

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PART D: SOME OF THE REMARKABLE ATTRIBUTES OF MY SHAYKH AL-HABIB AHMAD MASHHUR BIN TAHA AL-HADDAD رَحْمَةُ اللَّهِ عَلَيْهِ AS ASH-SHAYKH AL-KAMIL

My shaykh al-Habib رَحْمَةُ اللَّهِ عَلَيْهِ is an outstanding shaykh in many ways

- D1. Allah ﷻ appointed him as ad-Da'i al-kamil (an accomplished inviter to Islam)
- D2. He is Shaykh u'l-mashayikh (the shaykh of shaykhs)
- D3. He transformed many lives
- D4. Allah ﷻ made him one of the rijal u'l-ghayb (men of the unseen)

Allah ﷻ bestowed miracles on him

- D5. Allah ﷻ appointed al-Habib رَحْمَةُ اللَّهِ عَلَيْهِ as a ghawth (spiritual helper)
- D6. Allah ﷻ made him among the muqarrabun (those drawn near to Him)
- D7. He saw angles and gave authorizations to jinns
- D8. Allah ﷻ made him Sahib u'l-kashf (a man of spiritual unveilings)

Those who met him loved and esteemed him

- D9. Those who knew him are all proud of him
- D10. How the scholars of the U.K. esteem him
- D11. Caravans headed for him
- D12. He is al-Habib (the beloved) for all those who know him worldwide
- D13. He was like a father
- D14. His disciples loved him
- D15. He is seen in dreams and in waking vision together with the Beloved Noble Prophet ﷺ

Some more blessed attributes of my shaykh

- D16. Allah ﷻ helped him, accepted his du'as (supplications) and fulfilled his wishes
- D17. The spiritual states and spiritual stations of my shaykh

My shaykh al-Habib رحمته الله is an outstanding shaykh in many ways

This section consists of four chapters:

- D1. Allah ﷻ appointed him as ad-Da‘i al-kamil (an accomplished inviter to Islam)
- D2. He is Shaykh u’l-mashayikh (the shaykh of shaykhs) worldwide
- D3. He transformed many lives
- D4. Allah ﷻ made him one of the rijal u’l-ghayb (men of the unseen)

So, we come to the first of these chapters.

D1. Allah ﷻ appointed my shaykh al-Habib رحمته الله as ad-Da‘i al-kamil

The biography of al-Habib رحمته الله which his son as-Sayyid Hamid رحمته الله wrote, has been titled Al-Imam ad-Da‘iyah al-Habib Ahmad Mashhur al-Haddad: Safahaatun min Hayatihi wa Da‘watihi (Pages from the Life of the Imam, the Inviter to Allah ﷻ, al-Habib Ahmad Mashhur al-Haddad, and his Invitation to Islam). Those who have spoken or written about al-Habib inevitably emphasize this fact that he was **ad-Da‘i Ilallah** (the Inviter to Allah ﷻ).

In the “Introduction” to this biography, ash-Shaykh ‘Umar bin Hamid bin ‘Abdul Hadi al-Jaylani of Makkah al-Mukarramah quotes this verse of the Noble Qur’an:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝۳۳

And who is better in speech than he who invites towards Allah and works righteousness and says: Truly, I am one of the Muslims. (41:33)

He quotes the **tafsir** (exegesis, explanation) of this verse by the eminent WaliyyAllah, al-Hasan al-Basri رحمته الله:

“He is the Beloved of Allah, he is the Friend of Allah, he is the choicest one of Allah, he is the chosen one of Allah. He loves the people for the sake of Allah. He himself first responds to Allah’s invitation. Then, he calls people to Allah’s invitation which he has accepted. And he does good deeds in fulfilment of Allah’s Command.

وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And he says: Truly, I am one of the Muslims.” (41:33)

This is the main theme in Safahaat. Those who have contributed to Safahaat in both prose and poetry from Makkah al-Mukarramah, Madina al-Munawwarah, Hadhramaut, Jeddah and Eastern

Africa emphasize his role as **ad-Da‘i Ilallah** (Inviter to Allah ﷻ) who spread Islam in Eastern and Central Africa.

Allah ﷻ appointed al-Habib عليه السلام as ad-Da‘i al-kamil. Al-Habib fulfilled this responsibility with his pen by writing Miftah u'l-Jannah (Key to the Garden, The Key to Paradise), and by travelling in Eastern and Central Africa, all the way to the Congo, inviting people to Islam when modes of transport were not well developed, and the telephone and the telegraph were almost non-existent. He did this with only the knowledge of the Arabic language, without the knowledge of any of the other languages in Africa (later on he learned Kiswahili). He converted thousands of people to Islam, only Allah ﷻ knows the exact number; and he brought together people of all races, tribes and communities for the worship and remembrance of Allah ﷻ.

He also travelled to Ethiopia, Somalia and Egypt in 1970, and again to Egypt in 1973 with his shaykh, al-Habib ‘Umar bin Sumayt عليه السلام. He also went to Indonesia, Malaysia and Singapore; as well as to Tanzania, Zanzibar, Comoro Islands and Oman.

Dr. Mostafa al-Badawi عليه السلام succinctly summarized the **juhd** (exertion) of al-Habib عليه السلام as **ad-Da‘i al-kamil** in the Special Issue of Q-News on al-Habib. I quote:

“As-Sayyid Hamid, al-Habib’s eldest son, was with him in Kenya in the 1950’s. He clearly recalls how having travelled across the country with his father in tired old vehicles, he became so exhausted that he stayed back to rest while his father went on to yet another village.”

D2. Al-Habib رحمته الله is Shaykh u'l-mashayikh worldwide

Al-Habib Ahmad Mashhur al-Haddad رحمته الله is Shaykh u'l-mashayikh (the Shaykh of shaykhs)

I shall mention the names of some of the shaykhs who consider him to be their shaykh, or one of their shaykhs. I shall mention them as much as possible in the chronological order in which they associated with him. I do this based on the limited knowledge that I have.

He is the shaykh of al-'Allamah Shareef Mwenye Karama رحمته الله of Mombasa to whom he gave a written ijaza (authorization). He sat to the left of al-Habib and translated his talks into Kiswahili.

He is the shaykh of Shareef 'Abdal Qadir al-Hamed رحمته الله of Mombasa who asked for his advice when he came to Kenya from Hadhramaut, whether he should go into business or open a madrasa. Al-Habib advised him to open a madrasa which is still running. He used to sit to the right of al-Habib in study sessions; and when gatherings of Zikrullah were held with al-Habib, he used to conduct them.

He is the shaykh of al-'Allamah as-Sayyid Ustadh Muhammad رحمته الله of Mambrui whose poem about the Tariqa al-'Alawiyyah he authenticated.

Ash-shaykh al-'Allamah uncle 'Abdullah Haji Muhammad Zizimawalla رحمته الله of Mombasa, a Khalifa in Tariqa ar-Rifa'iyyah, and one of my ustadh, considered al-Habib رحمته الله to be one of his shaykhs.

He is the shaykh of as-Sayyid Muhammad bin 'Ali bin Muhammad al-Wafaa al-Ma'ruf رحمته الله of Nakuru, Kenya who was a student of al-Habib 'Umar bin Sumayt رحمته الله who raised him up. This incident was narrated to me by Brother Abubakr Khalid Noorani رحمته الله of Nakuru, a disciple of Shareef Muhammad Ma'ruf. He informed me that Shareef Muhammad Ma'ruf used to smoke. So he went to al-Habib رحمته الله and requested him to make du'a that may this habit go away. Al-Habib told him: "What people see you smoking is not a cigarette. If I apply it to you on your hand, it will smell like perfume".

Maa shaa Allah! (Whatever Allah رحمته الله Wills)!

Brother Ibrahim Haji Hasan Ali Admani رحمته الله of Nairobi informed me that Brother Abubakr Khalid Noorani has **muraqabah al-barzakh** with his Shaykh Muhammad Ma'ruf رحمته الله. **Muraqabah al-barzakh** means that when he visits the grave of his shaykh, his shaykh advises him from his grave what to do. If this is the **maqam** (spiritual station) of ash-Shaykh Muhammad Ma'ruf, then how high must be the **maqam** of his Shaykh al-Habib 'Umar bin Sumayt رحمته الله, and of al-Habib Ahmad Mashhur bin Taha al-Haddad رحمته الله.

Brother Abubakr Khalid Noornai's wife رحمة الله عليها is the grand-daughter of Elder Mohamed Yusuf Mithu Mithwani رحمة الله عليه of Huseini Bakery who had great attachment with al-Habib 'Umar bin Sumayt رحمة الله عليه, with whom he travelled to the Comoro Islands, as well as with al-Habib Ahmad Mashhur رحمة الله عليه.

Ash-shaykh Abi Bakr al-Adani ibn 'Ali al-Mashhur رحمة الله عليه composed a poetic biography of al-Habib رحمة الله عليه, a daaliyyah with 241 couplets in which he proudly states that he and his father received ijaazaat (authorizations) from al-Habib.

When al-Habib رحمة الله عليه did the tafsir of the Qur'an in Jeddah, Dr. Muhammad al-Baar, a loving disciple who was close to him, attended. He considered him to be one of his shaykhs. Al-Habib did tafsir from many kitabs, of which the one by Imam al-Baydawi رحمة الله عليه has specifically been mentioned. (Safahaat, p. 56)

Al-Habib is the shaykh of as-Sayyid 'Abdal Qadir Junaid رحمة الله عليه who was the Imam of Masjid Jami' in Dar-es-Salam, Tanzania, to whom he gave a written ijaza (authorization) to recite Ratib al-Haddad, Wird u'l-Latif and Ratib al-'Attas, beside many other ijaazaat, as we learn from Safahaat, his biography by his son as-Sayyid Hamid رحمة الله عليه.

As-Sayyid 'Abdallah bin Omar al-Hamid (Shareef Dahlan رحمة الله عليه) considered al-Habib to be one of his shaykhs. He used to do Da'wah Ilallah, calling people to Allah سبحانه all over Kenya, going all the way to Somalia, so he knew the Somali language as well.

Al-Habib is the shaykh of Dr. Mostafa al-Badawi رحمة الله عليه of Madina al-Munawwarah, the world famous translator of the books written by Imam 'AbdAllah bin 'Alawi al-Haddad رحمة الله عليه.

He is the shaykh of ash-Shaykh 'Abdal Hakim Murad رحمة الله عليه of the U.K. who has reached heights of translation in translating some of the books from the encyclopedic spiritual masterpiece Ihya' 'Ulum i'd-Din (Revival of Religious Knowledge) of Imam al-Ghazali رحمة الله عليه which consists of 40 books. He visited Jeddah and sat in gatherings with al-Habib.

Ash-Shaykh Hasan Muhammad Shaddad bin 'Umar Ba 'Umar رحمة الله عليه of Madina al-Munawwarah considered al-Habib to be one of his shaykhs. He composed nine **qasaaid** (poems) in honour of al-Habib. In one of these poems he said that al-Habib works a type of magic on people's hearts which is halal (permitted).

He wrote twenty one books. Al-Habib wrote a taqriz (Appreciation) for one of his books titled Kayfiyyati'l wusul li ru'yati Sayyidina'r-Rasul Muhammad رحمة الله عليه (How to obtain the vision of the Master of the Prophetic Messengers, Muhammad رحمة الله عليه).

He also wrote Nafahatu'l fawz wa'l qubul fi's-Salat ala'r-Rasul رحمة الله عليه (Fragrant breaths of success and acceptance in the Invocation of Blessings on Allah's Prophetic Messenger رحمة الله عليه). When I met him in Nairobi, I asked him whether he had written it. He said, "No, the Prophet رحمة الله عليه gave it to me".

