The Rule of Shaykh رَحْمَةُ اللهِ عَلَيْه
Abd al-Qādir al-Jīlānī
Over the Hearts



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Rule of Shaykh ʻAbd al-Qādir al-Jīlānī Over the Hearts

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah iʻtikāf.

Dear Islamic brothers! Whenever you enter a mosque, you should make the intention for I'tikaf if you remember, so that you continue to receive the reward of I'tikaf as long as you stay in the mosque. Remember! Eating, drinking, sleeping, or having Suhoor and Iftar in the mosque—even drinking Zamzam water or blessed water—is not allowed according to Shariah. However, if you have the intention for I'tikaf, all these things become permissible as part of it. The intention for I'tikaf should not be just for eating, drinking, or sleeping; instead, its purpose must be to please Allah Almighty. It is mentioned in "Fatāwā Shami" that if someone wishes to eat, drink, or sleep in the mosque, they should make the intention for I'tikaf and perform the remembrance of Allah Almighty for a while; after that, they may do as they wish (meaning they can now eat or sleep).

The Excellence of Ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Leader of the Believers, Sayyidunā ʻUmar b. al-Khaṭṭāb رَضِیَ اللهُ عَنْهُ says:

اِنَّ الدُّعَاءَ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Meaning, surely dua remains between the earth and the sky, and nothing from it goes upwards until you read *ṣalāt* upon your Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

Intentions for Listening to the Speech

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ, meaning a sincere intention is the best deed.[2] O lovers of the Prophet! Make it a habit to form good intentions before every task, as a good intention leads a servant into Paradise. You should also make good intentions before listening to a speech! For example, make the intention: "I will listen to the entire speech to learn knowledge," "I will sit with respect," "I will avoid laziness during the speech," "I will listen to the speech for my own self-reform," and "I will try to convey whatever I learn to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A Brief Introduction to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه

اَلْحَمْدُ لِلّٰه! Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is a very famous personality. He is a Hasani Husayni Sayyid. His blessed name is ʿAbd al-Qādir and his kunyah is Abū Muhammad. *Mūhy al-Dīn* (meaning the one who revives the religion) and *Ghawth al-Thaqalayn* (meaning the helper of jinn and humans) are his well-known titles. Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه was born in 470 Hijri in Jilan. He remained in this world for 91 years and passed away in 561 Hijri.

The Reason for Calling him the Pir of Giyarwi

Dear Islamic brothers! We generally refer to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه as the "Pir of Giyarwi", and the gatherings organized for the transmission of rewards to the Shaykh رَحْمَةُ اللّٰهِ عَلَيْه are called "Giyarwi Sharif". There are several reasons for this. For example, the date of passing of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is 11th Rabīʿ al-Ākhir. Therefore, we call him the Pir of Giyarwi.

[1] Tirmidhi, Kitab al-Witr, vol. 2, p. 28, Hadith: 486

[2] Jami Saghier, p. 81, Hadīth: 1284

The lineage of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه reaches Imam Ḥasan رَضِیَ اللهُ عَنْهُ through 11 links.[1] His spiritual chain (meaning his murshid, then his murshid's murshid, and so on) also reaches the fourth Caliph of the Muslims, Sayyidunā ʿAlī al-Murtaḍā رَضِیَ اللهُ عَنْهُ through 11 links. The renowned commentator of the Qur'an, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْه has written another interesting and faith-refreshing reason in his book *Jā al-Ḥaqq*.

He writes that Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه used to diligently commemorate the 12th of the month, which is the mawlid of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. One day, the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم appeared in his dream and said: "O ʿAbd al-Qādir! You remembered us on the 12th, we give you the 11th." Since this is a Prophetic gift, it spread all over the world. اَلْحَمْدُ لِلّٰه, Even after centuries, the lovers of Shaykh ʿAbd al-Qādir al-Jīlānī still organise Giyarwin Sharif with great enthusiasm on the 11th of Rabīʿ al-Ākhir and on the 11th of every Islamic month.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Those who Tried to Test him were Tested Themselves

Bahjat āl-Asrār is the most reliable and authentic book written on the life of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه. It states:

> When the fame of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه grew, people started coming to him, listening to his speeches, and becoming pious. Some scholars had doubts. So, 100 great scholars of Baghdad, who were experts and very intelligent, consulted each other and gathered 100 different religious queries. They decided that they would all go to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه and ask their respective questions to determine his scholarly rank. So, after much thought, they each picked very difficult queries and reached the gathering of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه.

