

AWLIYA ALLAH SERIES

SHAIKH ABDUL QADIR JEELANI

رضي الله تعالى عنه

SHAIKH MIR ASEDULLAH QUADRI

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(رضی اللہ تعالیٰ عنہ)

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

Mahboob-e-Subhani, Qutb-e-Rabbani, Shaikh Abdul Qadir Jeelani (رضى الله تعالى عنه) is Ghousul-Aghwas. His feet are over the necks of all Awliya Allah. In the 'other world' every Ghous stands in his audience like an obedient student stands in front of his teacher. During the audience, his chair is placed at an elevated place and all Aghawath and prominent Awliya Allah sit below as per their status awarded to them as a Sadaqa of Rasulullah (صلى الله عليه وآله وسلم). No one is allowed to talk, unless permitted to do so in front of Ghousul Azam (رضى الله تعالى عنه). What a magnanimous stature!

Ghousul Azam (رضى الله تعالى عنه) is my Grand Shaikh and a great teacher from whose hand I received innumerable bounties. His guidance and assistance has been vital for me during my journey on the intrinsic path of Islam.

You need to be selfless, Sahih ul Aqeedah Ahle Sunnah. In addition, your love of Prophet (صلى الله عليه وآله وسلم), his Ahle Bait, and Awliya Allah should be truthful. These qualities can only be developed in the company of a true Shaikh of Ihsan. He will take you to the audience of Ghousul Azam (رضى الله تعالى عنه). And if you are lucky, you will also learn a lot under Ghousul Azam's (رضى الله تعالى عنه) guidance. Eventually you will be rewarded with the audience of Rasulullah (صلى الله عليه وآله وسلم) and receive his Shafa'a on the day of Judgment. These are plain facts. Ignorant and undeserving people cannot comprehend these facts.

It is in Quran - وَمَنْ كَانَ فِي هَلْدَةٍ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى [The one who is blind in this world, will be blind in Hereafter] (Al-Isra - 72).

This book provides a brief account of his life and works. An interesting read for all sincere Ahle Sunnah.

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BLESSED BIRTH

Shaikh Mohiuddin Abu Mohammad Abdul Qadir al-Jilani al-Ghawth al-Azam (رضي الله تعالى عنه) was born in 470 AH (1077 AD) and died in 561 AH (1166 AD). The lunar month of Rabbi' al-Akher is celebrated as the month of Ghousul Azam (رضي الله تعالى عنه) by Muslims all over the world. People organize gatherings, do Fateha & Eisaal-e-Thawab, arrange lectures about the life history and teachings of Ghousul Azam (رضي الله تعالى عنه) and organize Sama Mehfiles.

PIOUS PARENTS

The lineage of Shaikh Abdul Qadir Jilani (رضي الله تعالى عنه) is known as Golden Chain, as both his parents were descendants of the Apostle Mohammad (صلى الله عليه و آله وسلم). Shaikh's noble father, Abdullah Abu Saleh Jangidost (رضي الله تعالى عنه), traced his descent to Imam Hassan (رضي الله تعالى عنه), while his revered mother, Umm al-Khayr Fatimah (رضي الله تعالى عنها), traced hers to Imam Hussain (رضي الله تعالى عنه).

It is reported that his father Abdullah Abu Saleh Jangidost (رضي الله تعالى عنه), in his teens was sitting by the bank of a river. He saw an apple floating down the bank of the river. He picked it up and ate it, but soon realized that he ate the apple without paying the cost to its owner. He set out in search of the owner, upstream on the bank of the river and reached an apple orchard. He entered the orchard, met the owner named Abdullah Somai (رحمة الله عليه) and told him about the apple he has eaten and asked for the price of the Apple.



Mazar of Shaikh Abdullah Abu Saleh Jangi Dost (رضي الله تعالى عنه), in Jeelan, Iran.

The owner of the Orchard was a Wali Allah who spotted the Jem in the youth. He told Abu Sahleh (رضي الله تعالى عنه) that as the Apple was very costly, and if he really wants to pay the cost of the Apple, he should serve him for one year looking after the orchard. Abu Saleh (رضي الله تعالى عنه) agreed. However, Abdullah Somai (رحمة الله عليه) did not relieve Abu Saleh (رضي الله تعالى عنه) at the end of the stipulated one year duration and the time was extended a few times. Finally, when Abu Saleh (رضي الله تعالى عنه) told Abdullah Somai (رحمة الله عليه) that it looks he has fairly compensated him by serving his orchard for a long time and he should be allowed to leave, Abdullah Somai (رحمة الله عليه) agreed on the condition that Abu Saleh (رضي الله تعالى عنه) marries

his daughter Sayyida Fatima (رضي الله تعالى عنها) who was blind, deaf, mute and handicapped. Abu Saleh (رضي الله تعالى عنه) agreed and the marriage was solemnized.

