



Questions & Answers about Sheikh 'Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ



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

امیر اہل سنت سے غوثِ پاک کے بارے میں سوال جواب

Questions & Answers about Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ

Questions & Answers about Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ

THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **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*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Questions and Answers about Sheikh ‘Abd al-Qadir al-Jilani رحمه الله عليه

An English translation of ‘*Ghaus-e-Pak Kay Bare Main Sawal Jawab*’



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: *Rabī‘ al-Awwal*, 1444 AH – (OCT, 2022)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *isal thawab* of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

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

Du'a for reading this 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 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*.

Table of Contents

Questions & Answers about Sheikh ‘Abd al-Qadir al-Jilani	1
Supplication of Amir Ahl al-Sunnah’s successor:.....	1
The excellence of reciting <i>salat</i> upon the Prophet ﷺ.....	1
Saying اَلْحَمْدُ لِلّٰهِ is the best supplication.....	4
The practice of bay’at (oath of allegiance) is an age-old tradition.....	9
Jilani Remedy:.....	23

Questions and Answers about Sheikh ‘Abd al-Qadir al-Jilani

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

This booklet comprises of questions asked to Amir of Ahl al-Sunnah رَحْمَةُ اللهِ عَلَيْهِ and their answers.

Questions & Answers about Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ

Supplication of Amir Ahl al-Sunnah’s successor:

O Allah Almighty! Whoever reads or listens to the 23-page booklet, ‘Questions & Answers about Sheikh ‘Abd al-Qadir al-Jilani’, make them a true follower of Sheikh ‘Abd al-Qadir al-Jilani, grant them piety and forgive them without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever recites *salat* upon me, I will intercede for him.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Qaul al-Badee’, p. 117

Q: When did the blessed birth of Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ take place?

A: My spiritual guide, Sayyiduna Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, was born on Monday, the 1st of Ramadan al-Mubarak, at the time of true dawn. At that moment, his lips were moving slowly, and the words, “اللَّهُ”, “اللَّهُ”, were flowing from his tongue.¹

As his birth was in Ramadan al-Mubarak, he kept a fast from the first day. He would not drink his mother’s milk from the time of sehri until iftar, i.e. from true dawn until sunset. The noble mother رَحْمَةُ اللَّهِ عَلَيْهَا of Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ states, “When my son ‘Abd al-Qadir was born, he would not drink milk the entire day in Ramadan.”²

Q: Would Sayyiduna Sheikh ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ reply to the sneezing of his mother رَحْمَةُ اللَّهِ عَلَيْهَا whilst in her womb?

A: Yes! When his noble mother رَحْمَةُ اللَّهِ عَلَيْهَا would sneeze, she would say, ‘الْحَمْدُ لِلَّهِ’, and he would reply from inside her womb saying, ‘يَرْحَمُكَ اللَّهُ’.³ Nowadays many older people are perhaps unable to articulate يَرْحَمُكَ اللَّهُ properly. In replying to a sneeze, يَرْحَمُكَ اللَّهُ will be said to a woman and يَرْحَمُكَ اللَّهُ to a man. My

¹ Al-Haqaaq Fi al-Hadaq, p. 139

² Bahjat al-Asraar, p. 172, Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, p. 426

³ Al-Haqaaq Fi al-Hadaq, p. 139

spiritual guide, Sayyiduna Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ, even knew legal rulings inside the womb of his mother, as he was a saint from birth. Our state is such that we do not know what to do upon sneezing or how to respond to the reply of someone who sneezes, and the majority of us do not say اَلْحَمْدُ لِلّٰهِ upon sneezing, whereas this is a Sunnah. In fact, praising Allah Almighty by saying اَلْحَمْدُ لِلّٰهِ upon sneezing has been mentioned as a Sunnah mu’akkadah (emphasised Sunnah) in ‘Khaza’in al-‘Irfan’ with reference to ‘al-Tahtawi’.¹

It has been experienced that some people have developed a firm habit of not saying اَلْحَمْدُ لِلّٰهِ upon sneezing so much so that if they are reminded repeatedly, they still do not say it. It is wajib to reply to a sneeze in such a voice that can be heard by the one who sneezed; if one does not reply, he will be sinful.² However, people do not reply, nor do they have knowledge concerning it.