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet ﷺ!
May Allah ﷻ bless him and grant him peace!

He gave ijaza (permission) to ash-Shaykh Muhyiddin bin Abdar Rahman bin Muhammad az-Zanjibari رَضِيَ اللهُ عَنْهُ to include Ratib al-Haddad of Imam 'Abdallah bin 'Alawi al-Haddad رَضِيَ اللهُ عَنْهُ in his kitab titled Al-Adhkar wa'l Awraad (Regular Voluntary Sequenced Recitations).

Ash-Shaykh Seraj Hendricks رَضِيَ اللهُ عَنْهُ and ash-Shaykh Ahmad Hendricks رَضِيَ اللهُ عَنْهُ of the Zawiya Institute in Cape Town, students of Imam Muhammad bin 'Alawi al-Maliki رَضِيَ اللهُ عَنْهُ of Makkah al-Mukarramah, received **ijaazaat** (authorizations) from al-Habib Ahmad Mashhur bin Taha al-Haddad رَضِيَ اللهُ عَنْهُ, as well as from his lifelong companion al-Habib 'Abdal Qadir bin Ahmad as-Saqqaf رَضِيَ اللهُ عَنْهُ.

He is the shaykh of Dr. Luqman Hakim رَضِيَ اللهُ عَنْهُ of Uganda who migrated to Canada. Al-Habib corresponded with him when Dr. Luqman was in Uganda. He specialized in understanding the meanings of Asma' u'l-Husna, the Most Beautiful Names of Allah ﷻ.

Two Somali shaykhs in tariqa al-Qadiriyyah used to come from Nairobi to Mombasa to spend the whole month of Ramadhan with al-Habib. They considered him to be one of their shaykhs.

Shaykh 'Umar Esse Guled رَضِيَ اللهُ عَنْهُ of Somalia, now a citizen of Canada, refers to al-Habib رَضِيَ اللهُ عَنْهُ as shaykhuna (our Shaykh). He has regularly attended our Zikrullah and Mawlid u'n-Nabi ﷺ gatherings in Toronto for more than twenty-five years. Following the tradition of Sayyidina 'Uthman Dhu'n-Nurayn رَضِيَ اللهُ عَنْهُ, Shaykh 'Umar completes the recitation of the whole Qur'an once a week, as well as other **adhkar** and **awraad** (regular voluntary sequenced recitations).

سُبْحَانَكَ (Glorified is Allah ﷻ)!

When I recently visited the U.S.A. for the Mawlid u'n-Nabi ﷺ celebrations, I was amazed to see how much the shaykhs, the 'ulama' (scholars) and the ustadhs (teachers) in the Sufi tradition whom I met there, esteem al-Habib رَضِيَ اللهُ عَنْهُ.

The 'ulama' (scholars), the ustadhs and the shu'ara' (poets) who composed poems in his honour and those who composed elegies at his loss when he passed ahead, all considered al-Habib to be one of their shaykhs. Other than these, all the shaykhs junior to al-Habib who have been mentioned in this tadhkira (memoriam), and those who attended his gatherings in various cities over a period of decades, as well as their wives, considered al-Habib to be their shaykh or one of their shaykhs.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

He is the shaykh or one of the shaykhs of the ‘ulama’ and the ustadhs who are associated with web-sites that have uploaded some of his writings or the writings of Imam al-Haddad رحمته الله, or their translations in various languages such as English, Indonesian, Malaysian, Kiswahili, Urdu, or one of the many European languages.

All those who speak at his anniversary celebrations in Kenya, Jeddah, U.K. and elsewhere to celebrate his achievements in spreading Islam and promoting piety, or who have written about him, consider him to be their shaykh or one of their shaykhs.

We conclude that hundreds of mashayikh and the ‘ulama’ as well as thousands of ustadhs and the salihin (pious) world-wide consider al-Habib to be their shaykh, or one of their shaykhs.

بِسْمِ اللَّهِ (may Allah ﷻ make us benefit from him)! Amin!

D3. My shaykh al-Habib رحمته الله transformed many lives

When I talk about my shaykh al-Habib Ahmad Mashhur bin Taha al-Haddad رحمته الله transforming lives, the first persons that come to mind are his children and grand-children. Since I personally met his grandson as-Sayyid Muhammad bin Mustafa bin ‘Alawi Abu Numay رحمته الله (1388-1422 A.H, 1968-2002), I shall write more about him. He was the grandson of al-Habib from his daughter Umm Hani رحمته الله. His father was the personal assistant of al-Habib ‘Umar bin Sumayt رحمته الله. As his mother Umm Hani passed ahead when he was young, he was raised up by al-Habib.

He was a constant companion of al-Habib in Mombasa. As al-Habib had difficulty walking because of a car accident he had many years earlier, he held his hand to help him walk.

He led ten raka‘at of Salat u’t-Tarawih in Masjid Birikau, Mombasa after al-Habib رحمته الله left his earthly existence. The other ten raka‘at were led by Shareef Mwenye Karama رحمته الله just as in the time of al-Habib. He composed a “tawassul”, a qasida on the mediation of the Prophet صلى الله عليه وسلم and of al-Habib رحمته الله, as well as a biography of al-Habib in Kiswahili which was printed by Brother Abdulalim Essa رحمته الله of U.K. for free distribution.

He established Madrasa al-Faqih al-Muqaddam in 1419 A.H. which produces **asatidha** (plural of ustadh: teacher). He had a gathering for the recitation of Qasida al-Burda in his home every Thursday night. Al-Habib had transformed his life to such an extent that he came to be called with the title “al-Habib” at a very young age. He passed ahead only six years after al-Habib, at the young age of 34 years.

Of the hundreds of lives that al-Habib رحمته الله transformed, as-Sayyid Hasan bin ‘Alawi al-Ahdal رحمته الله must be mentioned. Together with as-Sayyid Muhammad bin Mustafa, he was a constant companion of al-Habib. He informed me that it was his mother who encouraged him to go and sit in the study sessions of al-Habib.

Once he saw al-Habib ‘Umar bin Sumayt رحمته الله who told him that he would not eat from him anymore but that he would eat from al-Habib Ahmad Mashhur bin Taha al-Haddad. So the next night, when he was going back home after meeting al-Habib, al-Habib asked him: “What did al-Habib ‘Umar bin Sumayt tell you in your dream?” He replied, “He told me that I will not eat from him anymore but that I will eat from you”. Al-Habib already knew through kashf (spiritual unveiling) about his dream.

سبحانه (Glorified is Allah رحمته الله)!

Once al-Habib told him that when food is served at his home, he sees him eat a lot. He said: “Yes, because the food from you as my mentor is like medicine for me”.

الحمد لله (All Praise is for Allah رحمته الله)!

Ash-Shaykh Mahmood ‘Essa ^{رحمته} of Nairobi told me that it was al-Habib who transformed his life. It has been said that just one penetrating look from a shaykh can transform your life. Once we finish reading this tadhkira (memoriam), we shall surely realize that indeed al-Habib transformed thousands of lives.

D4. Allah ﷻ made my shaykh al-Habib رَحْمَةُ اللهِ عَلَيْهِ one of the rijal u'l-ghayb

Al-Habib رَحْمَةُ اللهِ عَلَيْهِ is one of the Rijalullah (men of Allah ﷻ) as well as one of the rijal u'l-ghayb (men of the unseen).

Some incidents about al-Habib which show that he is one of the rijal u'l-ghayb have already been mentioned in earlier parts of this memoriam. Now we come to some more incidents.

One day, when the caretaker of the Muslim cemetery in Nairobi saw Brother Jamildin Ziauddin رَحْمَةُ اللهِ عَلَيْهِ supplicating to Allah ﷻ for the forgiveness of his father Haji Ziauddin Chanan Din رَحْمَةُ اللهِ عَلَيْهِ at his grave, he informed him that a shaykh in white clothing, shining with noor (light), had come to recite **salawaat** on Friday morning to his father Ziauddin who had come out of his grave to stand beside him. When Brother Jamildin came back to show him the photo of al-Habib, the caretaker said, "Yes, this is the shaykh."

رَحْمَةُ اللهِ عَلَيْهِ (May Allah ﷻ make us benefit from him)! Amin!

Al-Adib ash-sha'ir Syed Hamid Yazdani Saheb رَحْمَةُ اللهِ عَلَيْهِ of Toronto told me that he felt that al-Habib رَحْمَةُ اللهِ عَلَيْهِ was present with him in the whole month of Ramadhan when he was composing the tazmin (referred to as takhmis in Arabic) of the Salam on the Beloved Prophet ﷺ composed by A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. A takhmis augments couplets to quintets.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet ﷺ!
May Allah ﷻ bless him and grant him peace!

When 'Aisha maa Khamisa رَحْمَةُ اللهِ عَلَيْهَا was about to pass ahead, she informed her sister that the Beloved Prophet ﷺ was present together with Ghawth al-A'zam ash-Shaykh 'Abdal Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ, Imam 'AbdAllah bin 'Alawi al-Haddad رَحْمَةُ اللهِ عَلَيْهِ and al-Habib رَحْمَةُ اللهِ عَلَيْهِ. She recited the Kalima Shahada and breathed her last.

رَحْمَةُ اللهِ عَلَيْهِ (Glorified is Allah ﷻ)!

This shows what we have heard all along that our Beloved Prophet Muhammad al-Mustafa ﷺ is seen yaqazatan wa manaman (both in dreams as well as in waking vision)!

اللَّهُمَّ الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Al-Fatiha!

Allah ﷻ bestowed miracles on my shaykh al-Habib رَحْمَةُ اللهِ عَلَيْهِ

This section consists of four chapters:

- D5. Allah ﷻ appointed my shaykh as a ghawth (spiritual helper)
- D6. Allah ﷻ made him among the muqarrabun
- D7. He saw angels and gave authorizations to jinns
- D8. Allah ﷻ made him sahib u'l-kashf (a man of spiritual unveilings)

D5. Allah ﷻ appointed my shaykh al-Habib رَحْمَةُ اللهِ عَلَيْهِ as a ghawth (spiritual helper)

Allah ﷻ bestows karaamaat (miracles) on some of His awliya' (Friends). Al-Habib رَحْمَةُ اللهِ عَلَيْهِ was one such blessed WaliyyAllah (Friend of Allah).

Al-'Allamah Shareef Mwenye Karama رَحْمَةُ اللهِ عَلَيْهِ of Mombasa told me that the miracle of al-Habib رَحْمَةُ اللهِ عَلَيْهِ was that Allah ﷻ fulfilled his wishes and accepted his supplications. We come to some incidents that bear witness to this realization of Shareef Karama.

Someone with inner sight had identified someone as a shaqi (ill-fated person), however, he could not do anything about it. Someone who knew al-Habib رَحْمَةُ اللهِ عَلَيْهِ came to know about this, so he informed al-Habib about it. After three days, he saw al-Habib in a dream together with that person. Allah ﷻ had turned that person into a sa'id (blessed, blissful) through the mediation of al-Habib. In this instance, al-Habib was the ghawth (spiritual helper).

حَمْدُ اللهِ (Glorified is Allah ﷻ)!

