



THE TEACHINGS OF SULTANUL AWLIYA HAZRAT SHAIKH ABDUL QADIR JILANI

Radiallahu Ta'ala Anh

Huzoor Ghaus-e-Azam Shaikh Abdul Qadir Jilani (Radiallahu Ta'ala Anh) gained his spiritual training in Baghdad from two of the greatest Mystics of their time, Shaikh Hammad bin Muslim Ad Dabbaas (Radiallahu Ta'ala Anh) and Shaikh Abu Sa'eed Mubarak Al Makhzoomi (Radiallahu Ta'ala Anh). Although he had gained many blessings from both these personalities, he had not yet pledged his allegiance to a spiritual guide (Peer-o-Murshid). Finally, the time had come and according to the Will of Almighty Allah, he became the mureed of Shaikh Abu Sa'eed Makhzoomi (Radiallahu Ta'ala Anh) who showed much love and attention to this unique disciple and blessed him with gems of spiritualism and mysticism.

Once while Shaikh Abdul Qadir Jilani (Radiallahu Ta'ala Anh) and others were seated in front of Shaikh Makhzoomi (Radiallahu Ta'ala Anh), he asked Shaikh Abdul Qadir Jilani (Radiallahu Ta'ala Anh) to fetch something. While he was gone, Shaikh Makhzoomi (Radiallahu Ta'ala Anh) addressing those present said, "One day, the foot of that young man will be on the neck of all the Awliya Allah and all the Awliya will humble themselves before him."

After Shaikh Makhzoomi (Radiallahu Ta'ala Anh) admitted Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) into the spiritual order, he fed him a meal with his own hands. Concerning this, Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) says, "For every morsel of food that my Shaikh-e-Tareeqat put into my mouth, my heart began to fill with the light of Ma'rifat." Shaikh Abu Sa'eed Makhzoomi (Radiallahu Ta'ala Anh) then dressed Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) in the Garb of Sainthood (Khirqa) and said, "This Khirqa was given to Sayyiduna Ali-e-Murtaza (Radiallahu Ta'ala Anh) by Sayyiduna Rasoolullah, (Sallallahu Alaihi Wasallam). He in turn gave it to Hazrat Khwaja Hassan Basri (Radiallahu Ta'ala Anh) and from him through generations it reached me." Once Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) had been dressed in this Garb, the rays of Noor could be seen descending upon him.

REFORMING THE MUSLIMS OF BAGHDAD: Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) had come to Baghdad when it was a city full of corruption and misled people. It was also during this time that the misled sought to debate their contention that the Holy Qur'an was allegedly a creation. The passage of time during which Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) had completed his studies and undertaken 25 years of spiritual exercises, had resulted in the condition in Baghdad becoming even worse. Falsehood and cults were beginning to spread at an alarming rate. It was a time of great deterioration in the following of the Sunnah. It was a time when there was a dire need for a Reformer of the ways of the people and a Reviver of the true Faith. This Reformer and Reviver was none other than Sultanul Awliya Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh). Within a short space of time, he once again turned the blessed city of Baghdad into the centre of learning and spiritualism.

ZIYAARAT OF SAYYIDUNA Rasoolullah (Sallallahu Alaihi Wasallam): One morning, close to midday, Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) saw in his dream Huzoor Pur-Noor Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam). Rasoolullah (Sallallahu Alaihi Wasallam) asked him, "O Abdul Qadir, Why do you not lecture and give advice to the people?" He replied, "Ya Rasoolullah (Sallallahu Alaihi Wasallam) I am a non-Arab. What am I going to say in front of

the fluent-speaking Arabs?” Rasoolullah (Sallallahu Alaihi Wasallam) said, “Open your mouth.” He then placed his blessed Saliva seven times into the mouth of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) and said, “Go, address mankind and invite them to the path of your Lord with wise and beautiful words.”

