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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

## The *Hizb* of Completion of *Shaykh* Muhy'd-Deen Abd'l-Qadir al-Jaylaani

Among the spiritual litanies of *Shaykh* Muhy'd-Deen Abd'l-Qadir al-Jaylaani, may Allah ta'ala be pleased with him is the ***Hizb of Completion***, as it was transmitted by *Amir'l-Mu'mineen* Muhammad Bello ibn *Amir'l-Mu'mineen* Shehu Uthman ibn Fuduye` in his *ad-Durar az-Zahira*, and it is:

**“Glory be to Allah**, all praises are due to Allah, there is no deity except Allah, and there is no power or might except with Allah the Exalted the Mighty.<sup>1</sup>

<sup>1</sup> There has been transmitted many prophetic traditions regarding merits of this supplication. Among them is what was related by Ahmad, al-Hakim and al-Bayhaqi on the authority of Abu Sa'id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Increase in the reciting of the everlasting righteous deeds: glorification, declaring the Divine Unity, praise, extolling and saying there is no power or might except with Allah the Exalted the Mighty.” Among them is what was related by Ahmad, at-Tabarani, Ibn Shaheen and al-Hakim on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no man on the face of the earth who says: There is no deity except Allah; Allah is the greatest; glory be to Allah, and there is no power or might except with Allah the Exalted the Mighty, except that it becomes an atonement for his sins even if they were greater than the foam of the sea.” Among them is what was related by Ahmad and Muslim on the authority of Samra ibn Jundub who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The most beloved of speech to Allah ta'ala are four: Glory be to Allah; all praises are due to Allah; there is no deity except Allah and Allah is the greatest. And whichever one you begin with it will not harm you.” Among them is what was related by Ahmad and ad-Diya on the authority of Abu Sa'id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily Allah has chosen four expressions from speech above all others: Glory be to Allah; all praises are due to Allah; there is no deity except Allah and Allah is the greatest. Whoever says: Glory be to Allah, there is recorded for him twenty good deeds and twenty evils are wiped away from him. Whoever says: Allah is the greatest gets the same recompense. Whoever says: There is no deity except Allah gets the same recompense. Whoever says: All praises are due to Allah the Lord of the worlds being sincere in his soul, there will be recorded for him thirty good deeds and thirty errors will be wiped away from him.” Among them is what was related by Ahmad on the authority of Anis ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily: Glory be to Allah; all praises are due to Allah; there is no deity except Allah and Allah is the greatest – diminishes mistakes the way dead leaves are diminished from a tree.” Among them is what was related by al-Bayhaqi on the authority of Abdallah ibn Mas'ud who said the Messenger of Allah, may Allah bless him and grant him peace said: “Verily Allah azza wa jalla has divided character traits among you in the same way that He has divided wealth among you. For Allah gives wealth to those He loves and those He does not love; but He only gives sound belief to those whom He loves. For when He loves a servant He gives him sound belief. Whoever is reluctant to expend his wealth; or dreads that his soul will be taken during the night; or fears being fought by an enemy; should increase in the saying of: Glory be to Allah; all praises are due to Allah; there is no deity except Allah and Allah is the greatest. For verily these words are the forerunners, the shields and the pursuers. They are the everlasting good deeds.” The bottom line is that this supplication is among the best of the supplications transmitted from the Messenger of Allah, may Allah bless him and grant him peace. *Shaykh* Muhy'd-Deen Abd'l-Qadir al-Jaylaani began his *hizb* with glorifying Allah, praising Him, declaring His unity, extolling His greatness and sole might and power along with sending

**O Allah!** send blessings and abundant peace upon our master Muhammad, whose light preceded the creation, whose appearance was a mercy to the worlds; to the extent of all those who have passed away from His creatures and to all those who are continuing; to the extent of those among them who attain bliss and those who attain wretchedness; with a blessing which engulfs enumeration and encompasses all limits; a blessing which has no end, no termination, and no cessation; a blessing which is eternal with Your eternity and continuous with Your continuity which will have no end to it short of Your knowledge; a blessing to the extent of what was and what will be; to the extent of what exist concealed in Your knowledge; with a blessing which You and he (Muhammad) are content with and which causes contentment towards us O Lord of the worlds.<sup>2</sup>

