



# *Hadith Qudsi* and The Rank of The Crown of The Saints

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**(Statement of the meeting of the eleventh Sharif  
(for Islamic Brothers))**

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

## Hadith Qudsī and the Rank of the Crown of the Saints

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikāf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, sharḥīah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

In *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

## Excellence of sending *salāt* upon the Prophet ﷺ

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

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

“Whoever recites one thousand *ṣalāt* upon me in a day will not pass away until he sees his place in Paradise.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, *أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ* - A truthful intention is the best action.”<sup>2</sup> O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, let’s make good intentions. For example:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Al-Tarhib wa al-Tarhib*, vol. 2, p. 326, Hadith: 2590

<sup>2</sup> *Al-Jāmi‘ al-Ṣaghīr*: 1284

Dear Islamic brothers! Tonight is the 11<sup>th</sup> night of Rabīʿ al-Ākhir, which the devotees of the Crown of the Saints—Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ—call ‘the grand Ghiyārwin sharīf’. We have come together in this gathering to speak about and listen to the virtues of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. May Allah Almighty accept our actions. If only through the mention of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ we receive his blessings, our character and conduct improve, we remain engaged in actions that please Allah Almighty, gain the ability to repent sincerely, receive protection for our faith and leave this world upon it.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Brief introduction to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ

اَلْحَمْدُ لِلّٰهِ! The Shaykh رَحْمَةُ اللهِ عَلَيْهِ is a well-known personality. His name is ‘Abd al-Qādir, and his teknonym is Abū Muhammad. مُحْيِي الدِّينِ (Reviver of the religion) and عَوْنُ الْمُتَّقِلِيْنَ (helper of mankind and jinn) are his famous titles. He was born in Jīlān in 470 AH and lived for 91 years. He passed away in 561 AH.

## Distributor of Sainthood

Shaykh ‘Abd al-Qādir al-Erbilī رَحْمَةُ اللهِ عَلَيْهِ writes:

When Allah Almighty chooses to favour one of His servants with the honour of sainthood, He commands, “Present that person in the court of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!” Thus, he is presented before him. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states, “Take him to my descendant, ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, so that he can see his suitability.” Thereupon, he is presented before him, and seeing his suitability, he records his name in the Muhammadan book and seals it. This person is presented in the Prophetic court again and the beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issues the command for his sainthood. He is subsequently granted the station of sainthood and is accepted in both the realm of the unseen and the apparent.<sup>1</sup>

سُبْحَانَ اللهِ! This is the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ! What rank Allah Almighty has blessed him with. May Allah Almighty make us true servants of the court of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. If only we are granted life in the service of the noble saints, granted death upon this, and raised on the Day of Judgement upon it. If only we are granted entry into Paradise without accountability for the sake of the noble saints!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Salvation from Highway Robbers

Shaykh Abū ‘Amr and Shaykh ‘Abd al-Ḥaqq al-Ḥarīmī رَحْمَةُ اللهِ عَلَيْهِمَا state:

We were present in the seminary of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ on Sunday 3<sup>rd</sup> Ṣafar al-Muḥaffar, 555 AH. At the time he was wearing clogs (wooden sandals) and performing *wuzu* (ablution). After ablution he performed two units of voluntary *ṣalāh*. Having completed his *ṣalāh* he said something in a raised voice and threw one of the clogs into the air followed by the other. Both of them disappeared from our sight, and he sat down again. None of us had the courage to ask about the incident.

Twenty-three days later a caravan arrived at the seminary and the travellers said, “We wish to present a gift to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.” So, we sought permission for them. He

<sup>1</sup> *Tafrih al-Khatir*, p. 48

replied, “Let the travellers come in, and accept whatever they present.” We allowed them to enter, and they presented many gifts in his court. Amongst these things were the clogs of the shaykh رَحْمَةُ اللَّهِ عَلَيْهِ.

We were astonished upon seeing them, so we asked the travellers, “Where did you find these?”