My spiritual guide, Sayyiduna Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ knew the reply to sneezing even in the womb of his mother whereas it was not even wajib on him as it is not wajib on a na-baligh (prepubescent). Let alone being a prepubescent, Sheikh ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ was still in his mother’s womb. This was a miracle of Sheikh Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ, and this was Allah’s way of announcing that the one who is about to be born is not an average person; he is the leader of the saints.

¹ Tafṣīr Khazāin al-‘Irfan, Para 1, Surah Al-Fatihah, verse 1, p. 3

² Radd al-Muhtār, vol. 9, p. 683

Anyhow, when someone sneezes, he should say **الْحَمْدُ لِلَّهِ**, and it is wajib upon those Muslims who hear **الْحَمْدُ لِلَّهِ** to reply with **يَرْحَمُكَ اللَّهُ**.¹

Saying **الْحَمْدُ لِلَّهِ is the best supplication**

Saying **الْحَمْدُ لِلَّهِ** is very comprehensive in expressing praise. It has been mentioned regarding this in a noble Hadith, **أَفْضَلُ الدَّعَاءِ** **الْحَمْدُ لِلَّهِ** “The most superior supplication is to say **الْحَمْدُ لِلَّهِ**.”² It is better if the one sneezing says **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** or **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**, and it is wajib on the listener to immediately reply with **يَرْحَمُكَ اللَّهُ**, i.e. May Allah Almighty have mercy on you. He should say this so that the one who sneezed is able to hear it. It is not sufficient to say it in one’s heart, silently.³ Upon hearing this reply, the one who sneezed should say **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ**, i.e. May Allah Almighty forgive us and you, or **يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ**, i.e. may Allah Almighty guide you and rectify your affairs.⁴ Saying this is mustahabb (commendable) for him, i.e. it is a rewardable act.⁵ If one did not say it, he would not be sinful. The

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, pp. 424 - 425

² Jāmi’ al-Tirmidhi, vol. 5, p. 248, hadith 3,394

³ Radd al-Muhtār, vol. 9, p. 683-684

⁴ Fatāwā Hindiyyah, vol. 5, p. 326

⁵ Malfuzaat-e-A’la Hazrat, p. 320

mustahabb will be fulfilled by mentioning either one of these two supplications.¹

Q: Relate to us any event from the childhood of Sheikh ‘Abd al-Qadir al-Jilani رحمه الله عليه؟

A: Sayyiduna ‘Abd al-Qadir al-Jilani رحمه الله عليه states:

When I was young, I had to go into the jungle where I followed an ox, as children often do. That ox turned to me saying, ‘O ‘Abd al-Qadir! You were not created for such acts.’ In a state of worry, I returned home and informed my mother, ‘O Mother! Let me travel to Baghdad so that I can attain knowledge and see the pious people.’ My mother asked me the reason for this, so I informed her of the occurrence with the ox. Upon hearing this, tears appeared in my mother’s eyes, and she brought my share of my father’s wealth to me, which was 80 gold coins. I took 40 of them, leaving the remaining 40 for my brother.

My mother sewed the coins into my shirt, and granting me permission to travel to Baghdad, advised me to speak the truth always and said, ‘O my son, I am sending you far away from me for the sake of Allah Almighty. Now I will only see your face again on the Day of Judgement.’²

¹ *Malfuzaat-e-Amir Ahl al-Sunnah, vol.1, p. 425*

² *Bahjat al-Asraar, pp. 167 - 168*

It is apparent from this account that Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ had a passion for seeking knowledge from his childhood. For this very purpose of seeking knowledge, he took permission from his mother, and his mother granted him permission to undertake a lifelong journey in the path of Allah Almighty. This is such a true account in which there is a great lesson for every mother and every child. We should also seek religious knowledge.¹

Q: Describe the blessed appearance of Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ.

