



A written collection of the statements of the renowned spiritual guide and
Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri **دانش بزرگانشهر العالیہ**



Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī

Presented by

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Translated into English by

Translation Department (Dawat-e-Islami)

شانِ غوثِ اعظمِ رَحْمَةُ اللهِ عَلَيْهِ

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī

**Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir
al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ**

This booklet was originally written in Urdu by *Madinah al-‘Ilmiyyah*. **Dawat-e-Islami’s Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ

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

Du‘ ā for reading this book

Read the following *du‘ ā* (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 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 *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ ā*.

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Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilāni

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir
al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ

Litany for proximity to Allah Almighty

Allah Almighty sent revelation to Sayyidunā Mūsā عَلَيْهِ السَّلَامُ:

“O Mūsā! Do you seek for Me to be more proximate to you than your speech to your tongue, your innermost thoughts to your heart, your soul to your body and the light of your sight to your eyes?” He replied, “Yes, O my Lord!” Allah Almighty informed him, “Then, send abundant ṣalāt upon Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Recognised Satan

Sayyidunā Shaykh Abū Naṣr Mūsā رَحْمَةُ اللَّهِ عَلَيْهِ, the son of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ states:

¹ *Hilyat al-Awliyā*, vol. 6, p. 33, Raqm: 7716

My father said, “I set out towards the desert on one of my journeys and remained there for several days. However, I did not find water there. When I experienced intense thirst, a cloud covered me, and some rain drops fell from it, which I drank. Then, I saw a light by which the edge of the sky became illuminated, and a face appeared saying, ‘O ‘Abd al-Qādir! I am your Lord, and I have made permissible for you that which is forbidden.’

So, I recited, *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*, and said, ‘O accursed Satan! Get away!’

The illuminated corners transformed into darkness and that face became smoke.

Then, he said to me, ‘O ‘Abd al-Qādir! I have misguided seventy saints through this, but your knowledge saved you.’

I responded, “This is only due to the grace and blessing of Allah Almighty.””

Sayyidunā Shaykh Abū Naṣr Mūsā *رحمته اللہ علیہ* states, “My father was asked, ‘How did you know it was Satan?’

He replied, ‘From his statement: “I have made permissible for you that which is forbidden.”’”¹

¹ *Bahjat al-Asrar*, p. 228

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ further mentions, “The notion that the responsibilities obligated by Islamic law are set aside for a person in a particular state is false. Abandoning obligatory worship is heresy. Perpetrating that which is forbidden is disobedience. That which is obligatory is not set aside in any state.”¹

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ! Did you take note that salah and fasting and the other obligations are not excused for anyone? Some pseudo-guides do not offer salah, and when their disciples are questioned, they reply that their ‘guide’ offers Fajr in Baghdad, Zuhr in Ajmer and ‘Ishā’ in Madīnah, daily. One should not be beguiled by such deception when we know that even the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not excused from salah.

In fact, only five prayers are obligatory on us daily, but six were obligatory on the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as the tahajjud prayer was also obligatory for him. Satan attempted to deceive Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, but he foiled his ploy. He then tried again by stating, ‘Your knowledge saved you,’ but Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ understood that it was Allah Almighty Who saved him. Hence, a person should not be conceited concerning his knowledge. One should always bear in mind the mercy of Allah Almighty in every state.

¹ *Haqiq An al-Tasawwuf*, p. 242

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilāni

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ! We also learnt how Satan is an arch deceiver. He even resorts to devious illusions, so one should always remain alert to his satanic attacks. Rather than relying on your intellect, you should place trust in the grace and mercy of Allah Almighty. The thief prays on the person who possesses wealth, and the one who has the wealth of faith is attacked by Satan who attempts to snatch his faith.

Furthermore, the stronger one’s faith is, the greater one’s treasure of righteous deeds will be. Satan will strike with even greater severity there. Satan observed the treasures of faith and righteous deeds of our spiritual guide, Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ and attempted to attack him many times, but لَعْنَةُ اللَّهِ عَلَيْهِ he was thwarted.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Repentance of a Jinn

O devotees of Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ! Our noble spiritual guide’s steadfastness in worship is a great saintly marvel.

There is a famous statement:

الْإِسْتِقَامَةُ فَوْقَ الْكِرَامَةِ

“Steadfastness is beyond a saintly marvel.”

