

# 40 MIRACLES OF SHAYKH 'ABD AL-QAADIR AL-JILAANI

رضى الله تعالى عنه



Compiled by  
Mawlana Tehseen Raza Hamdani



AJMERI PRESS

# 40 Miracles of Shaykh ‘Abd Al Qadir Al Jilaani

رضى اللہ تعالیٰ عنہ

Compiled by  
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## Prologue

All praise is due to Allah Ta'ala who allowed this servant to achieve the goal of completing another work in the '40 series of Islamic literature'. Prior to this, two works were presented: firstly the '40 verdicts of Imam Ahmad Rida' and secondly the '40 Prophetic Narrations on Salaah'. Now, with the Divine help of the Most Merciful, we are presenting the third work in this series which is before you, and it has been named, '40 Miracles of Shaykh Abd Al-Qaadir Al-Jilaani [may Allah be pleased with him]. Miracles are a reality and their occurrences are mentioned in the Holy Qur'an. A miracle is a supernatural occurrence that is beyond one's rationale. In Islam, miracles are generally categorised into six divisions; as explained by the elite saint of Islam – Shaykh Abul Hussain Ahmad e Nuri رَحْمَةُ اللهِ عَلَيْهِ – in his classical work 'Siraaj al-Awaarif':

*“If a Prophet of Allah performs an extraordinary happening after the declaration of his Prophethood, it is called **Mu’jizah**. If it manifests before the declaration of his Prophethood, then it is called **Irhaas**. Any miracle shown by a Wali of Allah is called **Karaamat** and if any ordinary man performs any abnormal thing then it is called **Ma’unat**. If any abnormal happening transpires by someone in the state of Kufr it will be called **Istidraaj**, if it is under the control of the doer, otherwise it will be known as **Ihaanat**.”*

He further says, *“There are some difficulties in distinguishing the difference between the Karaamat and Istidraaj. The Shari’ah is the only yardstick that may be utilised to differentiate the two. If you discover a miracle that is shown*

*by a person who is staunch and steadfast on the Shari'ah, then it will be Karaamat. A person who pays no heed to the Shari'ah, neglects the obligatory prayers and other duties; then the supernatural occurrence will be Istidraaj."*

Finally he concluded by saying, *"In fact, every miracle must be gauged with the scale of Shari'ah and its relationship with Allah Ta'ala. True miracles or Karaamat will emanate from a saintly person who loves Allah Ta'ala. Such a person will always be obedient to the Shari'ah at every place and time. His personality will be so awe-inspiring that by looking at him will render one to remember Allah Ta'ala, and at the same time the thoughts of this world will evaporate from his heart."*<sup>1</sup>

Many miracles emanated from the saints for the purpose of propagating the truth of Islam and to establish the Divine Word of Allah. It is also possible that a miracle transpires without the prior knowledge of the saint – in this case it will have occurred to inform the laymen about the noble position held by the friend of Allah. However, it is worthy to note that the number of miracles that manifested from the unique *Sayyid*, the Shaykh of Baghdad, the Sultan of all saints, the guided leader, the cardinal pole of saints, the immaculate jurist and mentor, the scholar of the *Shari'ah* and the flag-post of *Tariqah*, the reviver of the religion of Islam; *MuhyudDeen* Shaykh Abd Al Qaadir Al-Jilaani Al-Hasani رضى الله تعالى عن – is matchless.

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<sup>1</sup> *Siraajul Awaarif fil Wasaaya wal Ma'arif*, 2<sup>nd</sup> Lustre, 16<sup>th</sup> Light, Pg. 50, Barkaatur Raza publication, Durban, 2005.

Being from the noble lineage of the Messenger of Allah ﷺ, and having nurtured in an atmosphere of piety and virtuous conduct – Shaykh Abd Al Qaadir رضي الله تعالى عنه possessed the most refined charisma before proceeding into the arcane zone of Divine Love. From the time of his noble birth in 470 AH till his demise in 561 AH – his entire life proved to be one miraculous journey. His infancy flowered wonders of unique nature and his noble youth was safeguarded from all satanic interferences. The young *Ghawth* from the native village of Jilaan advanced in his spiritual journey by seeking the knowledge of *Shari'ah* from the expert jurists of Baghdad. Then a phase arrived when he conquered the pinnacle of *Tariqah*.

Yet, this was the beginning of his astounding journey towards his Creator. He became an expert in external knowledge and internal realities. He was the most proficient personality in discerning worldly influences from the pure Islamic culture. His self-restraint and occult methods of worship prevented him to eat and drink as he pleased to an extent that he nearly died of starvation. He was detached from every string and thread that was attached to the creation, and finally – he was transformed into a man solely living and breathing for Allah Alone. This erudite status opened for him the veils of the Unseen and he reached the highest summit in the spiritual kingdom.