A: It is mentioned in ‘Bahjat al-Asrar’ that Sayyiduna Shaykh Abu ‘Abdullah ibn Ahmad ibn Qudamah al-Maqdisi رَحْمَةُ اللَّهِ عَلَيْهِ relates that our Imam, Shaykh al-Islam, Muhiy al-Din, Sayyid ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ was slim bodied, of medium height, broad chested, had a dense beard and long neck. He had a wheat-coloured complexion and eyebrows which joined, dark of eyes, loud voiced and expansive in knowledge and erudition, i.e. he was a great scholar and mufti as well.²

Q: Was Sayyiduna Sheikh ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ an Arab or an ‘Ajami (non-Arab)? *(A question from India)*

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol.4, pp. 283 - 284

² Bahjat al-Asraar, p. 174, Malfuzaat-e-Amir Ahl al-Sunnah, ep. 180, p. 8

A: Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ was a non-Arab.¹ Remember a non-Arab is called an ‘Ajami; just as we are ‘Ajami.²

Q: What is the meaning of this verse of poetry?

Wah kiya martaba ey Ghawth hai balaa teraa

*Onche onchoon ke saron se qadam a’laa teraa*³

O Ghawth what a status you have; indeed how exalted

Above the heads of the lofty ones your foot is elevated

A: ‘Wah kiya martaba ey Ghawth hai balaa teraa’, meaning, O my spiritual guide! My al-Ghawth al-‘Azam! What an elevated status you have! What a station! What a position! Your rank is indeed very lofty. ‘Onche onchoon ke saron se qadam a’laa teraa’, meaning, O my al-Ghawth al-‘Azam! Not your blessed head, rather your blessed foot is above the lofty ones. Here ‘onche onchoon’ (lofty ones) refers to the noble saints رَحْمَةُ اللَّهِ عَلَيْهِمْ. It does not mean the Prophets عَلَيْهِمُ السَّلَام or the noble Companions عَلَيْهِمُ الرِّضْوَان. The rank of Sayyiduna ‘Abd al-Qadir

¹ Bahjat al-Asraar, p. 58

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, p. 490

³ Hadaiq-e-Bakhshish, p. 19

al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ is very lofty and elevated amongst the noble saints رَحْمَةُ اللَّهِ عَلَيْهِمْ.¹

Q: What is the meaning of ‘Qadiri’?

A: The name of Sayyiduna al-Ghawth al-‘Azam رَحْمَةُ اللَّهِ عَلَيْهِ is ‘Abd al-Qadir, so any person that becomes a murid (disciple) in his silsilah (spiritual path) is called a Qadiri by way of ascription to his name.²

Q: Is being a murid of Sheikh ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ established from the noble Qur’an?

A: Seeking a wasilah (intermediary) is established from the noble Qur’an. In part 6, Surah al-Ma’idah, verse 35, Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

*“O believers! Fear Allah, and seek waseelah (the medium of good deeds or of pious people) towards Him.”*³

The scholars of truth have taken this verse as evidence for adopting a spiritual guide. It is obvious that a spiritual guide is not Allah Almighty or a Prophet, rather the one who is taken as

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, p. 423

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, p. 525

³ [Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa’idah, verse 35)

a spiritual guide is an intermediary, which leads one to the court of Allah Almighty. So, in this manner, it is established from the noble Qur’an.

