



**THE BLESSINGS OF**  
**SHAYKH ‘ABD AL-WAHID TAMEEMI رَحْمَةُ اللهِ عَلَيْهِ**  
**INCLUDING MEMOIR OF**  
**SHAYKH ABU AL-FARAH YUSUF TARTUSI رَحْمَةُ اللهِ عَلَيْهِ**



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حضرت عبد الواحد قميمي رَحْمَةُ اللهِ عَلَيْهِ

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ

## The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ

This booklet was written by Shaykh *al-Tareeqah*, Ameer Ahlus Sunnah, the founder of Dawat-e-Islami ‘*Allamah* Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاغِبَتْ بَرَكَاتُهُ الْعَالِيَةِ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [thawab].

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## The Blessings of Shaykh ‘Abd al-Wahid Tameemi

An English translation of ‘Faizan of Shaikh Abdul Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Du'a for Reading the Book*

**R**ead the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

## Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

### **Note:**

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### A shining star in the sky of *Qadiriyyat*

Allah Almighty granted us an unimaginable favour by making us from the ummah of His final Prophet, our beloved master, *Sayyiduna* Muhammad ﷺ, who hailed from Makkah al-Mukarramah and is resting in Madinah al-Munawwarah. This is nothing short of an immense blessing.

Maintaining purity on a spiritual and physical level, as well as avoiding the traps of the carnal self (*nafs*) is an undertaking greatly eased by means of affiliation with a perfect shaykh. Avoiding the pitfalls of the carnal self and Satan can otherwise be near-impossible. The practice of pledging allegiance (*bay'ah*) to a perfect shaykh has been implemented by pious elders since antiquity.

From all spiritual lineages, the distinction of the *Qadiriyyah* lineage is comparably understood by paralleling it to the station of Shaykh Abd al-Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ amongst all other saints. As the great shaykh, who is famously known as *Ghauth al-A'zam*, stands out amidst all other saints, the *Qadiriyyah* spiritual order is also subject to such status. Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ sheds further light on this topic: “The Qadiri

household is indeed the most superior of all, as *Sayyiduna Ghauth al-A’zam* رَحْمَةُ اللهِ عَلَيْهِ is the most superior of all saints.”<sup>1</sup>

رَحْمَةُ اللهِ عَلَيْهِ, the Qadiriyyah spiritual lineage is known worldwide. It has the largest number of murids (followers) when compared to all other spiritual paths. One of the great contemporary Qadiri shaykhs of the 15<sup>th</sup> century AH is the Ameer of Ahl al-Sunnah, ‘Allamah Muhammad Ilyas Attar Qadiri Razavi Ziyaei دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Despite having permission to commission murids in all four famous spiritual paths and possessing successorship in them, he still has all those who take *bay’ah* with him become murids of *Ghauth al-A’zam* رَحْمَةُ اللهِ عَلَيْهِ exclusively. رَحْمَةُ اللهِ عَلَيْهِ, by way of the Ameer of Ahl al-Sunnah, millions have pledged their spiritual allegiance in the Qadiri path.

‘Allamah Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is the 41<sup>st</sup> shaykh in the *Qadiriyyah Razawiyyah Ziyaiyyah Attariyyah* spiritual order. This also means he is linked to and succeeds Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in spirituality. This link continues all the way back to Shaykh Abd al-Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ, to Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا, to *Sayyiduna ‘Ali* رَضِيَ اللهُ عَنْهُ, and finally to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

This booklet contains biographical information regarding the 13<sup>th</sup> shaykh of the Qadiriyyah spiritual order, *Sayyiduna* Abu al-Fadl ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ. Not only this, but

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<sup>1</sup> *Fatawa Razawiyyah*, vol. 26, p. 568



research was conducted on around 50 books penned in Arabic, Farsi and Urdu in order to garner the content this work comprises. Handwritten Arabic documents of previous times were relied upon when ascertaining the shaykhs birthplace and date of passing. After passing stringent checking and authentication by Dar al-Ifta Ahl al-Sunnah, this booklet has now been presented to the Muslim world.

