



Shaykh Abdul Qadir Jilani

His Rank and Stature



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

فيضانِ غوثِ اعظم

Faizan-e-Ghaus-e-A'zam

Shaykh Abdul Qadir Jilani: His Rank and Stature

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The English translation of 'Faizan-e-Ghaus-e-A'zam'



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

Du'a for Reading the Book

Read 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 وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Shaykh Abdul Qadir Jilani: His Rank and Stature

Du'a of Attar:

‘O Allah! Whoever reads or listens to the 24-page booklet ‘Shaykh Abdul Qadir Jilani: His Rank and Stature’, grant him true love for our Ghaus-e-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ, bestow upon him his special blessings and forgive him without accountability.

اٰمِيْنٌ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Recite Salat upon me in abundance on the night and day of Friday, for your Salatis presented to me.’ (*Mu’jam Awsat, vol. 1, p. 84, Hadees 241*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A great blessing

O devotees of Ghaus-e-A’zam, it is a great blessing of Allah Almighty that He granted us, the Ahl-us-Sunnah, the honour

of respecting the venerating His saints رَحْمَةُ اللهِ, the honour of holding annual gatherings of commemoration to remember their lives, the honour of visiting their shrines and the honour of mentioning their Seerah. The venerable saints are the beloved people of Allah Almighty; their entire lives are spent in remembering Him and His Messenger. We too should live our lives according to Shari'ah. Allah Almighty showers His mercy upon these pious people: the venerable saints رَحْمَةُ اللهِ. The following Quranic verse is sufficient in illustrating the greatness and honour of the venerable saints. In Ruku 12, part 11 of the Quran, Allah Almighty has spoken of those beloved to Him. It is stated in part 11, Surah Yunus, verse 62:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Verse 62)

*Kiya ghaur jab ghyarveen baarveen mayn
Mu'amma yeh hum par khula Ghaus-e-A'zam
Tumhayn wasl-e-bay fasl hay shah-e-deen say
Diya haq nay yeh martabah Ghaus-e-A'zam*

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا, who was a companion and also the son of a companion, and who alongside his father, is amongst those that will enter paradise, commentates on this verse: ‘The venerable saints رَضِيَ اللهُ عَنْهُمْ have no fear in this world, and neither will they have any grief in the Hereafter. Rather, Allah Almighty will welcome them with joy and honour and will grant them everlasting bounties.’
(*Hikayatayn aur nasihatayn*, p. 361)

An introduction to Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ

O devotees of Ghaus-e-A'zam, although the annual gatherings of commemoration also take place for many other saints in this special month of Rabi'-ul-Aakhir, however, this month holds special connection to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ. It is on the 11th of this month that the annual gathering of commemoration takes place for Sayyiduna Ghaus-e-A'zam, Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ. Our beloved Shaykh and spiritual guide, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ was a great saint of Allah, in fact, he was the leader of saints. His blessed name was Abdul Qadir, his epithet was Abu Muhammad and his titles were Muhy-ud-Deen, Mahboob-e-Subhani, Ghaus-e-Saqalayn, Ghaus-e-A'zam, etc. He رَحْمَةُ اللهِ عَلَيْهِ was born on the 1st of Ramadan in a town near Baghdad called 'Jilaan'. From his paternal side, he رَحْمَةُ اللهِ عَلَيْهِ is the 11th grandson of Imam Hassan Mujtaba رَضِيَ اللهُ عَنْهُ, the grandson of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(*Bahjat-ul-Asrar*, p. 171) From his maternal side, he is the 12th grandson of the honourable Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ (as mentioned by ‘Allamah Ali Qaari رَحِمَهُ اللهُ عَلَيْهِ). (*Nuzhat-ul-Khaatir Al-Fatir*, p. 12)

A’la Hadrat, the Imam of Ahl-us-Sunnah رَحِمَهُ اللهُ عَلَيْهِ requests in the court of Ghaus-e-A’zam:

*Wah kya martabah ay Ghaus hay bala tayra
Ounchay ouchon kay saroon say qadam a’la tayra,
Sar bhala kya koi janay keh hay kaysa tayra
Awliya maltay hayn ankhayn woh hay talwa tayra
Nabawi meenah ‘alawi fasl Batuli gulshan
Hasani phool Husayni hay mahakna tayra*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glad tidings were given to his father