The noble Prophet ﷺ also took oaths of allegiance at various junctures, such as Bay’at al-Ridwan, which is very famous. Anyone who has some knowledge is aware of Bay’at al-Ridwan. In this way, the Prophet ﷺ took an oath of allegiance on some occasions from some that they would not ask anything from people.¹ He took an oath of allegiance from others that they would stay away from the world. Oaths of allegiance like these are mentioned in the noble Ahadith.²

The practice of bay’at (oath of allegiance) is an age-old tradition

The practice of taking an oath of allegiance is something from the pious predecessors رَحِمَهُمُ اللَّهُ عَلَيْهِ of the earliest times. Our spiritual guide Sheikh ‘Abd al-Qadir al-Jilani رَحِمَهُمُ اللَّهُ عَلَيْهِ is a famous pious predecessor, and perhaps no one denies his piety, yet he too had a spiritual guide named Sayyiduna Shaykh Abu Sa’eed Mubarak Makhzumi رَحِمَهُمُ اللَّهُ عَلَيْهِ.³ Sayyiduna ‘Abd al-Qadir

¹ Sayyiduna ‘Awf ibn Malik was amongst those noble Sahabah عَلَيْهِمُ الرِّضْوَانُ from whom an oath of allegiance was taken that they would not ask for anything from anyone. (Sunan Abī Dāwūd, vol. 2, p. 169, hadith 1,642)

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, p. 429

³ Tazkirah Mashaaikh Qadiriyyah, p. 96

had many khulafa (spiritual successors). Amongst them, Sayyiduna Shaykh ‘Ali ibn Hayti رَحْمَةُ اللهِ عَلَيْهِ was the first khalifah. There were many others apart from him.

In turn, these khulafa themselves had khulafa; thus, the Qadiri Silsilah has continued to this day. If we look beyond Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ, then Sayyiduna Shaykh Abu Sa’eed Mubarak Makhzumi رَحْمَةُ اللهِ عَلَيْهِ was his spiritual guide. In turn, he too had a spiritual guide. The famous pious predecessor, Sayyiduna Junayd al-Baghdadi رَحْمَةُ اللهِ عَلَيْهِ, is also from our spiritual guides. In the same way, Sayyiduna Shaykh Ma’ruf Karkhi رَحْمَةُ اللهِ عَلَيْهِ and Sayyiduna Sari Saqati رَحْمَةُ اللهِ عَلَيْهِ are also from our spiritual guides.

In this way, the chain of spiritual guides of our Sheikh ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ continues until it reaches Sayyiduna Imam Zain al-‘Abidin رَحْمَةُ اللهِ عَلَيْهِ, then to his spiritual guide Sayyiduna Imam Hasan رَضِيَ اللهُ عَنْهُ and then to his blessed father, Sayyiduna Mawla ‘Ali al-Murtada رَضِيَ اللهُ عَنْهُ. After this, Sayyiduna ‘Ali al-Murtada رَضِيَ اللهُ عَنْهُ is the Khalifah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, every link is united with another in the form of a chain. The pious predecessors did not deny this. To this day, most of the Ummah, in fact the vast majority of the Ummah, accepts this.¹

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, pp. 429 - 430

Q: Why is the noble father of Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ called ‘Jangi Dost’? (Question from Rukn Shura)

A: The noble father of Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ was foremost in **أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ**, i.e. enjoining right and forbidding evil. He could not bear to see sin. It is mentioned on page 16 of Maktaba-tul-Madinah’s ‘Ghawth-e-Pak ke Halat’ that Sayyiduna Abu Salih Sayyid Musa Jangi Dost’s رَحْمَةُ اللهِ عَلَيْهِ epithet became ‘Jangi Dost’ because he would oppose his self for the sake of Allah Almighty and would strive much in worship and riyadah (spiritual training). He was well-known for enjoining righteous acts and forbidding evil. He would not even care for his own life in this matter.

One day, he was going to the jami’ masjid and some servants of the Khalifa of the time were passing carrying earthen jars of wine on their heads with extreme care. When he looked towards them, a state of spiritual wrath overcame him, and he broke those jars. None of the workers had the courage to do anything before the awe-inspiring nobility of the Shaykh رَحْمَةُ اللهِ عَلَيْهِ. They quietly went to the Khalifa of that time and incited the Khalifa against him. Thus, the Khalifa said, “Bring Sayyid Musa immediately to my court.”