A search was conducted to find modern footage of Sayyiduna ‘Abd al-Wahid’s رَحْمَةُ اللّٰهِ عَلَيْهِ shrine with authorities in Baghdad even being contacted. However, this search was not visibly successful. A singular picture attributed to be the shrine of the shaykh was found and included in this booklet, اَلْحَمْدُ لِلّٰهِ.

O Allah, grant us steadfastness in being Qadiri through the means of the Ameer of Ahl al-Sunnah until our last breaths. Allow us to be true servants of Shaykh ‘Abd al-Qadir Jilani رَحْمَةُ اللّٰهِ عَلَيْهِ and Sayyiduna ‘Abd al-Wahid رَحْمَةُ اللّٰهِ عَلَيْهِ in this world and the Hereafter.

وَالسَّلَامُ مَعَ الْاَكْرَامِ

Muhammad Tahir Attari Madani عَفِيَ عَنْهُ

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

## The blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

### Ameer of Ahl al-Sunnah’s prayer:

O Lord of Mustafa! Whoever reads the 25-page booklet *The blessings of Shaykh ‘Abd al-Wahid Tameemi* رَحْمَةُ اللَّهِ عَلَيْهِ or has it read to them, envelop them in the blessings of each and every shaykh of the Qadiri spiritual order! Forgive them without accountability and grant them a place in Paradise neighbouring Shaykh Abd al-Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### One cause of punishment in the grave: misusing the tongue

Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ says, I once saw my deceased neighbour in a dream and asked, مَا فَعَلَ اللَّهُ بِكَ, (“What did Allah do with you?”) In reply, he said, “I have traversed through a greatly fearful affair. I was unable to answer the questions posed to me by Munkar and Nakeer, leaving me to consider that I had not passed away with my faith intact. A voice then explained, “Due to you speaking unnecessarily in the world, this punishment is being inflicted upon you.”

The angels of punishment began to advance towards me, until a beautiful saint emanating with sweet scent stood between me and them. He then taught me the answers to Munkar and Nakeer’s questions, and when I offered these answers to them, I was distanced from punishment entirely. “May Allah have mercy on you!” I exclaimed, “Who are you?” In reply, he explained, “I am the individual who was born from the blessings of you reciting *salat* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance. I have been appointed to assist you in all your times of need.”<sup>1</sup>

سُبْحَانَ اللَّهِ! If reciting *salat* upon the Prophet in abundance can assist a person in their grave, then think for a moment, can the sacred personality upon whom you are sending *salat* not then come to your aid himself?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The majesty of the *Qadiriyyah* spiritual lineage

There are famous schools of spirituality affiliated with saints of Islam, such as Qadiriyyah, Chishtiyyah, Naqshbandiyyah and Sohrwardiyyah etc. Having said this, the Qadiri order of Shaykh ‘Abd al-Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, which ties directly back to the lion of Allah, *Sayyiduna* ‘Ali رَضِيَ اللَّهُ عَنْهُ, is distinctly unique.

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<sup>1</sup> *Al-Qaul al-Badee*, p. 260

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The 13<sup>th</sup> shaykh of the Qadiri order

The 13<sup>th</sup> shaykh of the Qadiri order is ‘Abd al-Wahid Tameemi Hanbali, who is the son of Sayyiduna ‘Abd al-‘Aziz Tameemi Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ. Him and his father were both greatly revered saintly personalities of their times.

Shaykh ‘Abd al-Wahid رَحْمَةُ اللَّهِ عَلَيْهِ was born in Yemen on Friday 22<sup>nd</sup> of Rajab, 342 AH at the time of ‘Asr.<sup>1</sup> As his parents lived in Yemen and his birth took place there, he was referred to as Yemeni himself. His appellation was Abu al-Fadl, and his title was Zayn al-Din, meaning the adornment of Islam. Due to his familial ties with the esteemed Arab tribe of Banu Tameem, the title Tameemi was also added to his name. This tribe has direct ties with Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ, the first caliph of the Muslims, and they are descendants of the children of Sayyiduna Ismail عَلَيْهِ السَّلَامُ. Tameem was the name of a distinguished forefather from this tribe.<sup>2</sup>

### What the Prophet ﷺ said about Banu Tameem tribe

The tribe of Banu Tameem possess great honour and esteem. When asked about them, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> Tareekh Baghdad, vol. 11, p. 15, Raqm 5677

<sup>2</sup> Mirat al-Manajeeth, vol. 8, pp. 319 - 320

explained, “They resemble a red knoll or rainfall with large droplets. He who stands as an adversary to them will be unable to cause them harm.”

