



**Hadhrat Shaykh
'Abdul Qadir Jilani**
(May Allah be well pleased with him)
—
Life and Teachings

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A concise treatise on the life and teachings of Hadhrat Shaykh 'Abdul Qadir Jilani (May Allah be well pleased with him), the eponymous founder of the Qadri order of Islamic mysticism.

Introduction

The reason behind the creation of human beings is the worship and servitude of Almighty Allah. The bondsmen of Allah express their powerlessness before Him and worship Him. They try to please Him and are always anxious to gain His approval. The Lord Almighty grants them the reward for this in this world and the hereafter. He grants them high stations and grants them the status of sainthood which is indeed a great station which is granted in lieu of the worship and mortification of the self. There are some lucky people whom Almighty Allah grants acceptance without any worship performed and seats them on the station of sainthood. As it is mentioned in the Holy Quran:

Allah chooses whom He pleases (for exclusive nearness) in His presence, and shows the path to (come) towards Himself to everyone who turns (towards Allah) heartily. Surah Shoora (42:13)

One and the greatest among those people whom Almighty Allah has honored with His grace and has selected them to be among His beloveds without any volition of theirs, is Abu Muhammad Mohiuddin Hadhrat Shaykh 'Abdul Qadir Jeelani Ghouse-Ul-Azam (May Allah be well pleased with him).

Almighty Allah has accorded him a special status and has made him the leader and head of all the saints. The effects of this divine acknowledgment were apparent from his infancy itself. When cool breeze blows, it betrays the rain that is to come. In the same way, glad tidings were given before the birth of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him).

Glad tidings of his birth

In Tabaqat Ul Kubra, Bahjat Ul Asrar, Qalaaid Ul Jawahir, Nafahatul Uns, Jame' Karamaat Ul Auliya, Nuzhatul Khatir Al Fatir and Akhbaar Ul Akhyaar, the birth of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) is mentioned in the following manner:

The night preceding the birth of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), his father Hadhrat Abu Saleh Syed Moosa Jangidost (May Allah shower His mercy on him) saw in a dream that the Holy Prophet (Sallallahu alaihi wa sallam), along with the Companions, the Imams and the Elite among the saints, graced his house. He gave glad tidings to him in the following words:

Translation: O Abu Saleh! Allah Most High has granted you such a son who is close to me. He is my

beloved and the beloved of Almighty Allah and very soon, his glory among the saints will be like my glory among the Prophets.

Apart from the Holy Prophet (Sallallahu alaihi wa sallam), Hadhrat Abu Saleh Moosa Jangidost (May Allah shower His mercy on him) dreamt that all other Prophets gave him glad tidings that all the saints will be followers of his son and his foot will be on their neck.

The night when Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) was born, that night every lady who delivered in Jilan was granted a boy and each of them grew up to be a saint.

His name: 'Abdul Qadir (May Allah be well pleased with him).

His Kuniyah: Abu Muhammad

His honorifics: Muhiyuddin, Mahboob Subhani, Ghouth Uth Thaqlain, Ghouth Ul A'adham and many others.

He was born on 29th Sha'abaa 470 Hijri in a settlement called Jilan, which is in Iraq near Baghdad. He passed away on 17/9 of Rab'ee Ul Aakhir in 561

Hijri. However, in the subcontinent, his passing away on 11th is very famous. (Ma Thabata Bis Sunnah)

He is a descendant of Hadhrat Imam Hasan (May Allah be well pleased with him) through his father and a descendant of Imam Hussain (May Allah be well pleased with him) through his mother. His whole family is one of saints. His paternal and maternal grandfathers, his father, his mother, his paternal aunt, his brother and all his sons are great saints with great stations and many miracles expressed at their hands.

Declaration of his sainthood in infancy

Signs of sainthood were apparent right from his infancy. He was born on 29th Sha'abaa and from the 1st of Ramadhan he would not eat or drink from Sehri until Iftaar. His mother says: My son 'Abdul Qadir never let me suckle him during the whole day in Ramadhan.

