Muhammad Ibn Sa'id⁸⁶ al-Dubaihi (558-637 A.H.) that 'Abû Thana Ibn Abi'l Barakat al-Nahrmalki communicated to him that he learnt it from one of his friends that no fly ever alighted on the garments of the Shaikh 'Abdul Qâdir. I asserted that I know nothing of this. The following Friday we went in the morning to the Shaikh's meeting-house. He turned to us and said, "What should a fly want with me, who have neither the big-paste of this world nor the honey of the other?"

He continues⁸⁷ and affirms that he was informed by Abu'l Baqa' Abdullah Ibn al-Husain al-Hanbali that he heard Yahya Ibn al-Najah al-Adib⁸⁸ say:

I said to myself, 'I should like to count the number of tunes the Shaikh cuts off penitents hair⁸⁹, So I went to his meeting-house, taking with me a thread, and each time he cut off some hair I made a knot in the thread under my garment. And although I was quiet

in the back row, the Shaikh called out to me, 'while I loosen, you tie!'

He goes on:

I heard the Shaikh of the sufis, 'Umar Ibn Muhammad al-Sahrawardi⁹⁰ (ob. 563 A.H.) say, 'In my youth I studied Law, and it struck to my mind to read some treatise on metaphysical theology, yet I communicated my intention to no one. Now, it happened that I prayed with my uncle, the Shaikh Abu'l-Najib⁹¹ (524-611 A.H.) with whom the Shaikh 'Abdul Qâdir happened to be on a friendly visit. My uncle asked him to invoke a blessing on me, and informed him that I was a law-student. So, I rose up and kissed his hand. Taking my hand he said to me, 'Repent of your design! So will you prosper'. Then he was silent and let go my hand. Still, I did not alter my design of studying metaphysical theology, till all my affairs went out of order, and my life was embittered and I knew that the reason was my disobedience to the Shaikh.

Ibn Najjâr quotes Abû Muhammad Ibn al-Akhdar's statement that he used to visit the Shaikh 'Abdul Qâdir in mid-winter, when it was bitterly cold. He found on him a single tunic, and a *Taqiyah*⁹² on his head, while around him were people fanning him and all the time he was perspiring as though it were exceedingly hot.

He further elaborates that he heard 'Abd al-Aziz Ibn 'Abd al-Malik al-Shaibani say that Hafiz 'Abd al-Ghani⁹³ communicated to him that he [Hâfiz] was informed by Abû Muhammad Ibn al-Khaasshâb (492-567 A.H.), the grammarian as:

When I was a lad I studied grammar, and heard people describe the beauty of the language of the Shaikh 'Abdul Qâdir. I wanted, in consequence, to hear him but could not find time. One day however, I at last went to his meeting-house but when he spoke, I neither admired his language nor could I understand it. So I said to myself "This is a wasted day". Turning to the part of the room where I was seated he said, What! you prefer grammar to sermons! You definitely make choice of the former? Follow me

He elaborates that Shaikh Ahmad son of Zafar son of the Vizier Ibn al-Hubayrah⁹⁴ (497-560 A.H.), communicated to him that he asked his grandfather to grant him leave to visit Shaikh 'Abdul Qâdir. He not only granted him leave, but sent a sum of money with him to pay it to the Shaikh, and also advised him to greet him. He narrates his experience as, "I presented myself, and when the meeting was over, and he had come down from the pulpit I saluted him but recoiled from handing the money to him before that assembly. The Shaikh anticipated my thoughts and said, 'Handover what you have got, never mind'".

The author of the *al-Muntazam fi al-Tarikh*⁹⁵ says that the silence of the Shaikh 'Abdul Qâdir was more lengthy than his discourse, and he spoke direct to the peoples hearts, and he enjoyed great fame and perfect popularity. He never quitted his school except on Friday or when he went to his cell. The bulk of the people of Baghdad repented through him and most of the Jews and Christians were by him reverted to Islam. No one could see him except at prayer time. He would speak the truth boldly from the pulpit and reproach those who were put in authority over the people. When al-Muqtafi⁹⁶ (530-556 A.H.) appointed the wicked Ibn al-Murakkhîm as judge, the Shaikh pronounced from the pulpit⁹⁷, "You have appointed over the Muslims the wickedest of the wicked: how will you answer presently before the Lord of the world?"