Some people then asked, “Who are the Banu Tameem?” to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Allah has only ordained for goodness in regard to Banu Tameem. They are people with large heads, great intellect, and steadfastness. They will battle fiercely with Dajjal and aid the truth during the end of times.”<sup>1</sup>

### Who will stand firmest against Dajjal?

In one narration, the Companion of the Messenger, *Sayyiduna* Abu Hurayra رَضِيَ اللهُ عَنْهُ said,

I love the Banu Tameem for three reasons. I have heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying concerning them, “These people will stand firmest against Dajjal from all of my *ummah*.” When the *sadaqah* of Banu Tameem arrived, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “This is the *sadaqah* of our nation.” *Sayyidatuna* ‘Aishah رَضِيَ اللهُ عَنْهَا had a female servant who hailed from that tribe, to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Free her, as she is from the children of Ismail.”<sup>2</sup>

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<sup>1</sup> *Musnad al-Haris*, vol. 1, p. 942, *Hadith* 1039

<sup>2</sup> *Bukhari*, vol. 2, p. 157, *Hadith* 2543

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ comments on this hadith:

The number of people comprising Banu Tameem will be exceedingly large when Dajjal appears, and they will stand in opposition to him more than anyone. Contesting Dajjal in such staunch manner proves the strength of faith possessed by the Banu Tameem.

This also highlights how select, respected individuals, whether living in the present, past or future, can become means of their entire nation receiving respect and esteem. The Banu Tameem will stand in opposition to Dajjal near the Day of Judgement, but we love and respect them even today. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared them to be his own nation, thus distinguishing their uniqueness.

Bear in mind, a nation can refer to those you share beliefs with, those of similar habits to you, those from the same country, or those of the same profession, lineage, language, teacher or shaykh. In relation to this hadith, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to the Banu Tameem as his own nation in terms of sharing a language and country of origin. Otherwise, they were not Qarashi Hashimi.<sup>1</sup>

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<sup>1</sup> *Mirat al-Manajeeh*, vol. 8, p. 319

## Shaykh ‘Abd al-Wahid Tameemi’s mention in Shajarah Qadiriyyah Razawiyyah Attariyyah

*Behr-i-Shibli sher-i-Haq dunya ke kutton se bacha*

*Eik ka rakh ‘Abd-i-Wahid be-riya ke wasite*

### Select words explained:

**Behr:** For the sake of;

**Sher-e-Haq:** Lion of God

**Dunya ke kutton:** People who are greedy for worldly wealth

**‘Abd:** Servant

**Be-riya:** Sincere

### Summary of this couplet

O Allah! For the sake of Your lion, Shaykh Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ, save me from the dogs of this world (those who lust after worldly wealth). Further, for the sake of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ, keep me loyal to one doorstep.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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### Explanation

‘Abd al-Wahid itself means, ‘a servant of one God’. The *du’a* offered in this couplet asks for a person to be kept at one doorstep for the sake of the servant of one God.

### Shaykh ‘Abd al-Wahid in *Hadaïq-i-Bakhshish*

O devotees of the Messenger! In a poem written in Persian, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ forwards a plea to Shaykh ‘Abd al-Wahid رَحْمَةُ اللَّهِ عَلَيْهِ:

*Shaykh ‘Abd al-Wahid ra hum suey Wahid numa*

**Translation:** *O our shaykh, ‘Abd al-Wahid! Turn us towards the path that leads to Allah, He Who has no partner. Show us the way to Him!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### His honourable father