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ! We become passionate for some time and carry out actions, but this state of fervour soon fizzles out. What can be said about the steadfastness of my spiritual guide, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ!

He narrates:

Once, I was busy offering salah in Jāmi‘ Manṣūr when a snake came and placed its open mouth at the place of my prostration. I pushed the snake away and prostrated, but it wrapped itself around my neck and went in one sleeve and came out from the other. When I recited salām to conclude my salah, the snake disappeared.

The next day, I went to the same masjid and saw a man with large eyes. I realised that the man was not a human but a jinn. He then informed me, “I am the same snake that bothered you. I trialed a lot of saints in the form of a snake, but I did not find any of them as steadfast as you.”

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī

Having said this, the jinn repented and gave oath of allegiance at the hands of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

When one has complete humility and concentration in salah, even a snake cannot divert his attention from Allah Almighty. On the other hand, we are so heedless that if even a fly settles on our body while we are offering salah, we lose our concentration. We cannot even bear an itch. The above-mentioned account also shows that even jinn become the disciples of our Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ!

Shaykh Abū ‘Abdullāh Muhammad رَحْمَةُ اللهِ عَلَيْهِ states, “I served Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ for forty years. In that period, he would offer the prayer of Fajr with the ablution of Isha. It was his habit that if he ever exited the state of ablution, he would immediately renew it and offer two units of voluntary prayer.”²

Virtue of two units of prayer after ablution

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ! If it is not one of the times in which salah is disliked, offering two units of voluntary prayer after performing ablution is known as *tahīyyat al-wuḍū’*. There is great virtue in this, and it is one of

¹ *Bahjat al-Asrar*, p. 169

² *Bahjat al-Asrar*, p. 164

the acts of piety listed in the *Pious Deeds* booklet. It is related in Ṣaḥīḥ Muslim that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever performs ablution well and offers two units of prayer with an attentive heart, Paradise will become incumbent for him.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Shaykh ‘Abd al-Qādir al-Jilānī’s worship at night

My spiritual guide, Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ would perform abundant worship, spiritual struggles and recite the noble Quran much. It is related that for 15 years he recited the entire noble Quran every night.² He would also offer 1,000 voluntary units of prayer every day.³

Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ states, “One night, when I intended to perform my habitual worship, the carnal-self, exhibiting laziness, advised that I should retire to sleep for a short while and then wake up to worship. At that moment, at the very place that this thought had occurred, I stood on one foot and completed a recital of the entire noble Quran.”⁴

¹ Ṣaḥīḥ Muslim: 553

² Bahjat al-Asrar, p. 118

³ Tafrih al-Khatir, p. 35

⁴ Bahjat al-Qadiriya

Reason for laziness in salah

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللهِ عَلَيْهِ**! What can be said of our laziness! The eyes open at the time of Fajr azan, observe the clock and note there is still some time until the congregation. We sleep for another 15 minutes to find the sun has risen and the prayer has elapsed. We think, ‘Okay. I’ll make it up.’ We do not even feel regret at the salah being missed. What a great misfortune this is. We become a little busy and decide to offer the salah later outside its appointed time.

Women tend to fall into this calamity more. They will go to shopping centres and offer the prayers later outside of their times. These are those who actually offer salah. The case of those who do not pray at all is a separate issue. If they accept an invitation or attend a wedding, the Islamic sisters end up missing their prayers as well. Those who have passion may rush to a masjid and offer prayer there. Women do not even have concern for this. Do not be like this!

Wherever you are in the world, be it a market or a shopping centre, you have to offer salah whilst paying attention to the rules of veiling. Rather, one should go outside, complete one’s tasks promptly, return home and offer salah with tranquillity.

If there is a maḥram accompanying you, masājid are normally empty outside of prayer times, so you can perform ablution paying attention to veiling and offer salah. When I did not have security issues, I would arrange for my wife to pray in a masjid

whilst on journeys, etc. ‘If we cannot reach home in time, we should pray here.’ If you have passion, you can do this.