The Shaikh performed striking miracles, of which a number were related by many Shaikhs whom Dhahabi met. He says" I was told by my maternal uncle Khass Bey⁹⁸, and by Muzaffar al-Harbi⁹⁹, a pious man as follows, "I used" he said, "to sleep in the school of 'Abdul Qâdir for the sake of his sermons. One night I went and climbed on the roof of the school, when the heat was very great, and I longed for fresh dates, till I said, "O Lord! Allah! If I could only have five dates!" Now the Shaikh had a trap-door in the roof, which he opened, and he came out with

five dates in his hand. And he called out, not that he knew me, Muzzafar, find what you sought!" He adds that there were many more stories of the sort. He states also that Ibn Yûnus¹, vizier of the Caliph Nâsir, assailed Abdul Qâdir's family, dispersed them, and injured them in every possible way. He banished them to Wâsit. Allâh in requital dispersed the power of Ibn Yûnus and dispatched him so that he died a most horrible death.

Shaikh 'Abdul Qâdir (R.A.) was matchless, far-famed, and a leader both in knowledge and conduct. The Shaikh Nur al-dîn al-Shattanaufi composed a lengthy work in three volumes on his life and works. On the authority of certain people he asserts that Shaikh took thirteen steps in air off his pulpit at a meeting¹⁰⁰; and that once when the Shaykh was discussing and no one was moved he said, "you are not moved, and feel no pleasure. Ye lamps, manifest your delight!" whereupon the lamps moved about and the dishes danced. In general, however, his miracles are recorded by a sound chain, and he left no one after him like himself. The Shaikh died on 10 Rabi (ii), 561 A.H. being 90 years old. His funeral was attended by a countless multitude. A saying reported by al-Jubbâ'i as uttered by the Shaikh 'Abdu'l-Qâdir is, "Mankind screen you from your soul, and your soul screens you from Allah"¹⁰¹.

Reference and End Notes

¹ Most of his biographers draw his genealogy as; Son of Abu Salih – son of ‘Abdullah – son of Yahya – son of Muhammad – son of Dawud – son of Musa – son of ‘Abdullah, the pure, – son of Musa – son of ‘Abdullah – son of Hasan – son of al-Hasan (R.A.) – son of Hadrat ‘Ali (R.A.) – son of Abû Talib.

The Shaikh’s pedigree on his mother’s side is also traced back to Hadrat Ali (R.A.) through Hadrat Husayn bin Ali (R.A.).

See Shatanaufi, *Bahjat al-Asrâr*, p. 88.

² Gilân or Jilân and also known as Vailâm, is a north-western province of Iran, south of the Caspian Sea and north of the Elburz Chain. It is bounded in the east by Tabaristan or Mazandaran and its northern limit is marked by the juncture of the Kur and Araxes, its political boundary with Russia is marked by Astara stream. It is one of the most beautiful areas of Iran.

Encyclopaedia of Islam vol.II, p. 170.

³ Asqalani holds that this year was inferred from the statement of the Shaikh that he came to Baghdad when he was eighteen, in the year in which al-Tamimi died. This Tamimi was identified as Rizq Allah Ibn’ Abd al-Wahhab, (ob. Jumada-i 488. A.H.)

For details see, Ibn Hajar al-Asqalani, *Ghibtat al-Nazir fi Tarjamat al-Shaikh ‘Abdul Qadir*. This work is precisely termed as *Gibtah* in this article.

⁴ It was perhaps not merely fortuitous that he arrived at Baghdad to acquire education almost at the same time when another reputed teacher, al-Ghazali (d. 1111 C.E.) was leaving the city in search of truth. (Ibn Kathir, *al-Bidayah wa an-Nihaya*, Vol. XII, p. 149).

⁵ His name was Mubarak and we shall hear of his school later on. Mukharrim was a place in Baghdad where the palace of the Buyids was situated: (see le Strange, *Baghdad*, Index).

