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the Aalami Madani Markaz, Faizan-e-Madinah  
(Karachi) (with some modifications)

# THE KING OF BAGHDAD

ENGLISH

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  - 16 Sainthood is not above prophethood

Presented by: (DA'WAT-E-ISLAMI)  
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**Islamic Research Center**

سیرتِ شهنشاه بغداد رَحْمَةُ اللهِ عَلَيْهِ

Seerat-e-Shahnshahe Baghdad

## The King of Baghdad

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# The King of Baghdad

Sirat-e-Shahenshah-e-Baghdad



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَنَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du‘ā for reading this book

**R**ecite the following du‘ā before you read a religious book or begin an Islamic lesson; you will remember whatever you study **بِسْمِ اللَّهِ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

### Note:

Recite ṣalāt upon the Holy Prophet ﷺ once before and after.

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## The King of Baghdad

### Attar's prayer

O Allah! Whoever reads or listens to the 20 page booklet *The King of Baghdad*, grant him the spiritual blessings of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ, and forgive him and his parents without accountability.

أَمِينٌ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellences of sending ṣalāt upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Out of yearning and love for me; whoever sent ṣalāt upon me three times in the day and night, Allah will forgive his sins of that day and night. <sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

### His blessed foot

Abū Sa‘īd ‘Abdullāh Muhammad b. Hibatullah al-Tamīmī al-

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<sup>1</sup> Mu‘jam al-Kabīr, vol. 18, p. 362, hadith 928

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Shāfi‘ī رحمى الله عنه narrates the following:

During my youth, I ventured to Baghdad to seek knowledge. During that time, Ibn Saqā and I studied together in Madrassa Nizāmiyah. We would perform acts of worship together and visit the righteous.

There was an individual widely known as the Ghawth, renowned for his miracle of being able to disappear and reappear whenever he wished. One day, I, Ibn Saqā and Shaykh ‘Abd al-Qādir al-Jilānī – who was in his youth at the time – went to visit the Ghawth. On the way there, Ibn Saqā smirked, “Today, I will ask this Ghawth a question to which he will have no answer.”

I also said, “I will also ask him a question; let’s see if he can answer.” Shaykh ‘Abd al-Qādir al-Jilānī exclaimed, “مَعَاذَ اللَّهِ How can I ask anything from him? I am simply going to gain the honour of seeing him.”

Once we arrived at the Ghawth’s residence, we did not find him in his usual place. He then arrived after some time, cast an angry gaze towards Ibn Saqā, and declared, “May you be ruined! You intend to ask me something I cannot answer? Your question and its answer are this; I indeed see the fire of disbelief crackling within you.

Then he turned towards me and explained, “O ‘Abdullāh! You wanted to see how I shall respond to

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your question? This is your question and its answer; the world will sully you to the extent you drown in it up to your earlobes. This is the requital for your lack of manners.”

He then gazed at Shaykh ‘Abd al-Qādir al-Jilānī, brought him closer to himself, and said with reverence, “O ‘Abd al-Qādir! You have pleased Allah and His Messenger with your good manners. It is as though I see you in a gathering of Baghdad, announcing, ‘This foot of mine is on the neck of every saint of Allah,’ and all saints of the time have lowered their heads out of respect for you.”

The Ghawth vanished after saying this and we never saw him again. Signs of closeness to Allah began to manifest upon Shaykh ‘Abd al-Qādir, whilst Ibn Saqā fell in love with the daughter of a non-Muslim king. He requested to marry her but was told that he must become a non-Muslim first, to which he accepted her false religion **أَلْعِيَاذُ بِاللَّهِ**.

I then went to Damascus, where the martyr Sultān Nūr al-Dīn compelled me to become an officer of endowments (*awqāf*). The world came towards me in



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large amounts. Everything the Ghawth said about us came to pass.<sup>1</sup>

## Fear disrespecting a friend of Allah

In *Fatāwā Ḥadīthiyyah*:

Although Ibn Saqā renounced Islam to marry the non-Muslim king's daughter, the same king threw him into the marketplace when he fell ill.