[1] Zubdat al-Athar, Zikr Nasbihi wa Sifatihi, pp. 35-36

[2] Jaa al-Haq, p. 220 summarised

Shaykh Mufarrajah رَحْمَةُ اللّٰهِ عَلَيْه says: I was also present in that gathering. When the scholars sat down, Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه bowed his blessed head. Immediately, a light shone from his blessed chest and passed over the chests of all those scholars.

Whenever that light passed over the chest of a particular scholar, he would begin to tremble in shock. They all tore their clothes and approached the Shaykh bare-headed, placing their heads at his feet. The Shaykh felt pity for these scholars, so he embraced each of them, saying, "This is your question and this is its answer." In this way, he told all the scholars their questions and gave the answers himself!

Shaykh Mufarrajah رَحْمَةُ اللّٰهِ عَلَيْه further mentions: "Later, these scholars were asked what had happened to them. They replied: 'As soon as we sat in the gathering, suddenly all the knowledge we had studied throughout our lives was wiped from our chests, as if we had never studied at all. When Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه hugged us to his blessed chest, our knowledge returned.'"[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Rank and Status of the People of Allah

Dear Islamic brothers! One important thing we learn from this event is that one should never test pious people based on their own knowledge and information. May Allah Almighty protect us from such people and safeguard us from such lack of respect.

Remember! The pious servants of Allah Almighty have a high rank in His court. There is a Hadith Qudsī in *Bukhārī,* meaning the words are of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, but the statement is from Allah Almighty. Allah Almighty says:

مَنْ عَادٰى لِیْ وَلِیًّا فَقَدْ اٰذَنْتُهٗ بِالْحَرْبِ

[1] Bahjat al-Asrar, Zikr Wa'zihi... alkh, p. 185

“Whoever shows enmity to any Friend of Mine, I declare war against him.”[1]

اللہ! اللہ! How severe a warning this is! Ponder over it! Whoever Allah Almighty declares war upon, how can he be saved from humiliation in this world and the Hereafter? He can never be saved. Therefore, we should never be disrespectful to the people of Allah.

Pride of Knowledge Before the People of Allah

The following is another event regarding Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ. He used to study in Jāmiʿah Niẓāmia in Baghdad. One day, he and two companions from his madrassah, Ibn Saqā and Shaykh ʿAbdullāh al-Tamīmī, went to visit a pious elder named Ghawth. On the way, Ibn Saqā said: "I will ask that elder such a question that he will not be able to answer." Shaykh ʿAbdullāh al-Tamīmī said: "I will also ask a difficult question to see what answer he gives." But look at the words of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ, he said: "Allah protect us! I will not ask any question; instead, I will seek the blessings of visiting him."

When the three of them reached the pious elder, he saw Ibn Saqā and said with awe: "O Ibn Saqā! May you perish! Have you come to ask me such a question that I will not be able to answer? Listen! That question is this and its answer is this. Indeed, I can see the fire of disbelief burning inside you." Then he said to Shaykh ʿAbdullāh al-Tamīmī: "Have you come to test my knowledge? Listen! This is your question and this is its answer, and because of your disrespect, I see that the world will reach the lobes of your ears."

Then that saint looked at Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ with love and said: "O ʿAbd al-Qādir! You have pleased Allah and His Messenger because of your respect. I can see you sitting on the pulpit of Baghdad and saying:

قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ كُلِّ وَلِیِّ اللّٰهِ

“This foot of mine is on the necks of all saints.”[2]

[1] Bukhari, Kitab al-Riqaq, p. 1597, Hadith: 6502

[2] Bahjat al-Asrar, Zikr Akhbar al-Mashaikh Anhu bi-Dhalik, p. 19

Dear Islamic brothers! Exactly what that pious elder said happened later. Ibn Saqā, who was proud of his knowledge, eventually became a non-Muslim. Shaykh ʿAbdullāh al-Tamīmī, who was testing him, later became engrossed in worldly affairs. However, Allah Almighty granted Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه a very high rank. Then the time came when he was sitting on the pulpit of Baghdad and saying:

قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ كُلِّ وَلِیِّ اللّٰهِ

"This foot of mine is on the necks of all saints."