The miracle that al-Habib رَحْمَةُ اللهِ عَلَيْهِ performed in Mambrui is well-known. The sea in Mambrui was rising and the tide used to flood the land that belonged to Madrasa al-Ghanna'. Al-'Allamah Ustadh Muhammad رَحْمَةُ اللهِ عَلَيْهِ reported this to al-Habib رَحْمَةُ اللهِ عَلَيْهِ and told him that we might lose all this land to the sea. So al-Habib went, dipped his stick in the sea for a little while, and supplicated to Allah ﷻ, after which the sea stopped from rising. Al-Habib was the ghawth.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Ash-Shaykh Fadhil Abbas al-Jahdhamy رَحْمَةُ اللهِ عَلَيْهِ narrated to me a miracle of al-Habib which I cannot relate because it is not easy to understand.

Perhaps the greatest number of miracles of al-Habib have been narrated by his loving disciple ash-Shaykh Habib Abubakar Muhammad al-Hatimi رَحْمَةُ اللهِ عَلَيْهِ of Watamu, Kenya. He narrated these miracles to his nephew Muhammad al-Amin bin Muhammad al-Hadi al-Hatimi رَحْمَةُ اللهِ عَلَيْهِ who composed a qasida (poem) about them. I am grateful to Brother Abdulalim Essa رَحْمَةُ اللهِ عَلَيْهِ of U.K. for

forwarding to me this qasida. This is an attempted interpretation of part of the introduction to this qasida.

“By the Grace of Allah ﷻ, we have inherited the love of the descendants of the Chosen Prophet ﷺ.....

Allah ﷻ has bestowed us with a strong connection of love between the family of Hatim and of al-Haddad since the time of our ancestors. For example, my ancestor ash-Shaykh Muhammad al-Hadi al-Hatimi ؒ was a student of Shaykh al-Islam Qutb u’d-Da’wah wa’l-Irshad al-Habib ‘Abdallah bin ‘Alawi al-Haddad ؒ. He studied in Hadhramaut, then came to Barawa (in Somalia) as a teacher and a religious guide. So his children and grand-children inherited his love for the noble family of al-Haddad.

This love was realized in the physical presence of al-Habib Ahmad Mash-hur bin Taha al-Haddad ؒ whom Habib Abubakar Muhammad al-Hatimi took as his spiritual father. He saw as a sincere loving disciple that al-Habib had inherited the manifestations of the Prophetic light. And he narrated countless miracles of al-Habib which he witnessed in the course of his strong association with him. He narrated these miracles to only some chosen people who believe in miracles.

Habib Hatimi ؒ visited al-Habib ؒ many times in Hadhramaut. Once in a dream he heard a voice telling him to write about the miracles of al-Habib that he knew about even if only in thirty lines. Moreover, the voice told him that if he needed help in writing, he could ask as-Sayyid Muhammad bin Mustafa Abu Numay ؒ. Since he could not find him, he got the help of his nephew Muhammad al-Amin bin Muhammad al-Hadi al-Hatimi ؒ to whom he narrated all the miracles of al-Habib and told him to compose a poem about them with at least thirty couplets”.

So, Muhammad al-Amin composed a qasida laamiyyah on 21 Ramadan 1414 A.H. which goes on to 80 couplets. In it, he talks about the strong love of Habib Abubakar Hatimi for al-Habib al-Haddad. He says that al-Habib manifested many miracles as he was not miserly by nature, and that he saw these miracles with his own eyes, as well as through his heart.

Then he goes on to narrate these miracles. Since this is a poem, it is difficult to understand what the poet really means. Also, it is handwritten and some of the pages have become faded through time. So, I shall not attempt an interpretation of the poem. I have only given the gist of the introduction which is in prose. It suffices to say that it is a poetic biography of al-Habib ؒ which comes right from the heart. In it, he refers to al-Habib as his ghawth (helper, spiritual helper).

Once, when I was faced with a severe problem in Toronto, al-Habib ؒ miraculously removed it from me. I cannot explain the details. So now, I can fully relate to the reality of spiritual help by a ghawth. He helps with the authority and some of the powers given to him by Allah ﷻ.

ﷻ (Allah ﷻ is Supremely Great)!

If a disciple of al-Habib ﷺ supplicates to Allah ﷻ for someone, who believes that Allah ﷻ has accepted his supplication, he should know that the supplication was made by the disciple, but the madad (spiritual help) was of al-Habib whom Allah ﷻ has appointed as the ghawth (spiritual helper).

D6. Allah ﷻ made al-Habib ﷺ among the muqarrabun

Al-Habib ﷺ is among the muqarrabun, one of those very special people who are drawn near to Allah ﷻ. Imam al-Ghazali ﷺ has explained that such drawing near to Allah ﷻ is not in the physical sense but in a qualitative sense.

First, we come to this incident which was related by ash-Shaykh Haji Khamis Suleiman Mirjangi ﷺ to Brother Jamildin Ziauddin ﷺ of Nairobi, Kenya, who narrated it to me.

Al-Habib was going by boat to perform Hajj with Haji Khamis. The sea was turbulent. Al-Habib told Haji Khamis, “Keep your hands on my back”. When he did that, he saw that they were in Madina al-Munawwarah and from there they went to Makkah al-Mukarramah. After du‘a’, Haji Khamis saw that they were back in the boat and there was no more turbulence. After a while, al-Habib did **muraqabah** (vigilance) and he was in ‘Illiyin (a special place in Paradise which has been explained in verses 83:18-21 of the Qur’an), and when he came back, he informed Haji Khamis about that.

ﷻ (Glorified is Allah ﷻ)!

When we hear about this, we are reminded of these verses of the Qur’an.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ ۝ ١٨ وَمَا أَدْرَاكَ مَا عَلِيُّونَ ۝ ١٩ كِتَابٌ مَّرْقُومٌ ۝ ٢٠ يَشْهَدُهُ
الْمُقَرَّبُونَ ۝ ٢١

Then certainly, the record of accounts (of good deeds) of the virtuous are in the highest place, the ‘Illiyin.

And what will convey to you what ‘Illiyin is?

It is a sealed book.

Which those drawn near (to Allah) witness. (83:18-21)

Since al-Habib was in ‘Illiyin, it is an indication that he is among the **muqarrabun**, those drawn near to Allah ﷻ. (See also verse 83:28).

This incident also shows that al-Habib ﷺ was sahib u’l-khatwah, someone who says “Bismillah” (In the Name of Allah), puts his right foot forward and by the Will of Allah ﷻ, is transported to a far-off place in an instant. In this incident, Allah ﷻ made al-Habib go one step more. As sahib u’l-khatwa, he also carried Haji Khamis ﷺ.

ﷻ (All Praise is for Allah ﷻ)!

Now we come to the narration of another incident. “Sultan” Abdul Majid Haji Musa Laving ﷺ told me that once when they were in the company of al-Habib ﷺ, he closed his eyes and when he opened them, he was all lit up with **nur** (light). He turned in their direction and informed them

that he had seen the ‘**Arsh** (Throne) of Allah ﷻ and that at that time, they could wish for whatever they wanted. All of them were so astonished to hear this that they could not utter a word. This is an example of a hal (spiritual state) of al-Habib.

When we hear of such incidents, all of us, even the sceptics, begin to believe in spiritual realities.

In the Tawassul (Mediation) that ash-Shaykh Uways bin Muhammad al-Qadiri al-Barawi رضى الله عنه of Somalia wrote, he said that the one whom Allah ﷻ has perfected and made ‘Arif Billah (Knower of Allah through the heart) does see the ‘Arsh with the Will of Allah ﷻ.

Allah ﷻ gives power and authorization to His awliya’ (Friends) to perform the miracles which He bestows upon them.

ﷻ (Allah ﷻ is Supremely Great)!

D7. Al-Habib رحمته الله saw angels and gave authorizations to jinns

The fact that al-Habib رحمته الله saw angels and gave authorizations to jinns further goes to show that he is ash-Shaykh al-kamil.

This incident was narrated to me by Ustadh ‘Umar ‘Ali ‘Umar رحمته الله, the Imam of Masjid Bilal in Memon Estate in Nairobi.

Once, al-Habib رحمته الله travelled from Lamu to Hadhramaut with al-Habib Ahmad Badawi رحمته الله, the son of al-Habib Swaleh Jamal al-Layl رحمته الله. In the boat, people recited Ratib al-Haddad. Al-Habib said that they will go to a particular island. When they reached the island, they found that Ratib al-Haddad was being recited there. Those who were on the island, requested al-Habib for **ijaza** (authorization) to recite the Ratib. Al-Habib gave them **ijaza**. When asked about it later, he said these were jinns who wanted **ijaza**. This can also be considered to be an example of a miracle as it is an extraordinary event which does not normally happen.

It has been narrated in Manba‘ u’l-Imdad (A Fountain of Help, p. 191) that al-Habib removed a jinn from someone in Uganda. This is what al-Habib said:

“When I was in Uganda, someone came to me who was possessed by a jinn. His family members told me this jinn said that he will not come out except by al-Haddad who is in the masjid. So I was inspired by Allah رحمته الله to recite Ratib al-Haddad. When I completed the recitation of the Ratib, I heard him cry and he said, ‘I am leaving and coming out.’ So, he came out of him.”

رحمته الله (Glorified is Allah رحمته الله)!

This shows that even the jinn knew the stature of al-Habib رحمته الله.

Now we come to incidents about angels.

Sultan Abdul Majid Haji Musa Laving رحمته الله of Mombasa told me that once he invited al-Habib for the recitation of Qasida al-Burda. Al-Habib told him not to invite anyone else except those who normally came. Sultan Abdul Majid invited only one more person, his relative. After the program, al-Habib said to him, “You invited so many!” Sultan Abdul Majid was worried that he might have made a mistake. Al-Habib smiled and said he saw angels in the house. This is an example of the hal (spiritual state) of al-Habib at that time.

رحمته الله (All Praise is for Allah رحمته الله)!

Al-Habib said in some of his talks at gatherings of Dhikrullah, especially in the last ten nights of the month of Ramadhan, that angels are present in the gathering. This is an example of the knowledge gifted to him by Allah رحمته الله.

It is appropriate to quote here what al-Habib رحمته الله taught about angels in one of his study sessions. This is an example of his open manifest knowledge.

“The angels superintend the world. There are angels up above, angels in our presence, angels in the whole world. Through them, the living of the people is organized. There are angels that move

the clouds. There are angels that distribute rain. And it is for you, O people, that they distribute. For everyone, there is a guardian angel that protects him. And for him there are angels that keep count of his sins and his good deeds.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word he utters but there is a watcher by him, ready to record it. (50:18)

And all the people talk, and there are angels protecting him and he does not know that he is in the protection of Allah.

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

And He sends guardians (angels) over you. (6:61)

Allah says: These angels avert from you what descends (of bad fortune) and what ascends. And if Allah intends to carry out His Command, He appoints the angels. So it is necessary for every believer to know about them.

And there are ten we need to know about. They are (عليهم السلام):

Jibril, who is entrusted with the Revelation from Allah,

Mikaeel, who is entrusted with provision and rain,

Israfeel, who shall blow the Trumpet (to herald the Day of Judgment),

‘Izraeel, who removes the souls,

Munkar and Nakir, who question the believer in his grave,

Raqib ‘atid, watchful recorder who records the good deeds,

Raqib ‘atid, watchful recorder who records the bad deeds,

Ridwan, the keeper of Paradise, and

Malik, the keeper of hell.

It is necessary for each person to know about them. So whoever knows about them here, shall be glad to know them there”.

Al-Habib gave the tafsir of verse (6:61) quoted above in another study session, as recorded in Manba‘ u’l-Imdad, p. 87.