They replied, “On 3<sup>rd</sup> Şafar al-Muzaffar, we were ambushed by bandits who killed many of our companions and stole our belongings. They were taking our items aside and distributing them amongst each other when the thought came to us that if Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ aids us and we are saved from this situation, we will present a gift in his court.

We were in the midst of discussing this when two raised sounds were heard from the jungle, which reverberated in the wilderness. Even the highway robbers were overcome with fear. A few moments later one of the bandits came to us in a terrified state and said, ‘Come, take your possessions and look what has become of us!’ We quickly drew near to the bandits and saw that their two chiefs were sprawled out dead, and the blessed clogs of Shaykh ‘Abd al-Qādir al-Jīlānī were lying next to them. We picked up the clogs, gathered our possessions and set off to present our gifts in the court of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ.”<sup>1</sup>

## Seeking help from other than Allah Almighty

Perhaps the thought has arisen in one’s mind that help should not be sought from other than Allah Almighty, because when Allah Almighty is able to help, why should one seek help from Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ or any other saint?

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<sup>1</sup> *Qalaid al-Jawahir*, p. 68

In reply, this is a very dangerous deception of Satan, and he has misguided many people in this way. However, Allah Almighty has not forbidden seeking help from other than Him. On the contrary, Allah Almighty has granted permission to seek the help of others in various places throughout the noble Quran.

Anyhow, seeking the help of the saints is not seeking help from other than Allah Almighty, in fact, it is the help of Allah Almighty. Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ does not help independently, rather he helps through the bestowal of Allah Almighty. Reflect on how Allah Almighty sent the angels to help on the occasion of the Battle of Badr. Allah Almighty states:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ يَأْتِيَنَّكُمْ فَتَقِمْتُوا الَّذِينَ آمَنُوا<sup>ط</sup>

“And when, O Beloved, your Lord was revealing to the angels; that 'I am with you; so, keep the believers standing firm’”<sup>1</sup>

Observe how the angels are other than Allah Almighty, yet Allah Almighty Himself ordered them: “I am with you; so, keep the believers standing firm.”

Reflect! Allah Almighty sent the angels, but if He willed, He could have aided them without the angels. If He willed, He could have turned the enemies of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upside down within their own homes, so that they could not even enter the battleground of Badr. He is All-powerful and does whatever He wills. Why did He send the angels? Because He is the Creator, the All-powerful. He does what He wills; no one can question Him.

<sup>1</sup> Al-Quran, 8:12, Translation from Kanz al-Īmān

## Glory of the Saints

Hadith Qudsī is such a Hadith in which the meaning is from Allah Almighty and the wording is from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In other words, in normal Aḥādīth the statement is the beloved Prophet's, and the noble Companions رَضِيَ اللهُ عَنْهُمَا are the narrators. However, in Hadith Qudsī the statement is from Allah Almighty, and the narrator is the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let us listen to a Hadith Qudsī of Ṣaḥīḥ al-Bukhārī:

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ relates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Allah Almighty says, “I declare war against the one who bears enmity towards any friend of mine. My servant does not gain proximity to me through anything more beloved to me than that which I have obligated upon him. My servant keeps drawing closer to me through voluntary deeds until I love him. So, when I love him, I become his ears through which he listens, his eyes through which he sees, his hands through which he holds, and his feet through which he walks. If he asks Me, I will indeed grant him, and if he seeks refuge with Me, I will certainly protect him.”<sup>1</sup>

Mufti Aḥmad Yār Khan Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ states in explanation of this Hadith:

(When a person gains great proximity in the court of Allah Almighty, he becomes beloved to Him.) So, this person becomes كَتَابُ اللهِ. As a result of this, special powers granted by Allah Almighty act upon his limbs, and he is able to perform such acts which are beyond the intellect.<sup>2</sup>

<sup>1</sup> Ṣaḥīḥ al-Bukhārī: 6502

<sup>2</sup> Mirāt al-Manājīḥ, vol. 3, p. 309

## Three facets of the Hadith and the biography of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ

Dear Islamic brothers! Three matters have been mentioned in this noble Hadith:

