

THIRTY-FOUR

SHAYKH ‘ABD AL-HĀDĪ ﷺ



DATE OF BIRTH: 14th Rajab 1084 AH
PLACE OF BIRTH: Amroha, [an area called] Qurayshiyān
DATE OF DEATH: 4th Ramaḍān 1190 AH
PLACE OF BURIAL: Amroha, district Moradabad

THE THREE SAINTS OF AMROHA

From our order, Shaykh ‘Abd al-Bārī ﷺ, his spiritual mentor, Shaykh ‘Abd al-Hādī ﷺ and his spiritual mentor, Shāh’Adhud al-Dīn ﷺ are all buried in Amroha, UP [India].

PRIMARY EDUCATION AND THE INCIDENT OF A PAUPER

The parents of Shaykh ‘Abd al-Hādī enrolled him for primary education. He had only just begun the study of Arabic syntax and morphology with the rest of the students when a saint arrived, apparently seeming withdrawn [*majdhūb*] and indigent.

I was not aware of Shaykh Fazl Ḥaqq Ṣāhib purchasing a property in Lancaster [to establish a Darul Uloom] when I had a dream, which I related to Ṣūfī Ṣāhib. I dreamt that in India, as paupers usually do, someone is shouting something. I came out to see

Shaykh ‘Abd al-Raḥīm Lājpurī ؒ, dressed as a begging pauper shouting the slogan “Darul Uloom Lājpur!”

Şūfī Şāhib heard me relate the dream and never replied, but that day I received a phone call from Shaykh Fazl Ḥaqq Şāhib, saying that he intended to take me to view a property, the purchase of which he was contemplating. Because he is from Lājpur, he himself had to announce the world over that he was raising funds for Darul Uloom Lājpur [i.e. his madrasa in Lancaster].

Similarly, a pauper like this appeared whilst the students studied. Upon seeing him, the students fled. When he tried offering them something to eat, the students ran away from him, but Shaykh ‘Abd al-Hādī ؒ remained seated. He offered it to Shaykh ‘Abd al-Hādī ؒ, and he ate it.

THE INCIDENT OF A MAJDHŪB

Shaykh Rashīd Aḥmad Gangohī ؒ states that he was once walking along with his colleagues when they came across a *majdhūb* with an apple in his hand. “Eat this,” he said, but Shaykh Gangohī ؒ declined, saying, “I do not wish to become like you.” A colleague of the Shaykh ate it. Only a few days passed before this student became just like the *majdhūb*, unaware of his surroundings.

This is exactly what happened to Shaykh ‘Abd al-Hādī ؒ. As soon as he consumed what the *majdhūb* offered him, his condition changed. He forsook everything and left for the wilderness. Everyone began searching for him.

FOUR TYPES OF SAINTS

There are four types of saints. The first are *sālikīn*, those who adopt *sulūk* (treading the path) by punctually observing the practices prescribed to them by their saints.

The second type is that of the *majdhūbs*. *Majdhūb* comes from the word *jadh* which means to pull, as Allāh Most High pulls them towards Him. And, when someone is pulled from above, then this world and its contents, this body and all its needs like hunger and thirst, do not appeal to them. There remains no connection for them with the world.

I have mentioned time and again that I saw my father for sixteen years with the same clothes. He had no bed and would just remain on stone. The front and back door of the house would be closed, with no food or drink. He had a very fair complexion and a bulky build, although he lost weight slightly due to age. This was him at home, but even outside in the village, he would travel along a two to three mile route to catch a bus, during such severe rainfall that prevented people from walking along that route. Even in these conditions, people would see him sometimes in Aḥmadabad, sometimes elsewhere, and sometimes on the train. These are who you call *majdhūbs*, the ones who Allāh pulls towards Himself.

The third type is that of a *majdhūb sālik*. Shaykh ‘Abd al-Hādī ؒ was a *majdhūb sālik*. The fourth type is that of a *sālik majdhūb*, one who treads the path and, as a result, he is pulled up towards Allāh Most High.

Shaykh ‘Abd al-Hādī ؒ had not yet begun his *sulūk*. He was still in his childhood studying his primary education. However, the sight of a *majdhūb* saint fell on him and as soon as he consumed his leftovers, he started wandering in the wilderness.

LATE BROTHER ISHĀQ ATCHA

Last night, I saw late Brother Ishāq Atcha in my dream. I told my wife that he was completely illiterate; not knowing how to recite the Holy Qur'ān or a single letter of English, but you will not find a better plumber than him to date. A plumber who has studied for years would be no match for him.