When Sayyid Musa رَحْمَةُ اللهِ عَلَيْهِ arrived in the court of the Khalifa, he was seated in a state of anger and rage. He angrily asked, “Who are you to waste the hard work of my servants?” Sayyid Musa رَحْمَةُ اللهِ عَلَيْهِ replied, “I am a muhtasib (one appointed to

forbid people from things which are contrary to the Shari’ah), and I have carried out my duty.” The Khalifa asked, “By whose order have you been appointed as a muhtasib?” Sayyid Musa رَحْمَةُ اللّٰهِ عَلَيْهِ replied in an awe-inspiring tone, “By the One according to Whose order you are governing, i.e. Allah Almighty has made me a muhtasib to hold you people to account and stop you from wrongdoing.”

This statement of his had a profound impact on the Khalifa, such that he sat putting his head on his knees. Then raising his head after a while, he humbly asked, “Respected man! Apart from أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ, i.e. enjoining right and forbidding evil, what was the wisdom of breaking the earthen pots?” Sayyid Musa رَحْمَةُ اللّٰهِ عَلَيْهِ replied, “Showing compassion for your state and to save you from the disgrace of this world and the hereafter.” The Khalifa was greatly moved by his words of wisdom, and deeply impressed, he said, “Respected man! You are appointed the role of Muhtasib.” As he was the father of Sheikh ‘Abd al-Qadir al-Jilani, placing his trust in Allah Almighty, Sayyid Musa رَحْمَةُ اللّٰهِ عَلَيْهِ responded, “When I am appointed by Allah Almighty, then what need do I have of being appointed by the creation?” From that very day, he became famous by the epithet ‘Jangi Dost’.¹

¹ *Seerat-e-Ghawth al-Saqalayn*, p. 52

May Allah Almighty have mercy on him and grant us forgiveness without accountability for his sake.¹

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Q: On Madani Channel, a slogan is raised: ‘Dam dama dam Dast-gir’, what does this mean?

A: The meaning of dam is breath, so the intended meaning is breath by breath is my al-Ghawth al-‘Azam, i.e. with every breath my al-Ghawth al-‘Azam is remembered. Another meaning of dam is time. So the meaning would then be, ‘the remembrance of al-Ghawth al-‘Azam takes place in every moment.’²

Q: Shaykh ‘Abd al-Qadir al-Jilani’s statement is, ‘This foot of mine is on the necks of all the saints.’ What is the meaning of this?

A: When Shaykh ‘Abd al-Qadir al-Jilani رَحِمَهُ اللهُ عَلَيْهِ made the statement, قَدَمِيْ هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيٍّ اللهُ, i.e. “This foot of mine is upon the neck of every saint of Allah Almighty”, on the pulpit in Baghdad Sharif, first of all, Shaykh ‘Ali ibn Hayti رَحِمَهُ اللهُ عَلَيْهِ who was his first Khalifah³, came forward and put his foot on

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 1, pp. 458 - 460

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 2, p. 517

³ Malfuzaat-e-A’la Hazrat, p. 402

his own neck.¹ In the same way, when this occurred, Khwajah Gharib Nawaz رَحْمَةُ اللهِ عَلَيْهِ was present in the mountains of Khurasan for worship. On hearing this statement of Sheikh ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ, he said, “(Your foot is not just on my neck,) rather it is on my head and eyes as well.”²

Some years back, speeches were relayed by telephone; nowadays, they are telecast (via television). The speech of my spiritual guide, Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani, was relayed by a spiritual connection. There was no wiring nor was there any electrical transmission equipment. Some noble saints رَحْمَةُ اللهِ عَلَيْهِمْ would sit at their spiritual lodges and gather the people to hear the speeches of Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ. He was a living marvel. His marvels are so numerous that no other saint has so many. The gatherings and admonitions of the Sheikh were famous, regarding which there are long narratives.