- 1) the rank and nobility of the righteous saints in the court of Allah Almighty.
- 2) The linguistic meaning of **وَلِي** is friend, the beloved servant of Allah Almighty. There are two forms to this. One is that Allah Almighty selects a person as a beloved saint. This is not by attainment, rather it is bestowed. A person does not become a saint through his own efforts. Allah Almighty grants the crown of sainthood to whomever He wills. The second form is that a person exhibits love for Allah Almighty, and this is acquired. A person can express this love through his efforts. The method of attaining this has been explained in this Hadith.
- 3) What is the status of a person who expresses his love for Allah Almighty and is accepted in His court by His grace such that He makes him one of His saints? This has also been explained in this Hadith.

Let us look at the life of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ in light of this narration.

### A declaration of war from Allah Almighty

It is mentioned in the Hadith Qudsī that Allah Almighty states:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنْتُهُ بِالْحَرْبِ

“I declare war against the one who bears enmity towards any friend of Mine.”

This is the rank and glory of the noble saints. Whoever harbours even the smallest amount of enmity towards the noble saints can neither be

a favoured servant of Allah Almighty nor one who is successful in pleasing Allah Almighty. This is because Allah Almighty declares war against those in whose hearts there is enmity towards His saints.

Dear Islamic brothers! Here, it is necessary to note that if one opposes another human being, there is a possibility of being victorious, but if a person is at war with his Creator and Sustainer, the thought of victory is impossible. In fact, loss, humiliation and destruction in this world and the Hereafter are a certainty for such an individual.

Nimrod desired to oppose Allah Almighty. He amassed and armed a force of many thousands and marched forth. How could he challenge Allah Almighty? Allah Almighty sent forth a small creation of His, the mosquito. The mosquitos were so numerous that they blotted out the sun, turning the day into night. They attacked the armies of Nimrod, devouring their flesh so that only bones remained. Finally, a mosquito reached Nimrod's brain. It is recorded in the books that this mosquito bit Nimrod for 400 years, and due to this, he was struck with sandals upon his head.<sup>1</sup>

This is the consequence of being at war with Allah Almighty. Therefore, every person should reflect on the severity of the sin of bearing enmity towards the saints of Allah Almighty.

## Method of exhibiting love For Allah Almighty

In the Hadith Qudsī, Allah Almighty states:

وَمَا تَقْرَبُ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْهَا أَنْ تَرْضَىٰ عَلَيَّهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالْكَوْفِ

“My servant does not gain proximity to Me through anything more beloved to Me than that which I have obligated upon him. My servant keeps drawing closer to Me through voluntary deeds...”

<sup>1</sup> *Tafsīr ibn Kāsīr, surah Baqarah, under verse no:258, vol. 1, p. 694*

This is the method of exhibiting love for Allah Almighty. The correct method of attaining proximity in the court of Allah Almighty is to firstly discharge all one's obligations: offer the five daily prayers in congregation, keep all the fasts of Ramadan, undertake Hajj if it has become obligatory, pay zakāt fully if it has become incumbent, respect one's parents, show good conduct with one's neighbours, avoid unjustly harming anyone, etc.

Alongside the obligations, one should also offer voluntary acts of worship: offer tahajjud alongside the five daily prayers, offer Ishrāq, ḍuḥā, and awwābīn prayers, perform optional fasts, give voluntary charity, increase in one's etiquette with parents, show kindness towards and look out for neighbours, friends and other Muslims in general.

In this way, though sincerity and consistency, a person will attain proximity in the court of Allah Almighty by proving that his love for Allah Almighty is true. If he receives the mercy and grace of Allah Almighty, he will be bestowed with the honour of sainthood.

**رَحْمَةُ اللَّهِ عَلَيْهِ** the Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** is a saint from birth having entered into this world in this state. He spent his entire life in worship and spiritual training, offering obligatory, Sunnah and voluntary deeds in abundance to the extent that he also performed the recommended acts with steadfastness.