It is unfortunate that we are not serious when it comes to salah. Do you know of any excuse that will save you on the Day of Judgement? Otherwise, the reality is that we end up satisfying one another, but Allah Almighty knows everything. Those that do not offer salah should become punctual in their salah, otherwise they will be extremely regretful after passing away.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reply to a satanic whispering

It may occur to a person that how did the pious predecessors رَحِمَهُ اللَّهُ عَلَيْهِمْ perform so much worship by earning a living and then offering 1,000 units of voluntary prayer. Firstly, the average person cannot perform this amount of worship. This is from the marvels of the saints. Just as it is related that the fourth Caliph of Islām, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, would recite the entire noble Quran in the few seconds between placing his foot in one stirrup and placing his other foot in the other stirrup of his horse. This was one of his marvels.¹

¹ *Shawahid al-Nubuwwah*, p. 212

Social media post

The hearts of the righteous are filled with the love of Allah Almighty and piety. They remove love of the world from their hearts, and their souls are perturbed without the remembrance of Allah Almighty. Therefore, they are constantly engrossed in divine remembrance, and this station is attained after intense worship and spiritual training.

I recount a social media post here (with some amendments) in which a person mentioned to the effect:

One person asked another about how the pious predecessors spent the entire night in salah or recital of the noble Quran. The other person replied that just as today people spend the entire night chatting on social media, watching videos, etc. without expressing tiredness or boredom. The peace of the pious predecessors lied in the remembrance of Allah Almighty, so they would spend the entire night in remembrance without realising, whereas we are so intoxicated by worldly pleasures that we do not even come to our senses.

It seems as though the night has become so short when we spend the night listening to music, gossiping, watching musical programmes, attending music and dance gatherings. Yet, when it is time for salah, it is so immensely difficult on the self. 'The water is so cold! How will I offer salah? I am so tired right now; I will offer both at Fajr time tomorrow.' This is the state of people.

For the sake of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, may Allah Almighty grant us all the blessing of offering salah punctually and correctly. Say such an آمين to this dua that it shakes Satan. ان شاء الله We will become steadfast in offering salah in congregation.

When Satan tried to entrap Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ with laziness, he spent the entire night reciting the noble Quran on one foot. We are his disciples. Come what May—rain, hail, storms, earthquakes—but we will never leave salah ان شاء الله.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Profuse worship

For 15 years, Shaykh ‘Abd al-Qādir al-Jilānī’s رَحْمَةُ اللهِ عَلَيْهِ state was such that after Isha prayer he would stand on one foot and pass the night reciting the noble Quran.¹ Often, in one third of the night, he would offer two units of voluntary prayer, reciting Surah al-Raḥmān or Surah al-Muzzammil in each unit. If he recited Surah al-Ikhlāṣ, he would not recite it less than 100 times.²

¹ *Akhbar al-Akhyar*, p. 11

² *Tafrih al-Khatir*, p. 35

Abundance of voluntary fasts

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ**! My spiritual guide would keep many voluntary fasts.

All the devotees of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** should make a firm resolve that not a single they will not miss a single fast of Ramadan without an excuse sanctioned by Islamic law **ان شاء الله**. If **مَعَادَ اللَّهِ** there are missed fasts from the past, sincerely repent and make them up. Sometimes my spiritual guide would open his fast with the leaves of trees or wild shrubs. In short **صَائِمُ النَّهَارِ** and **قَائِمُ اللَّيْلِ** (worshipping in the night and fasting in the day), had become habitual for him.

Shaykh Abū ‘Abdullāh Muhammad b. Abī al-Faṭḥ al-Harawī **رَحْمَةُ اللَّهِ عَلَيْهِ** relates:

I spent a few nights in the service of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ**. His state was such that he would offer salah and then engage in the remembrance of Allah Almighty until the first third of the night passed. I noticed that whilst he was repeating the litany **أَلْمَحِيطُ الرَّبُّ الشَّهِيدُ الْحَسِيبُ الْفَعَالُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ**, his body would sometimes become weak and sometimes strong.