When Abu Saleh (رضي الله تعالى عنه) looked at his bride after marriage; to his surprise, he found her to be exceptionally beautiful, without any physical defects as described by her father. The next morning Abu Saleh (رضي الله تعالى عنه) complained to his father-in-law that he found her the opposite to what he had described about her. Abdullah Somai (رحمة الله عليه) insisted on the truthfulness of his statement, saying she was blind because she had not seen any Ghair Mehram. She was mute because she had not uttered a word repugnant to the Islamic Shariah. She was deaf because she had not heard anything inconsistent with the Shariah. She was handicapped because she never took a step in the wrong direction.

Ghousul Azam Shaikh Abdul Qadir Jeelani (رضي الله تعالى عنه) was born to this pious parents in 470 AH. It is reported that within a few years of his birth, his father died. He was looked after by his mother and his maternal grand father. A few years later, his maternal Grand Father also died.

Shaikh spent his childhood in Na'if, the town of his birth in Jeelan. When he was about 5 years old, his mother enrolled him into a local Madrassa. He studied there for 5 years till he was 10 years old.

TRAVEL TO BAGHDAD

At the age of 18 (488 AH - 1095 AD) Shaikh took permission from his mother to move to Baghdad for higher studies. Baghdad was then the capital of Abbasid caliphate and the hub of knowledge in the Islamic world, vibrant with spiritual and intellectual activities. This was also a period of political upheaval, when the crusaders were active in Palestine, Syria, and Turkey.

Shaikh described the episode of his travel to Baghdad as follows.

QUOTE - Once I saw a cow walking on the way in Na'if in front of me. Suddenly, it turned towards me and said "O'Abdul Qadir (رضي الله تعالى عنه) you were not created to spend your time this way". I was scared and rushed back home and climbed over the roof. That day was Yaumul Arafah (9th Dhu al-Hijja). On the roof Allah (عَزَّ وَجَلَّ) removed all veils from my eyes and I started seeing people doing Hajj in Arafat.

I described the happening of the day to my mother and requested her to dedicate me to Allah (عَزَّ وَجَلَّ) and allow me to proceed to Baghdad for acquisition of knowledge.

My pious mother would not stand in the way of my devotion to Allah (عَزَّ وَجَلَّ). She shed silent tears as she knew she would get separated from her son, but did

not know for how long her son will be away from her. She sewed forty Dinars into my garment, so that they might not be lost. It was my half share of the money left by my father. The other half was kept for my brother. I joined a small caravan, which was going to Baghdad. At the time of parting, my mother took a vow from me that I would not lie under any circumstance.

The caravan passed safely as far as Hamadan, but beyond that place a band of highwaymen, sixty horsemen strong, attacked us. They took everything that everyone had. One of the horsemen came to me and asked, 'Young man, what possessions do you have?' I told him that I had forty Gold Dinars. He said, 'where?' I told him, 'Under the armpit of my Coat'. He laughed and left. Another bandit came and asked me the same question, and I told him the truth. He also left. They must have reported the incident to their Head, because he called me to the place where they were dividing the booty. He asked if I had any valuables. I told him that I had forty Dinars sewn in my garment under my arm. He took my coat, tore the armpit, and found forty gold dinars. He asked me in amazement, 'When your money was safe, what compelled you to insist on telling us that you had it and where it was hidden?' I answered, 'I must tell the truth under any circumstances, because I have promised my mother.' When the Chief of the bandits heard this, he wept and said, 'I reneged on my promise to the One Who created me. I stole and killed. What will happen to me?' And the others, seeing him, said, 'You have been our leader all these years in sinning. Now be our leader in repenting!' All sixty of them held my hand and repented and changed their ways. Those sixty are the first who took my hand and found forgiveness for their sins. - UNQUOTE

It is in Quran - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [Behold the friends of Allah! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of (close to) Him and (have consequently abstained from everything evil). To them tidings come (from Allah) of a happy life both in this world and in Hereafter. The word of Allah is never revoked. This in itself is a great felicity" (Younus - 62-64).

LIFE IN BAGHDAD

The following is Shaikh's statement about his stay in Baghdad.