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

“And He sends guardians (angels) over you. (6:61)

Some have said: Indeed, man is commissioned with three hundred angels but he does not see them. And indeed, Allah has spread many guardian angels in existence. They guard us with a

Command from Allah. And from the angels, are angels of inspiration who inspire mankind about some things. Glorified is the Wise (Allah). And the angels appear to many people who are Knowers of Allah, the pious, even the common people. If Allah intends to honour him, an angel appears to him and says, “do this and this”.

And some of them inform about things that will happen in the world, or will manifest to him personally or to someone else. And the angels appear to people in the form of a man, like Sayyidina Jibril عليه السلام appeared before Sayyidatina Maryam عليها السلام.

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

and he appeared before her as a man in all respects. (19:17)

The angels appear many times like normal people, especially in journeys”.

الله (Allah الله is Supremely Great)!

May Allah الله abundantly reward you, O Habib for teaching us so many things. Amin!

D8. Allah ﷻ made al-Habib ﷺ sahib u'l-kashf

Allah ﷻ made my shaykh **sahib u'l-kashf** (a man of spiritual unveilings). He was all the time in a state of **kashf**. He beheld spiritual mysteries as living reality. Many incidents about his **kashf** have already been narrated in earlier chapters. Here, I shall narrate some more incidents.

This incident was narrated to me by al-'Allamah Ustadh Harith Swaleh ﷺ of Lamu. Hababa Noor ﷺ, the mother of al-Habib Shareef Sa'eed al-Beidh ﷺ, was ill in Lamu and if she was brought to Mambrui, she might fall more ill. So, Shareef Sa'eed al-Beidh ﷺ asked for advice from al-Habib Ahmad Mashhur ﷺ who told him, "Go and fetch her and let her stay with you for two years". So, he followed al-Habib's advice and after exactly two years to the day, she passed ahead. Al-Habib knew through **kashf** (spiritual unveiling) that she had two more years to live.

ﷻ (Glorified is Allah ﷻ)!

As-Sayyid Hasan 'Alawi al-Ahdal ﷺ told me that one day, al-Habib was advising them about the proper etiquette of performing Hajj. He wondered when the day will come when he will be able to go for Hajj. Al-Habib had read his mind and told him, "You will go for Hajj". Someone paid for his ticket and he went. It happened a second time when al-Habib told him in a dream that he will go for Hajj and he did. Once he was thinking about going to Hadhramaut. Al-Habib told him he will go and he went that same year.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Aisha maa Khamisa ﷺ told me that when she went for Hajj, the customs officer in Jeddah was not helpful. All of a sudden, a man came from behind, took her two bags and whisked away, after which, she was cleared of customs. Later, she asked al-Habib ﷺ who that man was. Al-Habib said it was Khadir (Pir Khizar Hayat ﷺ) whom he had sent to help her as he is well-known to help those in difficulty when they are on Hajj.

ﷻ (Allah ﷻ is Supremely Great)!

When I was coming to Canada, I informed al-Habib about it. One of the things he said was, "**wana sikiya**" (they listen). He meant that the non-Muslims will listen to what I have to say. When we read the responses of some of the non-Muslims in the iqra web-mail about what I have written on iqra.net and madrasahidaya.net about the joys of being a Muslim, we realize that they have surely listened. They have also surely listened to what I have written about the injustices, especially of western countries against Muslims and the poor people on earth. May Allah ﷻ guide them to the Right Path. Amin!

When I began to translate the talks that al-Habib gave in Kenya, I realized that some of the things he said were about us in Toronto. He knew through **kashf** (spiritual unveiling) about what was happening in Toronto.

ﷻ (May Allah ﷻ make us benefit from him!) Amin!

Those who knew my shaykh ﷺ loved and esteemed him

This section consists of seven chapters:

D9. Those who knew him are all proud of him.

D10. How the scholars of the U.K. esteemed him.

D11. Caravans headed for him.

D12. He is al-Habib (the beloved) for all those who know him world-wide.

D13. He was like a father.

D14. His disciples loved him.

D15. He is seen in dreams and in waking vision together with the Beloved Prophet ﷺ.

D9. Those who knew al-Habib ﷺ are all proud of him

Al-Habib was well-known in many parts of the world. Those who knew him are all proud of him. Some examples immediately come to mind.

- (i) The **mashayikh** (spiritual masters), the ‘**ulama**’ (scholars) and the **muhibbin** (loving disciples) in Hadhramaut and Jeddah are proud that one of their own shaykhs had gone to Eastern and Central Africa, and propagated and spread Islam there. The fact that he went to remote areas of Africa and brought Africans into the fold of Islam in large numbers has really caught their imagination.
- (ii) Those who met him in eastern and central Africa are grateful to Allah ﷻ for bestowing upon them the blessing of the presence of such a great WaliyyAllah (Friend of Allah, sufi master). They consider him to be an ‘alim (scholar) of East Africa.
- (iii) Those in the sufi tradition in Zanzibar are proud that their patron Shaykh is Shaykh u'l-mashayikh al-‘Arif Billah al-Habib Ahmad bin Abi Bakr bin Sumayt ﷺ who is the grand-Shaykh of al-Habib.
- (iv) Those in **tariqa** (spiritual path) in the Comoro Islands are proud that bahr al-muhit (the encircling ocean of knowledge) al-Habib al-Qutb ‘Umar bin Sumayt ﷺ of the Comoro Islands is his Shaykh and that al-Habib associated with him.
- (v) Scholars and loving disciples of Lamu, Kenya are proud that when al-Habib had completed his studies and was finally free to go to any place, he went to Lamu and took **ijaza** (authorization) from al-Habib Swaleh bin ‘Alawi Jamal al-Layl ﷺ of Lamu.
- (vi) Scholars and their students in Mambrui, Kenya are proud that al-Habib laid the foundation stone of their Madrasa al-Ghanna’ in Ramadhan 1406 A.H. / 1986,

supported it, and saved it with his du‘a’ (supplication to Allah ﷻ) when its land was increasingly being flooded by the rising tide in the sea.

- (vii) His loving disciples in Mombasa, Kenya, are proud that al-Habib made Mombasa his second home.
- (viii) Those who met him in Nairobi, Kenya, are proud that they associated with him, came to know him, and benefited from his blessings.
- (ix) Residents of Arab countries, Turkey, Indonesia, Malaysia, Singapore, the U.K, Europe, America and Canada who went to meet him in Jeddah are proud that they met him, and came to know him.
- (x) People of all races, tribes, clans and communities who met him are proud that they had met a Shaykh al-kamil (a Shaykh perfected by Allah ﷻ) who was all-embracing and not parochial, and that he loved them all.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

D10. How the scholars of the U.K. esteemed al-Habib

When al-Habib passed ahead, Q-News of the U.K. published a Special Issue in his honour. I reproduce here part of what some of the contributors said in his memory, following the sequence in the Special Issue.

This is part of what Sidi Haroon Sugich  of U.S.A., a resident of Turkey wrote:

“I sat beside al-Habib and remembered the magnificent, gentle, patient, vigorous and wise man I had known and I wept. I wept for all the lost opportunities I had to benefit from his presence. I wept for his astonishing beauty. I wept in gratitude to Allah that I had been given the inestimable gift of knowing him. I wept in love for him and for all my inadequacies that he overlooked. I wept for a long, long time, wrapped in his presence and although he never uttered a word or acknowledged me in any way, I felt that he had spoken to me clearly, deeply, forcefully.”

.....

The passion of the **tahlil** (Declaration of Muslim Faith) intensified as the crowd around al-Habib increased and I recalled the verse from a qasida of Shaykh Muhammad ibn al-Habib al-Amghari:

“you are a treasure to My worshippers,
you are a dhikr for mankind.”

Ash-Shaykh Muhammad Abu Bakar Ba Shuaib  of London wrote:

“Al-Imam al-Habib Ahmad Mashhur bin Taha al-Haddad like his ancestors (in particular al-Imam ‘Abdallah bin ‘Alawi al-Haddad) has followed the guidance and the way of the Prophet, upon whom be blessings and peace, with excellence (Ihsan). He was full of mercy, compassion and of impeccable character (akhlaq) and was one of the great ulema of our time. He was one of the chosen ones whom Allah sends to remind us of the Prophet, upon whom be blessings and peace.

On the physical plane of this universe when a great mass is moved the gravitational effect is so enormous that space itself is transformed and other effects are experienced. On a spiritual plane, such an analogy may give us just a glimpse of the spiritual impact of the departure of so great a man as al-Imam al-‘allamah al-daa‘iyah al-Habib Ahmad Mashhur bin Taha al-Haddad. May Allah’s Mercy and Blessings be upon him always.”

Ash-Shaykh Muhammad Sadiq  of Preston (now of Blackburn) wrote:

“He was born with La ilaha Illallah, he breathed La ilaha Illallah, he propagated La ilaha Illallah, he departed this world with La ilaha Illallah, his maqam was La ilaha Illallah, and his janaza was lifted, under the canopy of the Ka‘ba with La ilaha Illallah.”

Brother Abdul Adheem Sanders  of Chesham wrote:

“I was extremely fortunate to see Habib, one of these truly great human beings, as he was at the end of his life, Alhamdulillah. I think of the mithal (example) often used in tasawwuf of the mother turtle who lays her eggs on the sea shore. As the eggs hatch, the first thing the baby turtle sees is the mother throwing back a glance at her young before she disappears into the vast ocean. This was Habib, calm, joyful and majestic, showing the way to his spiritual young before he disappeared into the ocean of the Unseen.”

Ash-Shaykh Abdal Hakim Murad  of Oxford (now of Cambridge) wrote:

“Not a second of his life was wasted: his annual Hajj, his regular teachings of Shafi’i fiqh at the houses of friends in Jeddah, his support for new madrasas, his Mawlids in Mombasa mosques which caused the conversion of so many: every moment was filled with the remembrance of Allah, and the quest for still greater learning. Even in advanced old age, weighed down by illness and deeply distressed by the war in Bosnia, he insisted that his house remain open seven days of the week, every day of the year, for those who wished to sit with him, and absorb some of his learning and the subtle blessings of his company. And when his guests left each evening, he would rest only briefly, before beginning his long nightly vigil of Quranic recitation and tahajjud. Having travelled with him, I know that he rarely rested for more than two hours a night.”

Brother Abu Qasim Spiker  of Cambridge wrote:

..... “I then met some of Shaykh Haddad’s followers in London – noble and generous men of knowledge and remembrance of Allah, the Exalted, and was regularly rehabilitated, after near total immersion in the work and distractions of the city, by their weekly gatherings. It was through the light of their discourse and praising Allah, and their love and respect for each other and all believers, that I glimpsed something more of the depths of Shaykh Haddad’s teaching and baraka. Over the years several of my friends associated themselves with the Shaykh and his teachings, each one gaining according to his commitment, some with a bit of baraka and protection the worth of which it is impossible to determine in this world, some with an openly manifest light and reorientation of their lives towards Allah.”

Brother Rashid Thornton  of London wrote (in part):

“It was a hope of mine that I would one day meet al-Imam Habib Ahmad Mashhur bin Taha al-Haddad. Although this will now never be fulfilled, he has been an extremely important figure in my life. His book, Key to the Garden, presented me with guidance when I most needed it.

.....

After Ramadan, two years ago, I was introduced to a group which was attended by people who had studied formally under the Shaykh. The gathering provided me with the building blocks of faith and it was through them that I was able to learn something of the pure joy of being a Muslim”.

Sister Aisha Khan  of London wrote:

“I met Imam Ahmad Mashhur bin Taha al-Haddad twice. A more gentler, charismatic person I have not yet met. His presence was awesome and his manners and body language impeccable. He spoke softly but firmly.