O devotees of Ghaus-e-A’zam, his father Sayyiduna Abu Saalih Musa Jangi Dost رَحِمَهُ اللهُ عَلَيْهِ saw a dream on the night of Ghaus-e-A’zam’s birth. In this dream, he saw that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, along with the honourable companions and venerable saints رَضِيَ اللهُ عَنْهُمْ, came to his home and gave him glad tidings in the following words: ‘O Abu Saalih! Allah Almighty has

granted you a son who is a saint and beloved to Allah Almighty and me. His rank amongst the saints رَحْمَةُ اللَّهِ will be like my rank amongst the Prophets عَلَيْهِ السَّلَام. The other Prophets عَلَيْهِ السَّلَام gave the glad tidings: 'All the saints will be obedient to your fortunate son, and his foot will be on their neck.' (*Seerat Ghaus-e-Saqalayn*, p. 55; *Tafreeh Al-Khaatir*, p. 12)

*Jis ki minbar bani gardan-e-awliya
Us qadam ki karamat pay lakhaun salam,*

*Ghaus-e-A'zam اِمَامُ التَّقْوَى وَالتُّقَى
Jalwa-e-shan-e-qudrat pay lakhaun salam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The greatest saint (Qutb) in the world

From his era to the time of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, the great Taabi'i saint, Sayyiduna Hassan Basri رَحْمَةُ اللَّهِ عَلَيْهِ, gave detailed information that all the saints of Allah Almighty who have come have given the glad tidings of Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ. Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ, a great saint from the Attari Qadiri spiritual chain, states: 'I came to know from Allah, the Knower of the unseen, that in the middle of the 5th century, there will be a Qutb-e-Aalam from the blessed lineage of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; his title will be Muhy-ud-

Deen and his blessed name will be Sayyid Abdul Qaadir رَحْمَةُ اللهِ عَلَيْهِ. He will be Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, and he will be born in Jilan.' (Seerat Ghaus-ul-Saqalayn, p. 58)

*Sultan-e-wilayat, Ghaus-e-pak,
Walliyyon peh hukumat, Ghaus-e-pak*

*Shahbaz-e-Khitabat, Ghaus-e-pak
Fanoos-e-hidayat, Ghaus-e-pak*

*Allah ki rahmat, Ghaus-e-pak
Hayn baa'is-e-barakat, Ghaus-e-pak*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The family of Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic brothers, Shaykh Abdul Qaadir Jilani's رَحْمَةُ اللهِ عَلَيْهِ maternal grandfather, Sayyiduna Abdullah Sawma'ee رَحْمَةُ اللهِ عَلَيْهِ, was from the venerable saints رَحْمَةُ اللهِ عَلَيْهِ of Jilan. Apart from being very pious, he رَحْمَةُ اللهِ عَلَيْهِ was a man of great virtue and an accomplished individual. He رَحْمَةُ اللهِ عَلَيْهِ was Mustajaab-ul-Da'waat, (i.e. his supplications would be accepted). If he ever became displeased with someone, Allah Almighty would avenge that person. Whoever he was pleased with, Allah Almighty would honour that person with reward and respect.

Despite being physically weak, he رَحْمَةُ اللهِ عَلَيْهِ would perform voluntary prayers (Nawafil) in abundance and remain occupied in the remembrance of Allah Almighty. He رَحْمَةُ اللهِ عَلَيْهِ would often foretell of many events before their occurrence, which would then transpire exactly as he would have foretold.
(*Bahjat-ul-Asraar*, p. 172)

The epithet of Shaykh Abdul Qaadir Jilani's رَحْمَةُ اللهِ عَلَيْهِ paternal aunt was 'Umm-e-Muhammad', and her name was 'Aaishah Bint Abdullah'. She رَحْمَةُ اللهِ عَلَيْهَا was a pious lady possessing saintly miracles. People would visit her for the fulfilment of their needs and ask her to pray for them.