Dear Islamic brothers! This event shows that one should maintain proper etiquette when visiting the saints and pious servants of Allah Almighty. Through this, the mercies of Allah Almighty are obtained. Just look at when the magicians who came to face Sayyidunā Mūsā عَلَيْهِ السَّلَام showed respect towards him, so Allah Almighty granted them the treasure of faith. They asked for his permission with respect and said:

یٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِیَ وَ اِمَّاۤ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِیْنَ ﴿۱۱۵﴾

"O Mūsā! Will you throw ⌜your staff⌝ or should we throw ⌜first⌝?"[1]

It is written in *Tafsīr Qurṭubī* that: "The magicians showed respect towards Sayyidunā Mūsā عَلَيْهِ السَّلَام and did not present their magic without permission. Due to this display of respect, Allah Almighty granted them faith and guidance."[2] Therefore, we should maintain utmost respect when visiting the people of Allah. We should not be proud of our insignificant knowledge in front of Allah's pious servants, otherwise, it could lead to severe loss.

May Allah Almighty grant us the ability to act upon this.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Al-Quran, Surah Al-A'rāf, verse 115; translation from Kanz al-ʿIrfān

[2] Qurtubi, Part: 9, vol. 4, p. 158

The Rule of Shaykh ʿAbd al-Qādir al-Jīlānī Over the Hearts

Dear Islamic brothers! We have heard that 100 scholars came to test Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. In a moment, he exercised control over their hearts and pulled the knowledge out of them. Then, showing mercy and kindness, he returned the knowledge to them. From this, it is known that Allah Almighty has granted Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه control over hearts. He exercises control over whichever heart he wishes, whenever he wishes.

Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللّٰهِ عَلَيْه narrates:

> I was present in that blessed gathering with my uncle, Sayyidunā Abū Najīb رَحْمَةُ اللّٰهِ عَلَيْه. As long as we remained in the court of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه, my uncle رَحْمَةُ اللّٰهِ عَلَيْه remained attentive to him with respect and silence. When we returned, I asked my uncle, “What was the reason you sat in such a respectful manner in the court of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه?”
>
> My uncle replied: "Why should I not show respect to that personality to whom Allah Almighty has granted control over the hearts and states of all saints?"[1]

The Hearts are in my fist

Sayyidunā ʿUmar Bazzār رَحْمَةُ اللّٰهِ عَلَيْه says: "One day, I was going towards the Jāmiʿ Masjid with Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. Contrary to the norm, nobody greeted him on the way. I was very surprised and thought to myself that usually, there is a crowd of people ready to greet him while going to the mosque, but why is nobody greeting him today?"

He says: "No sooner had I thought this than people began to flock around Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه to greet him. In a short time, such a large crowd gathered that I became distant from him. Seeing this, I thought: 'It was better when the people did not notice him; at least I had nearness to him.'

[1] Bahjat al-Asrar, Zikr Ihtiram al-Mashaikh..., pp. 438-439

No sooner had I thought this than Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه looked at me and said with a smile:

اَوَمَا عَلِمْتَ اَنَّ قُلُوْبَ النَّاسِ بِيَدِیْ اِنْ شِئْتُ صَرَّفْتُهَا عَنِّیْ وَاِنْ شِئْتُ اَقْبَلْتُ بِهَا اِلَیَّ

Meaning, do you not know that the hearts of people are in my control? If I wish, I can turn them away from me, and if I wish, I can make them attentive to me."[1]

اللہ اکبر! Such a great rank my Shaykh ʻAbd al-Qādir al-Jīlānī has!

Can Anyone Have Control Over Hearts...?

Dear Islamic brothers! This is a couplet from the poetry of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه:

Banda Majbūr hai, khātir pe hai qabza tera

Once, a Prophetic devotee wrote a letter to Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه and said: "In this couplet of yours, you have written that Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه has control over hearts. This does not sit right with me because it is mentioned in the Hadith that hearts are in the control of Allah Almighty; He turns hearts wherever He wishes. In *aḥādīth*, Allah Almighty is called مُقَلِّبَ الْقُلُوْب (The Turner of Hearts). So, how can it be said that Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه has control over hearts?"

Now, let us hear the response of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه.! سُبْحٰنَ اللّٰه! What can be said about the great Imam رَحْمَةُ اللّٰهِ عَلَيْه! When he engages in scholarly discussion, he provides such evidence in the light of the noble Qur'an and Hadith that the soul feels satisfied and faith is refreshed.