He begged from everybody but was not given a thing. A former acquaintance saw him and asked, "You were a memoriser of the Quran. Do you remember anything of it now?" He sighed, I have forgotten everything except this verse

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوَ كَانُوا مُسْلِمِينَ ﴿٢٠٠﴾

*"The disbelievers will eagerly desire that if only they had been Muslims."*<sup>2</sup>

Imam Ibn Abī 'Aṣrūn رَحِمَهُ اللهُ عَلَيْهِ recalls:

I went to see Ibn Saqā one day. I found him as though fire had burnt his entire body. He was close to death, and as I attempted to have him face qibla, he instead turned the other way. No matter how many times I tried

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<sup>1</sup> Bahjat al-Asrār, p. 19

<sup>2</sup> Al-Quran, part 14, Hījr, verse 2; translation from Kanz al-'Irfān

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he turned the other way, and this continued until he died. Just before dying, he recalled the statement of that Ghawth. He knew his disrespect had landed him in his predicament.

Imam Ibn Ḥajar al-Haytamī and Imam al-Yāfaʿī رحمهما الله say this story is reliably transmitted and most of those who narrated it are trustworthy.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Something to fear

Imam Ibn Ḥajar al-Haytamī رحمته الله عليه states:

This account contains severe warning regarding opposition to the saints, as there is fear the rejector (he one who denies the saints altogether or their miracles and authority) will fall into everlasting tribulation, of which there is no greater wretchedness than what befell Ibn Saqā. We seek refuge in Allah Almighty.

We make dua to Allah Almighty; may He grant us protection from all tribulations and sadnesses, for the sake of His generosity and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Also, this incident highlights how one should respect the

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<sup>1</sup> Fatāwā Ḥadīthiyah, p. 415; Mir'āt Al-Jinān, vol. 3, p. 268

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saints and have a good opinion of them as much as possible. <sup>1</sup>

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes, “May Allah allow us to respect His beloved people, grant us death whilst loving them, and resurrect us in their pure company. ” <sup>2</sup> **”اُمَيِّنْ اُمَيِّنْ”**

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ**

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ! Allah Almighty has favoured us greatly. He has granted us ability to honour His accepted people and saints رَحْمَةُ اللهِ, to commemorate their death-day anniversaries (*urs*), visit their shrines, and to speak about their lives and virtues.

Allah Almighty loves the saints and righteous personalities of Islam. These individuals spend their entire lives remembering Allah Almighty and His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should also live our lives in the same manner, whilst adhering to Islamic law, as Allah Almighty sends a continuous downpour of mercy upon the saints.

Here is a verse of the noble Quran explaining the immense status held by the saints. In the 62<sup>nd</sup> verse of Sūrah Yūnus:

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<sup>1</sup> Fatāwā Ḥadīthiyyah, p. 415

<sup>2</sup> Fatāwā Riḍāwiyyah, vol. 28, p. 401

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أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

*Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief.*<sup>1</sup>

### Free from the fears of this world and the Hereafter

Commenting on this verse, the Companion ‘Abdullāh b. ‘Abbās رضي الله عنه said:

The saints will have no fear in this world nor will they grieve in the Hereafter. Allah Almighty will instead welcome them with happiness and grant them everlasting bounties.<sup>2</sup>

Mufti Ahmad Yār Khān رحمته الله عليه states in the commentary of a Quranic verse, “Allah likes the 11<sup>th</sup>, for He mentioned His saints in the 11<sup>th</sup> *rukū*‘ of the 11<sup>th</sup> *juz*’.”<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Al-Quran, part 11, Yūnus, verse 62; translation from Kanz al-‘Irfān

<sup>2</sup> Hikāyatēn aur Nasihatēn, p. 361

<sup>3</sup> Tafsīr Nūr al-‘Irfān, p. 343

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## Brief introduction

Our beloved spiritual guide, the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was a major saint of Allah Almighty. In fact, he is the leader of the saints.

His blessed name was ‘Abd al-Qādir and his teknonym Abū Muhammad. Muḥy al-Dīn, Maḥbūb-e-Subḥānī, Ghawth al-Thaqalayn, and Ghawth al-A‘zam are some of his titles.