**O Allah** by the power of the omnipotence of Your ability to vanquish; by the speed by which You answer the plea of those You assist; by Your jealousy with which You guard Your sanctity; by Your Divine protection which You grant to those who seek the protection of Your *Qur'anic* verses –O Hearer, O Near, O Answerer, O Instantaneous, O Avenger, O Severe in devastation, O Intense in seizing, O He who is not made impotent by the subjugation of the tyrants, and is not overwhelmed with the destruction of the mutinous rebels from among the fractured kingdoms; I ask that You place the conspiracies of he who conspire against us at his own throat! Make the plots of he who plots against us turn upon him! Make the hole which he digs for us to be a hole that he himself falls in! And whoever develops a web of deception against us, O

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blessings upon the Prophet, may Allah bless him and grant him peace because this is the proper manner to open and begin all supplications. It has been related by *Imam* an-Nawwawi in his *al-Adhkaar*: “It has been transmitted to us in the *Sunnan* of Abu Dawud, at-Tirmidhi, and an-Nisaa; on the authority of Fadaala ibn `Ubayd, may Allah be pleased with him, who said that the Messenger of Allah, may Allah bless him and grant him peace said: “When anyone of you makes supplications, he should begin with praising his Lord, glorifying Him and extolling and then send the blessings upon the Prophet, may Allah bless him and grant him peace. Then he should supplicate for whatever he wishes.”

<sup>2</sup> It has been related by ad-Daylami on his *Musnad'l-Firdaus* on the authority of Anis ibn Malik; as well as by al-Bayhaqi in his *Shu'b'l-Imaan* on the authority of Ali ibn Abi Talib, that the Messenger of Allah, may Allah bless him and grant him peace said: “Every supplication is veiled until the person sends blessings upon the Prophet, may Allah bless him and grant him peace.” It has also been related by ad-Daylami on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no supplication except that between it and Allah is a veil; until blessings is sent upon the Prophet and his family. When the person does this, then the veil is rent and his supplication enters. If he does not do this, then his supplication is returned to him.” As for the wording of the blessings upon the Prophet, may Allah bless him and grant him peace which is transmitted here, it is well known as the ‘Small Blessing’. My teacher *Shaykh* Bashir ibn *al-Qadi* Ahmad ibn *Qadi'l-Qudat* Modibo Abdullahi ibn Belle said in his *Nubdhat'l-Lateefa l'l-Ikhwaan Fi Usul ad-Dalaa'il Li Shaykh Uthman*: “This particular blessing upon the Prophet is attributed to my master, the *Sultan* of the *Awiliyya* Abd'l-Qaadir al-Jaylaani. It is mentioned in the commentary upon the *Dalaa'il*: It is a blessing with which he would seal his *hizb*.” It has been transmitted by as-Sakhawi that he said: “Some of the spiritual teachers who rely upon this supplication have said that each time it is recited that it is equivalent to ten thousand blessings upon the Prophet.” *Shaykh* al-Hamzawi al-`Adawi said: “*Imam* Muhy'd-Deen known as Junayd al-Yemeni, may Allah be pleased with him said: “Whoever supplicates with this particular blessings ten times in the morning and evening, then the greatest contentment of Allah will be made incumbent for him; he will be made safe from His wrath; mercy will come to him in an unbroken successive manner; he will attain Divine protection from all evils; and all his worldly affairs will be made easy for him.” *Shaykh* Yusef al-Nabhaani said: “*Shaykh* Abd'l-Qaadir al-Jaylaani used to seal his *hizb* with this particular blessing and that it was equivalent to ten thousand blessings upon the Prophet.” *Shehu* Uthman ibn Fuduye` said: “This particular blessings is equivalent to one hundred thousand blessings, and it is said that there is no end to its Divine Rewards.”

my Master make him gravitate towards it, be snared by it, and imprisoned by means of it!<sup>3</sup>

**O Allah** by the truth of *Kaaf Haa Yaa `Ayn Saad*, suffice us against our enemies, and encounter them with destructive viruses and de cease and take a sacrifice from every group among them! Subjugate them with an acceleration of Your vengeance this day and tomorrow!<sup>4</sup> **O Allah** scatter and disperse their unity, divide their assemblies and decrease their boundaries! **O Allah** make a encircling square around them! **O Allah** send down Divine punishment upon them! **O Allah** remove them from the circle of Your tolerance and seize even the hope of respite from them, shackle their hands, lock up their hearts and do not let their hopes be realized! **O Allah** tear them to shreds with every type of disruption with which You gave victory to Your *awliyya*, Prophets and Messengers! **O Allah** assist us with the Divine assistance You give to Your loved ones against Your enemies! **O Allah** do not let our enemies become established among us, and do not let them subjugate us as a result of our sins!