⁶ From al-Shattanufi’s (d. 713 A.H.), *Bahjat al-Asrâr wa Maadin al-Anwâr*. (This work is precisely termed as *Bahjah* in this article). We learn that this person’s full name was Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Hasan. Possibly he was a descendant of the famous Qadi Abû Bakr Muhammad about whom a life is given by Ibn Khallikan in his *Wafâyât al-A’yân*. Vol. I, p. 609. For this person, dying in 403 A.H., left a son, al-

Hasan, who might have been the great-grandfather of Abû Ghaliib. He taught in the *Jami' al-Qasr*.

⁷ The *Bahjah* adds the names 'Ali Ibn Ahmad of Karkh. A brief notice of him is given in *Tâju'l-'Arûs*, thus: 'Ali Ibn Ahmad Ibn Muhammad Ibn Dâwûd Ibn Mûsâ Ibn Bayân heard Traditions from Abu'l Hasan Muhammad Ibn Muhammad al-Razzâz; he is distinguished from another Razzâz (501-572 A.H.), who must have been later than the Razzâz mentioned in the text.

⁸ The famous author of the *Masarial-'uss* Ibn Khallikan, *op. cit.*, p. 139.

⁹ In *Bahjat al-Asrar*, this name is given as Muhammad Ibn 'Abd al-Karim Ibn Khunaish.

¹⁰ His name was 'Abd al-Qâdir Ibn Muhammad Ibn 'Abd al-Qâdir Ibn Muhammad Ibn-Yusuf.

¹¹ The well known author of the book on *Nisbahs* of whom Ibn Khallikan (*op. cit.*, pp. 378-9) gives fairly a full account. His life lasted from 506 to 562 A.H. He heard more than 4000 Shaikhs, of whom he made a dictionary for his son's benefit.

¹² Mentioned by Yâqût (*Mu'jam al-Buldân*, vol. iv, p. 121), who calls him *Qâdi*, and states that he composed a dictionary of his Shaikhs.

¹³ A brief account of him is given in the *Bahjah al-Asrar*, (p. 114). He took the titles Taj al-dîn Siraj al-Iraqi, Jamal al-A'immah and Fakhr al-Huffâz.

¹⁴ Called Diya al-dîn Abû Nasr. He went to Egypt, and thence to Damascus, where he died.

¹⁵ His name was Abû Muhammad Abd al-Ghani ibn Abd al-Wahid of Jerusalem. Many of his family were Qadiris. He was called commander of the faithful in the Tradition. Yâqût (*geogr. ii*, p. 113) gives the following account of him.

Jamma'il village in the mountain of Nablus in the land of Palestine, is birth place of Abd al-Ghani Ibn Abd al-Wahid Ibn Ali Ibn Surur Ibn Nafi Ibn Hasan Ibn Ja'far Abû Muhammad al-Maqdisi. He took his *nisbah* from Jerusalem because Jamma'il is near it, and because Nablus and the territory appertaining there to all are attached to Jerusalem, and there is only a day's journey between them. He was brought up in Damascus whence he went in pursuit of knowledge, and went to Baghdad, where he heard Ibn al-Nâkur and others in the year 560 A.H.; then he departed

to Isfahan, and returned to Baghdad in the year 578 A.H., where he taught Tradition: thence he migrated to Syria, and then to Egypt, where he was successful and got together a following of Hanbalites. In Damascus he had been accused of openly avowing his belief in the bodily nature of the deity, and this accusation being signed by various jurisconsults, he was expelled from Damascus, and even in the Egypt, whither he went, he underwent some trouble from this suspicion. He wrote various excellent books on Tradition, such as *al-Kamāl fi-Ma'rifat al-Rijāl*. He died in the year 600 A.H. in Egypt. Suyuti (*Hasan al-Muhadarah*, Vol. i, p. 165) gives the name of another book of his, the '*Umdah*'; he adds that he had the title Taqi al-dîn, and died at the age of 59. He was therefore, 20 years of age when he read with Jilânî.

¹⁶ Muwaffaq al-dîn Abû Muhammad Abdullah Ibn Ahmad Ibn Muhammad Ibn Khudâmah of Jerusalem. He was also of Jamma' il, and Yâqût, (*loc. cit.*) gives an account of him. He was a voluminous author.

¹⁷ Abûl Faraj Ibn Abil Sa'adat Ibn al-Husayn Ibn Muhammad al -Takriti is said to have been an author.