QUOTE - I studied with many teachers in Baghdad, but whenever I couldn't understand something or came upon a secret that I wished to know, it was Shaikh al-Dabbas (d. 525 AH/1131 AD) who would enlighten me. Sometimes I would leave him to seek knowledge from others to learn theology, traditions, religious law, and other sciences. Each time I returned he would tell me, 'where have you been? We have had so much wonderful food for our bodies, minds, and souls while you were gone, and we haven't kept a thing for you!' At other times he would say, 'For Allah's sake, where do you go? Is there anyone around here who knows more than you do?' - **UNQUOTE**

SHAIKH'S TEACHERS

Shaikh studied under many Shuyooks in Baghdad; like, (i) Abu Saeed Mubarak Ibn al-Mukharrimi, his Shaikh-e-Tariqat, (ii) Shaikh Ibn Aqil al-Hanbali, (iii) Abu al-Hasan Mohammad Ibn Qadhi Abu Yali, (iv) Abu al-Khatib Mahfuz Hanbali, (v) Mohammad Ibn al-Husnain, (vi) Hammad Ibn Muslim al-Dabbas, (vii) Abu Zakaria Ibn Yahya Ibn Ali al-Tabrezi, (viii) Abu Bakr Ibn Muzaffar, (ix) Mohammad Ibn al-Hasan Baqalai Abu Sayeed, (x) Mohammad Ibn Abdulkarim, (xi) Abu Al Ghanaem Mohammad Ibn Mohamad Ali Ibn Maymoon Al Farsi, (xii) Abu Bakr Ahmad Ibn Al Muzaffar, (xiii) Abu Jafer Ibn Ahmad Ibn Al Husain Al Qari, (xiv) Abu Al Qasim Ali Ibn Mohammad Ibn Banaan Al Karkhi, (xv) Abu Talib Abdul Qadir Ibn Mohammad Yusuf, (xvi) Abdur Rahman Ibn Ahmad Abu al-Barkat Hibtullah Ibn Al Mubarak, (xvii) Abu Al Nasr Ibn al-Mukhtar, (xviii) Abu Nasr Mohammad, (xix) Abu Ghalib Ahmad, (xx) Abu Abdullah Ali Al Bana, (xxi) Abu al-Hasan Al Mubarak Ibn Al Taiwari (رضى الله تعالى عنهم اجمعين)

Shaikh disapproved the scholars and Shuyookh who maintained close ties with the rulers or visited them often and benefited from them in any way at the cost of performing their religious responsibilities.

After his formal education, Shaikh spent twenty-five years as a reclusive wanderer in the desert regions of Iraq. He told about his recluse as follows:

QUOTE - During my stay in the deserts outside Baghdad, all that appears beautiful of this world came to seduce me. Allah (عَزَّ وَجَلَّ) protected me from their harm. The Devil, appearing in different forms and shapes, kept coming to me, tempting me, bothering me, and fighting with me. Allah (عَزَّ وَجَلَّ) rendered me victorious over him. My Nafs visited me daily in my own form and shape, begging me to be its friend. When I would refuse, it would attack me. Allah (عَزَّ وَجَلَّ) rendered me victorious in my continuous fight against it. Over a period I was able to make it my prisoner and I kept it with me all those years, forcing it to stay in the ruins of the desert. A whole year I ate the grass and roots I could find and did not drink any water. Another year I drank water but didn't eat a morsel of food. Another year I neither ate, nor drank, nor slept. All this time I lived in the ruins of the ancient kings of Persia in Karkh. I walked barefoot over the desert thorns and didn't feel a thing. Whenever I saw a cliff, I climbed it; I didn't give a minute's rest or comfort to my Nafs.

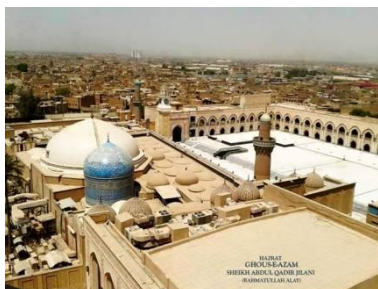
After long recluses, I came to Baghdad and spent a few days there. Soon I could not stand the sedition, mischief, and intrigue that dominated the city. To save myself from the harm of this degenerated city and to save my faith, I left. All I took with me was my Qur'an. As I came to the gate of the city on my way for more seclusion in the desert, I heard a voice. 'Where are you going?' it said, 'Return. You must serve the people.' - **UNQUOTE**

TEACHING IN BAGHDAD

Shaikh Mubarak Ibn al-Mukharrimi (رضي الله تعالى عنه), the Shaikh-e-Tariqat of Shaikh Abdul Qadir (رضي الله تعالى عنه) used to teach at his school at Bab al-Azj in Baghdad. He gave it to Shaikh Abdul Qadir (رضي الله تعالى عنه).



Shaikh was 50 years old when he started teaching at this school. Shaikh's teaching was effective and miraculous which resulted in swelling of students' congregations.



Soon there was no place either in or around the school to accommodate the students. The school had to be expanded. Rich and poor helped in adding new buildings, the rich aiding financially and the poor helping with their labor.

The Madrasa became famous as 'Madrasa Qadiriyya' and Shaikh's followers and Murideen were identified as followers of Tariqa Qadiriyya. Shaikh was recorded talking about his teaching at this school as follows:

QUOTE - One morning I saw the Apostle of Allah (صلى الله عليه و آله وسلم). He asked me, 'Why do you not speak?' I said, 'I am a Persian, how can I speak in the beautiful Arabic of Baghdad?' 'Open your mouth,' He said. I did. He blew his breath seven times in my mouth and said, 'Go, address mankind and invite them to the path of your Lord with wise and beautiful words.'