What answer did Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه give? He says: "It is absolutely correct that only Allah Almighty is مُقَلِّبَ الْقُلُوْب (The Turner of Hearts). He has actual control over the hearts of all, and not just hearts, but over every single particle of the universe. (But remember!) His power is not limited, nor is

[1] Bahjat al-Asrar, Zikr-e-Fusool Min Kalaamihi... alkh, p. 149

the door of His giving closed. (Meaning Allah Almighty also has the power to grant control over hearts to His righteous servants and His saints)." Allah Almighty says in the Holy Qur'an:

وَّ لٰكِنَّ اللّٰهَ یُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ یَّشَآءُ ؕ

Allah grants ascendancy to His Messengers over whomsoever He wills.[1]

Therefore, it has become evident that if Allah Almighty wills, He grants His beloved servants authority over the eyes, the ears, the hands, the feet, the hearts, the minds, the consciousness and the senses. There is neither any deficiency in His Omnipotence nor any limitation in His bestowals.[2]

Control Over the Hearts of Angels

After this, the noble Imam رَحْمَةُ اللّٰهِ عَلَيْه mentioned a few examples. He writes:

> Do angels not put pious intentions into hearts? Do they not turn hearts away from bad intentions? Indeed, by the bestowal of Allah Almighty, angels put pious intentions into hearts and turn hearts away from evil matters. It is mentioned in a Hadith: Once, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم arrived at a path. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to the Companions رَضِیَ اللّٰهُ عَنْهُم present there: “Have you seen anyone passing by here?” They replied: “Yes, Diḥyah al-Kalbī just passed by here.” He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: “That was not Diḥyah al-Kalbī, but it was Jibrīl عَلَيْهِ السَّلَام, who had come to put awe into the hearts of the non-Muslims.”
>
> We come to know that Allah Almighty grants this power to His angels so that they can exercise control over the hearts of His servants; they put awe in their hearts and also evoke feelings of happiness. When Allah Almighty can grant this power to angels, why can He not grant this power to His pious servants? He certainly can grant it and does grant it.[3]

[1] Al-Quran, Surah Al-Ḥashr, verse 6; translation from Kanz al-ʿIrfān

[2] Fatawa Razawiyyah, vol. 21, pp. 379–380

[3] Fatawa Razawiyyah, vol. 21, p. 380-381

Whispers in the Hearts of Devils and Humans

Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه further states: “The status of angels is very high. Read the noble Qur'an! It is evident that even devils have been given control over hearts. The last two verses of the Holy Qur'an are:

الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِۙ(۵) مِنَ الْجِنَّةِ وَ النَّاسِ(۶)

who whispers into the hearts of people, among the jinn and humans.[1]

We learn that both the devil and evil humans are those who put whispers into hearts. Sometimes it so happens that we perform wudu with great enthusiasm. We spread out the prayer mat and start offering *nafl* prayers, feeling that we should offer nafl prayers all night. We sit down to recite the Holy Qur'an, feeling that we should read at least 5 *juzʾ* before getting up. We sit with the tasbih, intending to read *ṣalāt* upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم five thousand times.

However, this zeal soon begins to fade. Then, slowly, worldly tasks start coming to mind. Then thoughts enter the heart that "today I will just offer 10 nafl prayers" or "reciting half a juzʾ is enough" or "reading ṣalāt 500 times also has great excellence, so I will read that much." In this way, these thoughts keep coming, the zeal and passion decrease, and we are unable to perform as much worship as we had intended. Why does this happen? Why does our heart turn away? It is because the devil puts whispers in it.

The rejected devil, who has been cast out from the court of Allah Almighty and has been cursed. When he has such control over hearts and can turn them away, then can the pious servants of Allah Almighty not be granted even a small amount of power to turn hearts away from sins and towards piety?[2]

Whispers of Bad Humans

Furthermore, look at what Allah Almighty has said:

[1] Al-Quran, Surah Al-Nās, verses 5-6; translation from Kanz al-ʿIrfān

[2] Fatawa Razawiyyah, vol. 21, pp. 381-383 summarised

مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

among the jinn and humans.[1]

This means that not only the devil but wicked humans also put whispers into hearts. Sometimes, we have great love for our brother in our hearts. Then a person comes before us and starts backbiting and gossiping, turning that love into hatred. Sometimes, if a quarrel occurs at home, and if Allah Almighty grants us the ability to move towards reconciliation, then the "thieves of love" arrive. They put whispers in the heart and stop us from doing good. A person might leave home with the sincere intention to offer prayer, but on the way, he meets a bad friend who diverts him from the mosque towards the marketplace.