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<sup>3</sup> I say: this supplication is a clear proof against the collaborating rejecters who work with the disbelievers, who claim that it is not permissible to make supplication against the disbelievers who kill and slaughter Muslims in their lands. It has been related by al-Hakim and Abu Ya`ala on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The supplication is the weapon of the believer, the support of the religion and the light of the heavens and the earth." If indeed, the supplication is the weapon of the believer, then how can it not be possible to utilize it in supplicating against their enemies; especially those armies and governments of the disbelievers, like America and the remainder of its allies who kill and slaughter our sons and daughters in Iraq and Afghanistan?! On the contrary! It is an obligation upon every Muslim man and woman to extend their tongues in supplicating against these criminals for the destruction of their armies, their governments, their economies and everything which they utilize to plot and scheme against the Muslims; as *Shaykh* Muhy`d-Deen Abd'l-Qaadir al-Jaylaani makes clear in this supplication.

<sup>4</sup> There has been transmitted many interpolations regarding the meaning of these letters which head the chapters of the *Qur'an*. As-Sha`bi said: "Allah has in every Divine scripture secrets, and the secrets of the *Qur'an* are in the letters which open the *Qur'an*." Ibn `Azeez al-Qushayri mentioned on the authority of Ibn Abass that he said regarding the letters *Kaaf Ha Yaa `Ayn Saad*: "The letter *kaaf* is from His sufficiency. The letter *haa* is from His guidance. The letter *yaa* is from His wisdom. The letter *`ayn* is from His knowledge. The letter *saad* is from His truthfulness." This means as at-Tha`alibi mentioned on the authority of al-Kalbi, as-Sadi, Mujaahid and ad-Duhaak: His sufficiency for His creatures; His guidance to His servants; His Hand being above their hands and His knowledge of them; and the truthfulness in fulfilling His promise. Al-Kalbi also said: "The letter *kaaf* is from His generosity, immensity and sufficiency. The letter *haa* is from His guidance. The letter *yaa* is from His mercy. The letter *`ayn* is from His knowledge and might. The letter *saad* is from His truthfulness." It has been related on the authority of Ibn Abass also that he said: "These letters are a Divine Name from the Names of Allah ta`ala." Al-Ghaznawi related on the authority of Ali, may Allah be pleased with him that he said: "*Kaaf Haa Yaa `Ayn Saad* is a Divine Name of Allah *azza wa jalla*." And he used to always supplicate saying: "O *Kaaf Haa Yaa `Ayn Saad* forgive me." As-Sadi said: "It is one of the Greatest Divine Names of Allah, that when you ask by means of It, it is granted, and when you supplicate by means of It it is answered."

*Ha Mim Ha Mim Ha Mim Ha Mim Ha Mim Ha Mim Ha Mim* do not give them victory!<sup>5</sup> **O Allah** by the truth of *. Kaaf Haa Yaa `Ayn Saad* suffice us with Your sufficiency!<sup>6</sup> By *Ha Mim `Ayn Sin Qaaf* give us protection and do not give them victory!<sup>7</sup>