.....

Yes, we will always remember Habib and we will, insha Allah, tell our friends and children about this great man who was a living symbol of Islam. We will cherish the memories of love, concern, and encouragement he had for us and our efforts. May the Almighty bless him and grant him the garden”.

Amin, Yaa Rabba'l 'Alameen (may it be so, O Lord of the worlds)!

D11. Caravans headed for al-Habib رحمته الله

My shaykh al-Habib رحمته الله was such a sought after shaykh that caravans headed for him from all directions.

It is obvious that many of those who knew him in Jeddah as well as in many other cities in Arab countries visited him at his home in Jeddah as well as at his “second home” in Mombasa, Kenya; and many from Eastern Africa visited him in Mombasa and/or in Jeddah. Many people visited him because they wanted to perform Hajj with him. I do not have detailed information about those who visited him in Mombasa. I will not repeat the names of those who visited him in his last illness in Jeddah as they have been mentioned in another part of this memorial. For illustrative purposes, I shall mention the names of only the major personalities from some of the countries and cities that I know about according to my limited knowledge, who visited him in Jeddah. They are:

- (i) Imam Muhammad bin ‘Alawi al-Maliki رحمته الله of Makkah al-Mukarramah. Once, when someone requested him to tell him something about al-Habib رحمته الله, he said that he considered himself to be very insignificant compared to him.
- (ii) Dr. Mostafa al-Badawi رحمته الله of Madina al-Munawwarah who perhaps visited him most often.
- (iii) Al-Habib ‘Umar bin Hafiz رحمته الله and al-Habib ‘Ali al-Jifri رحمته الله from Tarim. When al-Habib ‘Umar bin Hafiz went up to the cave of Thawr, he wondered how al-Habib Ahmad Mashhur رحمته الله in his old age managed such a long and difficult climb (some years earlier).
- (iv) As-Sayyid ‘Umar ‘Abdallah رحمته الله (Mwenye Baraka) of the Comoro Islands.
- (v) Shareef ‘Abdulrahman Khitami رحمته الله of Lamu.
- (vi) Al-‘Allamah Ustadh Muhammad Shareef Sa‘eed al-Beidh رحمته الله of Mambrui.
- (vii) Habib Abu Bakr bin Muhammad al-Hatimi رحمته الله of Watamu, Kenya.
- (viii) Ash-Shaykh Muhammad Hasan Shaddad ‘Umar Ba ‘Umar رحمته الله who accompanied al-Habib رحمته الله all over Barawa (in Somalia) in his work of da‘wah (propagation of Islam).
- (ix) Ash-Shaykh ‘Abdallah Zabidi رحمته الله of Nairobi. Aisha maa Khamisa رحمته الله, Sayyidi Sirshaar Daar ash-Shahid and his family رحمته الله as well as his mother Maaji Fatma رحمته الله of Nairobi also visited al-Habib رحمته الله when they went for ‘Umrah.
- (x) Ash-Shaykh Seraj Hendricks رحمته الله and his brother ash-Shaykh Ahmad Hendricks رحمته الله, the two shaykhs of Azzawia Institute in Cape Town, South Africa.
- (xi) Ash-Shaykh Muhammad Sadiq رحمته الله of U.K. who is so proud of having performed Hajj with al-Habib رحمته الله that once he begins, he does not stop talking about it, especially about the blessed

way al-Habib performed each of the manasik (rites) of Hajj, and in particular about praying the Salat as-Sunnah at Maqam Ibrahim (the Station of Nabi Ibrahim ﷺ).

(xii) Ash-Shaykh Abdal Hakim Murad ﷺ, Sidi Peter Sanders ﷺ, and Sidi Fuad Nahdi ﷺ of U.K. Sidi Peter Sanders stayed for a few days at the home of al-Habib ﷺ in Jeddah in the month of Ramadhan and massaged his feet.

(xiii) Sidi Haroon Sugich ﷺ and Dr. Umar Faruq Abd-Allah ﷺ of U.S.A.

(xiv) Dr. Ebrahim Krepps ﷺ of Montreal who told me that he searched in many countries for a shaykh and finally settled for al-Habib ﷺ.

(xv) Syed Abdulqadir Abdar-Razzaq Hydrabadi al-Qadiri ﷺ of Toronto who informed me that when he lived in Jeddah, he used to visit the majalis (gatherings) of al-Habib ﷺ. He said that once he saw that an internationally well-known Government minister came to the gathering of al-Habib, touched his feet out of respect and sat down wherever he could find space on the floor.

(xvi) Brother Mohammed Tariq Rahim ﷺ of Istanbul who visited al-Habib ﷺ in Jeddah in 1994 when he went for ‘Umrah, and he obtained a shaykh in Turkey with the du‘a (supplication) of al-Habib.

(xvii) Shaykh Hamza Yusuf ﷺ of U.S.A. also went to meet al-Habib ﷺ. In his “Foreword” to Wird al-Latif of Imam al-Haddad ﷺ, he wrote:

“This edition is distinguished by the fact that its translator, Dr. Mostafa al-Badawi, spent a large part of his adult life in the company and under the guidance of Shaykh Ahmad Mashhur al-Haddad, who was a direct descendent of the compiler of this Wird and also himself a master of the inner and outer sciences of Islam. While this is a general Wird that can be used without the supervision of a spiritual physician, I personally had the blessing of taking this Wird from Shaykh Ahmad al-Haddad, may Allah be pleased with him, during his blessed life of scholarship and spiritual guidance. In one blessed gathering held by the Shaykh, may Allah be pleased with him, he told me that now is the age of **howsat**. I did not know the meaning of this word and asked him what it meant. He replied, “mental instability as a result of leaving the remembrance of Allah”. (The Prophetic Invocations, page xi)

It must be repeated that the names mentioned here are for illustrative purposes only, and can never be comprehensive. We conclude that al-Habib was a magnetic personality who attracted people of all races from many countries into his magnetic field.

Let us remember Allah ﷻ now by reciting “Yaa Allahu” 66 times.

اللَّهُمَّ (All Praise is for Allah ﷻ)!

D12. My shaykh رحمته الله is al-Habib (the beloved) for all those who know him world-wide

I shall give a few examples to illustrate that **al-Habib** رحمته الله (the beloved) is indeed loved all over the world.

Dr. Mostafa al-Badawi رحمته الله wrote this about al-Habib in the Special Issue of Q-News:

“Sitting in his room on the ground of his house in Jeddah, he received telephone calls from the four corners of the globe. Some sought legal rulings, others solutions for outward and inward problems, others wished for his du‘a and Fatiha, some simply wished to inquire about his health and hear the reassuring sound of his voice. He had time for everyone, none spoke to him without feeling that he had his undivided attention, all who came near him went away serene and peaceful.”

We realize how much Shaykh Mlamali Adam رحمته الله loved al-Habib رحمته الله when we read his “Introduction” to al-Habib’s Miftah u’l-Jannah which he translated as The Key to Paradise. He also translated a part of it in Kiswahili. He also translated Ad-Da‘wat u’t-Tammah of Imam ‘Abdallah bin ‘Alawi al-Haddad رحمته الله as The All-Out Call which unfortunately did not get published as a book.

Sufi masters, scholars and loving disciples who composed poems in honour of al-Habib as given in Safahaat, are from Madina al-Munawwarah; Hadhramaut; Jeddah; Indonesia; Zanzibar; Comoro Islands; Lamu, Mambui, and Mombasa (in Kenya); Kampala and Kabiji (in Uganda); Dar-es-Salam (Tanzania); Moghadishu (Somalia); and Asmara (Sudan).

We in Toronto received the beautifully designed **shajarah** (family tree) of al-Habib that has been designed in Surabaya, Indonesia, dated Muharram 1397 A.H.

We received an e-mail from brother Muhammed Tariq Rahim رحمته الله of the U.K. which we uploaded on our iqra.net website in Rajab 1424 A.H. This is part of what he wrote:

“I was fortunate enough by the blessing of Allah ﷻ to have met al-Habib Ahmad Mashhur Taha al-Haddad in 1994 when I went for ‘Umrah. I stayed at al-Habib’s residence for a whole day and was present when al-Habib, although quite ill, gave a **dars** (study session) on visiting the Holy Prophet ﷺ in the blessed city of Madina.

In his company I felt safe and aware that I was before a man who was fully immersed in the love of the Holy Prophet ﷺ and one whose every word and action was approved by Allah ﷻ. Prior to meeting him physically, I was blessed by Allah ﷻ to see him in the world of dreams. In all these encounters, al-Habib was tender and loving.

.....

Al-Habib prayed for me when I made my intention clear that I was seeking a spiritual guide. Al-Hamdu Lillah, by his prayer and spiritual insight, I took the hand in the year 2000 with my teacher Tugrel Effendi who is the present head of the Jerrahiyya Halvetiyya order of dervishes in Istanbul, Turkey”.

Allah ﷻ accepted the **du‘a**’ (supplication) of al-Habib. He fulfilled the needs of people. He is al-Habib for the whole world!

ﷻ (Glorified is Allah ﷻ)!

People as far as Sweden esteem him. Brother Muhammad Umar ﷻ of Sweden had the ‘Aqida Ahlu’s Sunnah wa’l-Jama‘ah’ of Imam al-Haddad رضى الله عنه translated in Swedish. He sent us an e-mail on iqra.net in October 2002 informing us that the anniversary celebrations of al-Habib were held in Kenya in the towns of Mombasa, Nairobi, Mambui, Lamu, Watamu, Nakuru and many other places. Anniversary celebrations to learn about his achievements in promoting piety and spreading piety continue to be held in many parts of the world. He is al-Habib for the whole world!

أَحْمَدُ لِلَّهِ (All praise is for Allah ﷻ)!

When Haji Fuad Mangal ﷻ and his wife Sister Jamila عفتها who have migrated from Guyana to Canada do **udhiya** (**qurbani**, sacrifice of an animal) on the occasion of Hajj on 10th Dhu’l Hijjah, they also do **udhiya** on behalf of al-Habib! They actively participate in our religious gatherings of **Dhikrullah** and **Mawlid-u’n-Nabi** ﷺ in Toronto. May Allah ﷻ accept all their efforts. Amin! This is another example of how much people in all the four corners of the world love al-Habib.

ﷻ (Allah ﷻ is Supremely Great)!

Al-Adib ash-Sha‘ir Syed Hamid Yazdani saheb ﷻ and Ustadh Irshaad Rashid ﷻ are two poets of Toronto who really love al-Habib رضى الله عنه. They have for years actively participated in our religious gatherings in Toronto.

Syed saheb of Pakistan, now a Canadian citizen, first composed two whole books of poems in Urdu on Islam titled Ita‘at (Obedience to the Prophet ﷺ) and Gul-e-Tawseef (Roses of Praise), most of which we have already uploaded on our Madrasa al-Hidaya website, madrasahidaya.net. Then, he composed the **tazmeen** (called **takhmees** in Arabic) of the Salaam of A‘la Hazrat Imam Ahmad Raza Khan رضى الله عنه in 171 stanzas. He has also composed a “Manzuma Asma’ Allah u’l-Husna”, an instructive poem in Urdu with the 99 Most Beautiful Names of Allah ﷻ. His

latest achievement has been to translate Risalat u'l-Mu'awanah (The Book of Assistance) of Imam 'Abdallah bin 'Alawi al-Haddad رَحْمَةُ اللهِ عَلَيْهِ، the first such translation in Urdu.

ﷻ (Glorified is Allah ﷻ)!