We come to know that these bad humans also exercise control over hearts; they move the heart away from piety and turn it towards sins. When sinful humans are given this power, then if it is said regarding the saints of Allah Almighty that they have control over hearts and, through their gaze of kindness, remove hearts from sin and turn them towards piety, then what is the harm in that?

Radiant People, Radiant Effects

It is mentioned in a Hadith that a question was once asked in the Prophetic court: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who are the saints?" He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "The saints are those who, when seen, remind one of Allah Almighty."[2]

In another narration, it was asked: "Who is the best companion (meaning the person with whom one should sit)?" He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "Those people who, when seen, remind one of the Lord, whose words increase the passion

[1] Al-Quran, Surah Al-Nās, verse 6; translation from Kanz al-ʿIrfān

[2] Nawadir al-Usul, vol. 1, p. 302

for pious deeds, and whose actions increase the remembrance of the Hereafter."[1]

Imam al-Tirmidhī رَحْمَةُ اللّٰهِ عَلَيْه writes in the explanation of this Hadith:

> For the one who is a saint of Allah Almighty, the Generous Lord fills his heart with light. That same light shines from his eyes. When he speaks, light shines from his tongue. When he performs any action, that light shines through his deeds. For this reason, by looking at a saint of Allah Almighty, hearts are turned, negligence is washed away from the heart, and the remembrance of Allah Almighty settles in the heart. When we hear the words of a saint of Allah, the light of the heart shining through his tongue affects our hearts, removing the rust from it, and turning the heart towards pious deeds.[2]

So, we learn that through the light granted to the saints of Allah Almighty, they rule over the hearts of people.

اَلْحَمْدُ لِلّٰه! Our Shaykh, the Shaykh of Shaykhs, Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is not only a saint but the leader of saints. He has also been granted control over hearts. Let us listen to how he exerts control over hearts.

The Ill-mannered Boy Repented

Sayyidunā Abū Ḥassan Qawwās رَحْمَةُ اللّٰهِ عَلَيْه relates:

> One day, I and many others set out to visit Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. We all intended to seek prayers for the solution of our difficulties and worries. On the way, other people also joined us. Among them was a boy whom I knew; he had very poor manners and often remained impure. We were all heading to the Shaykh when we happened to meet him on the way. We all stepped forward, greeted him, and one by one began to kiss his blessed hand. That boy, who lacked proper manners, also stepped forward to kiss the hand of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه, but the Shaykh رَحْمَةُ اللّٰهِ عَلَيْه moved his blessed hand. Then he looked at the boy. Unable to bear the gaze of the Shaykh رَحْمَةُ اللّٰهِ عَلَيْه, the

[1] Nawadir al-Usul, vol. 1, p. 303

[2] Nawadir al-Usul, Vol: 1, pp. 303-306 summarised

boy fell down unconscious. When he regained consciousness, he immediately repented for his ill manners. Then Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه shook hands with him."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Recognising the People of Allah

Dear Islamic brothers! We have heard a Hadith: Who is a saint of Allah Almighty? Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم told us that a saint of Allah Almighty is one who, when seen, reminds one of Allah Almighty; whose words increase one's zeal for pious deeds; and whose actions increase one's remembrance of the Hereafter. We should keep these signs in our minds.

Because there are many who make big claims of loving Allah Almighty and act as if they are great saints. But their state is such that seeing them, far from remembering Allah, heedlessness actually increases. Their words cause the heart to die. Their actions are such that a person who fears Allah would turn to Allah in repentance. They are bold in doing things that displease Allah Almighty. They miss prayers, do not fast, and do not give charity. They grow long hair like women and are involved in the use of intoxicants, yet they claim: "We are the people of love; we love Allah Almighty."

If they are invited to do good, called to offer salah, requested to leave sin, or invited to stop doing things that displease Allah Almighty, they say with great audacity: "Brother! You offer prayers! We have already arrived at the destination!" لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ! Such a claim of loving Allah Almighty while performing acts that displease Him, and showing such ignorance!