I performed my noon prayer and turned to see many people waiting for me to speak. When I saw them, I became tongue-tied? Then I saw the blessed Imam Ali (رضي الله تعالى عنه). He came to me and asked me to open my mouth, then blew his own breath into it six times. I asked, 'Why did you not blow seven times like the Apostle of Allah (صلى الله عليه و آله وسلم).?' He said, 'Because of my respect for him,' and disappeared.

From then on, whether I was awake or asleep I kept up my responsibility of teaching. There was such an immense amount of knowledge about faith and religion in me. If I did not talk and pour it out, I felt that it would drown me. When I started teaching, there were small number of students. When they heard me, their numbers increased to over seventy thousand. - **UNQUOTE**

Shaikh's lectures were attended by thousands of people. The nobles, the rulers, scholars, and even Jinn were reported to be regular listeners of his sermons. He used to deliver public sermons three times a week. Every day in the morning and the afternoon he used to give lessons in Quranic exegesis, Prophetic traditions, theology, religious law and Sufism. After midday prayer he will advise and provide consultation to people who used to gather at the Madrasa. Before sunset, he used to distribute food among the poor. It is reported that his servants used to stand at the door asking passers-by if they were hungry, so that they could share the Shaikh's table.

Shaikh went for pilgrimage to Makka twice; the first time in 505/1112, when he was hardly known to people. In this trip he met Shaikh 'Udayy bin Musāfir (d. 557/1162). By the time Shaikh traveled for Hajj the second time in 555/1160, he had become one of the most famous Sufi Shuyookh with countless followers everywhere. During this trip he met famous Moroccan Shaikh Abū Midian (d. 594/1197).

His mother, who had come to live in Baghdad with him, is reported to have traveled with her son on his second pilgrimage.

SHAIKH'S BOOKS

Shaikh has written many books. His famous books are (i) al-Ghunīa li-Ṭālibī Ṭarī al-Ḥaq, (ii) al-Faṭḥ al-Rabbānī wal-Faiḍ al-Raḥmānī, (iii) Futūḥ al-Ghaib, (iv) Jilā' al-Khāṭir, (v) Sir al-Asrār, (vi) Malfuzaat, etc. While he authored many books, some were compiled by his students who attended his lectures.

EXALTED STATUS AMONG AWLIYA ALLAH

(i) **Shaikh Ahmad Kabeer ar-Rifae** (رضى الله تعالى عنه) wrote "No one can count the exclusive traits of Shaikh al-Jilani (رضى الله تعالى عنه). (Tareeqatul Awliya, Page 100).

(ii) **Shaikh Khwaja Moinuddin Chishti, Gharib Nawaz** (رضى الله تعالى عنه) was 30 years old at the time of death of Ghousul Azam (رضى الله تعالى عنه). He had an opportunity to meet with Ghousul Azam (رضى الله تعالى عنه) during one of his early visits to Baghdad.

It is reported that when Shaikh Abdul Qadir Jilani (رضى الله تعالى عنه) declared, "My foot is on the necks of all Awliya Allah (هذه على رقبة كل ولي الله)", Gharib Nawaz (رضى الله تعالى عنه) heard it spiritually and lowered his neck and said, "your blessed foot is on my eyes and on my head." It is said that it was through the blessing of this act of submission he was made 'Sultan al-Awliya al-Hind'.

In his book 'Khulasatul Muyfakhir' Gharib Nawaz (رضى الله تعالى عنه) has praised Ghousul Azam (رضى الله تعالى عنه) as the greatest among Awliya Allah.

(iii) **Shaikh Shabuddin Suhurwardy** (رضی اللہ تعالیٰ عنہ) in his book Tuhfa-tul-Qadiria has praised Ghousul Azam (رضی اللہ تعالیٰ عنہ) as the greatest among Awliya Allah.

(iv) It is reported that people asked **Khwaja Bahauddin Naqshband** (رضی اللہ تعالیٰ عنہ) what he has to say about the declaration of Ghousul Azam (رضی اللہ تعالیٰ عنہ) 'My foot is on the neck of all Awliya Allah', he said May his foot be on my eyes and my vision.