¹⁸ Abûl Hasan. A lengthy account of him is given in *Bahjah al-Asrâr*, (pp. 227-230), most of it in superlatives. His *nisbah* refers to a place called Bakuba. This *nisbah* is regularly corrupted to Yakubi in Mss and printed books. He was also called Rauhan from Rauha, a village near Bakuba. He died in 619 A.H.

¹⁹ His Kunya was Abûl-Abbas. Bajisra is near Baghdad.

²⁰ His names are thus, given in the *Bahjah* (p.113) Muhammad Ibn Abi'l Futuh al-Azaji al-Dinari. The Blind, known as Ibn al-Wastani. Dinari is a *nisbah* from the name of a Street in Baghdad.

²¹ The *Bahjah* (p.94) adds Ibn 'Umar.

²² The author of *Taj-al-Arûs* mentions the man as a famous Traditionalist. In the *Bahjah* (p. 113). His *nisbah* is given as Ibn al-Saqati, and we are told that he lived first in Halwan, and then in Baghdad, and was a dealer in jewels. Qubbaiti should mean, dealer in a sweetmeat called *natif*.

²³ Mentioned by Dhahabi in his life of Ibn Shâfi'.

²⁴ The word *Qutb* is largely used by the sufis and is the subject of considerable discussion. It would be interesting to know when the sufis first took to employing it. In the *Bahjah*, (p.81), 'Abdul Qâdir has an eloquent sermon on the subject, which is not very clear. Since Qushayri

does not explain the word in his technicalities, it probably came into use about this time; and very likely Yusuf of Hamadan was the first person so-called.

²⁵ 'Abdul Wahhab Sha'rani; *Tabaqat al-Kubra*, vol. I, p. 127.

²⁶ *Ibid.*, p. 128.

²⁷ *Ibid.*, p. 127.

²⁸ *Idem*.

²⁹ Ibn Yahya al-Tadifi; *Qala'id al-Jawahir*, p. 9.

³⁰ *Idem*.

³¹ *Ibid.*, p. 10.

³² *Ibid.*, p. 9.

³³ He was called Abu'l Muzaffar 'Abd al-Rahim and lived 537-614 A.H. He is often quoted for Traditions. In his father's work on *nisbahs* 'Abd al-Qâdir is mentioned and a space left for a notice, which apparently was not filled up.

³⁴ An inner gate in East Baghdad, shutting off the Ma'muniyyah Quarter, see Le Strange's, *Baghdad*, map (viii).

³⁵ This description, which would apply very well to Ibn 'Arabi's works, seems strange as applied to 'Abd al-Qâdiri's statements, which contain no difficulties.

³⁶ The word *Tariqah* which is ordinarily used in this context, signifies a system in sufism. So in Harir's last *Maqâmah* Hasan al-Basri is said to have the best *tariqah*. A brief summary of his *tariqah* is given in the *Bahjah* itself (p. 84). The leading doctrine of the *Fath-i-Rabbâni* is doubtless that of *Fanâ*. The Shaykh probably recommended a period of asceticism wherein the devotee could be weaned from the world, to which afterwards he should return; only, however, to take a minimum share therein. The period of asceticism in his own case is put 25 years (*Bahjah* p.59). If the word rendered 'silence' be anything more than a jingle with the other, it must signify a negative as well as positive system.

³⁷ He is also called 'Izzal-dîn Ibrahim Ibn Muhammad Ibn al-Suwaidi. He was personal friend of Ibn Abi Usaibi'ah, who has an appreciative notice of him and his works.

³⁸ See note 16.

³⁹ According to the *Bahjah* (p. 115) He would have been 11 years of age at this time.

⁴⁰ It refers to the *Mukhtasar* of Hanbalite law by Abu'l Qasim 'Umar al-Khiraqi, ob. 334 A.H.

⁴¹ See note 15.

⁴² A Hanbalite *Hidâyah* is mentioned by Ibn Khallikân as the work of Ibn al-Khattab Mahfuz al-Tubadi, which is probably to be corrected Abu'l Khattab al-Kalwadhi (432-515 A.H.) a Hanbalite jurist, grammarian, and poet, of whom Yâqût has a notice (*op. cit.* p. 302).

⁴³ In the *Ghibtah* (p.47) this story is ascribed to Sharaf al-dîn Ibn al-Majd 'Isa Ibn al-Muwaffaq, the son of the person mentioned in note 16.