Salah is attending the court of Allah Almighty; salah is as if one is meeting Allah Almighty. A person praying is as if he is presenting his pleas in the Merciful court of Allah Almighty. Is there any lover who would not like to meet his beloved? When the time to meet the beloved comes, would he say: "I have already arrived; I have no need to meet the beloved"? Sayyidunā Junaid al-

[1] Qalaid al-Jawahir, p. 32 summarised

Baghdādī رَحْمَةُ اللّٰهِ عَلَيْه correctly said that "Yes, he has arrived, but where? In Hell."[1]

Allah Almighty says in the Holy Qur'an:

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿۹۹﴾

And worship your Lord until death comes to you.[2]

It is understood that no matter how high a person's rank is, as long as he is alive and his mind is sound, he cannot be free from worship. As for the claim of loving Allah Almighty by such ignorant people, some pious predecessors رَحْمَةُ اللّٰهِ عَلَيْه have defined "loving Allah" as this: مُوَاطَاَةُ الْقَلْبِ لِمُرَادَاتِ الرَّبِّ (laying the heart before the Will of the Lord).[3]

This is love for Allah! It is clear that a servant who does not submit himself before the commands of Allah Almighty, before the deeds that please Him, and before His will, has not even reached the first letter of divine love. Such ignorant people are not saints at all, but are rather enemies of the religion, seekers of cheap fame, and those who lead the servants of Allah Almighty away from Him.

Therefore, it is necessary for all of us to always stay away from such charlatans and have concern for protecting our faith.

May Allah Almighty grant us true recognition of right and wrong.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Emptying the Heart of Everything Other than Allah

Shaykh Abū Ṣāliḥ Maghribī رَحْمَةُ اللّٰهِ عَلَيْه says that, following the guidance of his murshid and guide, he visited the court of Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه to receive teachings on *faqr* (detachment from everything other than Allah).

[1] Al-Yawaqit wal Jawahir, vol. 1, p. 206

[2] Al-Quran, Surah Al-Ḥijr, verse 99; translation from Kanz al-ʿIrfān

[3] Risala Qushayriya, p. 350

One day, Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه said to him: "O Abū Ṣāliḥ! If you wish to attain *faqr*, you will not be able to achieve it without a means or intermediary. Remember! The means to achieve *faqr* is *Tawhid* (the Oneness of Allah), and the essence of *Tawhid* is to remove the fear of anyone other than Allah Almighty from the heart and to make the heart completely pure and clean from (the fear of other than Allah, the love of the world, and following worldly desires)."

He replied: "Please grant me this quality yourself, O Shaykh ʻAbd al-Qādir al-Jīlānī." Upon hearing this, Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه cast a generous glance towards him. Immediately, this state (meaning reliance on other than Allah, love of the world, and following worldly desires) left his heart, just as the darkness of night disappears with the arrival of the day.[1]

Keep the Heart Empty of Others!

Dear Islamic brothers! In this event, it is mentioned that Shaykh ʻAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه has control over hearts, and what great control he possesses! By just one look, he emptied the heart of everything other than Allah and did so in such a way that for the rest of his life, the heart never inclined towards anyone other than Allah Almighty!

There is also a lesson for us in this event. If we wish for a high rank and seek nearness to Allah Almighty and His pleasure, we must empty our hearts of everything other than Him. We must remove the love of the world and the following of worldly desires from our hearts. Only then will the love of Allah Almighty enter the heart and the remembrance of Allah Almighty settle in it. We should also make an effort to do this. We should move the heart away from the world and engage it in the remembrance of Allah Almighty.

He Granted Whatever Was Asked

Shaykh Muhammad b. Maḥfūẓ رَحْمَةُ اللّٰهِ عَلَيْه narrates:

[1] Bahjat al-Asrar, Zikr Fusul min Kalamuhu... alkh, p. 105 summarised

Once, many spiritual guides were in the presence of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه said: "State your needs; whatever anyone wants, they shall receive it."

It was a great opportunity, and everyone began to state their needs. One requested the strength for *mujāhadah* (meaning striving in pious deeds). Another requested the fear of Allah. Another requested to make good use of his time (meaning to remain occupied in the *Zikr* of Allah). Another requested an increase in knowledge. Shaykh Khalīl رَحْمَةُ اللّٰهِ عَلَيْه requested to become a *Quṭb*. Shaykh Abū al-Barakāt رَحْمَةُ اللّٰهِ عَلَيْه requested a great increase in the love of Allah Almighty. Shaykh Abū al-Futūḥ رَحْمَةُ اللّٰهِ عَلَيْه requested to become a *Hafiz* of the Holy Qur'an and the Prophetic Hadith.