(v) It is reported that once **Khwaja Bahauddin Naqshband** (رضی اللہ تعالیٰ عنہ) was traveling in a desert. On his way he met Hadhrat Khizr (رضی اللہ تعالیٰ عنہ). Hadhrat Khizr (رضی اللہ تعالیٰ عنہ) took him to the audience of Ghousul Azam (رضی اللہ تعالیٰ عنہ). At that time Hadhrat Bahauddin (رضی اللہ تعالیٰ عنہ) was not famous and was not known as 'Naqshband'. It is reported that Ghousul Azam (رضی اللہ تعالیٰ عنہ) placed his hand on the chest of Khwaja Bahauddin (رضی اللہ تعالیٰ عنہ) and said, "O the holder of the adornment of the worlds, hold my adornment so that they can call you Naqshband". After that incident Hadhrat Bahauddin (رضی اللہ تعالیٰ عنہ) became famous as Naqshband. Hadhrat Bahauddin Naqshband (رضی اللہ تعالیٰ عنہ) wrote the following couplets in praise of Ghousul Azam (رضی اللہ تعالیٰ عنہ) which are inscribed on the both the tombs of Ghousul Azam and Bahauddin Naqshband (رضی اللہ تعالیٰ عنہما).

بادشاہ ہر دو عالم شاہ عبد القادر است
سرور اولاد آدم شاہ عبد القادر است
آفتاب و مہتاب و عرش و کرسی و قلم
نور قلب از نور اعظم شاہ عبد القادر است

The King of this world and the hereafter is Shah Abdul Qadir
The head of the children of Adam is Shah Abdul Qadir
Sun, moon, heavens, the throne and the pen
They all get their light from the heart of Abdul Qadir

(vi) Shaikh Baqaa states that once he accompanied Shaikh Abdul Qadir Jilani (رضی اللہ تعالیٰ عنہ) to the tomb of Imam Ahmed bin Hambal (رضی اللہ تعالیٰ عنہ). He says: "I saw Shaikh Imam Ahmed's (رضی اللہ تعالیٰ عنہ) grave split open, and he emerged from his blessed grave and embraced al-Ghawth al-A'zam (رضی اللہ تعالیٰ عنہ) and said, 'even I am dependent on you Ash-Shaikh in Tariqah'.

(vii) Sheikh Suleman Ahmed Almaghrabi Al Shazli in his book "Uzama-El-Awlia" has stated that the highest rank among Awliya, is held by Ghousul Azam Abdul Qadir Jilani (رضي الله تعالى عنه).

(viii) Shaikh Tajuddin Bin Ataullah in his book Uzam-al-Awlia and Tariqa Shazuliya, page 5 wrote, Hadhrat Abul Hassan Al Shadhili (رضي الله تعالى عنه) always sought spiritual help and guidance from Ghousul Azam (رضي الله تعالى عنه). He always acknowledged his spiritual superiority.

(ix) It is reported that one night fifty of the elite of Baghdad were gathered at the Shaikh's house. The company included all the great Shuyook of that time. **Shaikh Abul-'Izz 'Abdul-Mughith ibn Harb** was part of the gathering. He recalled the episode that night as follows.

QUOTE - That night the shaikh was in a state of inspiration. Pearls of wisdom poured from his mouth. All of us were in a perfect state of peace and bliss, of a kind we had never experienced before. A moment came when the shaikh pointed to his foot and declared, 'This foot is over the necks of all Awliya Allah' (قدمي هذه على رقبة كل ولي الله). No sooner had he said this, than one of his students, Shaikh 'Ali ibn al-Hili, threw himself at his master's feet. He took the Shaikh's foot and placed it upon his neck. Then all the rest of us did the same. - **UNQUOTE**

Shaikh Abu Said al-Kaylawi, who was also present then, stated the following. (**Bahjatul Asrar, page 14**)

QUOTE - When the Shaikh said, 'This foot is over the necks of all Awliya Allah,' (قدمي هذه على رقبة كل ولي الله) I felt Allah's (عَزَّ وَجَلَّ) truth manifest in my heart. I saw all the Shuyook of the world standing in his presence, filling my whole vision. The ones who were of this world were present bodily; those who had passed away were present spiritually. The sky was filled with angels and other beings invisible to the eye. - **UNQUOTE**

(x) **Imam Ahmad ibn-Hajr Makki Shafa'i** (d.853/1448) records in his Fatawa Hadithiyya as follows.

انهم قد يؤمرون تعريفا لجاهل اوشكرا وتحدثنا بنعمة الله تعالى كما وقع الشيخ عبدالقادر رضي الله تعالى عنه انه بينما هو بمجلس وعظه واذا هو يقول قدمي هذه على رقبة كل ولي الله تعالى فاجابه في تلك الساعة

اولياء الدنيا قال جماعة بل واولياء الجن جميعهم وطأطئوناء وسهم وخضعوا له واعترفوا بماقاله الارجل باصبيهان فابى فسلب حاله

Sometimes the Awliya Allah are ordered to make lofty statements to inform those who are unaware of their high status. Sometimes these statements are made to thank Allah (عَزَّ وَجَلَّ) and publicize his favors on an individual. This is similar to the sudden declaration made by Ghawth al-A'zam (رضي الله تعالى عنه) in his Majlis that his foot is on the necks of all the Awliya Allah. They all instantly reacted by bowing their heads in confirmation besides one person in Asbahan who was then stripped of all dignity and Spiritual status. (Fatawa Hadithiyya, Dar al-Ihya al-Turath al Arabi - Beirut, Lebanon, Page 414)