⁴⁴ Rukn al-dîn al-Maratibi is mentioned in the *Bahjah* (p. 112) as one of those who claimed to be disciples of Jilânî. The *Ghibtah* has al-Murai, clearly a corruption. From Dhahabi's *Ushtabih*, p. 471, we learn that this person's title was Taqi al-dîn, that he was head of the Hanbalites in Damascus, and a close friend of al-Muwâffaq.

⁴⁵ Perhaps identical with the Shaikh Abû Bakr 'Atiq or Ma'tûq al-Bandaniji of the *Bahjah* (p. 110) and 'Imad al-dîn Ibn Kamâl al-Bandanji of Yâqût (*op.cit.*, vol.I, p. 745).

⁴⁶ In the *Bahjah* (p.136) a Majid Ibn Muhammad ibn Khalid al-'Iraqi is mentioned whose Kunyah was Abû Muhammad. Perhaps person was a brother of Abû Qâsim.

⁴⁷ He was also called Ibn al-Habashi (d. 748/1348). He was born in Harran, went to Baghdad in 607 A.H. where he heard, among others, 'Umar al-Suhrawardi, then to Damascus, and thence returned to Harran. He taught at all these places and included Ibn Taymiyyah among his pupils.

(*Tadhkiratu'l Huffaz, Da'iratu'l Ma'arif*, Hyderabad, 1355 A.H., p.678).

⁴⁸ 'Abdullah Ibn al-Hûsayn Ibn 'Abdullah al-'Ukabari al-Basri, the blind grammarian and commentator on *Mutanabbi*. Ibn Khallikan has a short notice of him. The story told in the *Bahjah*, (p.110) is somewhat different. Al-'Ukabari, passing by Jilânî's lecture-room, said to himself, " I will enter and hear the talk of this foreigner." He entered; Jilânî stopped his discourse and said, "O blind of eye and heart, what have you to do with this foreigner's talk?"

Al-'Ukbari went up and demanded the *Khirka* which Jilânî gave him. This story and that in the text are mutually exclusive.

⁴⁹ The famous theologian, born in Harran and grew up in Damascus. He became a jurist of Hanbali School of Law. Taught first in Damascus then in Cairo. He was imprisoned a number of times in Syria and Egypt for his religious and political opinions.

⁵⁰ His name was Abu'l -'Abbas Ahmad Ibn Ibrahim. He was preacher at the Muayyad *Masjid* (in Damascus), and wrote on Tradition, etc. (Appendix to Ibn. *Khallikan's* work). Faruth is a large village with a market on the Bank of the Tigris, between Wâsit and al-Madhar.

⁵¹ Abû Abdullah Umar Ibn Muhammad. Ibn Khallikan has a notice him. His visit to Jilân is dated 560 A.H. in the *Bahjah*, (p.235), this story is told with the variation that Jilânî passed his hand over 'Umar's breast, in consequence of which he entirely forgot the books on the subject that he had learned. Suhrawardi mentions Jî'ânî occasionally in his *'Awarif-al Ma'arif*.

⁵² See note 44.

⁵³ We should probably read Ibn Shâfi'î, who is cited twice in Yâkût's geographical dictionary. He is probably identical with Abu'l -Fadl Ahmad Ibn Salih Ibn Shâfi'î al-Jî'î. (*Ghibtah*, p. 30, *Bahjah*, p.89). And indeed, Dhahabi, in his life of this person, states that these two persons studied Tradition with him.

⁵⁴ Qutb al-dîn Musa Ibn Muhammad ob. 726 A.H, author of an abridgement and continuation of Sibt Ibn al-Jauzi's *Mir'at al-Zamân*. He wrote a biography of Abdul Qâdir called *Manâqib*. His *nisbah* comes from Yunin of Yunan, near Baalbek, and he had two brothers, Sharaf al-dîn 'Ali and Badr al-dîn Hasan, and a sister; Amat al -Rahim. See *Taj 'al-'Arus* for details.

⁵⁵ 'Abd al-Aziz of Damscus. Yunini is mentioned among his disciples.