May Allah Ta'ala accept this work from this servant of the *Qaadiri* spiritual order and grant him the ability to dive into the ocean of spirituality and benefit from the pearls of spiritual intoxication – Aameen!



I have utilised the English translation of the book *Qalaaid al-Jawaahir* of Imam Muhammad ibn Yahya Al-Tadifi [may Allah have mercy on him] in compiling the 40 miracles of the great Shaykh. There is another literature called *Nuzhatul Khaatir* of Mullah Ali Qaari Al-Hanafi [may Allah have mercy on him] that consists of similar episodes. For further in depth study and analysis of the biography of the great Shaykh – one should refer to *Bahjatul Asraar* of Imam Shatnufi Ash-Shaafi' [may Allah have mercy on him].

All the readers are hereby notified that miracles transpire by the Divine Permission of Allah and whatever any saint possesses; whether it is the unseen knowledge, or marvellous remedies or superhuman strength – all are bestowed upon him by the Divine Power and the Divine Will of Allah Ta'ala. No creation possesses any authority over any other creation unless it has been conferred upon it from Allah Ta'ala.

This work was compiled with the intention of pleasing my Creator and to allow the readers to taste a sense of spiritual domain from the miracles of the great Shaykh. May Allah Ta'ala cause it to become beneficial for all the believers!

Salutations in abundance be upon His Eminence – Hadrat Muhammad Al-Mustafa ﷺ and his noble Family, his blessed Companions and the army of his friends.

*Khaadim al-Mashaaikh*

Tehseen Raza Hamdani

[Nuri]

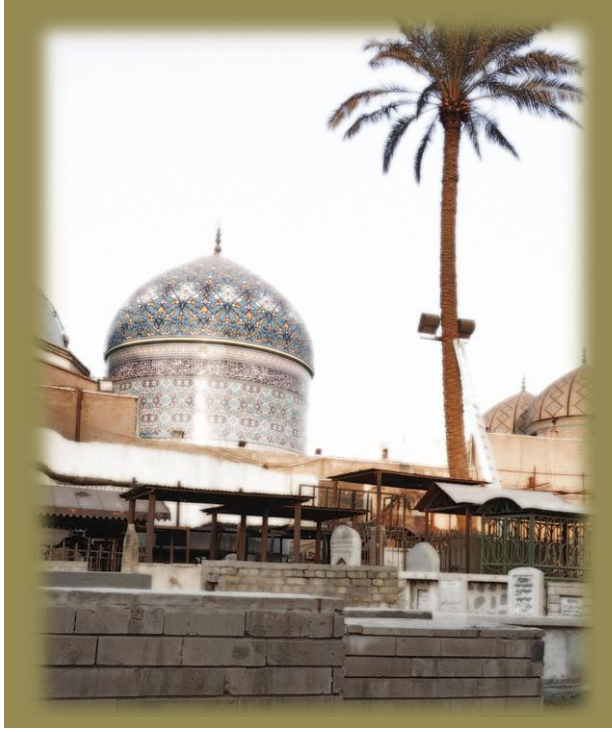
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Dedicated to my master and my spiritual aid  
The Knower of Allah  
The Crown of Islam  
The noble *Qaadhi* & The elite *Mufti*

Shaykh Al-Islam  
Muhammad Akhtar Rida Khan  
Al-Qaadiri

[May Allah sanctify his noble soul]



مقامكم العلا جمعاً ولكن مقامي فوقكم مازال عالي

*“All your stations are high but,  
My station will remain higher above you”*

[Shaykh Abd Al-Qadir Al Jilani]

رضى الله تعالى عنه

قادرى كر قادرى ركھ قادرىوں ميں اٹھا  
قدر عبد القادر قدرت نماكے واسطے

*“Mark me as a Qaadiri, keep me as a Qaadiri,  
and raise me with all those who are Qaadiri,  
For the sake of Abd Al-Qaadir – the manifest  
power of great degree!”*

[Imam Ahmad Rida Al-Qaadiri]

رحمۃ اللہ علیہ

## Miracle 1 – In his infancy

Imam Muhammad ibn Yahya Al-Tadifi رحمه الله عليه narrates that the mother of Shaykh Abd al-Qaadir Jilaani رضى الله تعالى عنہ was Umm al-Khair Amat al-Jabbar Fatima رحمه الله عليها. She relates,

“When I gave birth to my son, ‘Abd al-Qaadir, he would not drink from my milk during the daytime of Ramadan. The new moon of Ramadan was concealed, so people came and asked me about him, and I told them: *‘He has not sipped the milk today.’* The word then spread throughout the towns of Jilaan, that a son has been born to the noble family of the Prophet ﷺ, and that this was a child who refused to be suckled during the daytime in Ramadan.”<sup>2</sup>