The father of Shaykh ‘Abd al-Wahid رَحْمَةُ اللَّهِ عَلَيْهِ was Shaykh ‘Abd al-‘Aziz bin Harith Tamimi رَحْمَةُ اللَّهِ عَلَيْهِ. Hailing from the top echelon of Hanbali scholars, he was born in 317 AH and his



appellation was Abu al-Hasan. He penned works on obligatory knowledge and principle and passed away in Dhul Qa’dah, 371 AH.<sup>1</sup>

May Allah have mercy on him and forgive us for his sake.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Shaykh ‘Abd al-Wahid’s brother

The brother of Shaykh ‘Abd al-Wahid was Shaykh Abul Farh ‘Abd al-Wahhab Tameemi رَحْمَةُ اللهِ عَلَيْهِ.

He was born in 353 AH. After Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ passed away, he began issuing religious verdicts and delivering speeches. In accordance with the teachings of the Hanbali school of jurisprudence, he taught in the famous Jami’ Masjid of Baghdad. He carried a narration which reached him through nine narrators; the father of each narrator had the appellation ‘Abdullah, the last of whom narrated it directly from Sayyiduna ‘Ali رَضِيَ اللهُ عَنْهُ.

He passed away on a Tuesday night in Rabi’ al-Awwal, 425 AH. His son, Abu Muhammad Rizqullah رَحْمَةُ اللهِ عَلَيْهِ, led his funeral

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<sup>1</sup> Tareekh Baghdad, vol. 10, pp. 460 - 461

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

salah, and he was buried close to the shrine of Imam Ahmad bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ.<sup>1</sup>

May Allah have mercy upon him and forgive us for his sake.

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### His nephew also being a great imam of jurisprudence

Sayyiduna Abu Muhammad Rizqullah bin ‘Abd al-Wahhab رَحْمَةُ اللَّهِ عَلَيْهِ was the nephew of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ. He was a great Hanbali scholar of the time, an ardent, devotional worshipper and linguistically gifted. Continuing his father’s oratory work in Jami’ Masjid Mansur up to 450 AH, he eventually relocated this work to the capital, Bab al-Maratib, Baghdad. He visited the shrine of Imam Ahmad bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ four times a year in the blessed months of Rajab and Sha’ban. People gathered in huge numbers to listen to the speeches he delivered there.<sup>2</sup>

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<sup>1</sup> Tabqat al-Hanabilah, vol. 2, p. 155, Tareekh Baghdad, vol. 11, p. 33

<sup>2</sup> Tabqat al-Hanabilah, vol. 2, p. 214

## Respected imam in the Hanbali school of jurisprudence

Hafiz Shams al-Din Muhammad bin Ahmad Zahabi Shafi’i رَحْمَةُ اللهِ عَلَيْهِ writes in his famous *Siyaru A’lam al-Nubala*:

Shaykh Abu al-Fadl ‘Abd al-Wahid bin ‘Abd al-’Aziz bin Harith Tamimi Baghdadi رَحْمَةُ اللهِ عَلَيْهِ is from the greatest imams and jurists of the Hanbali school. He received transmission in hadith from his honourable father, as well as ‘Abdullah bin Is’haaq Khurasani, Abu Bakr Najjad and Ahmad bin Kamil رَحْمَةُ اللهِ عَلَيْهِمْ. Alongside this, he was good friends with the judge Abu Bakr Baqilani رَحْمَةُ اللهِ عَلَيْهِ and had exhibited great love for him.<sup>1,2</sup>

## His extensive knowledge

He wrote a book on theology named, اِسْتِغْنَاءُ الْاِمَامِ الْبَيْهَقِيِّ عَنْ عَبْدِ اللهِ أَحْمَدَ بْنِ حَنْبَلٍ. When describing him, ‘Allamah Ahmad bin ‘Ali Khatib Baghdadi رَحْمَةُ اللهِ عَلَيْهِ used the phrase ‘*sadug*’ [a term used in hadith terminology.]<sup>3</sup>

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<sup>1</sup> Sayr A’lam al-Nubala, vol. 13, pp. 170 – 171, Raqam 3779