### **The profuse worship of Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ**

It is stated in Bahjat al-Asrār that Shaykh 'Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** states:

I remained in the jungles of Karkh for many years, and my sustenance was the leaves of trees and shrubs. A person would bring me a garment of wool every year which I would wear. To free myself from the love of the world, I made thousands of

endeavours. I remained anonymous. Due to my silence people called me mute, illiterate and insane. I would walk over thorns barefoot. I would enter terrifying caves and frightening valleys without hesitation. The world would appear adorned before me, but **لَا أُحَدِّثُ إِلَيْهِ** I would not turn towards it. My carnal-self would sometimes become submissive before me such that it would do as I say.

At other times it would struggle against me, and Allah Almighty would grant me victory over it. I lived for long periods in the wildernesses of Mada'in and engaged my soul in spiritual striving. For one year, I ate food found on the floor and would not drink water at all. Another year I would suffice upon water and not eat anything. I would be afflicted with severe tribulations. Once, I was tested on an extremely cold night; I would repeatedly fall asleep, and the obligatory bathing would become necessary upon me. I would come to the river immediately and perform a purificatory bath each time; that night I had to bathe forty times.<sup>1</sup>

O devotees of the Prophet! Did you see how Shaykh 'Abd al-Qādir al-Jīlānī **رَحِمَهُ اللهُ عَلَيْهِ** exerted effort for many years to attain proximity in the court of Allah Almighty, please the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, overcome Satan and the carnal-self, escape the entrapment of this world, save himself from the ailment of sins, guide creation to the true path, attain the honour of being a preacher of the religion, convey the call of righteousness in the world and bring countless non-Muslims into Islam!

We cannot undertake the spiritual struggles of Shaykh 'Abd al-Qādir al-Jīlānī **رَحِمَهُ اللهُ عَلَيْهِ**, but we can still aspire to strive as much as we can.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ**

<sup>1</sup> *Bahjat al-Asrār*, p. 165

## Saintly Marvels

Dear Islamic brothers! We listened to the Hadith Qudsī in which Allah Almighty states: **كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ** “I become his ears through which he listens”. Their ears appear outwardly the same as ours, but the ears of a saint are blessed with special power from Allah Almighty. A saint does not hear through mere sound waves like we do, rather he hears through the special power bestowed upon him by Allah Almighty.

### Marvel of Shaykh ‘Abd al-Qādir al-Jīlānī’s hearing

It is mentioned in Tadrīḥ al-Khāṭir:

During the lifetime of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ**, there was a female disciple of the Shaykh who once went towards a cave in a mountain for a particular need. There, a transgressor seized her. She called out: **أَلْعِيَاثُ يَا عَوْتُ الشَّقَلَيْنِ! أَلْعِيَاثُ يَا شَيْخَ مُحَمَّدِ بْنِ عَبْدِ الْقَادِرِ** “Help! O great helper! Help! O helper of jinn and mankind. Help! O Shaykh Muḥy al-Dīn! Help! O my master ‘Abd al-Qādir!”

At that time Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** was performing ablution in his seminary. Even at such a great distance, he still heard her pleas and came to her aid by throwing his sandal in the direction of that cave. Through the power of Allah Almighty, the sandal reached that evil man, striking him on the head and killing him.<sup>1</sup>

**سَمِعُوا اللَّهَ** This is the rank of the saints; through the power bestowed upon them by Allah Almighty, they hear from afar as they hear from nearby.

<sup>1</sup> *Tadrīḥ al-Khāṭir*, p. 46

## Amazing sight of the saints

Further in the Hadith Qudsī, Allah Almighty states: **وَبَصَرُهُ الَّذِي يُبْصِرُ بِهِ** “I become his eyes through which he sees.”

This means that the eyes of the saints are unique despite externally appearing like ours. They do not merely see through the lens of the eye, rather through the special power conferred upon them by Allah Almighty. So, they discern that which we cannot. Neither a wall nor time is a barrier to their sight; they see from afar as they do from close.