After waking from this spiritually enlightening dream, Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) performed his Zohr Salaah and prepared to deliver his first lecture to the people of Baghdad. At once, people began to gather around him and he became nervous. Just then he entered a spiritual condition in which he saw Sher-e-Khuda Sayyiduna Ali-e-Murtaza (Radiallahu Ta’ala Anh) standing in front of him and saying, “Why are you not commencing your lecture?” Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) said, “I feel nervous.” Sayyiduna Ali (Radiallahu Ta’ala Anh) then said, “Open your mouth,” and placed his blessed saliva six times into the mouth of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) who then asked, “Why did you not place your blessed saliva seven times like Rasoolullah (Sallallahu Alaihi Wasallam)?” Sayyiduna Ali (Radiallahu Ta’ala Anh) then replied, “Out of respect for the Beloved Rasool (Sallallahu Alaihi Wasallam),” and then disappeared. Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) then commenced his lecture in such pure and fluent Arabic that authorities of the Arabic language seated in his lecture were astounded by his lecture.

He usually delivered lectures thrice a week, on Wednesday evenings, Fridays, and on Sunday mornings. This blessed practice continued for forty years, from 521 A.H. to 561 A.H. At first, he began delivering lectures and teaching people in the Madrassah belonging to Shaikh Abu Sa’eed Makhzoomi (Radiallahu Ta’ala Anh). The people of Baghdad and neighbouring cities began flocking to his lectures in such great numbers that the Madrassah became too small for these gatherings. There would often be no place inside the Madrassah, forcing people to sit out on the streets to listen to his lectures and advice. In 568 A.H. a few houses around the Madrassah were purchased and incorporated to make the Madrassah bigger. After some time, even this proved to be too small. The Mimbar of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) was then carried and placed in a massive open area where more than 70,000 people would present themselves in each of his lectures. In each of his gatherings, many people would be dedicated in recording his lectures in writing. His lectures became so famous in a very short space of time that it attracted people from all parts of the world, thus making Baghdad Shareef the centre of learning and spiritualism once again.

EFFECTS OF HIS LECTURES: His lectures were full of knowledge and wisdom. They were so influential and powerful that listeners would go into spiritual ecstasy. Some of them would tear their clothes. Others would fall unconscious. On some occasions, certain listeners would become so lost in the gems of love for Allah and His Beloved Rasool (Sallallahu Alaihi Wasallam) that the great Saint presented in his lectures that they would even pass away in this condition. On various occasions, even non-Muslims came to his lectures. After listening to his lectures they would find that they could not refute anything he said and they would willingly accept Islam. In addition to the ordinary members of the public, Rijaal-ul-Ghaib (Men of the Unseen) and Jinns also frequented his blessed gatherings. It was a training school for the young, a place to repent for the sinful, a place of guidance for the misguided, and a bank of spiritualism for the spiritually bankrupt.

All the great scholars agree that during that era the majority of the people in Baghdad repented from their wrongs at the hands of the great Saint and also became his disciples. Once, thirteen Christians accepted Islam in the gathering of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh).

When they were requested to explain their acceptance of Islam, they said that they heard of the religion of Islam and that their hearts were pleased with this Deen but they had been in search of a true servant of Allah who would, by looking at them, dispel the darkness of their hearts. While they were in search of this true servant of Allah, they heard a Voice from the Unseen saying, “Go to Shaikh Abdul Qadir in Baghdad and bring Islam on his hands, for it is he who will cleanse your hearts and fill it with light of Imaan (Faith).” When the thirteen Christians received this message from the Unseen, they travelled to Baghdad and accepted Islam on the hands of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh).

On one occasion, a monk named “Sanaan” presented himself in the gathering of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) and accepted Islam on the hands of the great Saint. After bringing Imaan, he stood up in the gathering and said, “O people! I am a citizen of Yemen and for many years I lived in seclusion as a Christian Monk. For some time now, I have realized the truth of Islam, but after looking at the ways of the present Muslims, I delayed my acceptance of Islam and made a vow that I will accept Islam on the hands of a person who is the most pious amongst people. After making this vow, one night, I dreamt of Sayyiduna Isa (Alaihis Salaam) who said, “O Sanaan! Go to Baghdad and accept Islam on his hands. At the present moment, there is none on this earth that is more pious and firm on religion than he is, and there is none more exalted than him in this time.” After this dream, I came here today and accepted Islam and I have found him to be as I have heard.

Huzoor Ghaus-e-Azam’s (Radiallahu Ta’ala Anh) lectures were inspiring to all who frequented his gatherings. His words were kind but firm. He was not swayed by the power or status of anyone. If they were wrong, he did not hesitate to correct them in his gathering or anywhere else. He feared none but Allah and made those who were in his gathering aware of this. Once, one of the close ministers of the Khalifa Azeezuddeen came to the gathering of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh). When he saw him, the great Saint said, “The condition of those like you is such that one man is lost in the slaveship of another. Who then is the true slave of Allah?” He then addressed Azeezuddeen directly and said, “Stand up! Keep your hand on my hand so that you may distance yourself from this mundane world and run towards your Creator.”

