



**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 Manaqibi ‘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*.



Some characteristics and attributes of the Shaykh

Fear and consciousness of Allah Most High

Faith is between fear and hope of Allah Most High. The Saints of the Lord are so much engrossed in His Fear and Mercy that they pay no attention towards the hardships of life. Hadhrat Shaykh Sa'adi Shirazi (May Allah shower His mercy on him) says: People saw Hadhrat Ghouse-Ul-Azam (May Allah shower His mercy on him) in front of the Ka'aba. He was prostrating on bare ground and saying: O Lord! Forgive me and if I am liable of being punished, then on the Day of Judgment, raise me blind so that I don't have to be ashamed of those who are virtuous.

Indifference towards the ruling class

Hadhrat Khidhr says: I have been with Hadhrat Ghouse-Ul-Azam for 13 years. I never saw that Hadhrat Ghouse-Ul-Azam ever stood up (as a sign of respect or reverence) for any ruler or noble, or that he visited any king or that he ever sat on a royal rug. Excepting once, he never partook of the food of rulers. Whenever any ruler came to meet him, he would go to his house. When they would come and sit, then he would come and meet them, so that he (Hadhrat Ghouse Azam) would not have to stand up to meet them. When he would talk to them, he would be very stern and he would advise them in a commanding way. They used to remain humble before him, with their eyes lowered and head down.

Love for the poor

In spite of this awe and grandeur, even if a child would talk to him, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) would listen to the child attentively. He would respect elders. He would be the first person to greet others with Salaam. He would sit among the poor and infirm and he would never stand for a misguided or a rich person.

Whenever any person would gift something, Hadhrat Ghouse-Ul-Azam would not touch it himself, but order the person to keep under the prayer mat. Then he would order his servant to distribute it to among the poor.

Hadhrat Shaykh 'Abdur Razzaq (May Allah shower His mercy on him) says: While coming from Hajj, my father stopped at a place. He inquired as to which house was the poorest in that area. A certain house, which was more of a tent, was pointed out to him. With the permission of the master of the house, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) spent the night there. He did not accept the request of many rich and affluent people to spend the night in their house. His lovers started bringing many kinds of dishes, animals and gold, silver etc. to give to the Shaykh. Hadhrat Ghouse-Ul-Azam gave

everything to the old couple living there and he left the area in the morning.

Meticulousness about Halal food

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) had some permissible wheat which he had given to a farmer. He would sow it every year. Some of the Shaykh's lovers would grind it and prepare bread (*Roti*) for him. Hadhrat Ghouse-Ul-Azam would keep some for himself and distribute the rest among those who were present.

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) says: I have sifted through all deeds and did not find any thing better than feeding the poor. He also said: There is a hole in my hand. Even if 1000 Dinar come to me, they cannot be with me for even one night. (i.e. he would spend them in charity and on the poor).

His nights

Hadhrat Abul Fatah (May Allah shower His mercy on him) says: I lived with Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) for 40 years. He would offer the Salaat of Fajr with the Wudhu of Isha. If ever his Wudhu was invalidated, he would perform a new one and offer 2 Raka'at of Salaat.

After Isha, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) would go to his room, where no one else was allowed to go. He would return from there before Salaat Ul Fajr. Many times, the Caliph came to meet him and could not meet him before Salaat Ul Fajr.

Hadhrat Abul Fatah (May Allah shower His mercy on him) says: I had the privilege of spending some nights with Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him). In the early part of the night, he would offer Salaat and engage in some Dhikr until the second part of the night would start. In the second part of the night, he would offer Salaat. In the last part of the night, he would meditate (i.e. perform *Muraqaba*) until Fajr.

His forgiving nature

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) was a shining example of good manners. Everybody present would think that the Shaykh loved him the most. He would forgive the mistakes of his people. If anybody said something on oath, he would accept it and would not reveal what he knew about it.

Respect for elders

It is the belief of Ahle Sunnah that no one, irrespective of what level of knowledge and piety they are at, can even reach the status of the Prophets.

In the time of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), a certain person who was famous for his piety said: I have crossed Hadhrat Yunus (May peace be upon him) in piety.

When this talk reached Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), he was reclining on a pillow. He sat up straight. His face was aglow with anger. He slammed the pillow in front of him and said: I have hit him on his heart.

People ran to the place of that person and found that he was dead, although he has been hale and hearty.

Later on through the prayers of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him), that person was forgiven.