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<sup>5</sup> There is disagreement among the scholars regarding the meaning of the letters *Haa Mim*. `Akrama said that the Prophet, may Allah bless him and grant him peace said: “*Haa Mim* is a Divine Name from the Divine Names of Allah ta`ala and It is from among the keys to the treasures of our Lord.” Ibn Abass said: “*Haa Mim* is one of the Greatest Divine Names of Allah,” Qatada said: “It is a name of the names of the *Qur’an*.” Mujaahid said: “It is the opening of the chapters of the *Qur’an*.” Ata’ al-Khurasani said: “The letter *haa* is the key to His Divine Names: *Hameed* (the Praised), *Hanaan* (the Affectionate), *Haleem* (the Forbearing) and *Hakeem* (the Wise). The letter *mim* is the key to His Divine Names: *Malik* (the Sole King), *Majeed* (the Majestic), *Mana’an* (the Benefactor), *Mutakkabir* (the Exceedingly Great) and *Mussawwir* (the Fashioner).” The above interpolations are proven by what was related by Anis that a Bedouin came and asked the Prophet, may Allah bless him and grant him peace saying: “What is *Haa Mim*? We have never known this in our language?” The Prophet, may Allah bless him and grant him peace then said: “The letters are the keys to Divine Names and the opening of the *Qur’anic* chapters.” Ad-Dihaak and al-Kisai’ said: “The meaning of the letters is that He fulfills what will be.” *Shaykh* Muhy’ d-Deen Abd’l-Qaadir al-Jaylaani utilizes the letters *Haa Mim* seven times because the *Haa Mim* was revealed as the opening of seven consecutive *Qur’anic* chapters. It is as if the *Shaykh* is saying: “O Allah I ask You by the truth of *Haa Mim* of *Surat Ghaafir*, by the truth of *Haa Mim* of *Surat Fussilat*; by the truth of *Haa Mim* of *Surat as-Shuraa*; by the truth of *Haa Mim* of *Surat az-Zukhruf*; by the truth of *Haa Mim* of *Surat ad-Dukhaan*; by the truth of *Haa Mim* of *Surat al-Jaadhiya*; and by the truth of *Haa Mim* of *Surat al-Ahqaq*.” That is to say: “I ask You by the truth of each of these seven *Qur’anic* chapters and by the secrets concealed within them from Your Greatest Names.” And Allah knows best.

<sup>6</sup> It has been related by Abu Kurayb on the authority of ad-Duhaak regarding His words *Kaaf Haa Yaa `Ayn Saad*: “The letter *kaaf* represents sufficiency.” It is for this reason that my spiritual master *Shaykh* Abd’l-Qaadir al-Jaylaani said: “O Allah by the truth of *Kaaf Haa Yaa `Ayn Saad* suffice us against our enemies”; and also: “O Allah suffice us with Your sufficiency!”

<sup>7</sup> *Imam* al-Qurtubi said in his *al-Jaami’ Li Ahkaam’l-Qur’an*: “It has been related on the authority of Artaah ibn al-Mundhir that a man once said to Ibn Abass, who was with Hudhayfa al-Yamani: “Infor me about the exegesis on His exalted words *Ha Mim `Ayn Sin Qaaf*?” Ibn Abass then turned away from him, until the man repeatedly came to him three times asking the same question, and each time he turned away from him. Then Hudhayfa ibn al-Yamaani said to him: “Come, I will transmit the prophecy concerning it to you, because I can see that you will not leave it alone. It was revealed regarding a man from the people of his house, named Abdal Illah or Abdallah. He will settle on a river from the rivers of the east. There two cities will be built for him which the river dissect. When Allah desires to remove the kingdom from them and discontinue their government, He will send down a fire upon one of the cities during the night and the next morning the people will awake to darkness and smoke. The entire town will be burnt as if it never existed. The city on the other side of the river will awaken astounded over its twin city. How did it suddenly change! Then the light of day will not be completed before a gathering of armies of every relentless tyrannical government will descend upon them. Then Allah will destroy the remaining the city by means of them as well as the gathered armies all together. That is the meaning of His words: *Ha Mim `Ayn Sin Qaaf*; that is to say a decisive decision from the Decisions of Allah will occur and tribulation and the Decision will cause darkness. *Ha Mim* the letter *ayn* means that ‘Divine Justice (*adl*) from Him’, the letter *sin* means ‘will occur’ (*sayakuun*); the letter *qaaf* means ‘to befall those two cities’.” The evidence which acts as a counterpart of the above interpolation of these sacred letters is what was related by Jareer on the authority of Abdallah al-Bajli who said I heard the Messenger of Allah, may Allah bless him and grant him peace say: “A great city will be built between the Tigris and the Dajeel rivers and the Euphrates and the Suraat rivers. The tyrannical governments of the world will gather there in order to collect its treasures. There they will be ruined...”. In another narration it adds: “...along with its people...”. It continues: “...They will sink into the earth vanishing faster than a huge rock sinks in quicksand.” The scholars are agreed that the above prophetic tradition refers to Baghdad, the city in which is buried the author of this *Hizb*, *Shaykh* Muhy’ d-Deen Abd’l-Qaadir al-Jaylaani and many of his noble companions. It has been related by Nafi’ on the authority of Ibn Abass who said: “The letter *ha* is His forbearance. The letter *mim* is His majesty. The letter *ayn* is His knowledge. The letter *sin* is His sublimity. The letter *qaaf* is His omnipotence. Allah swears by means of these.” It has been related on the authority of Muhammad