Once because the sky was overcast with clouds, people couldn't see the moon. When people asked, they were told that the baby had not taken any milk that day. Later on, it became clear that Ramadhan had started that very day. Thus, it became very well known in the city:

Translation: At that time, it became very well known in the city that in the house of Syeds, a son has been born who doesn't drink any milk during the day in Ramadhan and in fact, fasts in it.

(Tabaqat Al Kubra, Vol. 1, Pg No: 126, Bahjatul Asraar Pg No: 89, Qalaa'id Ul Jawahir, Pg No: 3, Nafahatul Uns, Pg No: 251, Jame' Karamaat Ul Auliya, Vol. 2, Pg No: 205, Nuzhatul Khatir Al Fatir, Pg No: 32, Akhbaar Ul Akhyaar, Pg No: 22, Safinatul Auliya, Pg No: 33)

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) had only been born that Almighty Allah benefited people through him. He is also expressing his servitude before Almighty Allah and is presenting the people as well. In effect, this was a declaration that Almighty Allah had created him only to guide the Ummah and that he has been made a leader for the whole world. His status is such that right in the cradle, people observe his fasts and fast. They are perfecting their worship looking at his worship. What would have been the state when Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) actually sat on the pulpit to guide one and all?

The sainthood of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him)

Somebody asked Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him): When did you first become aware that you are a *Wali* (Lit. friend) of Allah Most High?

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) replied:

Translation: When I was 10 years old and I would step out of my house to go to a Madarsa, I would see angels walking around me. When I would enter the Madarsa, I would hear them call out: "Move aside! Make room for the friend of Allah Most High to sit!"

(Bahjat Ul Asraar, Pg. No. 21; Qalaa'id Ul Jawahir, Pg. No. 9; Akhbaar Ul Akhyaar Farsi, Pg. No. 22; Safinatul Auliya, Pg. No. 63)

It is mentioned in Qalaa'id Ul Jawahir:

Translation: Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) says: When I would attend the Madarsa in my childhood, an angel in the guise of a human being would come to me everyday and take me to the Madarsa. He would order the students to make room for me and would sit with me until I returned to my house. I never knew that it was an angel. Once I asked him: Who are you? He replied: I am an angel. Almighty Allah has sent me to remain

with you in the Madarsa until you stay there. (Al Qalaaid Ul Jawahir, Pg. No. 134, 135)

It is mentioned in Bahjat Ul Asraar and Qalaaid Ul Jawahir:

Hadhrat Muhiyuddin (May Allah shower His Mercy on him) says: As a child, whenever I would decide to play with the children, I would hear a voice: O privileged and fortunate one! Come to Me, and I would run to the lap of my mother. (Bahjat Ul Asraar, Pg. No. 21; Al Qalaaid Ul Jawahir, Pg. No. 9, Akhbaar Ul Akhyaar, Pg. No. 51)

Just think about the status of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him)! From childhood itself, he is being instructed to turn to Allah. He is being protected from the material world and its pomp. It was not his position to be busy in this material world, but it was to remove those submerged in the love of this world and immerse them in the love and remembrance of Allah Most High and to illuminate their darkened hearts.

Sign to seek Islamic knowledge

Hadhrat Shaykh Muhammad bin Qaaid Alwani (May Allah shower His mercy on him) says:

Translation: Hadhrat Shaykh ‘Abdul Qadir Jilani Ghouse-Ul-Azam (May Allah be well pleased with him) told us: Once in childhood, during the days of Hajj, I went into a jungle by chance. I was walking behind a cow. Suddenly, the cow turned to me and said: O ‘Abdul Qadir! You have not been created for such things. I grew worried and returned. When I went to the terrace of the house, I saw the plain of ‘Arafaat and saw that people were waiting there.

I went to my mother and requested her: Dear mother! You please give over me to Allah Most High and permit me to relocate to Baghdad so that I can acquire Islamic knowledge, present myself to the pious and remain in their company.