All of them continued to state their needs. When everyone had finished, Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه said: "We help everyone with their needs."

Shaykh Abū al-Khair رَحْمَةُ اللّٰهِ عَلَيْه says: "By Allah! Everyone in that gathering received exactly what they had asked for." Shaykh Ḥaḍramī رَحْمَةُ اللّٰهِ عَلَيْه, who had wished to memorise the Holy Qur'an, was granted the ability by Allah Almighty to memorise the entire Qur'an in six months. Similarly, Shaykh Jamil رَحْمَةُ اللّٰهِ عَلَيْه, who had requested to make good use of his time (meaning to remain occupied in the *Zikr* of Allah), reached such a stage that he remained constantly engaged in the *Zikr* of Allah with a tasbih.

Shaykh Muhammad b. Maḥfūẓ رَحْمَةُ اللّٰهِ عَلَيْه, the one who narrated this event, says: "Various thoughts used to come to my heart, and I could not distinguish which thought was from Allah Almighty and which was not. Therefore, I requested: 'O Shaykh! Please grant me such knowledge that I may distinguish between my thoughts. Allow me to recognise which thought is from Allah Almighty and which is not.'" Upon hearing this request, Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه placed his hand on my chest. A light sparkled in my heart, and that light continues to shine to this day. By its blessing, I am able to distinguish between my internal feelings."[1]

[1] Bahjat al-Asrar, Zikr Fusul min Kalamuhu... alkh, pp. 66-68 summarised

سُبْحٰنَ اللّٰہ! Such powerful control over the hearts he possesses, such authority! He placed his hand on the chest just once, and such a light sparkled in the heart that it became a means of guidance for the rest of his life.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

The Blessings of Being a Qādirī

Dear Islamic brothers! اَلْحَمْدُ لِلّٰہ! Allah Almighty has granted Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ a very high rank. Being connected to him is a matter of great blessing and fortune. Shaykh Abū ʿAbdullāh Muhammad رَحْمَۃُ اللّٰہِ عَلَیْہ says: "Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ is a guarantor for his disciples that none of them shall die without repenting. He has been given the virtue that his disciples, and the disciples of his disciples, up to seven generations, shall enter Paradise."[1]

Become a Murid!

Dear Islamic brothers! If you have not yet given *bayʿah* (pledge of allegiance) to a spiritual guide who meets all the necessary conditions, it is advised that you become a murid in the Qādirī spiritual path and become affiliated with Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ ! اِنْ شَآءَ اللّٰہ! You will see countless blessings of this in this world and the Hereafter. Remember! It is important to become a murid. Allah Almighty says in juzʾ 6, Surah al-Māʾidah, Verse 35:

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ابْتَغُوْۤا اِلَیْهِ الْوَسِیْلَةَ

O you who believe! Fear Allah, seek the means of nearness (*wasīlah*) to Him,[2]

The renowned commentator of the Qur'an, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَۃُ اللّٰہِ عَلَیْہ, says regarding this verse:

[1] Bahjat al-Asrar, Zikr Fadl As-habuhu... alkh, p. 191

[2] Al-Quran, Surah Al-Māidah, verse 35; translation from Kanz al-ʿIrfān

> There are different doors for searching for different things; for every item, there are separate shops in the market. To find a specific thing, one must go to those doors and shops. To find Allah Almighty, seek at the door of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and to find the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, seek at the doors of the saints.[1]

He further says:

> In this verse, by commanding the seeking of a means (*wasīlah*) after piety (*taqwā*), it is indicated that no matter what level of piety a person reaches, they cannot become independent of a means. Therefore, no pious Muslim should think, "I have attained piety, so now I do not need any means to reach Allah Almighty." Just as every believer needs righteous deeds and piety, similarly, every pious person is in need of a means.[2]

The Blessings of Bayʿah

اَلْحَمْدُ لِلّٰه! There are many blessings and benefits in becoming a murid of a qualified spiritual guide. For example, through its blessing, protection of faith is obtained, punctuality in prayer and fasting is achieved, the recognition of halal and haram is gained, and respect for Muslims and an emotional bond of faith are developed. One is protected from Satan, a passion for worship and enthusiasm for the recitation of the Holy Qur'an are developed, one attains the mindset to avoid bad company, and repentance from sins is accomplished. Also, religious and worldly concerns are removed and one's character improves.