Whenever he would bring something new, he would start installing it immediately. He would install half of it and would then ask someone to read what the instructions said. He was only able to speak English as he had previously worked in a factory. Apart from that, he had no knowledge of anything, not the kalima or ṣalāh.

During jumu'a prayer, he would continue his work. He carried out work here at Darul Uloom amongst hundreds of other masjids, but he would continue working at jumu'a prayer times. Later, Allāh Most High so willed, that he could no longer work and fell ill. He then became occupied in a masjid. He would spend all his time at home and in the masjid.

I used to go to visit him occasionally in Gibbon Street, Bolton, opposite Zakariya Masjid. I went to visit him along with Aḥmad Ādiya, his key assistant who was martyred when a mentally ill person stabbed him in a shop. Whenever we needed him at Darul Uloom, he would bring him. He was a healthy sturdy man.

When I went to visit Brother Ishāq, Brother Aḥmad reminded him of something, saying, "Tell Molwi Ṣāhib what you were saying yesterday." Brother Ishāq began laughing out loud and said that I told him that Ibrāhīm ؑ came to me, and so and so came to me. He also said that I see the Holy Ka'ba in front of me, but these people laugh. After saying this, he himself began laughing. Thereafter, I said to Brother Aḥmad, "This really happens. Otherwise, he has never lied throughout his life before falling

ill.” He was an extremely straight and simple person. I then asked him what he saw, and he began relating to me.

These were the *majdhūbs* whom Allāh Most High pulls towards Himself. So, as soon as Shaykh ‘Abd al-Hādī ate, Allāh Most High pulled him upwards. He stayed in this state for some time thereafter, until another saint of the Chishtiyya order saw his state. The saint forcibly kept him with himself and gradually began bringing him down, for he was in a state of *jadhb* which can only be relieved gradually.

I previously stated regarding Shaykh Zakariyyā ﷺ that he was once observing meditation inside his secluded area of *i’tikāf* whilst there was a gathering of dhikr taking place outside it. After completing dhikr, I was sitting with the Qur’ān. The *i’tikāf* curtains were lifted. The Shaykh looked up and asked, “Who are you?”

“Yūsuf,” I replied.

He further asked, “What is this?”

I replied, “The Holy Qur’ān.”

“Which Holy Qur’ān?” he asked.

It was at this point that I realised that the Shaykh was not present in mind’. I then thought I should let our conversation flow in order for him to come down. What I did not do was remain silent, instead I said, “This is the Holy Qur’ān.” When he further asked about which Holy Qur’ān it was, I replied by saying that it was the Holy Qur’ān without the translation. By this time, he had come down. “Right, okay,” he said, as he understood.

So, he failed to understand what is meant by the ‘Holy Qur’ān’, and despite lifting his head from dhikr and meditation, he was still fully engrossed in his dhikr.

WORK IS TO BE TAKEN FROM YOU

This saint took Shaykh ‘Abd al-Hādī ؒ with him and brought him down gradually. He then redirected him towards *sulūk*. So in brief, he first became *majdhūb* and thereafter treaded the path of *sulūk*.

When Shaykh ‘Abd al-Hādī ؒ was going through his profound state, unaware of everything, he was not prepared to stay with the saint who he met, in spite of his efforts to convince him otherwise. One night he had a dream which he related to the saint the following morning in which he was honoured with seeing the Noble Prophet ﷺ who said to him, “I will not let you be wasted like this; work is to be taken from you.”

A similar state overcame our Shaykh Hāshim Ṣāhib during which he saw Shaykh Zakariyyā ؒ, either awake [through a vision] or in a dream saying something similar to what the Prophet ﷺ said to Shaykh ‘Abd al-Hādī ؒ. A ḥadīth of the Noble Prophet ﷺ states that one should do so much dhikr that he begins to be considered insane by people. People were thinking he was insane, but the Prophet ﷺ was saying that he would not let him go to waste and that he would take work off him.

BAY‘A AND KHILĀFA

Hence, Shaykh ‘Abd al-Hādī ؒ then formally pledged allegiance to Shaykh ‘Aḍud al-Dīn ؒ and received authorisation of *khilāfa* from him, after which Allāh Most High accepted him for serving the Dīn.