**O Allah** save us from evils and do not make us the locus of trials and afflictions. **O Allah** give us the fulfillment of our hopes above what we hope for. O He whose Divine Favor we are asking for: Answer us swiftly, answer us swiftly! Respond, respond! O He who answered Noah in his supplications,<sup>8</sup> and gave victory to Abraham against his enemies.<sup>9</sup> O He who returned Joseph<sup>10</sup> to Jacob.<sup>11</sup> O He who

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ibn Ka'b who said: "Allah swears by means of His forbearance, His majesty, His exaltedness, His sublimity and His omnipotence that He will not punish the one who persist in the statement: There is no deity except Allah", sincerely in his heart." At-Tha' alibi said: "When this verse was revealed the signs of dejection were seen on the Prophet's face, may Allah bless him and grant him peace. It was said to him: 'O Messenger of Allah what saddens you?' He said: 'I was just informed about the trials which will descend upon my *Umma* from disgrace, defamation, the fire that will crush them, a wind which will humiliate them on the seas, and consecutive Divine signs which will be connected to the heavenly descent of Isa and the appearance of the Dajjal.'" Each of these prophetic traditions is proof that *Ha Mim `Ayn Sin Qaaf* comprises a supplication for the destruction of enemies, as the *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylaani, may Allah be pleased with him utilized it.

<sup>8</sup> Here the *Shaykh* is giving indications to an immense secret from the secrets of the seven supplications of our spiritual master Noah ibn Lamek ibn Methusalah ibn Enoch ibn Idris ibn Yarid ibn Mahlayel ibn Anush ibn Qaynaan ibn Sheth ibn Adam, upon them be peace. The *Shaykh* ask Allah ta'ala by means of the secret concealed in His exalted words on the tongue of Noah upon him peace when he said: "Verily I am overpowered, so assist me"; he said: "Lord verily they have disobeyed me and have followed after one whose wealth and child will only increase him in loss. They then plotted a major plot against him"; he said: "Lord forgive me, my parents, those who enter my home as believer and the believing men and women, and do not increase the unjust except with destruction"; he said: "Lord verily my people have denied the truth, so open between me and them an opening and save me and those who are with me from among the believers. Then We saved him and those with him in ladened ship." It has been related by Qatada on the authority of Ibn Abass on the authority of the Prophet may Allah bless him and grant him peace that he said: "The Messenger to be sent with a divine message was Noah. He was sent as a Messenger to the people of the entire earth." It was for this reason that the recompense of those who disbelieved is that Allah drowned all of the people of the earth.

<sup>9</sup> Here the *Shaykh* is giving an indication of the secrets of His Divine Names which He manifested in the redemption of our spiritual master the Friend of Allah Abraham ibn Tarikh ibn Naahur ibn Sarugh ibn Raagu ibn Faaluq ibn Aabir ibn Shaleh ibn Arfakhshidu ibn Shem ibn Noah, upon him and his family be blessings and peace. Allah redeemed Abraham from Nimrod and his fire. Allah ta'ala says: "We said: O fire be cool and safe for Abraham. They desired to invent a plot against him, but We made them the losers; and saved him." The supplication which Abraham said which was the causative factor for him being redeemed from the fire; as it was transmitted by at-Tabari on the authority of as-Sadi who said: "When the idolaters said: 'Construct and edifice for him and throw him into flaming fire'; Abraham then raised his head to the heavens and said: 'O Allah You are the One in the heavens and I am singular on earth. There is no one earth who worships You besides me. 'Allah is enough for me and He is the Best of Guardians'. They then threw him in the fire. Then a shout was made to it saying: 'O fire be cool and safe for Abraham'. It was the Angel Jibril, upon him be peace who made the shout." Ibn Abass said: "If the coolness was not followed by safety, then Abraham would have died due to the severity of the cold. On that day not a single fire on earth remained without being extinguished at that moment; each flame thought it was the fire that Jibril's command intended. When the fire was extinguished, the people observed Abraham and there was another man with him. It is said that this other man was actually a manifestation of the Angel of the cool shade." I say: It was the Angel made responsible for blessings which are sent upon the Prophet and his family, may Allah bless him and grant him peace; and Allah knows best. Az-Zujaaj said: "The meaning of Friend (*khaleel*), is the one who has no defects in his love for his friend. It is conceivable to say a Friend to Allah (*Khaleel Lillah*) because he is the one whom He loves and has chosen with a complete love. It is also conceivable to say Friend of Allah (*Khaleelullahi*); that is to say, the one who is completely in need of Allah ta'ala, because he only manifest his need and privations to Allah being completely sincere in that.