Ustadh Irshaad Rashid, born in Canada, has composed a Mawlid u'n-Nabi ﷺ in English poetry as well as a book of poems in English on Islam. Some people in Toronto have accepted Islam at his hands.

أَلْحَمْدُ لِلَّهِ (All praise is for Allah ﷻ)!

Syed saheb has composed three **manqabats** (poems) in Urdu in praise of al-Habib while Ustadh Irshaad Rashid has composed a poem in English in his praise as well as a poem in praise of his spiritual masterpiece Miftah u'l-Jannah. Their poems are given in Part E of this memoriam. They did not meet al-Habib but even so are his **muhibbin** (loving disciples) and benefit from his **barakaat** (blessings). Their link with al-Habib is based on **Iman** (Faith) and **mahabba** (love). He is al-Habib for the whole world!

ﷻ (Allah ﷻ is Supremely Great)!

D13. Al-Habib رضي الله عنه was like a father

Al-Habib Ahmad Mashhur رضي الله عنه was like a father to those who were younger than him. These are some incidents in this connection.

This first incident was narrated to me by aunt Maryambai Osman Mohamed Bachani حفظها الله, wife of uncle ‘Abdal Qadir Haji Khamisa Bagha رضي الله عنه of Mombasa. She is the disciple of as-Sayyid Ahmad Rifa’i رضي الله عنه of Madina al-Munawwarah who was the caretaker of the Rawdah of Rasulullah ﷺ. She told me that the wedding programs in her family were not going very well. So, she went to al-Habib رضي الله عنه whom she obviously considered a father figure, to seek his advice. Before she said anything to him, al-Habib told her that her problems arose because she had abandoned her **wazifa**. The **wazifa** was to recite Surah al-Ikhlās (**Qul Huwallahu Ahad**) 22,000 times, shared in congregation. It had been given to her by the ‘Alimah, Dr. Farida Ahmad Siddiqui رضيها الله, the illustrious daughter of Mawlana ‘Abdul ‘Alim Siddiqui رضي الله عنه. Al-Habib advised her to continue with this **wazifa**. He also told her to recite Wird u’l-Latif and Hizb u’n-Nasr of Imam al-Haddad رضي الله عنه every day.

سبحانه (Glorified is Allah ﷻ)!

Brother Junaid Ahmad Siddiqui رضي الله عنه of Canada, the son of Dr. Farida Ahmad Siddiqui رضيها الله, informed me that once, when he was in Jeddah, he went with his maternal uncle Hamid Rabbani Siddiqui رضيها الله to participate in a program of Mawlid u’n-Nabi ﷺ to which al-Habib رضي الله عنه had been invited. Both he and his uncle, who was a disciple of al-Habib, were blessed to eat at the gathering some leftover food of al-Habib.

Sultan ‘Abdul Majid Haji Musa Laving رضي الله عنه, a disciple of al-Habib رضي الله عنه told me that al-Habib loved him more than his own children. He informed me that al-Habib performed **Hajj badal** for his father Haji Musa رضيها الله, that is on behalf of his father.

سبحانه (All Praise is for Allah ﷻ)!

When we meet the muridin and muhibbin (loving disciples) of al-Habib, we realize that each one of them thinks al-Habib loved him more than anyone else. In this instance too, al-Habib fulfilled the Sunnah (tradition) of the Beloved Prophet ﷺ. When we recite the Ahadith (Sayings) of the Prophet ﷺ, we learn that each of his close Companions رضي الله عنهم felt that the Prophet ﷺ loved him more than anyone else.

Haji Ebrahim Mohamed Hussein Jin رضيها الله of Malindi, Kenya told me that one day, he was very despondent for a particular reason. So he went to al-Habib رضي الله عنه who consoled him and he felt greatly relieved.

One day, brother ‘Abdar-Razzaq Essak Bharadia رضيها الله of Mombasa, a disciple of al-Habib رضي الله عنه, invited him for lunch. When they returned to the home of al-Habib, I could see from the face of

brother ‘Abdar-Razzaq that he was very delighted that al-Habib had accepted his invitation. When brother ‘Abdar-Razzak had an accident, al-Habib was very much concerned and continuously supplicated to Allah ﷻ for his recovery. Al-Habib treated all his disciples like his own children.

ﷻ (Allah ﷻ is Supremely Great)!

When I wanted to go for Hajj in 1995, I called al-Habib who was in Jeddah at that time and told him that I had made the **niyyah** (intention) to go for Hajj. He advised me, “make **mazbut** (firm) **niyyah**”. So, I made a firm **niyyah** and I went.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

D14. The disciples of al-Habib رحمته loved him

Ustadh ‘Umar ‘Ali ‘Umar رحمته, the Imam of Masjid Bilal in Nairobi stands out as someone who deeply loved al-Habib Ahmad Mashhur رحمته. He knew him as ash-Shaykh al-kamil. He mentioned to me al-Habib’s noble, impeccable Prophetic character. He never wanted to show-off. He was on **istiqaamah** (steadfastness). The recitation of the Qur’an Karim came right from his heart. The **mashayikh** (spiritual masters) wanted him to recite the Qur’an as they wished to listen to him. For all these reasons and more, everyone loved him. He said that he was humble to the final degree, both with the young and the elderly, and he quoted this (part of the) verse of the Noble Qur’an.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

And the bondmen of the Most Affectionate (Allah رحمته) are those who walk on the earth modestly... (25:63)

This incident was narrated to me by Brother Jamildin Ziauddin رحمته. Once when he went on a business trip to Germany, he decided to buy honey for al-Habib رحمته. When he opened the bottle, he saw the name of Allah رحمته written on the honey.

رحمته (Glorified is Allah رحمته)!

When Brother Jamildin reached Jeddah, al-Habib رحمته was ill, and he accompanied the family of al-Habib when they took him to hospital. So brother Jamildin gave the bottle of honey to as-Sayyid ‘Ali the son of al-Habib, and he went to perform ‘Umrah for the **shifa**‘ (healing) of al-Habib. Then he saw al-Habib ‘Umar bin Sumayt رحمته in a dream who said to him, “so you performed ‘Umrah for the **shifa**‘ of your shaykh!”

Brother Jamildin informed the disciples of al-Habib in Kenya that al-Habib had been hospitalized, so those who could go, such as ‘Aisha maa Khamisa رحمته, her son Abdul Majid رحمته, and Shareef Taha bin ‘Ali al-Haddad رحمته, rushed off to go and see him.

We can see for ourselves how much his disciples loved him by reading what one of them, ash-Shaykh ‘Abdal Qadir Junaid رحمته, the Imam of Masjid Jami‘ in Dar-es-Salam, Tanzania, wrote in the Special Issue of Q-News when al-Habib passed ahead.

“Thus the two Glorious Sacred Places (al-Haramayn in Makkah and Madina) weep for him. Africa weeps for him. And the Islamic world in its entirety weeps for him. But when the writ is fixed, there is nothing except submission with contentment”.

رحمته (All Praise is for Allah رحمته)!

D15. Al-Habib عليه السلام is seen in dreams and in waking vision together with the Beloved Prophet ﷺ

I shall narrate some incidents in this connection.

The first incident was related to me by Brother Jamildin Ziauddin عليه السلام who has set aside a separate room as a **zawiya** (spiritual retreat) in his house in Nairobi. He has placed in it, with great respect and reverence, the blessed hair of the Prophet ﷺ which he received as a gift from Brother Ijaz Khan عليه السلام of Toronto, who received it as a gift from India. Brother Jamildin عليه السلام informed me that the Beloved Prophet ﷺ is seen in waking vision with al-Habib عليه السلام in the zawiya.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessing on the Prophet ﷺ!
May Allah ﷻ bless him and grant him peace!

Brother Jamildin عليه السلام told me that his sister Saira حفظها الله once saw that al-Habib عليه السلام had come with the Noble Prophet ﷺ at their home in Nairobi during a gathering when it was full.

صَلُّوا عَلَى الرَّسُولِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessing on Allah's Prophetic Messenger ﷺ!
May Allah ﷻ bless him and grant him peace!

Brother Jamildin informed me that he had met people in Madina al-Munawwarah who see Rasulullah ﷺ in waking vision five times every day.

صَلُّوا عَلَى الْحَبِيبِ الْأَعْظَمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessing on the Most Beloved Prophet ﷺ!
May Allah ﷻ bless him and grant him peace!

Brother Jamildin also said that each member of his family has seen al-Habib عليه السلام in a dream.

Shaykh Muhammad Saleh Eleyyan رحمته الله of Nairobi told me that he cannot talk about al-Habib, because when he does that, al-Habib comes in front of his eyes. At that same moment, he closed his eyes, was overcome with emotion and went away.

Brother Nazir Ahmad Bagha رحمته الله told me that after al-Habib رحمته الله passed ahead, he saw him in waking vision in Masjid Birikau, Mombasa, two or three years ago, in a gathering after Salat at-Tarawih.

A **muhibb** (loving disciple) saw al-Habib in a dream in Lamu and he advised him to go on reciting Surah al-Kawthar and his problems would be solved. In this instance, al-Habib fulfilled his responsibility as the ghawth (spiritual helper).

A lady رحمته الله from Kenya who regularly attended our programs of Dhikrullah in Toronto for many years told my wife that she saw our Beloved Prophet رحمته الله and al-Habib رحمته الله in waking vision in one such program in Masjid Imdad some years ago.

رحمته الله (Glorified is Allah رحمته الله)!

Another lady رحمته الله from Kenya who regularly attends our programs of Dhikrullah saw al-Habib in a dream and he advised her to recite “Bismillah-ir-Rahman-ir-Rahim”. She asked me how many times she should recite it. I told her to recite it 114 times which is the number of times it occurs in the Qur’an.

A disciple رحمته الله of al-Habib from Pakistan, now residing in Niagara Falls, Canada, saw him in waking vision. She was with her daughter and two grand-daughters. She saw him immediately after our online program in Toronto of the recitation of the whole of Juz ‘Amma by students of various madrasas who had memorized it. In her waking vision, al-Habib introduced all the Ba ‘Alawi habaib (sufi masters) to her one by one, beginning with al-Faqih al-Muqaddam Muhammad ibn ‘Ali رحمته الله. Al-Habib رحمته الله was smiling. Her waking vision ended with her reciting the following couplets of du‘a’.

يَا عَالِمَ السِّرِّ مِنَّا لَا تَهْتِكِ السِّرَّ عَنَّا
وَ عَافِنَا وَ اعْفُ عَنَّا وَ كُنْ لَنَا حَيْثُ كُنَّا

O the Knower of our secrets!
Do not remove from us the cover (that covers our faults)
and grant us complete well-being and pardon us
and be with us wherever we are.

Amin!

My wife Roshanbanu رُشِيَانُ saw al-Habib رُحْبَابُ in her dream. She was behind him. She saw that everyone was racing to meet him.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

When I was recently faced with a severe problem in Canada, al-Habib came to me in a dream and hugged me to console me.

When I wanted to change residencies in Toronto many years ago and rent another house, al-Habib came to me in a dream and advised me not to rent that other house as it would not be good for me. I am eternally grateful to al-Habib for that advice.

Hafiz Usman Munawwar رُحْبَابُ, the khatib of Masjid Noor u'l-Haram in Toronto, and the son of Brother Irshad Munawwar رُحْبَابُ, told me that once al-Habib رُحْبَابُ came to him in a dream and put four of his rings on his fingers. I interpreted that dream for him to mean that al-Habib had given him all the ijazaat (authorizations). When he saw al-Habib the second time, al-Habib took his hand in his hand and made du'a' for him after which Hafiz Usman saw that he was in the presence of Rasulullah ﷺ.