Why Ghouse-Ul-Azam (May Allah be well pleased with him) is also known as "Muhiyuddeen"

Hadhrat Ghouse-Ul-Azam (May Allah shower His mercy on him) himself describes the reason for this title. He says: I was coming to Baghdad barefooted

that I met a person who was very weak and was on the very threshold of death. He addressed me by my name and asked me to come closer. When I went closer, he asked me to support him. Before my very eyes that person's body started becoming healthy. His face became fresh and bright. I got frightened seeing this. He asked me: Do you know who I am? I expressed my lack of knowledge. He said: *Anad Deen!* I am the religion of Islam. I was near death. Allah Most High granted me life through you. I left that person and came to the grand mosque. Here a person met me and clutched my shoes and addressed me as "*Ya Sayyidi Ya Muhiyuddin.*" Then when I started praying, people came from all sides and started kissing my hands and addressing me as "*Ya Muhiyuddin.*" Before this nobody had called me with this title.

(Qalaidul Jawahir, Pg No: 57, Bahjatul Asrar, 54, 55, Khazeenatul Asfiya, Vol. 1, Pg No: 94, Nuzhatul Khawatir Pg No: 51, Safeenatul Auliya, Pg No: 61)

The speeches of the Shaykh

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) used to address people 3 days in a week, the morning of Friday, evening of Tuesday and morning of Sunday. The custom was that first a Qari would recite the Holy Quran. After this, Hadhrat

Ghouse -Ul-Azam would address the people. Sometimes Syed Mas'ud Hashmi used to recite the Holy Quran, sometimes others. The recitation used to be in a plain style.

Once in the course of an address, Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him)said: I saw the Holy Prophet (Sallallahu alaihi wa sallam). He (Sallallahu alaihi wa sallam) said: Son! Why don't you address people? I entreated: I am a non-Arab. How can I talk before the eloquent people of Arab? The Holy Prophet (Sallallahu alaihi wa sallam) granted me His blessed saliva 7 times and said: Address people and through good talk and wisdom, invite them to our Lord. Then I offered the Salaat Ul Zuhr and sat. There was crowd of people and I was shivering. Then I saw that Hadhrat Ali (May Allah be well pleased with him) was seated there. He granted me his saliva 6 times. I entreated: Why did you not complete the number of 7? He said: Out of respect for the Holy Prophet (Sallallahu alaihi wa sallam).

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him)says: In the early days, I used to be so overwhelmed with speech and address that staying quiet was out of my power. There used to 2 or 3 people who used to listen to me. I kept addressing people, then the number of people increased so much that the place was not enough. Then I started

addressing people in the 'Eidgah. Even that was not enough, then I started addressing them in an open plain outside the city and each session was attended by nearly 70,000 people.

Four hundred people used to write the words of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him). When the Shaykh would take the chair, he would address people through different sciences and His awe was such that there used to be a deafening silence. Then he would say: The talk about words is over (*Qaal*). Now we will talk about state (*Haal*). On this, there would be an upheaval in the conditions of the audience. Some would start crying, some would be overcome with convulsion-like movements. Someone would sway in ecstasy and someone else would tear his clothes and run towards the jungle and there would be people who would be so affected by His address that their souls would break out of the cage of their bodies. In short, there would be no one who would not be affected.

Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) says: On my hands, more than 5000 Jews and Christians have repented and embraced Islam. The number of robbers and other such people who were neck-deep in disobedience of Allah Most High who repented on my hands is more than a 1 lakh. In every session, some Jew or Christian would embrace

Islam, dacoits, murderers, other criminals and people of the wrong beliefs would repent.

Hadhrat Shaykh normally addressed people in Arabic. Sometimes, he would address people in Persian also. For this reason, he is called *Dhul Bayanain Wal Lisanain* (Lit. The One who combines 2 languages). It was a miracle of Hadhrat Ghouse-Ul-Azam that irrespective of the distance, people would hear him in the same way.

The miracles of the Shaykh

All the historians agree that the miracles expressed by Hadhrat Ghouse-Ul-Azam (May Allah shower His Mercy on him) were innumerable in number. Shaykh Ul Islam 'Izz bin Abdus Salam (May Allah shower His Mercy on him) and Imam Ibn Taimiyya say that the miracles of Hadhrat Ghouse-Ul-Azam have reached the limits of *Tawatur* (so famous that they can neither be denied nor doubted). Among all his miracles, the greatest one is the revival of dead hearts.

Once, there was such a flood in the river Euphrates that Baghdad was in danger of being washed away. People came to Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) and requested him for help. He took a stick with him and went to the bank

of the river. He planted the stick into the ground and said: O river! Stay till here! The water receded.