Shaykh Abdul Qaadir رَحْمَةُ اللهِ عَلَيْهِ also had a brother whose name was Sayyid Abu Ahmad Abdullah, who was younger than Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ. He had gained a large share of knowledge and piety, but passed away in his youth. Shaykh Abdul Qaadir Jilani's رَحْمَةُ اللهِ عَلَيْهِ family consisted of pious people. His maternal grandfather, paternal grandfather, father, mother, paternal aunt, brother and sons were all pious and righteous, which is why people referred to them as the 'noble family'. In praising this noble family, the Ameer of Ahl-us-Sunnah رَاعِيُ بَرَكَاتِهِمُ الْعَالِيَةُ writes:

*Mukarram shaha tayray saaray kay saaray,
Hayn aabaa-o-ajdaad ya Ghaus-e-A'zam*

(*Wasail-e-Bakhshish Amended Version*, p. 555)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Disregard for the riches of the world

Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ received a letter from the King of Neemroz (which is now a province of Afghanistan) stating that he wished to gift him some of the country's land so that he too could live a life of luxury and comfort like the King. Replying to him, Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ wrote four lines of poetry in Persian (the translation of which is as follows):

If my heart has any desire for the Kingdom of Sanjar, then may my fortune be darkened like the dark crown of Sanjar's King.

This is because I have obtained the kingdom of staying awake in the remembrance of Allah Almighty at night, and so, the Kingdom of Neemroz does not even hold the value of a grain of barley before me. (*Akhbar-ul-Akhyar*, p. 204)

*Un ka mangta paoon say thukra day woh dunya ka taj,
Jiski khaatir mar gaye mun'im ragar kar aireyan*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ghaus-e-A'zam's رَحْمَةُ اللَّهِ عَلَيْهِ worship

O devotees of Ghaus-e-A'zam! Our beloved Shaykh Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ would abundantly perform worship and recite the Glorious Quran. It has been reported that he رَحْمَةُ اللَّهِ عَلَيْهِ completed the Quran every night for 15 years. (*Bahjat-ul-Asraar, p. 118*) He رَحْمَةُ اللَّهِ عَلَيْهِ would offer one thousand units (Rak'aaah) of voluntary prayer (Nawafil). (*Tafreeh Al-Khaatir, p. 36*) One night, when he رَحْمَةُ اللَّهِ عَلَيْهِ intended on performing worship, his Nafs exhibited laziness and encouraged him to sleep for a bit and then worship upon getting up. Immediately, he stood on one leg in the exact place where this thought came to his mind and completed the recitation of the whole Quran. (*Saanp numa jinn, p. 15*) It is possible for one to wonder as to how the saints رَحْمَةُ اللَّهِ عَلَيْهِ managed to worship so much. The answer to this is that the hearts of the pious are replete with piety and devotion to Allah Almighty. These people remove the love of this world from their hearts. Their souls remain restless and fretful without the remembrance of Allah Almighty, which is why they remain occupied in His remembrance every moment. This station is only attained through exerting intense effort in worship. A thought-provoking post on social media stated (presented with some amendment): 'People today spend all night on social media whilst chatting, watching videos, etc., and they do not show any signs of fatigue. We now come to know how the saints of the past managed to worship all night; their peace and

tranquillity lied in the remembrance of their Lord. This is the reason why they became immersed in His remembrance such that they would not notice the night passing by. On the other hand, we are lost in the pleasures of this world such that we do not awaken from the realm of worldly pleasures.’

In order to awake negligent people like us, Sayyidi A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ wrote:

Kis bala ki may say hayn sar shaar hum

Din dhala hotay nahin hoshiyar hum

Mayn nisar aysa Musalman kijiye

Tor dalayn nafs ka zunnar hum

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ghaus-e-A’zam’s رَحْمَةُ اللهِ عَلَيْهِ fear of Allah

O devotees of Ghaus-e-A’zam! It has always been the way of the righteous people to, despite having performed many virtues and refraining from sins, have a real sense of the fear of the Almighty. Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ also possessed this attribute. Sayyiduna Sharaf-ud-Deen Sa’di Sheerazi رَحْمَةُ اللهِ عَلَيْهِ states: ‘Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ was seen in the sacred precinct [*Haram*] of the

Ka'bah with his head against stones pleading before the Lord Almighty, 'O the Generous Lord! Forgive me! And if I am worthy of being punished, then resurrect me blind on Judgement Day so that I am not embarrassed before the righteous people.'*(Gulistan-e-Sa'di, p. 54, Intisharat-e-'aalamgeer Iran)*

Allah! Allah! Despite being the chief of saints, what can be said of his fear of Allah. To gain a better understanding of the degree to which he possessed the fear of Allah, read the following couplets that he uttered on the day of Eid: 'People are saying: 'It is Eid tomorrow! It is Eid tomorrow!' Everyone is happy. However, the day I leave this world with my Iman safe is when it will be the day of Eid for me.'