(xi) Imam Abul-Hasan 'Ali bin Yusuf narrates from Abu-Muhammad Salim bin'Ali Damiyati, and he narrates from six illustrious Shuyooks who were the Sufi Masters of Iraq. They were, (a) Abu-Tahir Sar'sari, (b) Shaikh Abul-Hasan Hafaf, (c) Shaykh Abu-Hafs Buraydi, (d) Shaikh Abul-Qasim 'Umar al-Dardani, (e) Shaikh Abul-Walid Zaid bin Sa'id and (f) Shaikh Abu-'Amar 'Uthman bin Sulayman. They informed him that Abul-Faraj 'Abdur-Rahim and Abul-Hasan 'Ali; both nephews of Sayyidi Shaikh Ahmad Rifa'i (رضي الله تعالى عنه) related to them as follows.

كنا عند شيخنا الشيخ احمد بن الرفاعي بزوايته بام عبيدة فمد عنقه وقال على رقبتى، فسنلناه عن ذلك فقال قد قال الشيخ عبدالقادر الآن بغداد قدمى هذه على رقبة كل ولي الله

We were present in the Khanqah (school) with our Shaikh Sayed Ahmad bin al-Rifa'i (رضي الله تعالى عنه) in Umm al-Obayd. Suddenly our Shaikh moved his neck forward and said - على رَقَبَتِي (on my neck). We inquired from him about his action and declaration. He replied - "At this moment Shaikh Abdul Qadir (رضي الله تعالى عنه) has declared in Baghdad that his foot is on the neck of all Awliya Allah." (Bahjat al-Asrar, Published Mustafa Al-Babi, Egypt, Page 13).



(xii) Shaikh Mohammad Majid al-Karvi stated that his father told him that Shaikh Abdul Qadir Jilani (رضي الله تعالى عنه) declared in his Majlis that his foot is on the neck of all Awliya Allah (رضي الله تعالى عنه). (Bahjat al-Asrar, page 32).

DEATH

Shaikh Abdul Qadir Jeelani (رضى الله تعالى عنه) died in 561 AH (1166 AD) at the age of 91.

Before he left this world he looked around and said to the people present, ‘Others whom you do not see have come to me. Make room and show courtesy to them! I am the core without the shell. You see me with you, while I am with someone else. It is best that you leave me now.’ Then he said, ‘O angel of death, I do not fear you nor do I fear anything except Him Who has befriended me and has been generous to me!’

When his son ‘Abdul-Wahhab requested him, ‘Give me some advice upon which to act after you have left this world;’ the Shaikh said - ‘Fear Allah (عَزَّ وَجَلَّ) and none other. Hope only from Allah (عَزَّ وَجَلَّ) and entrust all your needs to Him. Rely on Allah (عَزَّ وَجَلَّ) and on none other. Unite with Him, Unite with Him, Unite with Him.

At the last moment he raised his hands and said, ‘There is no God but Allah and Mohammad (صلى الله عليه و آله وسلم) is His Prophet. Glory be to Allah (عَزَّ وَجَلَّ), the Exalted, the Ever-living, Glory to Him, the All-Powerful, Who overpowers His servants by death.



Shaikh was buried at the Madrasa where he taught over 40 years. His blessed shrine, at the Madrasa Al-Qadriyya in Baghdad, is an important place of Ziyarah by all Muslims of the world.

Shajrah-e-Treeqa (Spiritual Golden Chain) of Shaikh Abdul Qadir Jilani (رضى الله تعالى عنه)

- (1) Ahmad Mujtaba, Mohammad Mustafa (صلى الله عليه و آله وسلم)
- (2) Ameer al-Momineen Ali Ibn Abi Taalib (رضى الله تعالى عنه)
- (3) Sayyadush Shuhada Imam Hussain (رضى الله تعالى عنه)
- (4) Imam al-Abideen Zain al-Abideen (رضى الله تعالى عنه)
- (5) Imam al-Muttaqeen Muhammad Baqir (رضى الله تعالى عنه)
- (6) Imam as-Sadiqeen Muhammad Jaffar Sadiq (رضى الله تعالى عنه)
- (7) Imam al-Kamileen Mosa Kazim (رضى الله تعالى عنه)
- (8) Imam al-Wasileen Moosa Ali Raza (رضى الله تعالى عنه)
- (9) Shaikh ad-Deen Ma'arof Kirkhi (رضى الله تعالى عنه)
- (10) Shaikh Dhiya ad-Deen Siri Saqati (رضى الله تعالى عنه)
- (11) Shaikh Junaid Baghdaadi (رضى الله تعالى عنه)
- (12) Shaikh Abdullah Abu Bakr Shibli (رضى الله تعالى عنه)