At times he would be aloft in the air and disappear from my sight, and then (returning after a short while) he would remain standing in salah, reciting the noble

Quran until the second third of the night elapsed. He would perform lengthy prostrations and place his face on the ground. Then he would remain sitting in muraqabah and mushahadah (مُرَاقِبَتِهِ وَمُشَاهَدَتِهِ) after which he would make dua with intense brokenness and humility. At this time, such light would envelop him that he would disappear until he would exit his home for the Fajr prayer.¹

Fear of Allah Almighty

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ! It has always been the practice of the people of Allah Almighty that despite performing many righteous deeds and avoiding sins, they would have immense fear of Allah Almighty. Our master, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, also had great fear of Allah Almighty. Sayyidunā Sharaf al-Dīn Sa’dī al-Shīrāzī رَحْمَةُ اللهِ عَلَيْهِ states, “Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was seen in the Ḥaram of the Ka’bah, his head upon the stones, imploring in the court of Allah Almighty, ‘O Allah Almighty! Forgive me! If I am worthy of punishment, then raise me blind on the Day of Judgement so that I am not ashamed before pious people.’”²

¹ *Bahjat al-Asrar*, p. 164

² *Gulistan-e-Sa’dī*, p. 54

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilāni

Shaykh ‘Abd al-Qādir al-Jilāni’s Eid

Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ is the leader of the saints, but his state of fear of Allah Almighty can be gathered from these couplets that are attributed to him, which he recited on the day of Eid:

People are saying, “Tomorrow is Eid! Tomorrow is Eid!”
Everyone is happy.

However, the day I leave this world with my faith intact, that day will be Eid for me.¹

O devotees of Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ! What kind of devotees are we? Our spiritual guide, despite being the leader of the saints, performed such profuse worship, and we are barely able to offer the obligatory prayers. If we do offer them, we do so individually, abandoning the congregation without a valid excuse.

Remember! The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, states, “Whoever misses one salah is deserving of thousands of years of punishment in the Hellfire.”² Also remember that intentionally abandoning salah in congregation without a reason validated by Islamic law is a severe sin. The devotee follows in the footsteps of his

¹ *Faizān-e-Ramazan*, p. 309

² *Fatāwā al-Razawiyah*, vol. 9, p. 158

beloved. Therefore, alongside devotion to Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, we should be punctual in salah, observe obligatory fasts, always speak the truth, and remain ever fearful of Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Vision of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ once stood on the pulpit and stated:

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared before me on Tuesday before Zuhur and stated, “O my son! Why do you not give sermons?”

I replied, “O my Grandfather صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am a non-Arab. How can I speak before the people of eloquence in Baghdad?”

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, “My son! Open your mouth.”

So, I opened my mouth, and the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva in my mouth seven times and said, “Deliver sermons to the people and invite them to the path of Allah Almighty through beautiful wisdom and counsel.”

Then I offered Ṣuḥr prayer and sat down. Many people gathered around me. A strange fear gripped me, when all of a sudden, in a state of ecstasy, I saw Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ before me, saying, “O son! Why are you not delivering a sermon?”

I replied, “O my Father! Fear has overcome me.”

He responded, “O my son! Open your mouth.”

So, I opened my mouth, and he placed his blessed saliva in my mouth six times.

I asked, “Why did you not place it seven times?”

He answered, “Out of respect for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [i.e. I did so less than him].”

Then, he disappeared from my sight, and I began to deliver my sermon.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Invitation to righteousness

Shaykh ‘Abd al-Qādir al-Jīlānī رَحِمَهُ اللهُ عَلَيْهِ began his call to righteousness with a sermon in Shawwāl al-Mukarram 521 AH in the eastern Ḥalbah district of Baghdad in an illustrious

¹ *Bahjat al-Asrar*, p. 58

gathering. That assembly was filled with awe and illumination and shaded by noble saints and angels. He called people towards Allah Almighty, explaining the noble Quran and sacred Sunnah, and they responded.¹

Shaykh ‘Abd al-Wahhāb رَحْمَةُ اللَّهِ عَلَيْهِ, the son of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, states, “My noble father, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, delivered sermons of exhortation and counsel to people for 40 years between 521 AH and 561 AH.”²

Everyone could hear him equally

In the gatherings of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, despite a multitude of attendees, those afar could hear his voice as clearly as those nearby.³

Sayyidunā Ibrāhīm b. Sa‘īd رَحْمَةُ اللَّهِ عَلَيْهِ states, “When our Shaykh, Sayyidunā ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, would wear his scholarly robe, stand on a raised platform and deliver a sermon, people would listen to him attentively and act upon his counsel.”⁴

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ! May we be sacrificed upon the blessed voice of Shaykh ‘Abd al-Qādir al-

¹ *Bahjat al-Asrar*, p. 174

² *Bahjat al-Asrar*, p. 184

³ *Bahjat al-Asrar*, p. 181

⁴ *Bahjat al-Asrar*, p. 189

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī

Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ! This was a living saintly miracle of the Shaykh that his voice was heard in the same manner by the first and last person in that vast assembly. سَمِعَ اللهُ His gathering would comprise of 70,000 attendees. In comparison, making our voice reach so far even via speakers is problematic; the sound sometimes goes up and down suddenly.