<sup>2</sup> Some Urdu books mention Shaykh ‘Abd al-Wahid Tameemi to be Hanafi. However, many Arabic books record him to have followed the Hanbali school of jurisprudence. Most evidence points to him being Hanbali. Tareekh Baghdad, vol. 10, p. 460, Tareekh al-Hanabilah, vol. 1, p. 152

<sup>3</sup> Tareekh Baghdad, vol. 11, p. 15, Raqam 5677

## Hadith about the River Euphrates

Let us read a blessed hadith which includes Shaykh ‘Abd al-Wahid Tamimi رَحْمَةُ اللَّهِ عَلَيْهِ in its list of narrators:

أَخْبَرَنَا أَبُو الْفَضْلِ عَبْدُ الْوَاحِدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ الْحَارِثِ الشَّيْبِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّافِعِيُّ، قَالَ: حَدَّثَنَا مُطَرِّ بْنُ مُحَمَّدٍ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُخْسِرُ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَيَقْتُلُ النَّاسَ عَلَيْهِ، فَيُقْتَلُ، أَرَأَيْتُمْ: مِنْ كُلِّ مِائَةِ تِسْعَةٌ وَتِسْعُونَ يَأْبَى: فَإِنْ أَذْرَكَ ذَلِكَ الْوَمَانُ فَلَا تَكُنْ مِنْ يَغَاتِلُ عَلَيْهِ. <sup>1, 2</sup>

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<sup>1</sup> **Translation:** Abu al-Fadl ‘Abd al-Wahid bin ‘Abd al-‘Aziz bin Harith Tamimi رَحْمَةُ اللَّهِ عَلَيْهِ informed us that he had this hadith relayed to him by Muhammad bin ‘Abdullah Shafi’i, who narrates from Mudar bin Muhammad Asadi, who narrates from by Sa’id bin Hafs, who narrates from Zuhayr bin Mua’wiyah, who narrates from Suhayl bin Abu Salih, who narrates from his father, who heard the following hadith from the Companion of the Messenger, *Sayyiduna* Abu Hurayrah: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Mountains of gold will emerge from the Euphrates. People will fight over this between themselves, with 99 out of every 100 people being killed. O my son! If you find yourself in that time, do not be from amongst those who fight over it.”

<sup>2</sup> *Tareekh Baghdad*, vol. 13, p. 268, *Raqm* 7222

Dear Islamic brothers, this hadith details some events that shall take place close to the Day of Judgement. Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes,

Some commentators consider the meaning of mountain here to entail great amounts of gold. Kingdoms will take arms against one another to acquire it, as well as the masses at large. The root of war and battle will be the pursuit of gold, but the punishment of Allah will then come into effect. Everyone will mistakenly consider themselves to be the one who shall acquire the gold and will fight others wantonly for it.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Meeting with Khidr عَلَيْهِ السَّلَام

Shaykh ‘Abd al-Wahid Tameemi was also honoured to attain the company of a beloved Prophet of Allah, *Sayyiduna Khidr عَلَيْهِ السَّلَام*. The former once gifted him a date and made *du’a*, saying: “You are ‘Abd al-Wahid (the servant of one God); may Allah grant blessings in your age.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Mirat al-Manajeeh*, vol. 7, p. 258

<sup>2</sup> *Shareef al-Tawareekh*, vol. 1, p. 624

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

### Mentioning Shaykh ‘Abd al-Wahid in the form of *salat*

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ had successorship and authorisation in many spiritual orders. He penned in Arabic, Urdu and Persian multiple *shajarah* (which detail chains of spirituality) for varying spiritual orders. One of these he wrote purely in Arabic, composing it in the form of *salat* upon the Prophet. He mentions the 13<sup>th</sup> shaykh of the Qadiriyyah Razawiyyah Attariyyah order, Abu al-Fadl ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ in the following way:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَيْهِمْ وَعَلَى الْمَوْلَى الشَّيْخِ إِبْنِ الْفَضْلِ عَبْدِ الْوَاحِدِ الشَّيْبِيِّ رَحْمَةً  
اللَّهُ تَعَالَى عَنْهُ<sup>1</sup>