## Marvel of Shaykh ‘Abd al-Qādir al-Jīlānī’s sight

It is related in Bahjat al-Asrār:

Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** had a servant, Shaykh Abū ‘Abdullāh Muhammad al-Harawī **رَحْمَةُ اللَّهِ عَلَيْهِ**. His stature was short, but the Shaykh would call him ‘Muhammad al-Ṭawīl’ (the tall). Shaykh Muhammad al-Harawī **رَحْمَةُ اللَّهِ عَلَيْهِ** says, “One day, I said, ‘Dear Shaykh, my stature is shorter than normal people, so why do you refer to me as Muhammad al-Ṭawīl?’ The Shaykh replied, ‘because you are **طَوِيلُ الْعُمُرِ** [i.e., you will live long] and **طَوِيلُ الْأَسْفَارِ** [i.e., you will travel on long journeys in your lifetime].”

The narrator states:

Indeed, this in fact happened; Shaykh al-Harawī **رَحْمَةُ اللَّهِ عَلَيْهِ** lived for 137 years and undertook distant journeys to the extent that he travelled to the Caucasus Mountains.<sup>1</sup>

**سُبْحَانَ اللَّهِ!** This is the vision of Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** whereby he stated these facts about Shaykh al-Harawī **رَحْمَةُ اللَّهِ عَلَيْهِ**.

<sup>1</sup> *Bahjat al-Asrār, pp. 113-114*

## Splendour of the hands of the saints

Dear Islamic brothers! Allah Almighty further states in the Hadith Qudsī:

وَيَدَا أَيْدِي بَيْتِشُ بِهَا

“I become his hands through which he grasps.”

This means that although the hands of the saints visibly resemble ours, their strength does not lie in flesh and bones, rather it lies in the special power bestowed upon them by Allah Almighty.

## Two marvels of the hands of Shaykh ‘Abd al-Qādir al-Jīlānī

رَحْمَةُ اللَّهِ عَلَيْهِ

1. Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللَّهِ عَلَيْهِ states:

I used to read the books of scholastic theology a lot. One day my maternal uncle took me to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. The shaykh placed his hand on my heart, and through this I lost all knowledge of all the books I had read in scholastic theology up until that time. At the same time my heart was filled with عِلْمٌ كَدْبِي (specific knowledge from Allah Almighty).<sup>1</sup>

2. Shaykh Abū Muhammad al-Maḥallī رَحْمَةُ اللَّهِ عَلَيْهِ states:

I came from Egypt to visit Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ in Baghdad. I was about to leave after spending a few days there when the shaykh placed his finger in my mouth and said, “Suck it repeatedly.” I did as instructed, and through the blessings of this, I did not feel any hunger from Baghdad all the way to Egypt.<sup>2</sup>

<sup>1</sup> Bahjat al-Asrār, p. 70

<sup>2</sup> Tafriḥ al-Khāṭir, p. 66

## Distinction of the feet of the saints

Dear Islamic brothers! Allah Almighty also mentioned in the Hadith Qudsī:

وَرَجُلُهُ الَّتِي يَتَشَى بِهَا

“I become his feet through which he walks”.

The feet of the saints are exceptional. Outwardly they may seem like ours, but they are instilled with special power from Allah Almighty. They do not walk due to flesh and bone, rather they move through the special power of Allah Almighty.

## Marvels of the feet of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ

Shaykh Abū Ḥasan al-Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ states:

I would stay awake all night so that I could serve Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. One night, I saw the shaykh outside his home. I presented him with a pitcher of water, but he did not turn his attention to me and went towards the door, which opened by itself. He left, and I followed him. He exited Baghdad and had only taken a few steps when a city became visible, which I had never witnessed before.

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ entered that city and went into a particular house. Six people were seated inside who stood up, greeted him with salām and honoured him. The sound of crying and moaning could be heard from one corner of that house. After a short while that sound ceased, whereupon a man came, went to the corner of the house, lifted a deceased body onto his shoulder and went out.