He was born on the 1<sup>st</sup> of Ramadan 470 AH, in the Jīlān area of Baghdad. By way of his father, he is the 11<sup>th</sup> grandson of Imam Ḥasan رَضِيَ اللهُ عَنْهُ.<sup>1</sup> Through his mother, he is the 12<sup>th</sup> grandson of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ.

This is corroborated by the scholar ‘Alī al-Qārī رَحْمَةُ اللهِ عَلَيْهِ tracing the shaykh’s genealogy.<sup>2</sup> مَا شَاءَ اللهُ A link with the 11<sup>th</sup> and 12<sup>th</sup> can also be found here.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

My spiritual guide, my murshid, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was born at dawn on Monday the 1<sup>st</sup> of Ramadan. At that time, his blessed lips were moving and the words “Allah, Allah” could be heard.<sup>3</sup>

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<sup>1</sup> Bahjat al-Asrār, p. 171

<sup>2</sup> Nuzhat al-Khāṭir al-Fātir, p. 12

<sup>3</sup> Al-Ḥaqā’iq fī al-Ḥadā’iq, vol. 1, p. 139

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The shaykh also had a link with Allah’s Messenger ﷺ, in that they were both born at dawn on a Monday.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Eleven hundred children

On the day Shaykh ‘Abd al-Qādir al-Jīlānī رَحِمَهُ اللهُ عَلَيْهِ was born, 1100 other children were born in Jīlān. They were all boys and all became saints of Allah Almighty.<sup>1</sup>

In summarised format, Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ extols the shaykh in his poetry by saying, “O Shaykh ‘Abd al-Qādir رَحِمَهُ اللهُ عَلَيْهِ! Who can understand the greatness of your blessed head, when the saints take your feet upon their eyes out of love, respect, decorum, and reverence?”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! When Shaykh ‘Abd al-Qādir al-Jīlānī رَحِمَهُ اللهُ عَلَيْهِ would intend to play during his childhood, a voice from the unseen would say, “My ‘Abd al-Qādir! We did not create you to play!”<sup>2</sup> When he attended madrassa, a voice could be heard saying, “Make space for the friend of Allah.”<sup>3</sup>

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<sup>1</sup> Tafiḥ al-Khāṭir, p. 15

<sup>2</sup> Al-Ḥaqā’iq fi al-Ḥadā’iq, p. 140

<sup>3</sup> Bahjat al-Asrār, p. 48 Summarized

## Why is he referred to as Ghawth?

The word ghawth means redresser of grievances or helper. The shaykh was known to help the poor, helpless, and needy, with the power granted to him by Allah Almighty. He eventually became known as Ghawth al-A‘zam. He is also known as Pīrān-i-Pīr Dastgīr.<sup>1</sup>

## His family

His father was Abū Šāliḥ Mūsā رَحِمَهُ اللهُ عَلَيْهِ, and his mother Umm al-Khayr Fāṭimah رَحِمَتْهُ اللهُ عَلَيْهَا.

His father was from among the major righteous personalities of Jīlān, and was known as Jangī Dōst due to his unmatched efforts and struggles in religious matters, which were solely for the sake of Allah Almighty and free from any worldly desires. He was well-known for commanding good and forbidding evil, to the extent he was even willing to sacrifice his life for this.

## Breaking pots of alcohol

Heading to the central maṣjid one day, he saw some workers of the caliph carefully carrying earthen pots containing alcohol on their heads. He was enraged by this and proceeded to break

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<sup>1</sup> Ghawth-i-Pāk Kē Hālāt, p. 15, summarized

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them. None of the workers could muster courage enough to object, so they went to the caliph and relayed what had happened.

The caliph responded, “Bring Sayyid Mūsā to me at once.” When Shaykh ‘Abd al-Qādir’s father went to the caliph, the former was sat fuming in anger upon his chair. “Who are you to ruin the efforts of my workers?”, he asked.

Sayyid Mūsā replied, “I am a muhtasib (an individual who takes account of matters), and I have fulfilled the obligation of my position.” The caliph quizzed, “Who made you this?” In a thundering and authoritative tone, Sayyid Mūsā declared, “He Who ordained for you to be in power.”