The great Imam also wrote another *shajarah* for the Chishtiyyah Nizamiyyah Barkatiyyah order. In this, he makes *du’a* to Allah with the *wasilah*<sup>2</sup> of Shaykh ‘Abd al-Wahid رَحْمَةُ اللَّهِ عَلَيْهِ:

*Ik nigah-i-lutf o rehmat ka houn Maula multaji*

*Eik ka rakh ‘Abd-i-Wahid be-riya ke wasite*<sup>3</sup>

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<sup>1</sup> Tareekh Wa Sharh Shajarah Qadiriyyah Barkatiyyah Razawiyyah, p. 109

<sup>2</sup> Intermediation

<sup>3</sup> Tareekh Wa Sharh Shajarah Qadiriyyah Barkatiyyah Razawiyyah, p. 183

## 507 miracles

Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ visited Makkah al-Mukarammah and Madina al-Munawwarah many times but spent most of his life in Baghdad. He was an embodiment of piety and spent a huge amount of time in worship. He took on the actions and practices of his murshid Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ to such a great extent that he became *fana fi al-murshid* (someone who has replaced their personal self with that of their murshid and is completely involved in remembering them. Such a person even takes on their spiritual guide’s actions and characteristics).

The Qadiri spiritual order was spread far and wide through him with countless people gaining blessings. As reported in *Tawareekh Aaina-i-Tasawwuf*, he manifested 507 miracles. Most importantly, he strictly acted upon the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with great consistency.<sup>1</sup>

## Acting upon the sunnah

O devotees of the Messenger, the blessed lives of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ are a reflection of the Sunnah, for the blessed life of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been declared the best example for us in the Quran. The great master

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<sup>1</sup> *Tawareekh Aaina-i-Tasawwuf*, p. 30, *Shareef al-Tawareekh*, vol. 1, p. 624, *Tareekh Mashaaiikh Qadiriyyah Razawiyyah*, p. 147

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

of the Qadiriyyah Attariyyah way, the Ameer of Ahl al-Sunnah, ‘Allamah Muhammad Ilyas Attar Qadiri Razavi Ziaee رَحْمَةُ اللَّهِ عَلَيْهِ is a shaykh in spirituality and shariah. As well as having vast knowledge of the Sunnah, he also practices it and implements it into every part of his life. In essence, he is a physical embodiment of the Sunnah. Acting upon the Sunnah and encouraging others to do so is his distinguishing quality.

أَلْحَمْدُ لِلَّهِ, through the blessings of his invitation towards righteousness, countless Islamic brothers and Islamic sisters have started to act upon the Sunnah. May Allah Almighty allow his shade to remain upon us with well-being and allow us to benefit from his blessings. May Allah Almighty also make us devotees of the Sunnah and sincere individuals who act upon it. Everyone acknowledges the services of Ameer of Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ for the Prophetic Sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Deputies

Through studying the books written on the lives of the *awliya* رَحْمَةُ اللَّهِ عَلَيْهِم, one comes across a well-known name from among the deputies of Shaykh Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ, and that is *Sayyiduna* Abu al-Farah Yusuf Tartusi رَحْمَةُ اللَّهِ عَلَيْهِ, who is the 14<sup>th</sup> shaykh in the Qadiri spiritual path. It is mentioned in



*Tawareekh Aaina-i-Tasawwuf* that Shaykh Abd al-Wahid had 15 minor deputies and 18 who were fully authorised.<sup>1</sup>

## His passing

*Allamah* bin Ahmad Khatib Baghdadi رَحْمَةُ اللهِ عَلَيْهِ writes:

The great *wali* of the Qadiri path, an embodiment of knowledge and practice, *Sayyiduna* Abu al-Fadl Abd al-Wahid Tameemi Hanbali رَحْمَةُ اللهِ عَلَيْهِ passed away in 410 AH, on a Monday, in the final days of Dhul-Hijjah (i.e. 29<sup>th</sup> or 30<sup>th</sup>). My father informed me that 50,000 people offered his funeral prayer. On the same day, he was laid to rest in the graveyard of Bab al-Harb, next to the blessed mausoleum of the great leader of the Hanbalis, Imam Ahmad bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ, and his father, *Sayyiduna* Abdul Aziz Tameemi رَحْمَةُ اللهِ عَلَيْهِ.<sup>2</sup>

It is also mentioned regarding Imam Ahmad bin Hanbal and Shaykh Abdul Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ that their blessed mausoleums were located on the banks of the Tigris River, but due to flooding, part of the mausoleums became submerged in the river, meaning that they can no longer be visited.