In any case, the noble saints رَحْمَةُ اللهِ عَلَيْهِمْ took the foot of Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ on their necks outwardly and inwardly. His foot is on the necks of all the noble saints رَحْمَةُ اللهِ عَلَيْهِمْ that are to come until the Day of Judgement.³

¹ *Bahjat al-Asraar*, p. 32

² *Tafreeh al-Khaatir*, p. 73

³ *Mirāt al-Manājīh*, vol. 8, p. 268, *Malfuzaat-e-Amir Ahl al-Sunnah*, vol. 4, pp. 347 - 348

Q: Narrate to us an account of Sayyiduna ‘Abd al-Qadir al-Jilani’s رَحْمَةُ اللهِ عَلَيْهِ love for the poor.

A: My noble murshid, the King of Baghdad, Sayyiduna Sheikh ‘Abd al-Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ once stopped at a place during the Hajj season and gave a strange order, “Find the house of the poorest person in this locality!” When it was found, he asked permission from that poor family to stay at their home. Their fortune shone and they granted permission. The prominent and rich people of that locality brought many expensive gifts, such as cows, goats, grains, gold and silver, and placed them before Sheikh ‘Abd al-Qadir as gifts in appreciation of him, and even requested him to stay with them at their homes. However, he refused to leave that poor person’s abode and go to someone else’s home. Not only this, but he gave all those gifts to that poor family and left at the time of sehri. Thus, through the blessings of my murshid Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ spending some moments of the night at that poor family’s home, they became affluent.¹

From this account we receive the Madani pearl that Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ had a lot of love for the poor. Therefore, we should also have love for the poor and avoid scolding them. When we arrange a meal in our homes, we

¹ *Akhbar al-Akhyar*, p. 18

should place the food before the poor first and give them a place of honour.

Conversely, our treatment of the poor is out of line; these poor people are given no attention. However, if a wealthy businessperson comes, he is entertained well, even if he does not offer a single salah and misses Jumu’ah Prayer. The poor person is punctually offering the five daily prayers and the sign of prostration is shining on his forehead, but no one will give him any attention. If we treat a poor person this way and he is given a lofty station on the Day of Judgement, then what will we do? We should all take care of the poor.¹

Q: Relate to us a miracle of Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ.

A: Sayyiduna Shaykh Isma’il رَحْمَةُ اللهِ عَلَيْهِ had two date-palm trees. However, they had been fruitless for four years. Once, the King of Baghdad, Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ, visited and performed wudu under one of the trees and offered 2 rak’ats of prayer beneath the other tree, through the barakah of which both trees became tall and fresh and fruit-bearing within that very week, even though it was not the season for dates. Some of these dates were presented to Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ. After consuming them, he supplicated, because of which Sayyiduna Shaykh Isma’il’s

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol.4, p. 368

رَحْمَةُ اللَّهِ عَلَيْهِ land, wheat, money and animals were filled with blessings.¹

From this account, it is apparent that the supplication of Allah Almighty’s pious servants is filled with blessings, and they remove difficulties. It should be remembered that we should not only ask for supplication for the rectification of our worldly life, rather we should also ask for the betterment of our afterlife, safety from an evil ending and entry into Paradise without accountability. Allah Almighty has taught us a most beautiful supplication in the noble Qur’an in which there is mention of the good of this world and the afterlife. Allah Almighty mentions:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

‘O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.’²

Q: Sayyiduna Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ would offer 1,000 rak’ats of nafl prayer daily. Is this considered a miracle of his?

A: Yes! Since an average person cannot offer 1,000 rak’ats of nafl as the night would finish before this, this is a miracle. The completion of the recital of the entire noble Qur’an in one night,

¹ Bahjat al-Asraar, p. 91

² [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 201), Malfuzaat-e-Amir Ahl al-Sunnah, vol. 4, p. 410

completion of the entire noble Qur’an standing on one leg and recital of 30,000 salat upon the Prophet daily by the pious predecessors are all miracles.