الله أكبر (Allah ﷻ is Supremely Great)!

Al-Fatiha!

Some more blessed attributes of my shaykh al-Habib رحمته الله

This section consists of two chapters:

D16. Allah ﷻ helped al-Habib رحمته الله, accepted his du‘a and fulfilled his wishes.

D17. The spiritual states and spiritual stations of al-Habib رحمته الله.

D16. Allah ﷻ helped al-Habib رحمته الله, accepted his du‘a and fulfilled his wishes

Al-‘Allamah Shareef Mwenye Karama رحمته الله of Mombasa told me that Allah ﷻ fulfilled the wishes of al-Habib رحمته الله and that his supplications to Allah ﷻ were accepted.

I shall narrate some incidents in this connection.

Brother Abdulalim Essa رحمته الله of U.K. informed me that al-Habib رحمته الله always visited their home in Mombasa before going to Jeddah and after coming back from Jeddah. He also led a gathering of Burda at their home once a year. His eldest brother, Abdulshakur Essa رحمته الله wrote articles on al-Habib that were published in a local newspaper. Once, the feet of his mother Aminabai رحمته الله d/o Esmail Khamisa رحمته الله began to ache and she could not do much religious work, so one day al-Habib رحمته الله made du‘a for her in the presence of her four sons, and she recovered completely and could work as before for eighteen more years before she passed ahead. Al-Habib also told his brother, ash-Shaykh Mahmood Essa رحمته الله, that their mother was a great lady and all of them should continue to get her du‘a. She introduced twelve majalis (gatherings) for ladies in Rabi‘ al-Awwal in the Kumbhar Jamat for the recitation of Mawlid u’n-Nabi ﷺ and ten majalis in Muharram to mourn the martyrdom of Imam Husayn ibn Ali رضي الله عنه and the Shuhada’ Kerbala رضي الله عنهم. She held a dars (study session) for ladies every Wednesday. She was a leader of the ladies in her community in Mombasa.

ﷻ (Glorified is Allah ﷻ)!

Now we come to another incident. Many years ago, anyone who was appointed as Imam in Masjid Pangani of Nairobi did not remain there as Imam for long. He used to go away to be replaced by another Imam after about a year. So when Mawlana Shaffique Ahmad رحمته الله was appointed as the Imam, ‘Aisha maa Khamisa رحمته الله requested al-Habib to make du‘a for him that he stays. Al-Habib made du‘a and he remained as Imam for thirty years until his retirement.

ﷻ (All Praise is for Allah ﷻ)!

As-Sayyid Hasan ‘Alawi al-Ahdal رحمته الله told me that he informed al-Habib رحمته الله that he had finished schooling and he needed to get a job. Al-Habib told him, “You will be given a job,

Insha' Allah (if Allah Wills)". The next morning, after Salat al-Fajr, one of his friends told him, "Hasan, I got you a job at Kilindini harbor".

ﷻ (Allah ﷻ is Supremely Great)!

This incident was narrated to me by Shaykh Fadhil 'Abbas Jahdhamy ﷻ. He said that one day, they were with al-Habib ﷻ at his home and he was expecting about forty guests but there was no food in the house. So Shaykh Fadhil said that he will go to buy food from a hotel after Salat al-Zuhr. As soon as they completed Salat al-Zuhr, there was a knock on the side-door by a group of ladies who had brought food that was sufficient for all the guests. Many similar incidents have been reported about how Allah ﷻ helped al-Habib.

This additional incident was also narrated to me by Shaykh Fadhil 'Abbas. He told me that once they went with al-Habib to the house of his brother Muhammad 'Abbas ﷻ where there were lots of mosquitoes. So al-Habib told him to open the door of the house, and to let it remain open. After a while, he told everyone to enter the house. They stayed overnight and slept peacefully there. After Salat al-Fajr, he asked Muhammad 'Abbas whether he had slept well. He replied, "Yes". He asked him, "Were there any mosquitoes?" He replied, "No".

This incident was narrated to me by Brother Jamildin Ziauddin ﷻ. Al-Habib ﷻ was leaving Nairobi for Jeddah for the last time. His bag with his passport was forgotten in Mombasa. A message was sent to Mombasa and al-Habib's bag was given to the pilot on the next available flight to take to Nairobi. Al-Habib's flight was delayed for no apparent reason till the bag arrived. Allah ﷻ helped al-Habib.

Brother Nazir Ahmad Bagha ﷻ who used to work in Huseini Bakery in Mombasa told me that one day, uncle Mohamed Yusuf Mithu Mithwani ﷻ, the owner of Huseini Bakery gave a lift to al-Habib ﷻ and the petrol in his car was about to run out. Al-Habib told him to go on and the petrol did not run out for three more days. Al-Habib was on the **maqam** (spiritual station) of **tawakkul** (reliance on Allah ﷻ) and Allah ﷻ helped him.

اَلْحَمْدُ لِلّٰهِ (All Praise is for Allah ﷻ)!

D17. The spiritual states and spiritual stations of my shaykh al-Habib رحمته الله

- (a) What al-Habib رحمته الله said about spiritual states and spiritual stations.
- (b) The spiritual states of al-Habib.
- (c) The spiritual stations of al-Habib.

(a) What al-Habib رحمته الله said about spiritual states and spiritual stations

First I shall quote part of the dars (study session) of al-Habib رحمته الله about spiritual states (ahwaal) and spiritual stations (maqamaat) from Manba‘ u’l-Imdad (A Fountain of Help, p. 67-68). This is one example that shows that al-Habib is Bahr al-‘ilm (a sea of knowledge). Then I shall attempt to explain about some of his spiritual states and spiritual stations.

Al-Habib رحمته الله said in his dars:

“The spiritual states of nearness with Allah ﷻ and the cutting off from the worldly matters is not permanent for a Faithful Muslim Believer, but there are specific times for it. So when it is said that someone is in a spiritual state, it means a spiritual state at a specific time when he is together with the Chosen (Prophet ﷺ); and a spiritual state at the time in which he is together with the pious servants of Allah; and the time when his **heart** is in the Presence of Allah; and the time when the unseen things are unveiled to him. And these spiritual states are not permanent but there are moments and there are specific times for it.

And the **sufiyyah** (sufi masters سوفية) talk of a spiritual state (hal) and a spiritual station (maqam). As for the spiritual station, it is the one which has been ordained for a person. For example, the spiritual station of **tawakkul** (total trust and reliance on Allah ﷻ, trusting that Allah will bring out the best outcome), so the person forever remains reliant (on Allah ﷻ). And the spiritual stations are different for different people.

As for the spiritual states, it is the unveiling of spiritual mysteries and witnessing them, and these things and the mysteries are not permanent. If they remain, their hearts are expanded and light dawns in them. And if lights dawn in their hearts, they see the world as a corpse. They do not strive to support themselves or their family and they do not want to build for this world. These things are not witnessed except with the cleansing of the heart and nearness to the knowers of Allah. So, continuous remembrance of Allah, and sitting with the people of Allah and the people of spiritual light and “people of Presence”, unveils things for him. This is because if a person is close to the knowers of Allah, he becomes like them.

Al-Habib ‘Ali (bin Muhammad al-Habashi رحمته الله) said: “And the one who is near them will be counted as someone who is drawn close to Allah”.

It spreads from them to his heart. And spiritual light spreads and is not seen with the eye but rays from the heart spread from knowers of Allah to those sitting with them, and to those who are with them. These things are felt, and realized, and perceived with glances. The glance which comes from the eye of the heart to the eye of vision spreads to the heart of his companion.

مِنْهُ فَهِيَ الْإِكْسِيرُ وَالْكَيمِيَاءُ نَظَرَاتٌ أَحَالَتِ الْجَهْلَ عِلْمًا

Glances from him transform ignorance into knowledge
as it is the elixir and chemistry

So the glances of the Chosen (Prophet), may Allah bless him, are like elixir. And elixir changes copper to gold. And chemistry is a well-known subject of learning. And his glances, may Allah bless him, go to whomever he bestows. And when he glances at him, he changes the matter. First the bedouin was rude and in the end, he became a Companion, and then he became pious and then he was given as an example (to be emulated). In this way is his (the Prophet's) inheritance, may Allah bless him, because the glances are connected from his time to our time now. And these glances are from the spiritual mysteries of inheritance. All Praise is for Allah! How many shining faces have we seen, and how many have we seen in this community who are great shaykhs, the virtuous, the outstanding”.

(b) The spiritual states of al-Habib عليه السلام

Having read part of his relevant uplifting dars, now we are better equipped to talk about the spiritual states and spiritual stations of al-Habib. First, we come to the spiritual states.

Only Allah ﷻ knows what the spiritual state of al-Habib عليه السلام was at any time, as he rarely claimed any of them for himself. He only referred to them by ishaaraat (indications). Ordinary mortals can only have a faint understanding of these spiritual realities. I shall attempt to explain what I have gleaned about this

- (i) by attending some of his gatherings,
- (ii) from references to some of them in Miftah u'l-Jannah (Key to the Garden, The Key to Paradise),
- (iii) from references to some of them in Manba' u'l-Imdad (A Fountain of Help), and
- (iv) from references to them by those whom I interviewed.

These then are some specific examples of his ahwaal (spiritual states).

- (i) The first reference is of the seven salawaat (invocations of blessings) that al-Habib عليه السلام composed about the Beloved Prophet ﷺ. The heading of the salawaat says “Waaridaatin minAllah” which can be translated as “received from Allah ﷻ as inspiration”. Al-Habib was in a particular spiritual state at that time.
- (ii) The state of muraqaba (vigilance). This is the state of being mindful that Allah ﷻ is ever watching us, so a person has to follow His Commands at every moment. Al-Habib did not have to exert to be vigilant. He was naturally and automatically vigilant. Vigilance was his second nature. He was such a great WaliyyAllah (Friend of Allah) that when we looked at him, he reminded us of Allah ﷻ, so we became vigilant, at least in his company. Muraqaba had become his spiritual station as he was

permanently established on muraqaba. As a sufi master, his wish was that everyone should be established on muraqaba. Indeed, in the chapter on muraqaba in Risalat u'l-Mu'awanah (The Book of Assistance, page 14), Imam 'Abdallah bin 'Alawi al-Haddad رحمته الله says that vigilance is one of the most noble stations, even though he does not include it in the nine spiritual stations of certainty, which shall be explained later on in this chapter.

- (iii) Sabr (patience, patient endurance).

People from all walks of life came to al-Habib for help, advice and du'a' as they knew Allah ﷻ accepted his du'a'. He became well-known as the most outstanding shaykh in Mombasa. So someone became so intensely jealous of his popularity that he tried to harm him physically. May Allah ﷻ save us from such types of people. Amin! Al-Habib neither retaliated, nor reported him to the police. He was magnanimous in forgiving. He also patiently endured his injury from a car accident for the rest of his life.

- (iv) Sahw (sobriety). We always saw al-Habib as cool, calm, composed and collected.

- (v) Sukr (intoxication with the love of Allah ﷻ).

In one of his dars, al-Habib said that he wondered what the predecessors meant when they said, "we drink from the cup", until he came to the qasida al-faiyyah of Imam al-Haddad رحمته الله in which he explains that what is meant by sukr is being intoxicated with the love of Allah ﷻ. Al-Habib quoted the last four couplets of this qasida and said,

"Is there anyone here who can explain about "the drink" as clearly as al-Habib 'Abdallah al-Haddad? Al-yaqin (the certainty): it is that the heart is filled with the knowledge of Allah and His love. He does not drink doubts or delusions. And (spiritual) light increases every day. And love increases every day. And signs become clear for him until the hidden becomes for him like the open, from all the spiritual states of this world and all the worlds. And all this is in the reality of the Declaration of the Oneness of Allah, the Exalted".