⁵⁶ His name was 'Ali (*Bahjah*, p. 106). Ibn Khallikân states that he died in 513 A.H., and enumerates various books of his, among them an encyclopaedia in many volumes.

⁵⁷ Mahfuz Ibn Ahmad al-Kalwadhani ob 510 A.H. or 515 A.H.

⁵⁸ Abu'l Hasan Muhammad son of the Qadi Muhammad Ibn Ya'li who died in 438 A.H. The son is mentioned (with Kunyah Abûl -Husain, among the teachers of Ibn Hubairah. (Ibn Khallikân, tr. De slane, iv, p. 115). In the *Bahjah* (p. 107) the father of this person (ob. 438. A.H.) is mentioned to have declared himself as the disciple of 'Abdul Qâdir (b.

470 A.H.) on the authority of Ibn al-Akhdar (b. 524 A.H.) which however, seems to have no bearing upon reality.

⁵⁹ He professed to have wandered in the desert for twenty-five years, *Bahjah*, p.85

⁶⁰ There is a brief notice of him in *Lawâiqih al-Anwâr*, (Vol. i, p. 180), where an attempt is made to show that he was the pupil, not the master: Sibt Ibn al-Jauzi gives some more details: he used to give all who were suffering from the fever almonds and dried grapes to eat, and this remedy was effective. He used at first to accept vows and distribute them; afterwards he refused. The *Bahjah* (p.53) makes 'Abdul Qâdir associate with him in 499 A.H. and 508 A.H. when Dabbas professed to have significant number of disciples (*Bahjah*, p. 20).

Also see Sha'rani, *Tabaqat*, vol.I, p.134

⁶¹ The Mukharrimi's school which was enlarged by public subscriptions.

⁶² His work *Ghunyah* is rather in the style of Ghazali's *Ihya*. A work called *yawwaqit al-Hikmah* mentioned by Ibn Khallikan was probably homiletic some other works include *Fath-i-Rubbânî*, *Futûh al-Ghaib* and *Jila'l-i-Khatir*.

⁶³ According to *Bahjah* (p. 110) all the jurist of Bandanjain, a district near Nahrawan, professed to be followers of Abdul Qâdir. A story is told on his authority in the *Qalâ'id* (p. 48) where he is associated with Jamal al-dîn Ibn al-Jauzi.

⁶⁴ See note 22.

⁶⁵ According to Yâqût and Dhahabi, *Mushtabih* (p.84), where we are told that he came from Jubbah, in the distt of Tarâbulus and went to Isfahân. This person is called in the *Bahjah* (p. 109) with it's usual Superlatives "chief of the *Musnids* and jurists". His written communication to Ibn al-Najjâr form perhaps our chief source of information about 'Abdul Qâdir. Besides those copied by Dhahabi, there is one given in the *Bahjah* (p. 102), according to which Bishr al-Kurazi recovered four camels in the desert by involving Abdul Qâdir's name. He saw a man in dazzling white raiment pointing out where they were.

⁶⁶ The same story is told in *Ghibtah* (p. 8).

⁶⁷ Author of a work called *Anwâr al-Nazir*. In the *Ghibtah* (p. 8) this story is told as part of the narrative given by Talhah Ibn Muzafar al-'Althi, ob 593 A.H.

⁶⁸ According to the *Ghibtah* the *Masjid* of Yasin, according to the *Qalâ'id* of al-Tadifi, in the *Suq al-Raihaniyyin*.

⁶⁹ In the *Ghibtah* (p. 33) Ibn al-Najjâr is quoted for the statement that 'Abdul Qâdir was the owner of land which was cultivated for him by disciples, while others undertook to grind his corn and bake his bread. At a later time he (like other saints) lived largely by vows i.e. money vowed by persons who were desirous of obtaining something, and obtained it. In the *Bahjah* (p.104) there is a case quoted in which a vow of this sort amounted to 30 dinars; ordinarily they were of far less value: 'Abdul Qâdir kept open house on these receipts.

⁷⁰ In the *Ghibtah* a similar story is given on the authority of 'Abdullah al-Salamî with slight variations. Shattanaufi in *Bahjat al-Asrâr* narrates a similar account.

⁷¹ "Tho present Bala-Tilsam " (Le Strange, *Baghdad*, p. 291).