When Sayyiduna Mawla ‘Ali رَضِيَ اللَّهُ عَنْهُ would come to mount his horse, he would complete the recital of the entire noble Qur’an in the time between placing his foot in one stirrup and the second stirrup,¹ even though this is a duration of only one second. This was his miracle. Sayyiduna Dawud عَلَيْهِ السَّلَامُ would recite the entire Zabur in a short period,² whereas the Zabur was more voluminous than the noble Qur’an.³ This was his miracle.⁴

Q: Please mention the account of Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ squeezing blood out of bags of money.

A: Once, the Khalifa brought 10 bags of gold coins as a gift to Sayyiduna Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, which he refused to accept, saying, “I have no need for these.” The King humbly insisted, so Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ took a bag in his right and another in his left hand and began to squeeze them, whereupon blood began to flow from them. He said, “O Abu al-Mudhaffar! Do you not fear Allah Almighty in taking the blood

¹ *Mirqāt al-Mafātīḥ*, vol. 9, p. 706, hadith 5,718

² *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 447, hadith 3,417

³ *Fatāwā Razawiyyah*, vol. 7, p. 477

⁴ *Malfuzaat-e-Amir Ahl al-Sunnah*, vol.5, pp. 33 - 34

of the people and bringing it to me?” Hearing this, the Khalifah, in a state of astonishment, fell unconscious.¹

Q: Relate to us another miracle of Sayyiduna al-Ghawth al-‘Azam رَحْمَةُ اللَّهِ عَلَيْهِ.²

A: Once, some people who had a bad assumption about the noble saints رَحْمَةُ اللَّهِ عَلَيْهِ came to Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ with two baskets and asked, “What is in these?” Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ rose from his seat and placing his blessed hand over one of them said, “There is an ill child in this one.” He then ordered his son Sayyiduna Shaykh ‘Abd al-Razzaq رَحْمَةُ اللَّهِ عَلَيْهِ to open it and indeed an ailing child was found in it who was disabled. He took hold of him and said, قُمْ بِإِذْنِ اللَّهِ “Stand by the permission of Allah Almighty.” The child rose and stood.

Then he placed his hand over the second basket and said, “There is a child who is in good health in this one.” He then ordered for that basket to be opened and indeed a child in good health was found inside it who got up and began to walk. Seeing this miracle, those people repented from their evil views.³

¹ Bahjat al-Asraar, p. 120, Malfuzaat-e-Amir Ahl al-Sunnah, ep. 176, p. 6

² This question has been inserted from the Department of Malfuzaat-e-Amir-Ahl al-Sunnah whereas the answer is from Amir Ahl al-Sunnah

³ Bahjat al-Asraar, p. 124

From this account we learn:

- The noble saints رَحْمَةُ اللَّهِ عَلَيْهِ have a lofty status.
- Allah Almighty has bestowed them with such ability that they can come to know what is inside a closed basket without opening it.
- Whenever they wish, by the will of Allah Almighty, they can cure the ill.
- Wicked is the one who holds evil thoughts about the noble saints of Allah رَحْمَةُ اللَّهِ عَلَيْهِ.

May Allah Almighty protect us from such corrupt thoughts.¹

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Q: How can one see Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ in a dream?

A: That which we mention and remember a lot often appears in our dreams. For this reason, mention Sayyiduna ‘Abd al-Qadir رَحْمَةُ اللَّهِ عَلَيْهِ, remember him, convey the rewards of good deeds to him and travel in his footsteps; اِنْ شَاءَ اللَّهُ you will be blessed at some point.²

¹ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 4, p. 366

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 4, p. 305

Q: Can we display a picture of Sheikh ‘Abd al-Qadir رَحْمَةُ اللهِ عَلَيْهِ in our homes?