- (vi) Wajd (spiritual ecstasy) when his tears flowed lovingly for Allah ﷻ and His Beloved Prophet ﷺ.

- (vii) Jadhba when he was in spiritual ecstasy in listening to the Qur'an Karim.

- (viii) Istighraaq (total submersion) in the recitation of the Qur'an. For example, he says that a person becomes submerged in the recitation of a long Surah of the Qur'an. (Manba' u'l-Imdad, p. 81).

- (ix) Qabd (constriction of the heart) when he was despondent on seeing shaytaan (or shayaateen, the devils) interfere in his gathering. It has been reported that on one occasion he recited a specific du'a' of Rasulullah ﷺ three times to remove

- shayaateen completely. We received this du‘a’ handwritten by al-Habib. Brother Abid Paiker Chishti رحمته الله typed it and we uploaded it on our madrasahidayah.net website.
- (x) Bast (expansion of the heart) when happiness shone on his face at the Anniversary of Shaykh al-Islam al-‘Allamah ‘Abdar-Rahman bin Ahmad as-Saqqaf رحمته الله in Masjid Mbaruku in Mombasa.
- (xi) Hadrah (presence). For example, he said at one of his gatherings that the Prophet ﷺ and the Awliya’ Allah (Friends of Allah, sufi masters), for example al-Habib Swaleh bin ‘Alawi Jamal al-Layl رحمته الله (of Lamu) are present. This is referred to as al-Hadrah al-Muhammadiyah.
- (xii) Ghayba (absence). For example, his absence from a particular place (Mombasa) when he was spiritually transported to another place (Nairobi) which is three hundred miles (500 km.) away. He was in a state of hadrah (presence) in Nairobi and in a state of ghayba (absence) in Mombasa. He was a sahib u’l-khatwa (man of the step) who said “Bismillah” (In the Name of Allah), put his right foot forward and was transported in an instance to Nairobi where, at that time, he became one of the rijal u’l-ghayb (men of the unseen).
- (xiii) Uns (intimacy). For example, we learn from Manba‘ u’l-Imdad (page 197) that he only visited the Coast of Kenya with the permission of the Beloved Prophet ﷺ; that is the extent to which he was intimate with him. It has been reported that later on, the Prophet ﷺ asked him not to seek his permission any more but to go and come whenever he pleased.
- (xiv) Hayba (awe). An example of this was given in an earlier chapter. Once, al-Habib closed his eyes, and after sometime, when he opened them, he was shining with nur (spiritual light) and was in a state of awe as he informed those who were with him that he had seen the ‘Arsh (Throne) of Allah ﷻ.
- (xv) Kashf or mukashafah (spiritual unveiling) when he was spiritually transported to the Heavenly Kingdom and came back again to resume his responsibilities. Many examples of his spiritual unveilings have been mentioned in this tadhkira (memoriam). These show that he was a ghawth (spiritual helper established by Allah ﷻ), helping through the blessings of the Prophet ﷺ.
Imam al-Haddad رحمته الله has referred to kashf as the fruit of yaqin (certainty) in Gifts for the Seeker (page 51).
- (xvi) Sidq (sincerity). All those who met al-Habib will surely exclaim in agreement that al-Habib was the epitome of sincerity, so it is not surprising that he achieved the highest spiritual station as explained at the end of this chapter.

Once, when we were with al-Habib at his home, he made this du‘a’:

اللَّهُمَّ اجْعَلْنَا مِنَ الصِّدِّيقِينَ

O Allah! Make us among the sincere.

Amin! Yaa Rabbal-'alamin! (May it be so, O Lord of the worlds)!

- (xvii) Qurb Ilallah (nearness to Allah ﷻ). Al-Habib explained as quoted from his dars at the beginning of this chapter that it is the **heart** that is in the Presence of Allah ﷻ. Two incidents have been reported in an earlier chapter which show that al-Habib was among the muqarrabun (those drawn near to Allah ﷻ).

ﷻ (Glorified is Allah)!

- (xviii) Shuhud (contemplation). Al-Habib has explained this in a comprehensive and succinct way in Miftah u'l-Jannah (pages 82-84). This spiritual state however, is very difficult to understand. Islam is simple but it is not easy to understand higher spiritual realities. All in good time, Allah ﷻ may make the light to dawn on our hearts as well.
- (xix) Tamkin (mastery, firm establishment). Al-Habib had a majestic personality that was in full control of any and all situations. He was a man of Allah, with Mustafawi akhlaq (Prophetic character). He was jamali with attributes of beauty. We just basked as he smiled.
- (xx) Fana' which is extinction (from oneself) for the sake of Allah ﷻ. The incident reported earlier about the extent of his sabr (patient endurance) indicates that his ego had been completely extinguished.

This is what al-Habib said about ahl al-fana' (those who have become extinct) as narrated in Manba' u'l-Imdad, p. 146).

“See the people with perfect certitude and perfect faith! They do not say anything except as permitted by Allah ﷻ. These are the people who have become extinct. O the Lord of certitude!”

- (xxi) Baqa' which is subsistence, with the love of Allah ﷻ and his Prophet ﷺ to spread goodness and piety. Only Allah ﷻ knows how many lives al-Habib transformed to goodness and piety.

Let us then summarize what has been mentioned on the subject of spiritual states and spiritual stations in this memorial. Al-Habib first heard and read about the (ahwaal) spiritual states and maqaamaat (spiritual stations) of mashayikh (scholars, spiritual masters). Then he witnessed the spiritual states and spiritual stations of his mashayikh. Then, Allah ﷻ bestowed upon him spiritual states and spiritual stations, and so, like his pious predecessors, he was haadir (present), and his glances at many of those who sincerely attended his gatherings transformed their lives and they became mashayikh who then went on to achieve various spiritual states and spiritual stations, as decreed for them by Allah ﷻ.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Now I quote the opening part of (the translation of) his niyyaat (intentions) in reciting Surah al-Fatiha where he gives some more indication about ahwaal (spiritual states):

“(Let us recite Surah) Al-Fatiha for acceptance (by Allah) and drawing near (to Him), and for goodness in our situations, and deeds and families, now and in the future; and that may Allah beautify the records (of good deeds) of our days and our gatherings with knowledge and worship, and seal them with success, guidance and bliss; and that He lifts from our hearts the veil of heedlessness that obstructs from seeing the Realm of His Majestic Power until they (the hearts) witness the marvels of His creation in His universal Dominion and His Spiritual Kingdom,”.

This Fatiha has been given in full at the beginning of this tadhkira.

Al-Fatiha!

(c) The spiritual stations of al-Habib عليه السلام

Now we come to the part of the dars of al-Habib عليه السلام about spiritual stations (maqamaat). It is very clear that al-Habib was on the spiritual station of tawakkul (reliance on Allah ﷻ and complete trust in Him). This is evident from the fact that he travelled far in-land into Africa as far as the Congo to spread Islam when modes of travel in Africa were very rudimentary and facilities like the telephone and telegraph were almost non-existent.

Imam ‘Abdallah bin ‘Alawi al-Haddad عليه السلام has explained in detail in his spiritual masterpiece Risalat u'l-Mu‘awanah (The Book of Assistance, p. 105-127) that there are nine spiritual stations of yaqin (certainty). He explains these spiritual stations, and quotes verses of the Qur’an and Ahadith in doing so. I shall quote one verse (or the part of it that he has quoted) for each spiritual station to gain barakaat (blessings).

(i) Tawba (repentance).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And repent to Allah, all of you believers, so that perhaps you may succeed (here and in the Hereafter). (24:31)

(ii) and (iii) Raja’ (hope), and Khawf (fear).

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسٰءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى

And to Allah belongs whatever is in the heavens and whatever is in the earth that He may repay (punish) those who did wrong according to what they did, and reward those who do good with what is better. (53:31)

(iv) Sabr (patience, patient endurance).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who believe! Seek help through patience and Prayer; surely, Allah is with those who have patient endurance. (2:153)

(v) Shukr (thankfulness).

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you give thanks (for My favours), I shall surely increase them for you. (14:7)

(vi) Zuhd (detachment from the world),

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ

And the life of this world is nothing but play and distraction. (6:32)

(vii) Tawakkul (reliance on Allah ﷻ),

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And the one who relies on Allah, then Allah will suffice him. (65:3)

(viii) Mahabbah (love of Allah ﷻ and His Prophet ﷺ)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

Say (O Beloved Prophet)! If you really love Allah, then follow me; Allah will love you. (3:31)

(ix) Rida' (contentment with Allah's Ordainment).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord says: Pray to Me, I will answer your prayer. (40:60)

As someone who loved Allah ﷻ, al-Habib رحمه الله exhorted us to memorize the Asma' u'l-Husna, the Most Beautiful Names of Allah ﷻ. (Manba' u'l-Imdad, p. 29-30). We should make the intention of memorizing them, InshaAllah, if we have not already done so.

In Chapter 43 of Miftah u'l-Jannah, al-Habib mentions various types of dhikr and says that we reach various maqaamaat (spiritual stations) if we do these adhkaar (plural of dhikr). He wrote:

“Tahmid (Hamd, praise of Allah ﷻ) and the Most Beautiful Names which signify His Benevolence and Mercy such as ar-Rahim (The Merciful), ar-Rahman (The Compassionate), al-Karim (The Generous), al-Ghaffar (The Oft-Forgiving) and similar Names lead to three maqaamaat (spiritual stations): Ash-Shukr (Gratitude to Allah), Quwwat ar-rajā' (strong hope), and mahabba (love of Allah ﷻ).

Hawqala and Hasbala lead to the spiritual station of tawakkul (reliance on Allah ﷻ).

(Hawqala is the recitation of “Laa Hawla wa laa Quwwata illa Billahi'l ‘Aliyyu'l ‘Azim”, There is no power, nor any strength except by Allah, the Exalted, the Mighty),

(Hasbala is the recitation of “HasbunAllahu wa Ni‘ma'l Wakil”, Allah is Sufficient for us and what an Excellent Trustee He is),

The Most Beautiful Names of Allah such as al-‘Alim (The All-Knowing), as-Sami‘ (The All-Hearing), al-Basir (The All-Seeing), al-Qarib (The Near) and Ash-Shahid (The Witness), lead to the spiritual station of muraqaba (vigilance).”

Someone narrated that his shaykh al-Habib Umar bin Hafiz ﷺ, the founder of Dar al-Mustafa in Tarim reported that one day al-Habib Ahmad Mash-hur bin Taha al-Haddad ﷺ announced to those who were present with him at his home in Jeddah that such and such a shaykh was the qutb u'l-ghawth till yesterday, and that now, he is the qutb u'l-ghawth (the pillar of spiritual help) of his time. This is the highest position that any WaliyAllah (Friend of Allah) reaches after passing through various spiritual states and spiritual stations. We conclude that al-Habib achieved various spiritual states and spiritual stations which Allah ﷻ ordained for him in his lifetime.

Al-Habib loved Allah ﷻ and Allah ﷻ loved him.

Qutb u'l-ghawth is the Sahib as-Siddiqiyah al-kubra wa'l-wilaya al-‘Uzma (the Possessor of the Degree of Supreme Veracity and Greatest Sainthood).

ﷻ (Allah ﷻ is Supremely Great)!