⁷² "Took its name from the Garden of Zaffar, one of the chief servants of the Caliph.

⁷³ The *Rusâfah masjid* (*Ghibtah*, p. 13; *Bahjah*, p. 53).

⁷⁴ This title implies that in another form of the story Mukharrimi was the man who pushed Jilânî into the water.

⁷⁵ A life of him is given by Ibn Khallikân, after Ibn al-Najjâr and Sam'âni. According to this, born in the village of Buza Najirid Hamadani, came to Baghdad, where he studied with Abû Ishâq al-Shirâzî and other eminent jurists, and travelled to Isfahân and Samarqand, where he acquired further knowledge and also devoted himself to piety and asceticism. Afterwards he returned to Baghdad in 515 A.H. where for a time he taught and preached in the Nizâmiyyah. After this he spent his life in Merv and Herat, and died at Bama' in on the Merv road. In the *Lawâ Qih al-Anwâr* we are told that his body was afterwards transferred to sanctuary at Merv. Some of his miracles are recorded in this work. Further details about him are given in *Haqâ'iq al-Naqshabandhiyya* (Cairo, 1308, p. 109), where we learn the names of some of his books- *Khutbât al-Hayât*, *Manâzil al-Sa'irîn*, *Manâzil al-Sâlikîn*.

⁷⁶ It was a form of asceticism to dwell underground. In the *Bahjah* (p. 31), a certain Ibn Qa'id is said to have lived thus for 14 years.

⁷⁷ Shattanaufi, *Bahjah*, *op.cit.*, p. 49.

⁷⁸ *Bahjah, op.cit.*, p. 104. Where the passage goes on, "nor would he touch it with his hand. And when his servant came, he would say to him 'take what is under the Carpet, and give it to the baker and grocer'".

⁷⁹ *Bahjah, op.cit.*, p. 96, where this citation from al-Jubbai is followed by example of such conversions. Similar stories are told of other saints, like that of Abû Sa'd.

⁸⁰ The 'ayyârûn are frequently mentioned in the histories of this time.

⁸¹ *Holy Qur'ân*, XCIV: 5,6.

⁸² *Bahjah, op.cit.*, p. 87, where we learn that the Shaikh would continue his sermon after such news had been brought to him and he would go and bury his offspring only when he had finished his sermon.

⁸³ Since the last citation implied that many of them died, Carra de vaux believes some of these to have been spiritual descendants. Rinn in his work *Marabouts Khouan*, (Algiers, 1884, p. 178), however, gives the names of (09) nine sons of Jilani: 'Isâ (died in Cairo, 573 A.H.); Abdullah (b.508 A.H., and died at Baghdad in 589 A.H.) Ibrahim (d. at Wasit, 592 A.H.), Abdal Wahhâb (d. at Baghdad., 593 A.H.), Yahyâ and Muhammad (both died at Baghdad 600. A.H.) Abd al-Razzâq (b. 528 A.H. d at Baghdad 603 A.H.) Mûsâ (b. 539, A.H. d. at Damascus, 613 A.H), Abd-al-Aziz (532-602 A.H.)

Also see for details Tadifi's *Qala'id, op.cit.*, p. 54 and Shattanaufi's, *Bahjah, op. cit.* p. 114, Abd al-Gaffar, Abd al-Ghani, Abd al-Salam and Sâlih who they further add, were grandsons. To the list of twelve we may further add from *Bahjah* the eldest son, Abd al-Rahmân 508-587 A.H. perhaps the most interesting figure is Abd al-Salâm son of Abd al-Wahhâb (ob. 611 A.H) who (according to Ibn al-Athir) held several important posts, but was suspected of being a philosopher, he was imprisoned in consequence and his books burned at the *Bâb al-ammah*, but he was himself released presently by his father's intercession. Though the 49 children were not all by one mother, it is not clear that the saint (though he married late), had more than one wife at one time. Their births therefore, may have been some twins. It is however, to be observed that with the Sufis, as interpreted by Sha'rani, polygyny was rather a merit than the reverse in a saint. The *Qala'id* gives full details of the family upto many generations.

⁸⁴ Probably the *Hilayat al-Awliya* of Abû Nu'aim (ob. 430 A.H.).

