



A written collection of the statements of the renowned spiritual guide and
Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دافت برکتہر الغایب



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

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islam)

شانِ غوث اعظم رحمۃ اللہ علیہ

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An English Translation of Shan-e-Ghous-e-Azam



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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ
أَبَأْتَغُدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يُسَوِّ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Du‘ā for reading this book

Read the following *du‘ā* (supplication) before you study a religious book or an Islamic lesson; you will remember whatever you study إِنْ شَاءَ اللّٰهُ:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah ﷺ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ā*.

Table of Contents

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī	
رَحْمَةُ اللَّهِ عَلَيْهِ	1
Litany for proximity to Allah Almighty	1
Recognised Satan	1
Repentance of a Jinn.....	4
Virtue of two units of prayer after ablution.....	6
Shaykh ‘Abd al-Qādir al-Jilānī’s worship at night	7
Reason for laziness in salah	8
Reply to a satanic whispering.....	9
Social media post	10
Profuse worship	11
Abundance of voluntary fasts	12
Fear of Allah Almighty.....	13
Shaykh ‘Abd al-Qādir al-Jilānī’s Eid	14
Vision of the beloved Prophet ﷺ	15
Invitation to righteousness.....	16
Everyone could hear him equally	17
Gathering of 70,000	18

Arrival of the saints for the speech of Shaykh ‘Abd al-Qādir al-Jilānī	19
Arrival of Sayyidunā Khiḍr عَلَيْهِ السَّلَامُ	20
Witnessing the scene of the dream state in reality.....	21
Attendance of Jinn.....	22
Speech in 13 Islamic sciences.....	23
Non-Muslims embrace Islam.....	24
Master of grammar.....	24

Rank of the Crown of the Saints, Shaykh 'Abd al-Qâdir al-Jilâni

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ^١ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Rank of the Crown of the Saints, Shaykh 'Abd al-Qâdir
al-Jilâni بِحَمْدِ اللّٰهِ عَلٰيْهِ وَسَلَّمَ

Litany for proximity to Allah Almighty

Allah Almighty sent revelation to Sayyidunâ Mûsâ :

“O Mûsâ! Do you seek for Me to be more proximate to you than your speech to your tongue, your innermost thoughts to your heart, your soul to your body and the light of your sight to your eyes?” He replied, “Yes, O my Lord!” Allah Almighty informed him, “Then, send abundant şalât upon Muhammad” صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ^١

صَلُّوا عَلٰى الْحَبِيبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Recognised Satan

Sayyidunâ Shaykh Abû Naşr Mûsâ, بِحَمْدِ اللّٰهِ عَلٰيْهِ وَسَلَّمَ, the son of the Crown of the Saints, Shaykh 'Abd al-Qâdir al-Jilâni بِحَمْدِ اللّٰهِ عَلٰيْهِ وَسَلَّمَ states:

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

Rank of the Crown of the Saints, Shaykh 'Abd al-Qâdir al-Jilâni

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

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

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

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

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

Sayyidunâ Shaykh Abû Naşr Mûsâ **رحمه اللّٰهُ عَلَيْهِ** states, “My father was asked, ‘How did you know it was Satan?’

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

¹ *Bahjat al-Asrar*, p. 228

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

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

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

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

¹ *Haqaiq An al-Tasawwuf*, p. 242

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Repentance of a Jinn

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

There is a famous statement:

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

الإِسْتِقْامَةُ فَوْقَ الْكَرَامَةِ

“Steadfastness is beyond a saintly marvel.”

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

He narrates:

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

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

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qâdir al-Jilâni

Having said this, the jinn repented and gave oath of allegiance at the hands of Shaykh ‘Abd al-Qâdir al-Jilâni رحمه الله عليه.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ مُحَمَّدٌ

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

Shaykh Abû ‘Abdullâh Muhammad رحمه الله عليه states, “I served Shaykh ‘Abd al-Qâdir al-Jilâni رحمه الله عليه for forty years. In that period, he would offer the prayer of Fajr with the ablution of Isha. It was his habit that if he ever exited the state of ablution, he would immediately renew it and offer two units of voluntary prayer.”²

Virtue of two units of prayer after ablution

O devotees of Shaykh ‘Abd al-Qâdir al-Jilâni رحمه الله عليه! If it is not one of the times in which salah is disliked, offering two units of voluntary prayer after performing ablution is known as *tahiyat al-wudû’*. There is great virtue in this, and it is one of

¹ *Bahjat al-Asrar*, p. 169

² *Bahjat al-Asrar*, p. 164

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

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

صلوا على محمدٍ صلوا على الحبيب

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

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

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

¹ Ṣahīḥ Muslim: 553

² Bahjat al-Asrar, p. 118

³ Tafrikh al-Khatir, p. 35

⁴ Bahjat al-Qadiriya

Reason for laziness in salah

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

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

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

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

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qâdir al-Jilâni

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reply to a satanic whispering