- (13) Shaikh Abu al-Fadh al-Abd al-Wahed Tamimi (رضى الله تعالى عنه)
- (14) Shaikh Alauddin Abu al-Farah Tartoosi (رضى الله تعالى عنه)
- (15) Shaikh Abu al-Hassan Ali Quraishi Hankari (رضى الله تعالى عنه)
- (16) Shaikh Abu Sa'eed Mubarak Ibn al-Mukharrimi (رضى الله تعالى عنه)
- (17) Shaikh Abdul Qadir Jilani, Mahboob-e-Subhaani (رضى الله تعالى عنه)

Shajrah-e-Nasab (Paternal Family Tree) of Shaikh Abdul Qadir Jilani (رضى الله تعالى عنه)

- (1) Shaikh Abdul Qadir Jilani, Mahboob-e-Subhaani (رضى الله تعالى عنه)
- (2) Syed Abu Salih Mosa Jangidost (رضى الله تعالى عنه)
- (3) Syed Abdullah Jeeli (رضى الله تعالى عنه)
- (4) Syed Muhammad Yahaya Zahid (رضى الله تعالى عنه)
- (5) Syed Shams-ud-Din Muhammad Moris (رضى الله تعالى عنه)
- (6) Syed Siraj-ud-Din Daud Amjad (رضى الله تعالى عنه)
- (7) Syed Mosa Thani (رضى الله تعالى عنه)
- (8) Syed Abdullah Thani (رضى الله تعالى عنه)
- (9) Syed Mosa Jaon (رضى الله تعالى عنه)
- (10) Syed Abdullah Al-Mahz (رضى الله تعالى عنه)
- (11) Syed Hassan Musanna (رضى الله تعالى عنه)
- (12) Ameer al-Momineen, Imam Hassan Mujtaba (رضى الله تعالى عنه)
- (13) Ameer al-Momineen Ali Ibn Abi Taalib (رضى الله تعالى عنه)
Sayyidatin Nisai Fatima Az-Zahara (رضى الله تعالى عنها)
- 14. Ahmad Mujtaba, Mohammad Mustafa (صلى الله عليه و آله وسلم).

Shajrah-e-Nasab (Maternal Family Tree) of Shaikh Abdul Qadir Jilani (رضى الله تعالى عنه)

- (1) Ummul Khair Fatima, Umm Sh. Abdul Qadir (رضى الله تعالى عنها)
- (2) Abdullah As-Somaei Az-Zahid (رضى الله تعالى عنه)
- (3) Hadhrat Syed Muhammad (رضى الله تعالى عنه)
- (4) Hadhrat Syed Mehmood (رضى الله تعالى عنه)
- (5) Hadhrat Syed Abul Attaar Abdullah (رضى الله تعالى عنه)
- (6) Hadhrat Syed Kamal-ud-din Esa (رضى الله تعالى عنه)
- (7) Hadhrat Abu Ala-ud-din Muhammad Aljawaad (رضى الله تعالى عنه)
- (8) Imam al-Wasileen Moosa Ali Raza (رضى الله تعالى عنه)
- (9) Imam al-Kamileen Mosa Kazim (رضى الله تعالى عنه)
- (10) Imam as-Sadiqeen Muhammad Jaffar Sadiq (رضى الله تعالى عنه)
- (11) Imam al-Muttaqeen Muhammad Baqir (رضى الله تعالى عنه)
- (12) Imam al-Abideen Zain al-Abideen (رضى الله تعالى عنه)
- (13) Sayyadush Shuhada Imam Hussain (رضى الله تعالى عنه)
- (14) Ameer al-Momineen Ali Ibn Abi Taalib (رضى الله تعالى عنه)
Sayyidatin Nisai Fatima Az-Zahara (رضى الله تعالى عنها)
- (15) Ahmad Mujtaba Mohammad Mustafa (صلى الله عليه و آله وسلم)

BIOGRAPHICAL ACCOUNTS

Hundreds of scholars and Shuyook have written about the life and works of the Shaikh. A few of these prominent works are listed below.

(i) **Bustan al-Arifin** (Gardens of Spiritual Shuyooks) by **Shaikh Mohiuddin an-Nawawi** (631- 676 AH).

(ii) **Bahjat al-Asrar** (Splendour of the Mysteries) by **Shaikh Abu al-Hasan Ali Shattanawfi** of Egypt (d-713 AH, 1314 AD). This is the first major biography of the Shaikh referred extensively by later biographers.

(iii) **Khulasat al-Mafakhir fi'ktisar Manaqib ash-Shaikh Abdul Qadir** and **Mir'at al-Jinan** (The Mirrors of Heavens), both the books written by **Shaykh Afifuddin al-Yafi'i ash-Shafi'i** of Yemen (718-768 AH, 1318-1367 AD).