Let us listen to some benefits and blessings people obtained by giving *bayʿah* to Ameer Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة. By becoming murids of Ameer Ahl al-Sunnah, hundreds of thousands of people who did not pray began to offer salah; in fact, some became Imams, some became Hafiz, and thousands became scholars and Muftis. A religious environment was created in homes, beards grew, and *ʿimāmahs* were worn.

[1] Tafsir Naeemi, Part 6, Surah Al-Ma'idah, under Verse: 35, vol. 6, p. 402 summarised

[2] Tafsir Naeemi, Part 6, Surah Al-Ma'idah, under Verse: 35, vol. 6, p. 394 excerpt

Many gained love for Madinah, love for the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, developed a desire to perform Hajj, and became pilgrims. They developed a passion for reciting and listening to Naats, and they were introduced to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه and Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه. If we reflect, there will be hundreds of examples of people who received such blessings by becoming murids of Ameer Ahl al-Sunnah. In short, by taking bayʿah, a person becomes successful in this world and the Hereafter.

Introduction, Benefits, and Virtues of Bayʿah

Dear Islamic brothers! The Qādirī chain is a very blessed spiritual chain. اَلْحَمْدُ لِلّٰه! Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also gave bayʿah in the Qādirī spiritual chain, as did Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه . اَلْحَمْدُ لِلّٰه, The spiritual blessings of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه reach all other spiritual paths too, such as the Naqshbandiyah, Suharwardiyah, and Chishtiyah spiritual chains. The leader of the Qādirī spiritual path is Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه. This spiritual chain, اَلْحَمْدُ لِلّٰه, joins with the fourth Caliph of the Muslims, Sayyidunā ʿAlī رَضِیَ اللهُ عَنْهُ and then to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has immense love for his murshid, Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه. Let us look at some faith-refreshing glimpses of his love for Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه:

1. The poetry collections written by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, titled *Wasa'il-e-Bakhshish* and *Wasa'il-e-Firdous*, are clear evidence of his love for Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه. In these, he has written approximately 13 *odes,* consisting of around 207 verses, praising the exalted status of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه and seeking his help. In addition, he has written approximately 105 *slogans in remembrance of the* Shaykh. He has also written approximately 3 booklets on the blessed life of the Shaykh رَحْمَةُ اللهِ عَلَيْه, entitled: (1) *Munne ki Laash* (18 pages), (2) *Jinnat ka Badshah* (20 pages), and (3) *Saanp Numa Jinn* (28 pages).

2. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has immense love for the family, descendants, and the blessed shrine, dome, and minarets of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه, and indeed for everything connected to him. The descendants of Shaykh

ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه also love him very much. When an Islamic scholar from Syria, who was a descendant of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه, was asked why he loved Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه so much, he replied: "Maulana Ilyas Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has connected countless people to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه and has spread the Qādirī spiritual path far-and-wide; that is why we love him so much."

3. اَلْحَمْدُ لِلّٰه! By the blessing of Ameer Ahl al-Sunnah's guidance, large gatherings in remembrance of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه are organised both at home and overseas on the night of 11 Rabīʿ al-Ākhir. In these gatherings, Sunnah-inspired speeches and accounts of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه are presented on topics such as his status, life, family, and character. On the night of 11th Rabīʿ al-Ākhir, Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه encourages the lovers of the Messenger to use the "Baghdadi Remedy". What is this Baghdadi Remedy? Let us hear more:

On the 11th night of Rabīʿ al-Ākhir, with the intention of protection from calamities for the whole year, recite the eleven names of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه (with ṣalāt upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم eleven times at the beginning and end), blow upon eleven dates, and eat them that night. اِنْ شَآءَ اللّٰه, there will be protection from calamities for the entire year.

The eleven names are: (1) Sayyid Muḥy al-Dīn Sulṭān, (2) Muḥy al-Dīn Quṭb, (3) Muḥy al-Dīn Khawājah, (4) Muḥy al-Dīn Makhdūm, (5) Muḥy al-Dīn Walī, (6) Muḥy al-Dīn Bādshāh, (7) Muḥy al-Dīn Shaykh, (8) Muḥy al-Dīn Maulana, (9) Muḥy al-Dīn Ghauth, (10) Muḥy al-Dīn Khalīl, and (11) Muḥy al-Dīn.[1]

May Allah Almighty grant us all true love for Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, and through his means, grant us sincere love for Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه, and may He grant us death upon faith.

اٰمِيْن بِجَاهِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Jinnat ka Badshah, p: 18