Gathering of 70,000

My spiritual guide, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ states:

At the beginning, I was engrossed in

أَمْرًا بِالْمَعْرُوفِ وَنَهْيًا عَنِ الْمُنْكَرِ

(calling to righteousness and forbidding evil), and I was so restless concerning the propagation of the noble Quran and the sacred Sunnah that I could not control myself. If two or three people came to me, I would speak to them. Then, such large numbers began to gather that no space remained to seat them. Thus, I went to the place assigned for Eid prayer and began delivering sermons until that became constricted as well. So, people took my pulpit outside the city, and a vast group of people began to arrive on foot and on conveyances to

listen to my speech, such that the number of attendees reached close to 70,000.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Arrival of the saints for the speech of Shaykh ‘Abd al-Qādir al-Jīlānī

It is related that when Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ was on the pulpit, as soon as he would say اَلْحَمْدُ لِلَّهِ, the saints of the entire world, whether present in the gathering or not, would become silent. This is the reason why he would fall silent after saying اَلْحَمْدُ لِلَّهِ once and then proceed with his sermon. Within this time the gathering would become so busy to the extent that there would be more unseen attendees than those actually visible to the eye.²

He would deliver sermons according to the states of the hearts of his attendees, directing himself towards them through spiritual unveiling. When he would stand up on the pulpit, the attendees would rise in awe, and when he would ask them to become silent, they would become quiet out of awe to such an

¹ *Bahjat al-Asrar*, p. 177

² *Akhbar al-Akhyar*, p. 12

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī

extent that nothing would be heard except the sound of their breathing.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Arrival of Sayyidunā Khidr عَلَيْهِ السَّلَامُ

Shaykh ‘Abd al-Haqq al-Muḥaddith al-Dihlawī رَحِمَهُ اللَّهُ عَلَيْهِ states:

All the noble saints would attend the gatherings of Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللَّهُ عَلَيْهِ with body and soul. Furthermore, the jinn and angels would also be present. In fact, (many times) the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be present to instruct and support. Sayyidunā Khidr عَلَيْهِ السَّلَامُ would be present most of the time. The latter would attend himself and would also encourage whichever wali of that age he met to attend as well, saying, “Whoever seeks success, his continual attendance of the noble gathering of Shaykh ‘Abd al-Qādir al-Jilānī is necessary.”²

¹ *Bahjat al-Asrar*, p. 181

² *Akhbar al-Akhyar*, p. 13

Witnessing the scene of the dream state in reality

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ was delivering a sermon one day, and his distinguished disciple and first spiritual representative, Shaykh ‘Alī b. Haytī رَحْمَةُ اللهِ عَلَيْهِ, seated near him, fell asleep. Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ asked the attendees to remain silent, came down from the pulpit, stood respectfully in front of Shaykh ‘Alī b. Haytī رَحْمَةُ اللهِ عَلَيْهِ and kept looking at him. When Shaykh ‘Alī b. Haytī رَحْمَةُ اللهِ عَلَيْهِ awoke from his dream, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ asked him, “Did you see the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in your dream?”

He replied, “Yes.”

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ responded, “This is why I stood respectfully. What did the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advise you?”

He answered, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Make serving Shaykh ‘Abd al-Qādir al-Jilānī binding upon yourself.’”

After this, people asked Shaykh ‘Alī b. Haytī رَحْمَةُ اللهِ عَلَيْهِ the meaning of the statement, “This is why I stood respectfully.”

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilāni

He replied, “Whatever I witnessed in the dream state was seen by Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ in a state of wakefulness.”¹

Attendance of Jinn

The father of Shaykh Abū Zakariyyā Yaḥyā b. Abī Naṣr al-Ṣaḥrāwī رَحْمَةُ اللَّهِ عَلَيْهِمَا says, “I summoned jinn through a particular method, and their arrival was delayed.