Hearing these words, the caliph was overcome with a sudden rush of emotion. He leant forward to the extent his head was pressed against his knees. After some time, he finally raised his hand and softly inquired, “My master, what was the wisdom in destroying the pots, other than commanding good and forbidding evil?” Sayyid Mūsā said, “To have compassion upon you and save you from disgrace in this world and the Hereafter.”

These wise words had great impact on the caliph, who then said, “I personally appoint as you as an official muhtasib.” Sayyid Mūsā said in a manner highlighting his trust in Allah Almighty, “When Allah Almighty has appointed this for me, I am in no



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need of creation to appoint me as anything.” From that day onwards, his title of Jangī Dōst became famous. <sup>1</sup>

### His maternal grandfather

Shaykh ‘Abd al-Qādir al-Jīlānī’s maternal grandfather, Shaykh ‘Abdullah al-Ṣawma‘ī رَحْمَةُ اللّٰهِ عَلَيْهِ, was one of the saints of Jīlān. As well as being extremely righteous, he was an erudite scholar whose prayers were known to be accepted. <sup>2</sup>

### His grandfather’s saintly miracle

In *Bahjat al-Asrār*, Imam ‘Abdullah Qazwīnī رَحْمَةُ اللّٰهِ عَلَيْهِ explains:

Some people we knew were travelling in a caravan towards Samarqand. They were attacked by bandits when reaching the desert, and called out to Shaykh ‘Abdullah al-Ṣawma‘ī رَحْمَةُ اللّٰهِ عَلَيْهِ in that difficult situation.

The shaykh appeared suddenly and recited سُبْحَانَ قُدُّوسٍ رَبِّنَا اللّٰهُ - causing the bandits to climb mountains to get away or flee entirely.” <sup>3</sup>

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<sup>1</sup> Sīrat-i-Ghawth al-Thaqalayn, p. 53

<sup>2</sup> Bahjat al-Asrār, pp. 171-172

<sup>3</sup> Ibid, p. 172, summarized

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## His paternal aunt

Shaykh ‘Abd al-Qādir al-Jilānī’s paternal aunt was ‘Āishah bint ‘Abdullah رحمة اللوعليها. Her teknonym was Umm Muhammad. She was a righteous woman who performed miracles. People visited her to request duas for their problems.

A drought once struck Jilān. People performed *ṣalāt al-istisqā’* (the prayer to seek rain), but rain did not fall. They then went to the home of ‘Āishah bint ‘Abdullah رحمة اللوعليها and asked her to make dua.

She went to the courtyard of her home, swept the ground, and then made this dua, “O Lord of the worlds! I have swept the ground, so send down water!” A short while later, rain began gushing downwards, like how water flows from a tap. People returned to their homes drenched in water and Jilān began to thrive again.<sup>1</sup>

## His children

He paid special attention to the outward and inward nurturing of his children, leading most of them to becoming shining stars in the fields of knowledge and erudition.

Some of his sons were Sayyids ‘Abd al-Wahhāb, ‘Abd al-Razzāq, ‘Abd al-‘Azīz, Muhammad Yahyā, Muhammad ‘Abdullah, ‘Abd

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<sup>1</sup> Bahjat al-Asrār, p. 173

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al-Jabbār, Muhammad Mūsā, Muhammad ʿĪsā, Muhammad Ibrāhīm, and Muhammad - **رحمه الله**.

In *Zubdat al-Āthār*:

The number of people who benefitted from his blessed children and the amount of great scholars of the time who studied under them; such achievements of imparting knowledge and spiritual blessings was not witnessed from the children of other righteous personalities.<sup>1</sup>

### His brother

Shaykh ʿAbd al-Qādir **رحمته الله عليه** also had a younger brother; Sayyid Abū Aḥmad ʿAbdullah **رحمته الله عليه**. He excelled in knowledge and piety yet passed away in his youth.<sup>2</sup>

His entire household was one of piety; his grandfathers, parents, uncles, aunts, brother, and children were all people of righteousness. This inspired the name they are referred to with; the Ashrāf (the honoured household).