<sup>10</sup> He was Joseph ibn Jacob ibn Isaaq ibn Abraham. Jacob had twelve sons and it is to them that all of the Tribes of the Bani Isra'il are attributed. The most noble, sublime and magnificent of them was Joseph, upon him be peace. It is the opinion of a circle of scholars who say that there was no Prophet among these twelve sons, except Joseph, and that the remainder of his brothers did not receive revelation.

removed the injury from Job.<sup>12</sup> O He who answered the supplication of Zachariah<sup>13</sup> and accepted the glorification of Dhu'n-Nuun ibn Mata (Jonas).<sup>14</sup>

**O Allah** make us realize Your promise which You gave to Your *awliyya* and servants from among the believers. I swear by Your Might that our hopes have become cut off from all except You. I swear by Your Reality that our aspirations have all been ruined except aspirations for You.

If you are delayed from the native soil of kinsmen or you are far away

Then the closest of things is the 'native soil of Allah

O native soil of Allah allow me to make effort in walking swiftly

To fulfill all our transactions O native soil of Allah<sup>15</sup>

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<sup>11</sup> He was the foundation of what became famous as the Banu Isra'il. The real name of Jacob was Isra'il, and he was the son of Isaaq ibn Abraham, upon them be peace. The name *Isra'il* is a non Arabic Hebraic name which means 'servant of Allah'. Ibn Abass said: "Isra in Hebrew means 'servant', while 'il' means Allah." It is also said that 'Isra' means 'one purified', and 'il is Allah. It is also said that 'Isra' means 'one mighty and strong', thus Isra'il was a person whom Allah strengthened and perfected his physical and inward nature. This is was al-Mahdawi mentioned. As-Suhayli said: "He was named Isra'il because he journeyed in middle of night when he made the *hijra* to Allah ta'ala. For this reason he was named Isra'il, meaning 'he took the night journey to Allah'. Thus part of his name corresponds with the Hebraic tongue and part with that of the Arabs. He had twelve sons."

<sup>12</sup> He was Job ibn Mawsu ibn Ruuhmel ibn Esau ibn Isaaq ibn Abraham, upon them be peace. It has been related on the authority of al-Hassan who said: "Abd'r-Razaaq informed us that `Imraan Abu al-Hudhayl as-San`ani informed us saying that he heard Wahb say: 'Job was afflicted with his tribulation for seven years.'" It has been related by al-Hakim on the authority of Ibn Abazi that the Messenger of Allah, may Allah bless him and grant him peace said: "Job was the most forbearing of people; the patient of people and the most disciplined of people in controlling his wrath."

<sup>13</sup> He was Abu Yahya Zachariah ibn Jacob ibn Mathan. This Jacob ibn Mathan was the brother of `Imraan ibn Mathan who was the father of the blessed Maryum the Virgin. These two; Jacob and `Imraan, were brothers from the descendents of Solomon ibn David, upon them be peace, because both were the sons of Mathan, the leader of the Bani Isra'il. This is according to Muqatil. Allah ta'ala says: "*Kaaf Ha Yaa `Ayn Saad. Remembrance of the mercy of your Lord to His servant Zachariah, when he called out to his Lord with a slight whisper; saying: Lord verily I am feeble of bones and my hair has become covered in white, yet I am not despairing from making supplication to the Lord. Verily I fear for those I am responsible for after me, and my wife is barren. So provide for me a from Yourself a guardian friend who will inherit from me and inherit from the family of Jacob and Lord make him pleasing.*"