Hay Attar ko salb-e-iman ka dharka

Bacha is ka iman bacha Ghaus-e-A'zam

Ho Attar ki bay sabab bakhshish Aaqa

Ye farmayen Haq say Du'a Ghaus-e-A'zam

O devotees of Ghaus-e-A'zam! What kind of devotees are we? On the one hand, our Shaykh and spiritual guide, who despite being the chief of saints, performed so much worship, and on the other hand, we are not able to even offer our Fard prayer; and if we do, we miss out on offering it in congregation despite not having a valid (Shar'i) reason. Bear in mind that A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated: 'Whoever misses one Salah is worthy

of the hellfire for thousands of years.’ Also note that it is a severe sin to miss offering Salah in congregation without a valid Shar’i reason. A devotee follows the path of his beloved; therefore, as well as claiming to love Ghaus-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ, we should also be steadfast in offering our Salah, observing obligatory fasts, speaking the truth in all circumstances and fearing Allah Almighty.

*Gunahon nay mujh ko kaheen ka na chora,
Na ho jaoon barbad ya Ghaus-e-A’zam*

*Mujhay nafs-e-zalim pay kar dijiye ghalib
Ho nakaam hamzad ya Ghaus-e-A’zam*

*Mayray qalb say hub-e-dunya ki murshid,
Ukhar jaye bunyad ya Ghaus-e-A’zam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Arose from his blessed grave and embraced him

Imam Abu al-Hassan Ali Bin Hayti رَحْمَةُ اللهِ عَلَيْهِ states: ‘I, alongside Shaykh Abdul Qaadir رَحْمَةُ اللهِ عَلَيْهِ, visited the shrine of Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ. I saw that Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ arose from his grave, embraced Sayyidi Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ

and placed a robe of honour on him and said: ‘O Shaykh Abdul Qaadir! Indeed, I am dependent on you in the knowledge_ of Shari’ah, the knowledge of reality, the knowledge of the ‘Haal’ (state of spiritual consciousness) and the action of the ‘Haal’.

(Bahjat-ul-Asraar, p. 226)

Dear Islamic brothers, my master A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: ‘The Shari’ah is the sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; Tareeqah (the spiritual path) is his actions; Haqeeqah (the reality) is his state; and Ma’rifah (the insight in divine matters) is his unparalleled knowledge.’

(Fatawa Razawiyyah, vol. 21, p. 460)

It states on page 433 in volume 26 of *Fatawa Razawiyyah*: ‘His eminence [Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ] had always been a Hanbali. Afterwards, when he attained the rank of Ijtihad-e-Mutlaq by reaching ‘Ain-ush-Shari’ah-til-Kubra, whilst witnessing the Hanbali school of thought becoming weak, he issued fatwa according to it on the basis that he was Muhy-ud-Deen (the one who revives the religion). These four [the aforementioned] are the pillars of the religion. Whichever of the pillars he saw people becoming weak in, he would strengthen it.’

*Jo wali qabal thay ya bad huway ya hoon gay
Sab adab rakhtay hayn dil mayn mayray Aaqa tayra*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Shaykh Abdul Qaadir Jilani's رَحْمَةُ اللَّهِ عَلَيْهِ love for the students of knowledge