### When a kingdom was worth less than wheat

The king of Sanjar and Nimruz once sent a letter to Shaykh ʿAbd al-Qādir al-Jilānī **رحمته الله عليه**, expressing that he wished to place a

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<sup>1</sup> *Zubdat al-Āthār*, p. 41

<sup>2</sup> *Mir'āt al-Jinān*, vol. 3, p. 265, summarized

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part of his kingdom under the authority of the shaykh so he could also enjoy a life of comfort and ease. In response to this letter, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ wrote him a quatrain (in Farsi), the translation of which is somewhat as follows:

- If I have even the slightest desire for the kingdom of Sanjar, then may my destiny be darkened like the black-coloured crown of Sanjar’s king.
- As I possess the treasure of waking at night ‘and remembering Allah’, the value of Nimruz is not even equal to a seed of wheat in my eyes.<sup>1</sup>

Somebody asked the shaykh, “When did you realise you were a saint?” He replied, “At ten years of age, I would leave home to attend madrassa and see angels saying to the other boys, ‘Make space for the friend of Allah.’”<sup>2</sup>

### al-Ghawth al-A‘zam’s announcement

Hāfīz Abū al-‘Izz ‘Abd al-Mughīth b. Abū al-Ḥarb al-Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ states:

We were in Baghdad in the gathering of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ known as Ribāṭ Ḥalabah. The majority of Iraq’s shaykhs were also present whilst

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<sup>1</sup> Akhbār al-Akhyār, p. 204, summarized

<sup>2</sup> Bahjat al-Asrār, p. 48

The King of Baghdad

Shaykh ‘Abd al-Qādir al-Jīlānī رحمته الله عليه was delivering a sermon. He then announced:

قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وِلِيِّ اللَّهِ

This foot of mine is on the neck of every saint of Allah  
Shaykh ‘Alī b. Haytī رحمته الله عليه then stood up, went towards the pulpit, and placed Shaykh ‘Abd al-Qādir al-Jīlānī’s blessed foot upon his neck. After him, all of those present came forward and lowered their heads. <sup>1</sup>

### ‘Abd al-Qādir has spoken the truth

Imam Abū al-Ḥasan ‘Alī Shaṭanūfī al-Shāfī’ī رحمته الله عليه states:

Shaykh Khalīfah Akbar would often see the Prophet صلى الله عليه وآله وسلم in his dreams. “By Allah!” he once said, “I saw the Messenger of Allah صلى الله عليه وآله وسلم and said, ‘Shaykh ‘Abd al-Qādir announced his foot is upon the neck of every saint of Allah.’”

He declared in reply, “‘Abd al-Qādir has spoken the truth. It would not be any other way, for he is the Quṭb whilst I watch over him.” <sup>2</sup>

Showing his profound love and humility, Imam Aḥmad Razā Khān رحمته الله عليه says:

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<sup>1</sup> Bahjat al-Asrār, pp.21-22 summarized

<sup>2</sup> Ibid, p. 27

The King of Baghdad

This loyal servant of that exalted household says  
أَلْحَبْدُ لِلَّهِ – it was Allah Almighty Who instructed our  
Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to say this. It was Allah Almighty  
who cast rays of spiritual brilliance into his blessed  
heart when these words were said. This luxurious  
clothing was sent by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself.  
All the saints then gathered and watched as Shaykh  
‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ wore it.  
The angels flocked together whilst the Rijāl al-Ghayb (a  
group of saints) presented their salam. All the saints in  
the world lowered their heads. Whoever wishes to be  
pleased or displeased with this; this is their choice. <sup>1</sup>

### Not on the neck, but the head

During his youth, the renowned Chishtī shaykh, Khājah Mu‘īn  
al-Dīn al-Ajmayrī رَحْمَةُ اللهِ عَلَيْهِ was worshipping in a cave on a  
mountain of Khorasan.

Yet in Baghdad, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ  
proclaimed:

قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيٍّ لِلَّهِ

This foot of mine is upon the neck of every saint.