<sup>14</sup> He was Jonas ibn Mata, the companion of the whale, thus he was nicknamed *Dhu'n-Nuun*. He was sent to warn his people of the descent of a Divine punishment upon them in a particular time. So he withdrew from them at that time. When the punishment overshadowed them, they all then humbly deplored Allah and the punishment was removed from them. However Jonas knew nothing of their repentance. It is for this reason he left angry. An-Nuhaas's statement is the best of what is said regarding the interpolation of why he left: "He did not leave in anger because of his Lord. His anger was a result of the disbelief of his people in his Lord. It is said that he became angry with his people when they procrastinated in their affair until it was almost too late. So he fled seeking to save his own soul from the impending Divine punishment. He was not patient with their evils, although Allah ordered him to be patient and continue to make supplication. Thus, his mistake was his leaving them without permission from Allah. He traveled to the Mediterranean Sea during which he was afflicted in the belly of the whale, for leaving his people. It is for this reason that it was said the Prophet, may Allah bless him and grant him peace: '*Do not be like the Companion of the whale*'. The supplication indicated by the *Shaykh* is in what was related by at-Tirmidhi on the authority of Sa'd ibn Abi Waqaas that he heard the Messenger of Allah, may Allah bless him and grant him peace say: "Verily I know the word which no person mounted says, except he is given relief. It is the word of my brother Jonas, may Allah bless him and grant him peace: '*For he called out in the dark: Verily there is no deity except You. Glory be to You, verily I have been among the unjust.*'"

<sup>15</sup> *Shaykh* al-Buni once said: "The People of Allah conceal their secrets inside the verses of poetry. This poem which attributed to *Shaykh* Abd'l-Qaadir al-Jaylaani, I have heard it often on the tongue of many of the teachers of Maiurno. Men like *Shaykh* Abu Bakr Basambu, *Shaykh* Uthman ibn Ibrahim, *Shaykh*

**The enemies** have shown their enmity and have acted tyrannically, but our hopes is with Allah as Refuge; Allah suffices me as a Guardian Protector and Allah suffices me as a Helper. May Allah send blessings upon our master Muhammad, his family and Companions and give them much peace;<sup>16</sup> and **all praises are due to Allah the Lord of the worlds.**<sup>17</sup>



The Signet Seal of the *Shaykh* of the *Tareeqa* and the Mine of Divine Realities  
**Shaykh Abd'l-Qaadir al-Jaylaani**  
 May Allah sanctify his secret

Umar ibn Ahmad Zaruq, and the Muedhin *Shaykh* Muhammad Bello. All of them said that this poem possesses immense advantages in warding of harm and gathering blessings.”

<sup>16</sup> It has been related by al-Bayhaqi in his *Shu`b'l-Imaan* on the authority of Jaabir ibn Abdallah who said that the Messenger of Allah, may Allah bless him and grant him peace said: “You should place me in the first part of supplications and in the end of supplications.”

<sup>17</sup> My master, *Shaykh* Muhy`d-Deen Abd'l-Qaadir al-Jaylaani sealed this supplication with the His words: “*All praises are due to Allah the Lord of the worlds*”; out of imitation of the words of Allah ta`ala: “*And the last of their supplications will be all praises are due to Allah the Lord of the worlds.*” All praises are due to Allah that I was able to complete the brief annotation and commentary upon this text on Monday, the 14<sup>th</sup> of the Sacred month of *Ramadan*, 1429 of the *hijra*, may the best blessings and most perfect peace be on the one who completed it. I received the permission regarding this *Hizb* from *Shaykh* Bello ibn Abdallah ibn Umar ibn Yusef ibn Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`. He in turn received it from *Shaykh* Muhammad Sa`id ibn Adam Kari`angha. He in turn received it from *Shaykh* Abd`r-Raaziq ibn Uthman ibn Abd'l-Qaadir ibn Mustafa. He in turn received it from *Shaykh* Yusef ibn Muhammad Bello. He in turn received it from his father, Muhammad Bello. He in turn received it from two directions. The first direction was from his father, *Shehu* Uthman ibn Fuduye` with his chains of authority traced back to the author, may Allah ta`ala be pleased with him. The second direction was from his spiritual master and teacher, the noble *Shaykh* Qamar`d-Deen ibn *Shaykh* as-Sayyid Hameed `d-Deen who is traced to the Qadiriyya in his family lineage and lineage in the spiritual path; with his chains of authorities traced back to *Shaykh* Abd'l-Qaadir al-Jaylaani, may Allah be pleased with him.