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<sup>1</sup> *Tawareekh Aaina Tassawwuf*, p. 30

<sup>2</sup> *Al-Rawd al-Basim Fi Tarajim Shuyukh al-Hakim*, vol. 1, p. 654, *Tareekh Baghdad*, vol. 11, p. 15, *Raqm* 5677

## Blessings of becoming a disciple in the Qadiri way

O devotees of the *awliya*! There are only benefits in this world and the Hereafter of becoming a murid of a true shaykh, and this also applies to becoming a murid in the Qadiriyyah Razawiyyah Attariyyah path. The leader of this path is the Ameer of Ahl al-Sunnah, ‘Allamah Muhammad Ilyas Attar Qadiri Razavi Ziyae رَحْمَةُ اللَّهِ عَلَيْهِ. دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Along with being a practicing scholar, he exemplifies good character. In this age of tribulation, this blessed individual is nothing less than an immense bounty of Allah Almighty for us.

Those Islamic brothers and sisters who have not yet taken *bay’ah* at the hands of a true spiritual guide, they should value this great blessing by immediately becoming murids of *Ghawth al-A’zam* Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ through the Ameer of Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ. دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. *إِنْ شَاءَ اللَّهُ*, you will succeed in both worlds, for my murshid, *Ghawth al-A’zam* رَحْمَةُ اللَّهِ عَلَيْهِ states,

“I was given a very large register containing the names of my disciples until the Day of Judgement, and it was said, ‘All of them have been handed over to you.’ I asked the angel appointed over Hell, ‘Is there any murid of mine in Hell?’ The angel replied, ‘No.’”

He further mentions:

“By the might and honour of my Lord, my hand over my murid is like that of the heavens shading the earth. Even if my murid is not good, اَلْحَمْدُ لِلّٰهِ, I am good. By the might and honour of the One who sustains me, I will not move from the court of my Lord until each and every one of my murids enters Paradise. Allah Almighty promised me that He shall allow my murids and friends to enter Paradise. The one who calls himself my murid, I accept him as one and focus my attention towards him.”<sup>1</sup>

### Becoming a murid via WhatsApp

In order to become a murid yourself or to make another person a murid, send their name, their father’s name and their age to the following number on WhatsApp: +923212626112. Calls are not answered on this number, and so kindly send these details in text format only.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

### The 14<sup>th</sup> shaykh

The deputy of *Sayyiduna* Shaykh Abdul Wahid Tameemi رَحْمَةُ اللهِ عَلَيْهِ is Shaykh Abu al-Farah Yusuf bin Abdullah Tartusi رَحْمَةُ اللهِ عَلَيْهِ. He was the *qutb* of his time and one of the most prominent saints. His blessed name was Yusuf, his appellation Abu al-Farah, and his titles were ‘*Alauddin* and *Rahat al-*

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<sup>1</sup> *Bahjat al-Asraar*, p. 193

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

*Muslimeen*. He possessed a lofty rank and stature. His blessed father’s name was Abdullah bin Yunus رَحْمَةُ اللَّهِ عَلَيْهِ. The exact year of his birth could not be found despite perusing many biographical works. However, in one place, the 15<sup>th</sup> of Rabi’ al-Awwal 407 AH is mentioned. Due to being born in the city of Tartus and it being the land of his parents, he is referred to as Tartusi.