(iv) **Al-Bidaya wa'n Nihaya** (The Beginning and the End) by **Ismail Ibn Kathir** (701-774 AH, 1302-1373 AD).

(v) **Qalaid al-Jawahir** (Necklaces of Gems) by **Shaikh Mohammad ibn Yahya at-Tadifi** (d-963 AH, 1556 AD). He has recorded the names of more than 40 Imams and Shuyook who have written about Shaikh Abdul Qadir Jilani; like (a) **Shaikh Ahmad Rifa'i** (d-578 AH, 1182 AD), (b) **Shaikh Abu Madyan Shuaib** (520-594 AH, 1126-1198 AD), (c) **Shaikh Shahabuddin Umar Suhrawardi** (539-632 AH, 1145-1234 AD), (d) **Imam Ahmad Ibn Hajar al-Asqalani** (773-852 AH). Ibn Hajar has quoted over a dozen biographies of Shaikh Abdul Qadir (رضى الله تعالى عنه) written by well-known Ulema.

(vi) **Maktub # 12** by **Shaykh Ahmad Sirhindi** (972-1034 AH, 1564-1625 AD).

(vii) **Akhbar al-Akhyar** (Narratives about the Chosen Ones) by **Shaikh Abdul Haqq Muhaddith Dehlawi** (958-1052 AH, 1551-1642 AD). He also translated Shaikh's famous book **Futuh al-Ghaib** from Arabic into Persian.

SCHOLARS' VIEWS

(i) **Shaikh Muhammad Ibn Yahya at-Tadifi** in "**Qala'id al-Jawahir**" (Necklaces of Gems) wrote the following. (Ref - English translations **Muhtar Holland, Al-Baz Publishing, pages 545 & 555-56**).

QUOTE - Shaikh 'Izz ad-Din Abd al-'Aziz ibn 'Abd as-Salam as-Sulami ash-Shafi'i, said: "The charismatic talents of Shaikh Abdul Qadir (رضى الله تعالى عنه) have been established as authentic by a consensus of numerous reporters. He is widely known for his knowledge and practice, and for his meticulous attention to inner guidance (tahriri) in everything he said. He is so famous, indeed, that there is no need to say further in this context. - **UNQUOTE**

(ii) **Shaikh Muhiyuddin an-Nawawi** wrote about Shaikh Abdul Qadir Jilani (رضى الله تعالى عنه) in his book **Bustan al-'Arifin** (Orchard of those endowed with direct Knowledge) as follows.

QUOTE - In all that has reached us from trustworthy reporters concerning the charismatic talents of Awliya Allah, we learn of none more numerous than the charismatic talents of the Shaikh of Baghdad, Muhiyuddin Abdul Qadir Jilani (رضى الله تعالى عنه).

He was the Shaikh of the Shafi'i and Hanbali authorities in Baghdad. Leadership in the sphere of knowledge devolved upon him in his day and age. innumerable notable figures received their education in his fellowship and most of the preeminent Shaikhs of Iraq became affiliated to him. His teaching was propagated by a host of those endowed with splendid spiritual states. His countless students included many of the masters of exalted spiritual stations. The Shaikhs and scholars were unanimous in declaring him worthy of the greatest honor and respect, in confirming his authority, in referring to his statements, and in having recourse to his judgment.

He was exclusive in his attributes, noble in his traits of character, perfectly refined in his manners and his chivalry (muru'a), extremely humble, constantly cheerful, abundantly endowed with knowledge and intelligence, and strict in his adherence to the word of the Sacred Law and its rules. He treated the people of knowledge with profound respect and honored those committed to the religion and the Sunna. He hated those addicted to heretical innovation and passionate desires. He loved those who seek the Truth (Haqq) with constant dedication to the sacred struggle (Mujahada) and unremitting vigilance (Muraqaba).

He had an exalted way of speaking about the esoteric sciences (ulum al'ma'arif). His anger was intense whenever the sanctuaries of Allah (سبحانه و تعالی) were violated. He was open-handed and magnanimous in the most beautiful way. To put it in a nutshell, there was none like him in his day and age. - UNQUOTE

(iii) Shah Waliullah Dehlawi (1703-1762), who belonged to Naqshbandi-Mujaddidi lineage, praised Ghousul Azam (رضی اللہ تعالیٰ عنہ) and regarded him as greatest among Awliya Allah. He said Shaikh's tasarruf (spiritual eminence) at his blessed tomb is as if it was during his life time. Ghousul Azam's (رضی اللہ تعالیٰ عنہ) existence is felt by all shuyookh throughout the world. Shaikh has divine connection and he is 'Murad' (absolutely loved by Allah). (Tafheemat-e-Elahiyya, Vol 2).