⁸⁵ Abu'l Fadl Muhammad Ibn Nasir al-Salami. A short account of him is given by Ibn Khallikân. (*Wafayat al- A'yan*, Eng.tr. T.B.M. de Slane, Paris, reprint. 1961, vol.I, p. 618).

⁸⁶ Ibn Khallikân gives an account of his life. He wrote in continuation of Sam'âni's supplement. Also see *Gibtah*, *op. cit.*, p.44

⁸⁷ *Bahjah*, *op.cit.*, p. 94, *Ghibtah*, *op.cit.*, p. 44 where, however, for al-Ikrimi we should read al-Ukbari, this Abu'l-Baqâ being the same as mentioned earlier.

⁸⁸ Not to be confused with the author of *Subul al-Khairat*, a Spanish writer who died 422 A.H.

⁸⁹ Apparently this was a symbolic act, signifying that the person was let go free (Ibn Khallikân, tr. de slane, ii, p. 382)

⁹⁰ See Ibn Khallikan, tr. De Slane, ii, p. 150.

⁹¹ His name was 'Abdullah Ibn Abi Nasr Mahmûd Ibn al-Mubarak al-Junaybidhi (*Bahjah*, *op.cit.*, p. 110). Yaqût, however (*op.cit.*, p.121), calls him 'Abd al-Aziz and states that he lived in Darbal-Qayyar in the district Nahr al-Mu'alla in East Baghdad. Yaqut was his pupil and praises him highly. The story is told in the *Bahjah* (*op. cit.*, p. 88)

⁹² Originally a skull-cap worn under the turban, according to Dozy, *Noms des vêtements*, who was not then aware that it formed part of Sufi livery. In the *Bahjah* (*op.cit.*, p. 69) a certain Khalaf Ibn 'Ayyash al-Shari'i al-Shafi'i, being sent to Baghdad to buy a copy of the *Musnad* of Ibn Hanbal, determines to visit Abdul Qâdir and arranges in his mind a number of things that the saint should do, among them that "he should put on me the *Taqiyah* before I ask him". The saint reads his thoughts exactly and does all that had been in the Khalaf's mind. Similarly in *Bahjah*, *op. cit.*, p. 43, it is narrated, "Then Abdul Qâdir placed on my head a *Taqiyah* and when it touched my skull felt a coolness spread there from to my heart". In *Lawaqih al-Anwar* (i) p. 192, we read of the two *Khirqahs*, the garment and the *Taqiyyah*, and so in the *Bahjah op.cit.*, p.133, the reverted brigand Abû Bakr al-Bataihi receives both from Abû Bakr the Caliph in a dream.

⁹³ See note 15.

⁹⁴ Yahya Ibn Muhammad Ibn Hubairah. Ibn Khallikân has a full biography. He was a Hanbalite. According to Ibn Khallikân he left two sons, 'Izz al -dîn Muhammad and Sharaf al-dîn Muzaffar. The first of

these is brought twice into the Jilânî's lecture-room, according to the author of the *Bahjah*.

⁹⁵ Sibt Ibn al-Jauzi, (583-654 A.H.)

⁹⁶ According to one of Abdul Qâdir's servants Muhammad Ibn al-Khidr al-Husain al-Mausili (*Bahjah, op.cit.*, p.86) he used to receive visits from Caliphs and viziers, and Jilânî used to warn the Caliphs on their misdeeds. He, at one occasion rebuked al-Mustanji'd, (*Bahjah, op.cit.*, pp. 61, 77)

⁹⁷ Similar boldness was displayed by Ibn 'Abd al-Salam. He was in consequence deprived of the office of *Khâtib*.

⁹⁸ Ibn Balankri, vizier, of the Sultan Mas'ud the Saljuk, who, on his death in 547 A.H. set his son Malikshah on the throne. Presently he deposed Malikshah and made his brother Muhammad successor, with the object of deposing him also, he was, however, forestalled by Muhammad and killed.

⁹⁹ This person figures as Abdul Qâdir's servant in the *Qalâ'id al-Jawahar* of Ibn Yahyâ al-Tâdifî.

¹⁰⁰ *Bahjah, op. cit.*, p. 74.

¹⁰¹ Shaykh 'Abdu'l Qâdir Jilânî, *Al-Fath al-Rabbâni*, 43rd discourse.