One facet of Shaykh Abdul Qaadir Jilani's رَحْمَةُ اللَّهِ عَلَيْهِ love for the students of knowledge manifested in the form of him overlooking their weaknesses. Sayyiduna Shaykh Ahmad Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ states: 'A non-Arab ('Ajami) student of knowledge studied with Shaykh Abdul Qaadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ. He was very weak in studies and would understand matters after immense difficulty. Once, whilst he was sat studying with Shaykh Abdul Qaadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, a man named Ibn-e-Samhal came to visit the Shaykh. When he observed how weak that student was and Ghaus-e-A'zam's رَحْمَةُ اللَّهِ عَلَيْهِ level of patience and tolerance in this regard, he was extremely surprised. When that student got up and left, Ibn-e-Samhal stated: 'I am shocked at how weak that student is and at your level of patience.' Shaykh Abdul Qaadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'My efforts with him are for just less than a week, because he will pass away.' Sayyiduna Ahmad Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ added: 'From that day, we began counting the days of that student. When a week was about to pass, he passed away on the last day.' (*Qalaaid Al-Jawahir, p. 8, summarised*)

A lesson for teachers

Hujjah-tul-Islam, Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ said: ‘A teacher should be compassionate towards the students and consider them to be his own sons. The teacher’s objective should be that he will save the students from the punishment of the Hereafter.’ (*Ihya-ul-Uloom, vol. 1, p. 191*)

Apart from teaching, writing, preaching and advising, Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ was also an expert in many other fields pertinent to knowledge. He was particularly accomplished in the field of issuing fatwas, for even the most illustrious scholars, experts of Fiqh and Muftis of his era would become shocked at his unparalleled fatwas. Shaykh Imam Muwaffaq-ud-Deen Bin Qudamah رَحْمَةُ اللهِ عَلَيْهِ states: ‘We saw that there [in Baghdad], Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ was from amongst those who had been granted the kingdom of knowledge, action and writing fatwas.’ (*Bahjat-ul-Asraar, p. 225*) His mastery in knowledge was such that if he was asked about extremely difficult matters, he would offer an exemplary simplified answer. He رَحْمَةُ اللهِ عَلَيْهِ spent approximately 33 years in serving Islam through teaching and issuing fatwas. During this period, when his fatwas would be presented before the scholars of Iraq, they would become astonished. (*Bahjat-ul-Asraar, p. 225, selected and summarised*)

*'Uloom-e-Mustafa wa Murtaza kay
tumheen par hayn khulay asraar ya Ghaus*

The great enthusiasm for calling towards good

Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ states that in the beginning, he remained passionate about *أَمْرًا بِالْمَعْرُوفِ وَ نَهْيًا عَنِ الْمُنْكَرِ* (calling towards good and prohibiting evil) day and night. He described himself as being restless about propagating the Quran and Sunnah to the extent that he could not even control himself. He says: 'Even if two or three people were before me, I would begin to tell them about Quran and Sunnah. Then, a large crowd of people would gather before me, resulting in no space being left in the gathering. I therefore went to the ground of the Eid prayer and would preach there. There was also no space left there either, and so people placed the pulpit outside the city. There, countless people would arrive on their conveyance and on foot and stand outside the gathering and listen to the address. To the extent that the number of attendees reached near seventy thousand (70,000).'

A discourse on 13 subjects

Shaykh Abdul Wahhab Sha'rani; Shaykh Abdul Haq, the Hadees scholar of Delhi; and 'Allamah Muhammad Bin Yahya Halabi رَحْمَةُ اللهِ عَلَيْهِ write: 'Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ would deliver a discourse on 13 subjects.'

Sha'rani رَحْمَةُ اللهِ عَلَيْهِ states at another place: 'People would study Quranic Commentary, Hadees, Fiqh and Theology with Shaykh Abdul Qadir رَحْمَةُ اللهِ عَلَيْهِ at his Madrassa. Both before the afternoon and after, he رَحْمَةُ اللهِ عَلَيْهِ would teach people Quranic Commentary, Hadees, Fiqh, Theology, Usool and Syntax. After Zuhr, he would teach the Quran with the [different] recitations.' (*Akhbar-ul-Akhyar, p. 11*)

Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ would deliver a speech three times in a week: at the Madrassa on Friday morning and Tuesday evening, and at the inn on a Sunday morning.'