My mother asked me the reason for this. I related all that happened to her. With tears in her eyes, she permitted me to go to Baghdad and advised me to remain truthful in all circumstances. (Qalaa'id Ul Jawahir Fi Mana'iqibi ‘Abdul Qadir, 8, 9)

We have much to learn from the permission that Hadhrat Ghouse-Ul-Azam sought from his mother. Leaving home and hearth in childhood, bearing separation from mother and brother, traveling to Baghdad only on the basis of sincerity and reliance upon Almighty Allah and most of all the desire to

benefit from the company of the pious elders, all these are things which provide guidance to us.

We have to reflect over the fact that the success of this world and the next doesn't depend only on acquiring outward knowledge. Along with it, the company of the pious and the elders takes one to the zenith. When traveling to Baghdad, along with acquiring knowledge, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) made it a point to seek the company of the pious and this has been the custom of the people of the truth that they have preferred the company of the pious and virtuous folk.

Striving in the path of Allah

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) says: In early youth, when sleep would overwhelm me, I would hear a voice: O 'Abdul Qadir! We haven't created you for sleeping. (Bahjah Al Asraar, Pg. No. 21; Safeenah Al Auliya, Pg. No. 63)

He says: For a long period of time, I stayed in desolate and lonely areas. I would mortify my Self (*Nafs*) in various ways. I singly roamed the forests of Iraq for 25 years. For 1 year, I lived on grass, etc. and didn't drink water at all. Then for 1 year, I drank water as well. Then the third year, I only drank water and didn't eat anything. Then for 1 year, I

neither ate anything nor drank anything nor did I sleep. (Qalaaid Ul Jawahir, Pg. No. 10-11)

Salaat Ul Fajr with the Wudhu of Salaat Ul 'Isha for 40 years

It is mentioned in Akhbaar Ul Akhyaar and in Qalaaid Ul Jawahir:

Translation: Hadhrat Abul Fatah Haravi (May Allah shower His mercy on him) says: I remained with Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) for 40 years and during this entire period, I always saw him offering Salaat Ul Fajr with the Wudhu of Salaat Ul 'Isha. (Akhbaar Ul Akhyaar, Pg. No. 40, in Qalaaid Ul Jawahir, Pg. No. 76)

For 15 years, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) finished one complete recitation of the Holy Quran every night. (Akhbaar Ul Akhyaar, Pg. No. 40; Jame' Karamaat Ul Auliya)

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) himself describes his striving and mortification in these words:

It is narrated on the authority of Hadhrat Shaykh Abu 'Abdullah Najjaar (May Allah shower His mercy on him) that Hadhrat Ghouse-Ul-Azam (May Allah be

well pleased with him) said: I have borne many difficulties, if the like of whom descend on a mountain, it will burst asunder. (Qalaaid Ul Jawahir, Pg. No. 10)

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) – The leader of the Auliya

When Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) said:

Translation: This foot of mine is on the necks of every saint.

On hearing this, all the Saints lowered their necks. 313 elite saints spread in the whole world lowered their necks. Out of them, 17 were in the Holy sanctuaries of Makkah and Madina. 60 were in Iraq. 40 in non-Arab lands, 30 in Syria, 20 in Egypt, 27 in the lands of North Africa (Maghreb), 30 in the east, 11 in Africa, 7 in *Sadde Yajooj*, 7 in the valley of *Serendip*, 47 in *Koh e Qaaf* and 24 in islands.

Hadhrat Khwaja Moinuddin Chishti (May Allah shower His mercy on him) was engaged in worship in the mountains and caves of Khorasan. He expressed such respect for this declaration that when he heard the declaration of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), he

placed his head on the ground. In effect, he was saying: O Ghouse-Ul-Azam (May Allah be well pleased with him)! Not only on my neck but your foot is also on my head. Tareeh Ul Khatir)

When Hadhrat Khwaja Bahauddin Naqshband (May Allah shower His mercy on him) was asked about the declaration of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), he said: Not only the neck, his foot is on my eyes and on my foresight. (Tafreeh Ul Khatir)

Hadhrat Shaykh 'Adi bin Musafir (May Allah shower His Mercy on him) was asked whether this would be the case in every era and he replied in the affirmative.