### **Excellence and greatness**

Shaykh Abu al-Farah Tartusi رَحْمَةُ اللَّهِ عَلَيْهِ was an individual who performed great acts worship and possessed unshakeable certitude [in Allah Almighty]. He had no interest in the world whatsoever. He shouldered the responsibility of deputation (*khilafat*) from his murshid, Shaykh Abu al-Fadl Abdul Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ, and following in his footsteps, he spread the blessings of the *Qadiriyyah* path across the world. He attained blessings from his noble father, *Sayyiduna* Abdullah bin Yunus رَحْمَةُ اللَّهِ عَلَيْهِ, and also drew valuable blessings from the company of *Sayyiduna* Fudayl bin ‘Iyad رَحْمَةُ اللَّهِ عَلَيْهِ.

### **His mention in *Shajarah Qadiriyyah Razawiyyah Attariyah***

*Bul farah ka sadaqah kar gham ko farah, de husn o sa’d*

### **Select words explained:**

**Bul farah:** joyous person.

**Farah:** joy.

**Husn:** goodness.

**Sa’d:** good fortune.

This line of poetry means: O Allah Almighty! For the sake of the resplendent Shaykh Abu al-Farah Muhammad Yusuf bin Abdullah رَحْمَةُ اللهِ عَلَيْهِ, transform my grief into joy.

اُمِّينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Interesting fact

A particular speciality of this couplet in *Shajarah Qadiriyyah Razawiyyah Attariyyah* is the offering of *du’a* with the appellation of the shaykh being mentioned. For example, *farah* (happiness) has been sought by presenting Abu al-Farah as a *wasilah*. The congruence between the name and the thing being sought is that they both contain the word *farah*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### 700 miracles

Around 700 miracles are attributed to him, as mentioned in *Sharif al-Tawarikh*. The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes in a Persian *shajarah*:

The Blessings of Shaykh ‘Abd al-Wahid Tameemi رَحْمَةُ اللَّهِ عَلَيْهِ

*Be-farah ra bil-farah Tartusiya imdad kun*

**Translation:** “O Abu al-Farah Tartusi رَحْمَةُ اللَّهِ عَلَيْهِ! Grant me your aid and bestow this grief-stricken individual with happiness.”

His spiritual path continued through his well-known deputy, Sayyiduna Abu al-Hasan Hakkaari رَحْمَةُ اللَّهِ عَلَيْهِ, who went on to become the 15<sup>th</sup> shaykh in the Qadiriyyah Razawiyyah Attariyyah path.

### How to attain the mercy of Allah Almighty

Shaykh Abu al-Farah Muhammad Yusuf bin Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ states, “Whosoever recites this litany 80 times on Tuesday night, the mercy of Allah Almighty will descend upon him. The litany is as follows:

يَا رَءُوفُ أَنْتَ الَّذِي لَا تَرْدُّ الْبُحْتَاجِينَ وَالْبَسَاكِينَ مَحْرُومًا مِنْ بَابِهِ

**Translation:** O Compassionate One! You are the One who does not return the needy and poor empty-handed from His court.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Shareef al-Tawareekh, p. 628

## His passing

Shaykh Abu al-Farah Tartusi passed away on the 3<sup>rd</sup> of Sha’ban, 447 AH. His mausoleum is located in Tartus. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ mentions this murshid of ours as follows in his *sharajah* written in the form of *salat*:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَيْهِمْ وَعَلَى الْبُؤَى  
السَّيِّخِ أَبِي الْفَرَجِ الطَّرِّطُوسِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

In one place in *Hadaiq-i-Bakhshish*, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ composed select poetry in praise of Shah Aal-i-Rasool’s deputy, *Sayyiduna* Abu al-Husain Noori رَحْمَةُ اللهِ عَلَيْهِ, in which he seeks the following through the mediation of Shaykh Abu al-Farah رَحْمَةُ اللهِ عَلَيْهِ:

*Bul Farah ke liye farah dede*

*Gham ne gherah hai Ahmad-i-Noori*

**Meaning:** “O Ahmad Noori رَحْمَةُ اللهِ عَلَيْهِ! Grief has surrounded me! Grant me happiness for the sake of *Sayyiduna* Abu al-Farah Tartusi رَحْمَةُ اللهِ عَلَيْهِ.”

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Next Week's Booklet



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