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<sup>1</sup> Fatāwā Riḍawīyah, vol. 28, p. 385, summarized

The King of Baghdad

Hearing this, Khājah Mu‘īn al-Dīn رَحْمَةُ اللهِ عَلَيْهِ lowered his head and responded with بِلْ عَلَى رَأْسِي – “Upon my head, in fact.”<sup>1</sup>

## He did not say it of his own accord

Imam Ibn al-Ḥajar al-Makkī al-Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ mentions in *Fatāwā Hadīthiyyah*:

Saints are sometimes commanded to make major announcements, so those who are unaware of their elevated stations are informed regarding them, or to show gratitude to Allah and make His favour apparent.

This happened with Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, when he suddenly announced during his sermon that his foot is on the neck of every saint. Every saint in the world immediately accepted this. A group of narrators report saintly jinns also did so. Jinn or human saint alike – they all lowered their heads.<sup>2</sup>

Many ‘Arifin (those possessing cognizance of Allah Almighty) say Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ did not make the statement قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيٍّ لِلَّهِ of his own accord. Instead, to show the saint was on the station of Quṭbīyyat al-Kubrā, Allah Almighty instructed him to say these words.

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<sup>1</sup> Sīrat-i-Ghawth al-Thaqalayn, p. 89

<sup>2</sup> Fatāwā Hadīthiyyah, p. 414

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The saints were compelled by this to lower their necks and take the foot of the shaykh upon them. Many narrations explain how earlier saints had already given news a hundred years before the shaykh's birth, that a man of great virtue would be born among the non-Arabs, who will announce **قَدِمَ هَذَا عَلَى رَقَبَةِ كُلِّ وَبِ اللَّهِ**. This shall lead to all saints making him their guide and leader. <sup>1</sup>

## Sainthood is not above prophethood

Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** would say:

Every saint follows the footsteps of someone else, and I follow the footsteps of my grandfather, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. I walk following his path. I cannot place my foot in the place of prophethood, for this is solely for the prophets.” <sup>2</sup>

Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** writes in his *Qaṣīdah Ghawthiyyah*:

**وَكُلُّ وَبِ اللَّهِ قَدَمٌ وَإِنِّي عَلَى قَدَمِ النَّبِيِّ بَدْرُ الْكَمَالِ**

Every saint follows a path, and I follow the path of the Prophet, who is a shining moon in the sky of perfection.

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<sup>1</sup> Ibid, p. 414

<sup>2</sup> Bahjat al-Asrār, p. 51



The King of Baghdad

Following the announcement of Shaykh ‘Abd al-Qādir al-Jīlānī, Shaykh Sayyid Aḥmad Kabīr al-Rifā‘ī رحمته اللّٰه عليه lowered his head and exclaimed, “This Ahmad is from those, upon whose neck is the foot of Shaykh ‘Abd al-Qādir al-Jīlānī.”

When asked the reason for this, he replied, “In Baghdad, Shaykh ‘Abd al-Qādir al-Jīlānī رحمته اللّٰه عليه has announced **قَدْ مَرَّ هَذِهِ عَلَى رَقَبَتِي كُلِّ** **وَلِيَ اللّٰه**. This is why I lowered my head and said this.”

The grandshaykh of the Suharwardī way, ‘Abd al-Qāhir Abū al-Najīb رحمته اللّٰه عليه lowered his head and said, “Not my neck, but his foot is upon my head!”

Sayyid Abū Madyan Shu‘ayb Maghribī رحمته اللّٰه عليه said, “I am also from them. O Allah! I make You and Your angels witnesses. I heard the words of **قَدْ مَرَّ** and accepted this command.”

Shaykh ‘Abd al-Raḥīm al-Qināwī رحمته اللّٰه عليه lowered his head and responded, “The truthful one has spoken the truth.”<sup>1</sup>

Shaykh Ḥammād رحمته اللّٰه عليه, who is from the teachers of Shaykh ‘Abd al-Qādir al-Jīlānī رحمته اللّٰه عليه, once said regarding him:

The foot of this Sayyid youth will one day be upon the neck of all saints. Allah Almighty will instruct him to proclaim, this, and every saint in his era will lower their

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<sup>1</sup> Fatāwā Hadīthiyah, p. 414

The King of Baghdad

heads for him. They will honour him due to his (auspicious) rank being displayed for all to see.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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<sup>1</sup> Nuzhat al-Khāṭir al-Fātir, p. 24

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