Apart from Hadhrat Ghouse-Ul-Azam (May Allah shower His Mercy on him), no one else was ordered to say this. When asked whether he was ordered to say this, the Shaykh said: Yes, that is why all the Saints lowered their necks.

According to Imam Tadfi (May Allah shower His mercy on him), there is difference in scholars that whether the foot meant here is the real, physical foot or is it meant in a metaphorical sense.

This saying of Hadhrat Ghouse-Ul-Azam (May Allah shower His Mercy on him) is for those people who draw near to Allah Most High through the path of *Walaya*. The Companions (May Allah be well pleased with them) drew near to Allah Most High through proximity with the Holy Prophet (Sallallahu alaihi wa sallam), so this does not include them.

A miracle of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him)

Hadhrat Shaykh Ul Islam Imam Muhammad Anwaarullah Farooqui (May Allah shower His mercy on him), the founder of Jamia Nizamia has written a chapter in Maqasid Ul Islam, Vol. 6 with the name, "The Sultanate of Hadhrat Ghouse Us Saqalain (May Allah shower His mercy on him)." He has described a miracle of Hadhrat Ghouse-Ul-Azam in this chapter.

Butrus Bustani, an instructor in Daairatul Maarif has related that a person came to Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) and said: One of my girls climbed on to the terrace of the house and vanished from there. Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) said: Tonight you go to "Karkh" and sit near the 5th mound and draw a circle around yourself with the words:

Bismillahi 'Ala Niyyati 'Abdil Qadir. When it grows dark, various groups of genies will pass by you. Don't get frightened looking at their frightening faces. Close to dawn, their king will come with a large army and will ask you what your need is. Tell him that 'Abdul Qadir has sent me and relate the incident of your daughter as well.

That person went to that place and followed the instructions given to him. When the king of the genies asked him, he said: I have been sent by Shaykh 'Abdul Qadir Jilani (May Allah be well pleased with him). Immediately, the king got down from his horse, kissed the ground, sat outside the circle and asked him why he had come. When this person related what had happened to his daughter, the king turned to his companions and said: Immediately arrest the person who has done this. Thus, a genie was brought with whom my daughter was also there. The king ordered that the genie be executed, returned my daughter to me and bade me go.

After writing this incident, Hadhrat Shaykh Ul Islam (May Allah shower His mercy on him) writes:

Translation: This shows the knowledge of the genies as well that the circle was drawn in Karkh and in spite of the distance the king learnt it as he traveled the whole night and reached the circle close to dawn

which was drawn with the intention of the Shaykh. This shows the power of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) that his authority over the genies was such that if a circle was drawn with the intention of the Shaykh, the king of genies himself came there and expressed his respect. (Maqasid Ul Islam, Pg. No. 169/170)

Passing away

After spreading both Shariah and Tariqah for 40 years, the time had come when Ghouse-Ul-Azam, the Emperor of the Saints, the Pole of the world should, as per the promise of Allah Most High, pass through the doors of death and enter the presence of Allah Most High.

Two narrations have been mentioned in regard to the passing away of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him).

The second one is the night of 10th Rab'ee Thani, 561 Hijri. or 1166 A.D.

His last rites were performed the same night. His eldest son Hadhrat Abdul Wahab (May Allah shower His mercy on him) led the funeral Salaat of the Shaykh. The crowd was such that they had to close

the door of the Madarsa, where the Shaykh was interred.

On every 11th, the kings and the elite of the city would offer their respects to Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him). They would congregate on the shrine of the Shaykh. They would recite the Holy Quran, recite poetry of the Shaykh without any musical instruments. After Salaat Ul Maghrib, all the disciples would sit around the grave and the leader of the group would stand and perform remembrance of Allah in a loud voice. Here, some people would be overcome with ecstasy. After this, whatever food or sweet was brought would be distributed among those present. The people would leave after offering the Salaat of Isha.

Gyarwhin Shareef is nothing but Isaal E Thawab (gifting of reward). The date for this has not been decided by the Shariah. It is up to the people. That is why, in the whole year, whenever the Ahle Sunnah perform any *Isaale-E-Thawab*, they call it *Gyarwhin Shareef*.