During the period of *sulūk* and *jadhb*, other elements made their way into the order because of the lack of sacred knowledge, owing to the decline and shortage of madrasas. But even still, as

Allāh destined for the order to last, He kept this order in motion. Subsequently, Allāh Most High revived the way of the Sunna through personalities like Shaykh Sayyid Aḥmad Barelwī ؒ, Shāh Waliyyullāh ؒ and Shāh ‘Abd al-‘Azīz Dehlawī ؒ.

When Shaykh Sayyid Aḥmad Barelwī ؒ left Delhi and arrived at Phūlat where Shāh Waliyyullāh ؒ lived, they found a very learned scholar there called Shaykh ‘Abd al-Ḥayy Phūlatī ؒ. The masses accompanied Shaykh Sayyid Aḥmad Barelwī ؒ on this expedition. He too expressed his desire to join them, but his parents stopped him as they had high hopes for him and relied on him, since they had no-one besides him.

THE GREATEST JIHĀD IS OBEDIENCE TO ONE’S PARENTS

Shaykh Sayyid Aḥmad Barelwī ؒ saw that the father was stopping the son from accompanying him, whilst the son was insistent upon joining the expedition. Thus, he decided that although jihād is a part of religion, the ultimate obligation is to obey one’s parents. “And your father is not prepared to let you go, thus you should not go,” he advised.

It was quite similar to a Companion who enquired from the Noble Prophet ﷺ, saying, “O Messenger of Allāh! I would like to join you for jihād.” The Prophet ﷺ asked, “Are your parents alive?” He replied in the affirmative, at which the Prophet ﷺ instructed, “Then perform jihād with them (i.e. your jihād is that you go and stay with them).”

SHAYKH ‘ABD AL-ḤAYY ؒ

Shaykh Sayyid Aḥmad Barelwī ؒ advised him to stay with his parents, as they were stopping him from going. After Shaykh Sayyid Aḥmad Barelwī ؒ left, Shaykh ‘Abd al-Ḥayy ؒ would not eat or drink. He did nothing but cry day and night. When his parents saw him in this state, they told him that if he continued in this way, he would end up dying and that it would be better for him to go [with the expedition].

Because he was a very learned scholar, he was appointed the muftī and qāḍī of the expedition. All the edicts he issued and the judgements he rendered during this expedition have been narrated.

All I wanted to narrate here is that when Shaykh Sayyid Aḥmad Barelwī ؒ appointed Shaykh ‘Abd al-Ḥayy ؒ to the judicial post of a qāḍī and muftī who would pass judgements, he also gave him the responsibility of appointing others for various posts elsewhere. Along with all this, he gave Shaykh ‘Abd al-Ḥayy ؒ the authority of rectifying anything within their system or his own actions which seemed contrary to the sunna.

Now, despite the fact that he was the disciple of Shaykh Sayyid Aḥmad Barelwī ؒ, when he heard this from his spiritual mentor, he replied, “If I see anything contrary to the sunna from you, I will not stay with you.”

The masses were selflessly devoted to Shaykh Sayyid Aḥmad Barelwī ؒ. There was a very successful merchant in Patna who used to send three hundred and sixty outfits for him on the first of Muḥarram annually. Just as Aḥmadabad was renowned for the textile industry, in those days Patna, a city of Bihar, was famed for producing quality clothes. Boxes upon boxes would be sent for him, stating that it is my desire for you to wear a new outfit daily. Thus, Shaykh Sayyid Aḥmad Barelwī ؒ would wear a new outfit

everyday and gift the previously worn outfit to someone else. So, this was the divine acceptance Allāh Most High granted him.

Shaykh Sayyid Aḥmad Barelwī ﷺ got married during this trip. On one day, ṣalāh was delayed as the congregation had to wait for him. On the second day, they had to wait again. On the third day, Shaykh ‘Abd al-Ḥayy ﷺ said to his spiritual mentor who was an imām of such great calibre, “Either the worship of Allāh will take place or enjoying marriages,” in the presence of the whole congregation.

This was how they revived the path of the Sunna which had diminished. May Allāh enable us to revive the Sunna. May Allāh Most High take work from us just as the Noble Prophet ﷺ told Shaykh ‘Abd al-Hādī ﷺ that there is work to be taken from him. And, may He take work from our children, families and progeny.

اللهم صل على سيدنا ونبينا وشفيعنا وحيينا وسندنا ومولانا محمد وبارك
وسلم، سبحن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب
العلمين