When they came, they said to me, ‘Do not try to summon us when Shaykh ‘Abd al-Qādir al-Jilāni is delivering a sermon.’

I asked, ‘Why?’

They replied, ‘Because we attend his sermons.’

I questioned, ‘You also attend his sermons?’

They responded, ‘Yes. We are present in great numbers amongst the men. There are many groups amongst us that have accepted Islam, and they have all repented at the hands of Shaykh ‘Abd al-Qādir al-Jilāni.’”²

¹ *Bahjat al-Asrar*, p. 58

² *Bahjat al-Asrar*, p. 180

Speech in 13 Islamic sciences

Sayyidunā Shaykh ‘Abd al-Wahhāb al-Sha‘rānī رَحْمَةُ اللهِ عَلَيْهِ writes:

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ would deliver sermons in thirteen branches of knowledge. People would study exegesis, Hadith, jurisprudence and theology from him in his seminary. He would teach people exegesis, Hadith, jurisprudence, theology, principles and grammar before and after noon, and he would teach people Quranic knowledge alongside the modes of recital after Zūhr.¹

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ would deliver a sermon three times each week: in the seminary on Friday mornings, in the evening on Tuesday, and Sunday mornings at a traveller’s lodge.²

Four hundred erudite scholars would record his sermons, and sometimes during the gathering, he would fly in the air the distance of a few steps and then return to his seat. He said, “I wish that I could live as I did before, in the wilderness, so that I do not see people, and they do not see me.” Then, he said, “Allah Almighty willed that I benefit people, as more than 500 Jews and Christians accepted Islam at my hands, and more than 100,000

¹ *Al Ṭabaqāt Al-kubra lil al-Sha‘raani, vol. 1, p. 179*

² *Qalaid al-Jawahir, p. 18*

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī

wayward Muslims repented at my hands, and this is a great act of righteousness.”¹

Non-Muslims embrace Islam

Once, 13 non-Muslims came to him and embraced Islam in a gathering of counsel. They said:

We are Christians from the west, and we intended to embrace Islam but were not sure of where to go, so we were unable to arrive at a conclusion. Then, we heard a voice from the unseen saying, “O successful group! Go to Baghdad and embrace Islam at the hands of Shaykh ‘Abd al-Qādir al-Jilānī, because due to his blessings, faith that will not be found elsewhere will be placed in your hearts.”²

Master of grammar

The grammarian, Imam Abū Muhammad b. al-Khashshāb رَحْمَةُ اللهِ عَلَيْهِ, states:

During my youth, I was studying Arabic syntax. I would hear about Shaykh ‘Abd al-Qādir al-Jilānī’s رَحْمَةُ اللهِ عَلَيْهِ delightful discourses and intended to listen to them too, but I did not have time. One day, I made a firm resolve

¹ *Bahjat al-Asrar*, p.184

² *Bahjat al-Asrar*, p. 185

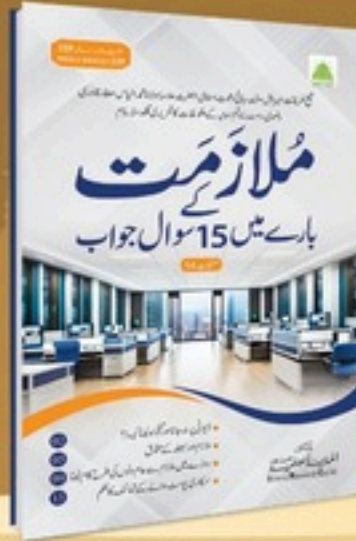
and came to the gathering of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. When Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ began his discourse, neither did my heart find pleasure in his speech, nor did I understand his words. I said to myself, “This day of mine has been wasted.”

At that moment, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ turned to me, and addressing me, he said, “May you be destroyed! Do you give preference and choose Arabic syntax over the gathering of the remembrance of Allah Almighty! Adopt my company, I will make you Sībawayh (a great early imam of the Arabic language).” Hearing this, the young Imam Abū Muhammad ‘Abdullāh b. al-Khashshāb رَحْمَةُ اللَّهِ عَلَيْهِ began to adopt the company of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. As a result, he became an expert in many other sciences alongside grammar.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Qalaid al-Jawahir*, p. 32

Next Week's Booklet



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