The repentance of more than 100,000 non-practising people

In his gatherings, there would be 400 elite scholars who would write his speech. In his gathering, sometimes he رَحْمَةُ اللهِ عَلَيْهِ would levitate a few feet and then sit back on his chair. He رَحْمَةُ اللهِ عَلَيْهِ said: 'I wish that I could live how I used to in the jungles, where people do not see me, and I do not see them.' He then added: 'Allah Almighty wanted me to benefit people, because more than 500 Jews and Christians accepted Islam at my hands, and more than 100,000 non-practising people repented at my hands, and this is a great virtue.' (*Bahjat-ul-Asraar, p. 184*)

*Wa'zoon ki tayray murshid hay dhoom chaar janib
Mayn bhi kabhi to sun loon meetha kalam kehna*

Jalwah dikhana murshid kalimah parhana murshid

Jis dam ho zindagi ka labrayz, jaam kehna

Attar ko bula kar murshid galay laga kar

Phir khoob muskura kar kerna kalam kehna

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

13 Non-Muslims accepted Islam

Once, 13 non-Muslims came to Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ and accepted Islam at his hands in the gathering where he delivered a speech. They went on to say that they were Christians of a region in the West, and that they had intended on accepting Islam. However, they were in doubt as to where they should go to accept Islam. It was at this point that they heard a voice from the unseen: ‘O successful group! Go to Baghdad and accept Islam at the hands of Shaykh Abdul Qadir, because by virtue of his blessings, you will be granted an Iman that will not be given to you elsewhere.’ (*Bahjat-ul-Asraar*, p. 185)

Bayan sun kay tawbah gunahgar kar layn

Zaban mayn woh day do asar Ghaus-e-A'zam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The making of a master of syntax (Nahw)

Imam Abu Muhammad Abdullah Bin Khashaab Nahwi states: ‘During my youth, I would study the subject of syntax. I would hear people praise the impressive speeches of Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ. I had intended on listening to his speech but would not find the time. One day, I firmly intended on attending his gathering and did so. When he رَحْمَةُ اللَّهِ عَلَيْهِ spoke, I did not enjoy it and nor did I understand the speech. I thought to myself that I have wasted my day today. At that point, Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ looked towards me and said: ‘Woe unto you! You give preference to the subject of Syntax over the gathering of remembrance and you adopt that? Adopt our company, and we will make you Seebawayh (a famous Arabic grammarian).’ Upon listening to this, Abdullah Khashaab Nahwi began to stay with Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, the result of which was that he became an expert in many subjects in addition to Syntax. (*Qalaaid Al-Jawahir*, p. 32; *Tareekh Al-Islam-lil-Zahbi*, vol. 39, p. 267)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The leader of the Saints

It is stated in *Fatawa Razawiyyah*, volume 26, page 559: ‘There is no doubt that the rank of Sayyiduna Ghaus-e-A’zam

رحمته اللہ علیہ is very high and superior. A Ghaus is the leader of all the saints of his era. From the time of Imam Hassan ‘Askari رحمہ اللہ علیہ until the arrival of Sayyiduna Imam Mahdi رحمہ اللہ علیہ, our Ghaus al-A’zam is the Ghaus of the entire world; he is the Ghaus of all other Ghaus; he is the leader of all the saints of Allah; and his foot is on the neck of all of them.’ (*Nuzhat-ul-Khaatir Al-Faatir*, p. 6; *Fatawa Razawiyyah ma Al-Tasheel*, vol. 26, p. 559)

Imam Abu Al-Hassan Ali Shatnoofi Shaafi’i رحمته اللہ علیہ states that Shaykh Khalifah Akbar رحمته اللہ علیہ would often behold the Noble Prophet صَلَّى اللہُ عَلَیْهِ وَآلِهِ وَسَلَّمَ. Shaykh Khalifah stated: ‘I take an oath by Allah that I said to the Messenger of Allah صَلَّى اللہُ عَلَیْهِ وَآلِهِ وَسَلَّمَ, ‘O Messenger of Allah صَلَّى اللہُ عَلَیْهِ وَآلِهِ وَسَلَّمَ, ‘The Final Prophet of Allah صَلَّى اللہُ عَلَیْهِ وَآلِهِ وَسَلَّمَ said: ‘Abdul Qaadir spoke the truth. And why wouldn’t it be, for he is the Qutb and I am his protector.’ (*Bahjat-ul-Asraar*, p. 10, *Misr*)