A group of Rawafidh came to Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) with 2 baskets and asked the Shaykh to tell them what was in those baskets. The Shaykh replied: In this, there is a handicapped child. The basket was opened and the child was taken out. Then the Shaykh ordered the child to stand. The child not only stood but started running and playing. The Shaykh said: In the other, there is a healthy child. That child was taken out. He started playing and running about. Hadhrat Shaykh (May Allah shower His Mercy on him) ordered the child to sit down. The child sat down and could not stand again. On seeing this, the whole group of Rawafidh repented.

A lady came to the Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) and saw that the Shaykh was having a dish of chicken. She told him: You eat chicken and make my child eat dry bread? The Shaykh put his hand on the bones of the chicken and said: Get up by the command of Allah Most High! The chicken came back to life and started chirping. The Shaykh told the lady: When your child reaches this stage, he is free to eat whatever he wants to. Meaning that this period is of learning and striving against the base self (*Nafs*).

The progeny of the Shaykh

Like other rewards, Allah Most High has also rewarded Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) with abundance of progeny. His son Hadhrat 'Abdur Razzaq (May Allah shower His mercy on him) says: My father had 27 sons and 22 daughters.

Imam Suharwardi (May Allah shower His mercy on him) says: Some virtuous people asked Hadhrat Ghouse-Ul-Azam (May Allah shower His mercy on him) as to why did he marry? He said: I had not married until the Holy Prophet (Sallallahu alaihi wa sallam) had not ordered me to marry.

All his sons had no parallel in piety, knowledge and realization of Allah Most High. For the sake of blessings, some of his sons are being mentioned here:

Shaykh Abdul Wahhab (May Allah shower His mercy on him)

He was born in 522 Hijri, which corresponds to 1128 A.D. He took knowledge from his father and other scholars of the time. He passed away in 593 Hijri i.e. 1197 A.D.

Shaykh Isa (May Allah shower His mercy on him)

The year of his birth is not known. He learnt under his father and from Abul Hasan Bin Zarma (May Allah shower His Mercy on him). Earlier in Baghdad and after the passing away of his father, he taught students and issued Fatwa in Egypt as well. His addresses were very well attended. He passed away in 573 Hijri. i.e., 1178.

Shaykh Abu Bakr Aziz (May Allah shower His mercy on him)

He was born in 532 Hijri, which corresponds to 1138. He took knowledge from his father and from Ibn Mansoor 'Abdur Rahman. He participated in the battle of 'Asqalan. He passed away in 602 Hijri. i.e. 1205 A.D.

Shaykh Abdul Jabbar (May Allah shower His mercy on him)

He took knowledge from his father, Abul Mas'ud and others. He took the path of the Sufiya. He always stayed in the company of the people of the heart. He passed away in 575 Hijri. i.e. 1180 A.D. while he was quite young.

Shaykh Abdur Razzaq (May Allah shower His mercy on him)

He was born in 528 Hijri, which corresponds to 1134 A.D. He took knowledge from his father, Abul Hasan bin Zarma and other scholars of the time. He was a Mufti, a expert in Hadith and a great orator. A large number of scholars benefited through him. He passed away in 603 Hijri. i.e. 1207 A.D.

Shaykh Muhammad (May Allah shower His mercy on him)

He passed away in 593 Hijri, i.e. 1197 A.D. He was the Hadith-expert of his age. Apart from them, Shaykh Abdullah, Shaykh Yahya, who is the youngest son of Hadhrat Ghouse-Ul-Azam (May Allah shower His mercy on him) Shaykh Moosa and many others, may Allah shower His mercy on all of them.

Some sayings of the Shaykh

O people! Islam is crying. It is asking for protection against those who break its laws, the misguided and those who lay false claims and is begging (for help). See those who have passed before you! They used to argue with the rules of Islam, they used to eat and drink. Now it is as if they were never there.

How hard-hearted you are! A dog works for its master with full sincerity, although the master feeds it a few morsels at night. You fill your stomach with the bounties of Allah Most High and still disobey him!

The walls of the religion of the Holy Prophet (Sallallahu alaihi wa sallam) are falling, its foundations are shaking. Come! O dwellers of earth! Let us build what has fallen!

Hand over yourself to Allah Most High as the Saints did, then His mercy will be yours as it was theirs. If you desire that Allah Most High should be yours, then follow His rules, have patience in His proximity, be happy with His decisions, irrespective of whether they are about you or others.

Allah Most High has taken endearing attributes for Himself. You try to override them and oppose His rules! Our Lord is Allah is on the 'Arsh as He has said without any example, metaphor and without any (physical) body.

“Allah” is *Ism-E-Azam* provided when saying it there is nothing in your heart other than Allah Most High.