“MY FOOT IS ON THE NECK OF ALL THE SAINTS”: One night, there was a gathering which included all the great Shaikhs of the time, to listen to the lecture of Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh). One of the Shaikhs present, Hafiz Abdul-Mughith ibn Harb (Radiallahu Ta’ala Anh) states:

“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 the Saints.” No sooner had he said this than one of his students, Shaikh Ali ibn Al Hiti (Radiallahu Ta’ala Anh) threw himself at his master’s feet. He took the Shaikh’s blessed foot and placed it upon his neck. Then all the rest of us did the same.”

Shaikh Sayyidi Maajid (Radiallahu Ta’ala Anh) states, “When Huzoor Ghaus-e-Azam (Radiallahu Ta’ala Anh) said these words, then every Wali on earth bowed his neck.” He also states, “There were 300 Awliya Allah and 700 Rijaalul Ghaib present in that gathering, and every one of them lowered their necks before him.”

Sayyidi Shaikh Khalifatul Akbar (Radiallahu Ta'ala Anh) states, "I saw the Beloved Rasool (Sallallahu Alaihi Wasallam) in my dream and I asked him about the statement of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) i.e. "My foot is on the neck of all the Saints." The Beloved Rasool (Sallallahu Alaihi Wasallam) said, "Abdul Qadir Jilani (Radiallahu Ta'ala Anh) has spoken the truth and why should he not say this when he is the Qutb, and I am his Guardian.""

*Qadam Gardane Awliya Par He Thera
He Thu Rabb Ka Aisa Wali Ghaus-e-Azam*

You are such a Wali of Allah Oh Ghaus-e-Azam
That your blessed foot is on the neck of all the Saints

When Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) said, "My foot is on the neck of all the Saints," Hazrat Khwaja Muinuddeen Chishti Ajmeri (Radiallahu Ta'ala Anh) was at that moment in the prime of his youth. He was deep in the remembrance of Allah on a mountain in Khurasaan. As soon as Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) said these words, Hazrat Khwaja Muinuddeen Chishti (Radiallahu Ta'ala Anh) heard this and lowered his neck and said, "Not only on my neck but your blessed foot is on my eyes and on my head as well." It was through the blessing of this act of submission that Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) made him "Sultanul Hind", the King of the Saints of India.

*Ye Dil Ye Jigar He Ye Aankhe Ye Sarr He
Jahaa Chaaho Rakhlo Qadam Ghaus-e-Azam*

My heart, liver, eyes and head are here
You place your foot wherever you desire Oh Ghaus-e-Azam

Shaikh Sayyid Baqaa (Radiallahu Ta'ala Anh) states that once he accompanied Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) to the Mazaar of Imam Ahmad bin Hambal (Radiallahu Ta'ala Anh). He says, "I saw Shaikh Imam Ahmad bin Hambal's (Radiallahu Ta'ala Anh) grave split open, and I saw him emerge from his blessed grave. He embraced Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) and said, "Even I am dependent on you in Tariqah."

ONE HUNDRED JURISTS HUMBLLED: Once, a hundred jurists formed a group and each one chose a difficult question. They all decided to present themselves in the gathering of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) and each would ask his question during the lecture in an attempt to cause Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) to be confused. The one hundred jurists chose what they thought to be the most difficult question and travelled to Baghdad. They sat in the gathering of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh), waiting for the appropriate time to ask their questions. It was during this gathering that a bright ray of light emerged from the blessed chest of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) and travelled into the heart of each of the one hundred jurists. This light could only be seen by them and to those whom Almighty Allah desired for them to see. As this light entered their hearts, each one of them entered a state of spiritual ecstasy. Each one of them fell at the feet of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) and repented from their improper intentions. The great Saint, with great compassion, embraced each one of them, filling their hearts with Noor, and at the same time answered every one of their questions, even though they had not asked yet. Subhaanallah!

May Allah Ta'ala grant us the Taufeeq to learn from the spiritual teachings of Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) and to sincerely put it into practice, Ameen.