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

¹ *Shawahid al-Nubuwwah*, p. 212

Rank of the Crown of the Saints, Shaykh 'Abd al-Qádir al-Jiláni

Social media post

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

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

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

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Profuse worship

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

¹ *Akhbar al-Akhyar*, p. 11

² *Tafrih al-Khatir*, p. 35

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

Abundance of voluntary fasts

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

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

Shaykh Abū ‘Abdullāh Muhammād b. Abī al-Fath al-Harawī relates:

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

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

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

Fear of Allah Almighty

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

¹ *Bahjat al-Asrar*, p. 164

² *Gulistan-e-Sa‘di*, p. 54

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

Shaykh ‘Abd al-Qādir al-Jilānī’s Eid

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

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

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

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

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

¹ *Faizān-e-Ramazan*, p. 309

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

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Vision of the beloved Prophet

Shaykh ‘Abd al-Qādir al-Jilānī رحمه الله عليه once stood on the pulpit and stated:

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

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

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

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

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

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

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

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

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَيْهِ مُحَمَّدٌ

Invitation to righteousness

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ began his call to righteousness with a sermon in Shawwal al-Mukarram 521 AH in the eastern Halbah district of Baghdad in an illustrious

¹ *Bahjat al-Asrar*, p. 58

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

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

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

Everyone could hear him equally

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

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

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

¹ *Bahjat al-Asrar*, p. 174

² *Bahjat al-Asrar*, p. 184

³ *Bahjat al-Asrar*, p. 181

⁴ *Bahjat al-Asrar*, p. 189

Rank of the Crown of the Saints, Shaykh ‘Abd al-Qâdir al-Jilâni

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

Gathering of 70,000

My spiritual guide, Shaykh ‘Abd al-Qâdir al-Jilâni رحمه الله عليه states:

At the beginning, I was engrossed in

أَمْرِ بِالْمُعْرُوفِ وَنَهْيِ عَنِ الْمُنْكَرِ

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

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

¹ *Bahjat al-Asrar*, p. 177

² *Akhbar al-Akhyar*, p. 12

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

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Arrival of Sayyidunā Khiḍr عَلَيْهِ السَّلَامُ

Shaykh ‘Abd al-Haqq al-Muhaddith al-Dīhlawī رَحْمَةُ اللَّهِ عَلَيْهِ states:

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

¹ *Bahjat al-Asrar*, p. 181

² *Akhbar al-Akhyar*, p. 13

Witnessing the scene of the dream state in reality

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

He replied, “Yes.”

Shaykh ‘Abd al-Qādir al-Jilānī شَيْخُ الْجِلَانِيَّ responded, “This is why I stood respectfully. What did the Prophet ﷺ advise you?”

He answered, “The Prophet ﷺ said, ‘Make serving Shaykh ‘Abd al-Qādir al-Jilānī binding upon yourself.’”

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

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

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

Attendance of Jinn

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

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

I asked, ‘Why?’

They replied, ‘Because we attend his sermons.’

I questioned, ‘You also attend his sermons?’

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

¹ *Bahjat al-Asrar*, p. 58

² *Bahjat al-Asrar*, p. 180

Speech in 13 Islamic sciences

Sayyidunā Shaykh ‘Abd al-Wahhāb al-Sha‘rānī رحمه الله عليه writes:

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

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

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

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

² *Qalaid al-Jawahir*, p. 18

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

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

Non-Muslims embrace Islam

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

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

Master of grammar

The grammarian, Imam Abū Muhammad b. al-Khashshāb رحمه اللہ علیہ, states:

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

¹ *Bahjat al-Asrar*, p.184

² *Bahjat al-Asrar*, p. 185

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

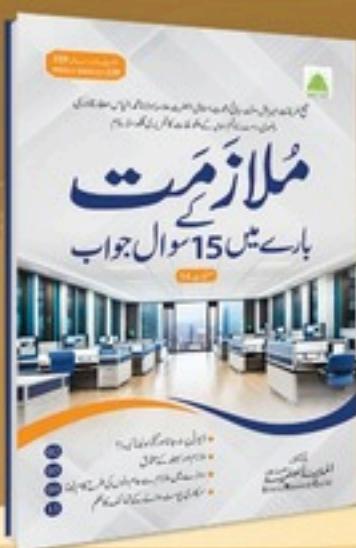
and came to the gathering of Shaykh ‘Abd al-Qādir al-Jilānī رحمه الله عليه. When Shaykh ‘Abd al-Qādir al-Jilānī رحمه الله عليه began his discourse, neither did my heart find pleasure in his speech, nor did I understand his words. I said to myself, “This day of mine has been wasted.”

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

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Qalaid al-Jawahir*, p. 32

Next Week's Booklet



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