A person with faith should first perform the obligatory acts (*Faraidh*), then complete the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam),

then busy oneself in supererogatory acts (*Nafil*). To perform supererogatory deeds the obligatory ones is foolishness.

In previous times, people used to roam the world in search of doctors of the heart and when they found them, they used to request their help for their religion. Today, you have enmity with the scholars, the Jurists and the Saints. The result is that you have no medicine for your religion.

You should not be in company of those scholars who do not follow what they preach. Do not listen to what they say, they feed their base selves. May Allah Most High clean the land of them and all such hypocrites and guide them towards repentance and towards His door.

When a worshipper is seated on the station of monotheism and sincerity, then sometimes things are created for him and he enters the *Takween* of Allah Most High and sometimes, *Takween* is handed over to him.

Those who desire the hereafter should be indifferent towards this world. The one who desires Allah Most High should be indifferent towards the hereafter as well. Leave this world for the hereafter and leave hereafter for your Lord.

O son! Clean your heart through Halaal food, you will gain the gnosis (*Ma'arifah*) of Allah Most High. You keep your morsel, your clothes and your heart clean, you will be granted cleanliness.

The eyes of the Holy Prophet (Sallallahu alaihi wa sallam) would be resting and His heart would be awake. He (Sallallahu alaihi wa sallam) would see in the front and behind His back in the same way. Every person's wakefulness is according to that person's state. Nobody can reach the state of wakefulness of the Holy Prophet (Sallallahu alaihi wa sallam) and neither can anyone share from His characteristics. Yes, the Saints of His Ummah and the *Abdaal* (elite saints) have His leftover food and water. They are granted a drop out of His stations and a grain of sand out of His mountains as they are His followers, they act upon His religion; serve it and spread His religion and His Shariah.

Fly to the presence of the Lord with the wings of the Holy Quran and the Sunnah. Enter the court of the Lord in such a state that your hand is in the hand of the Holy Prophet (Sallallahu alaihi wa sallam). Take the Holy Prophet (Sallallahu alaihi wa sallam) as the Vizier of Allah Most High and your teacher. The Holy Prophet (Sallallahu alaihi wa sallam) will beautify you and present you in the court of Allah Most High.

He (Sallallahu alaihi wa sallam) orders the souls, nurtures the disciples, is the leader of those who are seated on the station of love, is the Imam of the Saints and distributes spiritual states (*Ahwaal*) and stations (*Maqamaat*) among them. He is everybody's leader. It is the custom that whenever an army is given robes of honor, they are given through the leader only.

The writings of the Shaykh

The priceless writings of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him) as given in the books of history are being mentioned here:

Al Fath Ur Rabbani Wa Faidh Ur Rahmani.

This is a collection of 62 speeches of Hadhrat Ghouse-Ul-Azam (May Allah be well pleased with him). Most of them are short, but are some are lengthy as well.

Al Ghunya Lit Talibi Tariqil Haq

Famously known as *Al Ghunya*. This is an encyclopedia of Islamic faith, mode of life and etiquettes. Many topics like Shariah rulings for

personal and social life, the reality of faith, the explanation of soul (*Ruh*) and heart (*Qalb*), the exhortation to avoid major and minor sins, the 12 months of the year and the special acts of worship of them, then topics like poverty (*Faqr*), striving against the lower self (*Mujahada*), trust in Allah Most High (*Tawakkal*), thankfulness to Allah Most High (*Shukr*), patience (*Sabr*), etc. are covered in detail.

Sirr Al Asrar Wa Mazharil Anwar Fi Musnad Ahmad Yahtaju Ilaihil Abrar

Jila Al Khatir Fil Batini Waz Zahir

Aadab Us Sulook Wat Tawassul Ila Manazilil Mulook

Futuh Ul Ghaib

This is a collection of 78 addresses of Hadhrat Ghouse-Ul-Azam (May Allah shower His Mercy on him). This was published first in Istanbul in 1281.

Tuhfatul Muttaqin Wa Sabeel Ul A'arifeen

Hizb Ur Rija Wal Intiha

Ar Risalatal Ghousiyya

Al Fuyuzatir Rabbaniyya Fi Awradi Qadriyya

***Al Kibritul Ahmar Fis Salaati Alan Nabiyyi
Sallallahu alaihi wa sallam***

Maratib Ul Wujood

M'eraaj Lateef Al Ma'ani

Yawaqeetul Hikam

Bashair Ul Khairaat has also been mentioned, which is a book on Durud on the Holy Prophet (Sallallahu alaihi wa sallam).