Imam Ibn Hajar Makki Shaafi’i رحمته اللہ علیہ states in *Fatawa Hadeesiyyah*: ‘Sometimes, the saints are ordered to utter significant words so that those who are unaware of their grand stature come to know of it, or [they utter them] to express gratitude to the Lord and reveal His blessing. [For example,] Just as it was the case for Sayyiduna Ghaus-e-A’zam رحمته اللہ علیہ, who spontaneously said in his address that ‘this foot of mine is on the neck of every saint of Allah’, and all the saints of the world accepted this and lowered their head (and one group

narrated that all the saintly jinns also lowered their head).’ (*Fatawa Al-Haadisiyyah*, p. 414, *Dar Ihya Al-Turas Al Arabi berut*)

Many saintly mystics have stated that Sayyiduna Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ did not say ‘قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَرِيَّ اللهُ’ out of his own accord, rather, Allah Almighty commanded him to say this to express his exalted saintly status. Therefore, there was not room for any saint to not lower his neck and have his blessed foot placed on his neck. In fact, numerous narrations state that many saints of the past informed around a hundred years before the birth of Ghaus-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ that soon an honourable personality will be born in ‘Ajam [outside the Arabian region] who will assert: ‘This foot of mine is on the neck of every saint of Allah.’ Upon this statement, all the saints of that time will place their neck beneath his foot and will enter the shade of that foot. (*Ibid*)

*Ghaus par to qadam Nabi ka hay, Un kay zer-e-qadam wali saaray
Har wali nay yehi pukara hay, wah kya bat Ghaus-e-A’zam ki*

Dam dama dam dastgeer

Ghaus-e-A’zam dastgeer

Mayra peer mayra peer

Ghaus-e-A’zam dastgeer

Mahboob-e-Rabb-e-Qadeer

Ghaus-e-A’zam dastgeer

*Dil pasand-o-dil pazeer
Ghaus-e-A'zam dastgeer*

*Kash mayn ban jaoon peer
Ghaus-e-A'zam dastgeer*

*Tayri zulfoon ka aseer
Ghaus -e-A'zam dastgeer*

*Ap walliyon kay ameer
Ghaus-e-A'zam dastgeer*

*Bay misal-o-bay nazeer
Ghaus -e-A'zam dastgeer*

*Ap hayn peeroon kay peer
Ghaus -e-A'zam dastgeer*

*Ho karam ay mayray peer
Ghaus -e-A'zam dastgeer*

*Zayr ho nafs-e-shareer
Ghaus -e-A'zam dastgeer*

*Aa gaye Munkar Nakeer
Ghaus -e-A'zam dastgeer*

The blessings of being a disciple (*Mureed*) and affiliate (*Taalib*) in the Qadiri Chain

Ghaus-e-A'zam, Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ stated: 'Allah Almighty has promised me that He will admit my disciples into Paradise.' (*Bahjat-ul-Asraar*, p. 193, summarised)

اَلْحَمْدُ لِلَّهِ Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ is a great spiritual and learned figure of this era. Through his blessings, many people have become Muslim, hundreds of thousands of Muslims' lives have been transformed, and they have become adherent to the Sunnah. Out of the enthusiasm of wishing good for others, it is a Madani suggestion that you also become a disciple of Shaykh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ through Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. And if you are already a disciple of another Shaykh, then become an affiliate to gain the blessings of pledging allegiance. اِنْ شَاءَ اللَّهُ many blessings of this will be seen in this world and the Hereafter.

*Suna laa takhaf farman-e-'aali,
Ghulamaun ki dharas bandhi Ghaus-e-A'zam*

Become a disciple (*Mureed*) via WhatsApp

To become a disciple yourself or to make someone else a disciple, send the name of the person, their age and their

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father's name on the following WhatsApp no: +923212626112

Note: Calls are not taken on this number; send the details only in the form of a text.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Guaranteed blessings

By: Ameer-e-Ahl-e-Sunnat, 'Allamah, Maulana,
Muhammad Ilyas 'Attar Qadiri Razavi رحمته الله عليه
بِرِضَا لَهُمُ الْعَارِضَةُ

If possible, take out one percent of your daily sales (not profit) and if you are an employee, then three percent of your monthly salary for the Niyaz of Sayyiduna Ghaus al-A'zam رحمته الله عليه. You may distribute religious books of this amount or you may spend it in any noble cause. You will witness its blessings yourself.

(Madani Panj Surah, p. 416)



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