A: No, it cannot be displayed. The picture that people mention is fabricated; the beard in it is shown to be small. If the beard were shown as full, even then it would be a sin to frame and display someone’s picture in one’s home. We cannot put up pictures of our parents or our spiritual guides either. Some people display the pictures of animals, such as a donkey or a horse, as a showpiece; this is not allowed either. The angels of mercy do not enter a house due to the displaying of pictures of living creatures in the home.¹

However, one can put up a picture of the Green Dome or the Holy Ka’bah. Moreover, the picture that appears on the television is a digital image from light rays that is visible and then disappears. This is not that picture (which is forbidden). Likewise, the image that appears as a reflection in a mirror does not come under this ruling of pictures.²

Q: How is it to say a ‘bandah’ of al-Ghawth al-‘Azam whereas, a person is the slave of Allah Almighty?

A: There is no harm in saying this. There are many meanings for ‘bandah’. For example, servant, slave, person. Furthermore,

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 385, *hadith* 3225

² *T.V aur Movie*, p. 24, *Malfuzaat-e-Amir Ahl al-Sunnah*, ep. 157, p. 7

in Punjabi, a person is called bandah as well. So why is the objection only to saying ‘Ghawth ka bandah’?

(At this point Mufti sahib said): A’la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has related by way of Mustadrak lil Hakim that Sayyiduna ‘Umar al-Faruq رَضِيَ اللهُ عَنْهُ said, “I was the slave and servant of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his lifetime.”¹

Q: O Sayyidi! Please clarify this verse of poetry:

Teri Sarkar me laata hai Raza os ko Shafi’

*Jo mera Ghawth hai awr ladla beta tera*²

In your blessed court Raza presents him as an intermediary

The one who is my Ghawth and your dear son in ancestry

A: In this line of poetry Sayyidi A’la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ mentions, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I present the intermediation of that personality (i.e. Shaykh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ) who is my Ghawth, i.e. the answerer of my pleas, sympathetic to me, my comforter, but he is your dear son. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for the sake of your dear son, rectify my affairs!³

¹ Al-Mustadrak lil-Hākim, vol. 1, p. 332, hadith 443, Fatāwā Razawiyyah, vol. 24, p. 667, Malfuzaat-e-Amir Ahl al-Sunnah, ep. 188, p. 3

² Hadaiq-e-Bakhshish, p. 18

³ Malfuzaat-e-Amir Ahl al-Sunnah, vol. 4, p. 262

Q: On which date is the ‘urs (commemoration of the anniversary of the passing) of Sayyiduna Sheikh ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ held?

A: Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ passed away on 11th Rabi’ al-Akhir.¹ It is for this reason that his ‘urs is held on this day and isal thawab (conveyance of reward) is arranged. In these 11 days, we are holding Madani Muzakaras through which invitation to righteousness is reaching people and knowledge is being attained. اِنْ شَاءَ اللهُ. Many people will come onto the path of piety and repent from sins, becoming punctual in their salah.²

Jilani Remedy:

On the night of 11th Rabi’-ul-Ghawth [Rabi’ al-Akhir] take 3 dates, recite Surah al-Fatihah and Surah al-Ikhlās once each, then recite يَا شَيْخَ عَبْدِ الْقَادِرِ جَلَانِي سَيِّدًا لِلَّهِ الْمَدَد 11 times (with salat upon the Prophet once before and after), and then blow on one date. Like this, recite and then blow on the 2nd and 3rd date. It is not necessary to eat the dates on the same night; they can be eaten at any time on any day. اِنْ شَاءَ اللهُ. This will be beneficial for all types of stomach ailments.³

¹ Tafreeh al-khaatir, p. 154

² Malfuzaat-e-Amir Ahl al-Sunnah, vol. 4, p. 306

³ Jinnaat Ka Badshah, p. 20

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com