Then, a person was presented before Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. The man was bare headed, had a large

moustache, and his outward appearance suggested he was a non-Muslim. Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ made him recite the testimony of faith and embrace Islam. Then, he had his head and moustache shaved, gave him a head covering to wear and named him ‘Muhammad’. Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ then addressed the six people that were there from the start, saying, “We have appointed this one in place of that seventh one.”

Having said this, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ left, walked a few steps and arrived at Baghdad. I remained behind him until he went into his home, and I entered the seminary.

I was astounded and thought what had just happened? Which city was that? Who passed away? Who did the Shaykh recite the testification of faith to? My night passed absorbed in these thoughts.

In the morning, when I sat to study before the Shaykh, I was unable to speak due to awe of him.

The Shaykh said, “O son! Why are you not reading?”

I replied, “My master! What was that incident at night? Please inform me.”

He replied, “That was the city of Nahawand in Persia. Those six individuals were the Abdāl (substitute saints) of this age. The person whose crying and moaning you heard was the seventh of them, passing away.

The man who recited the testimony of faith and entered Islam was a non-Muslim from Constantinople. I made him embrace Islam and

appointed him as the seventh of the Abdāl. O Abū Ḥasan! Do not mention this incident to anyone whilst I am alive.”<sup>1</sup>

### Efficacy of Sainly duas

Dear Islamic brothers! Allah Almighty explained the rank of the noble saints in the Hadith Qudsī, and at its end, He stated:

وَإِنْ سَأَلَنِي الْأُطْحَيْبِيُّ، وَلَيْسَ اسْتَعَاذَنِي الْأَعْيُنَةُ

“If he asks Me, I certainly grant him, and if he seeks refuge with Me, I certainly grant him refuge.”

It is apparent that the rank of the noble saints is such that their duas are not rejected in the court of Allah Almighty.

### Efficacy of the duas of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ

Shaykh Abū Muẓaffar Isma‘īl Banī ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ states:

I had two date palm trees in my orchard, which had dried out and not borne fruit for four years. I was contemplating cutting them down. However, fortune smiled upon me, and Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ came to my orchard. He performed ablution beneath one tree and prayed beneath the other. He then made dua for me: “May Allah Almighty grant blessings in your land, money, measure and livestock.”

The blessings of his duas were such that my revenue that year was multiplied in comparison to before; if I spent one dirham, I would acquire manifold profit. I gathered 100 sacks of wheat. I gave 50 in charity and used the remainder. When I recounted them, there were still 100 remaining. Similarly, my livestock became so numerous that I was unable to enumerate them. The blessings of his dua remained with me for many years.<sup>2</sup>

<sup>1</sup> Bahjat al-Asrār, p. 138

<sup>2</sup> Bahjat al-Asrār, p. 91

## True disciple

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ states:

رَجَالِي فِي هَوَاجِرِهِمْ صِيَامٌ | وَ فِي ظُلْمِ اللَّيَالِي كَاللَّكَلِي

*In the intense afternoon heat, my true disciples are fasting  
In the darkness of the nights, they are like pearls, glistening*

هواجر: The intense heat of the afternoon.

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ is saying:

My true disciples are fasting in the intense heat of the day. Meaning, when Satan is enticing people towards sin and the carnal-self is inciting towards desires, even then my disciples refrain from sinning. They struggle against Satan and the carnal-self, overcoming them, and adhere to Islamic law and the Sunnah.

وَ فِي ظُلْمِ اللَّيَالِي كَاللَّكَلِي

Meaning that my true disciples shine like pearls in the darkness of the night. When the darkness of sins (like evil character, immodesty and oppression) spreads, my disciples glow like lanterns as preachers transforming society through the call to righteousness.

سُبْحَانَ اللَّهِ Dear Islamic brothers! We are also disciples of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. We should become true disciples, adopt piety, avoid sins and invite others towards righteousness too. We should save ourselves from the evil of Satan and our desires, and also free others from their entrapments. We should adopt good conduct and call society towards it also. May Allah Almighty grant us the ability to act upon this.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