## Miracle 2 – In his youth

Imam Muhammad ibn Yahya Al-Tadifi رحمه الله عليه narrates from Shaykh Muhammad ibn Qa’id al Awaani رحمه الله عليه that Shaykh Abd Al-Qaadir Al Jilaani رضى الله تعالى عنہ said,

“While I was still a youngster in our town [Jilaan], I went out to the rural area on the edge of the town, on the Day of ‘Arafat, and I followed a cow as it was ploughing the fields. Another cow turned to me, and it said: *“O Abd Al-Qaadir! It is not for this that you have been created!”* I promptly ran back to our house, feeling utterly terrified, and climbed up onto the roof of the house. From up there on the roof, I could actually see before me the pilgrims of Hajj standing on the plains of ‘Arafat [thousands of miles away in Makkah].”<sup>3</sup>

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<sup>2</sup> Qalaaid al-Jawaahir, Pg. 10, Al-Baz Publishing, Florida, 1998

<sup>3</sup> Qalaaid al-Jawaahir, Pg. 32, Al-Baz Publishing, Florida, 1998

### Miracle 3 – His saintliness during his youth

Imam Muhammad ibn Yahya Al-Tadifi رحمه الله عليه narrates that a question was put to Shaykh Sayyid Abd Al-Qaadir Al Jilaani رضى الله تعالى عنه: ‘When did you first become aware that you were the saintly friend of Allah?’ The Shaykh replied,

“I was just a ten year old boy at the time, still in our town of Jilaan. I used to leave our house to go to the elementary school, and I could see the Angels [peace be upon them] walking along all around me. Then, when I arrived at the school, I heard the Angels say, ‘*Clear the space for the friend of Allah, so that he may sit down!*’”

The Shaykh also said, “I was a youngster in my family, and whenever I went outside, intending to play with the other boys in the neighbourhood, I would hear a voice telling me: ‘*Come towards Me, O blessed one!*’ I would run away in panic from that sound, and hurl myself into my mother’s lap.<sup>4</sup>

خدا تو نہیں ہے مگر تو خدا سے جدا بھی نہیں ہے ذرا غوث اعظم

“*You are not the Lord but you are also  
Not far from the Lord, O Ghawth e A’zam*”<sup>5</sup>

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<sup>4</sup> Qalaaid al-Jawaahir, Pg. 34, Al-Baz Publishing, Florida, 1998

<sup>5</sup> Mufti al-A’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

## Miracle 4 – The first people to repent at his hands

Imam Muhammad ibn Yahya Al-Tadifi رحمه الله عليه narrates from Shaykh Muhammad ibn Qa'id al Awaani رحمه الله عليه that Shaykh Abd Al-Qadir Al Jilaani رضي الله تعالى عنه said,

“I travelled with a small caravan travelling towards Baghdad. When we reached the locality of Hamadan, and found ourselves in a stretch of rocky landscape, sixty men on horseback suddenly confronted us from an ambush, and seized the caravan. None of them took the slightest notice of me, until one of the men turned to me and said: *‘Hey there, poor boy, what do you have with you?’* So I told him, *‘Forty dinars,’* and he said: *‘Where are they?’* I replied to him, *‘Stitched in the lining of my coat underneath my armpit’*. He assumed that I was being humorous so he left me alone. Then a second man came to me and asked me the same question, and I repeated the answer the first time, and so he also left me alone.”

“Then I was taken to the leader of their gang. He asked me, *‘What do you have with you?’* I said, *‘Forty dinars’*. He then asked, *‘Where are they?’* I told him, *‘Stitched in the lining of my coat, underneath my armpit’*. So he took hold of my coat, ripped the stitches and discovered that it did indeed have forty dinars inside the lining. He remarked, *‘What prompted you to make this confession?’* I replied, *‘My mother made me promise to commit myself to truthfulness, and I would never betray my binding promise with her’*. The chief began to weep and said, *‘You did not betray your mother’s promise, whereas I, for so many years up to this present day, have been*



*betraying the promise of my Lord!’ He thereupon repented at my hands, and his fellow men said to him, ‘You have been our leader in robbery, and now you shall be our leader in repentance’. So they all repented at my hands, and they restored to the caravan whatever items they had seized from the travellers. They were the first of all those sinners who have by now repented at my hands.”*<sup>6</sup>

ترادامن پاک تھامے جو رہن  
بنے ہادی ور ہنما غوث اعظم

*“When a bandit pledges allegiance to your noble way,  
He becomes the guide and leader, O Ghawth e A’zam”*<sup>7</sup>

## Miracle 5 – Leap of a journey

Shaykh Umar Al-Bazzaaz رحمۃ اللہ علیہ narrates from Shaykh Abd Al-Qaadir Al Jilaani رضی اللہ تعالیٰ عنہ that he said:

“Spiritual states [*ahwaal/haal*] used to descend upon me unexpectedly, in the early stage of my isolation [from the people], so I would adapt to them, take possession of them, and disappear into them. On one such occasion, the spiritual state came upon me while I was in the ruined area [outskirt] of Baghdad. I ran for a space of an hour, quite unaware that I was running. When I recovered, I found myself in the region of Shashtar, a twelve-day distance away from Baghdad. As I stood there, reflecting on my situation, a woman came up to

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<sup>6</sup> Qalaaid al-Jawaahir, Pg. 33, Al-Baz Publishing, Florida, 1998

<sup>7</sup> Mufti al-A’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

me and said: *‘Does this really strike you as something surprising, when you are none other Shaykh Abd Al Qaadir?’*<sup>8</sup>

حکم نافذ ہے تراخامہ تراسیف تری دم میں جو چاہے کرے دور ہے شہا تیرا

*“Your command is binding; pen is yours, the sword is yours,  
Do as you please O Master, this time is yours!”*<sup>9</sup>

### **Miracle 6 – The appearance of the Prophet (ﷺ)**

Shaykh Abu Muhammad Al-Jubbaai رحمه الله عليه narrates that Shaykh Abd Al Qadir Al-Jilaani رضي الله تعالى عنه said,

“I once saw the Messenger of Allah (ﷺ) before the time of midday prayer, and he said, *‘O my dear son, why don’t you speak out [to people]?’* So I replied, *‘O dear father, I am a non-Arab man. How can I speak fluently in the classical Arabic language of Baghdad?’* He then told me, *‘Just open your mouth!’* So I opened it wide, and he placed his spittle into it seven times. Then he told me, *‘You must speak to the people, and summon them to the way of your Lord, with wisdom and good counsel.’* I then performed my *Dhuhr* prayer and remained seated after it. Many people gathered in my company, but I was at a loss for words.

It was then that I caught sight of Sayyiduna Ali رضي الله تعالى عنه , and he said, *‘Open your mouth!’* So I opened it wide, and he spat into it six times. I asked him, *‘Why do you not complete the*

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<sup>8</sup> Qalaaaid al-Jawaahir, Pg. 43, Al-Baz Publishing, Florida, 1998

<sup>9</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

*full seven spits?’ He replied, ‘Due to respect for the Messenger of Allah (ﷺ)’.*<sup>10</sup>

### **Miracle 7 – The Prophet (ﷺ) confers a sanctified robe**

Shaykh Abu Muhammad Al-Jubbaai رحمه الله عليه narrates that Shaykh Abd Al Qadir Al-Jilaani رضي الله تعالى عنه said,

“I caught sight of the Messenger of Allah (ﷺ), in front of the pulpit, up in the air. He said to me, ‘O Abd Al Qadir!’, so I took seven steps through the air, rejoicing the presence of the Messenger of Allah (ﷺ). He spat seven times into my mouth, then Ali رضي الله تعالى عنه appeared to me after him, and spat into my mouth three times. When I asked Ali رضي الله تعالى عنه, ‘Why did you not spit as many times as the Prophet (ﷺ)?’ He explained, ‘As a matter of good manners in his company.’ Then the Messenger of Allah (ﷺ) conferred upon me a robe of honour, so I said, ‘What is this, O Messenger of Allah?’ He told me, ‘This is the robe of honour marking your sainthood [Wilaayah], and indicating specifically the status of Cardinality [Qutbiyyah] in relation to the saints’. My true role was disclosed to me, so I made it my objective to speak out to the people.”<sup>11</sup>

کیوں نہ قاسم ہو کہ تو ابن ابی القاسم ہے کیوں نہ قادر ہو کہ مختار ہے بابا تیرا

“Why would you not be the Distributor, as you are the son of  
Abil Qaasim [the Prophet ﷺ];

<sup>10</sup> Qalaaid al-Jawaahir, Pg. 51, Al-Baz Publishing, Florida, 1998

<sup>11</sup> Qalaaid al-Jawaahir, Pg. 53, Al-Baz Publishing, Florida, 1998

*Why would you not be Powerful, since the Authority is the father of yours [the Prophet ﷺ]!*<sup>12</sup>

### **Miracle 8 – The appearance of al-Khidr علیہ السلام**

Khattaab رحمۃ اللہ علیہ, the personal servant of Shaykh Abd Al-Qaadir Al-Jilaani رضی اللہ تعالیٰ عنہ, said,

“One day, while the Shaykh was delivering a sermon to the people, he suddenly took several steps through the air, and he shouted: ‘O Israelite, stop and listen to the speech of the Muhammadi!’ Then he returned to his place. When asked to explain what had transpired, the Shaykh said: ‘Abul Abbas Al Khidr was up there, about to pass us by, so I stepped up toward him, and said to him what you heard me say, and he came to a halt’<sup>13</sup>

سکر کے جوش میں جو ہیں وہ تجھے کیا جانے      خضر کے ہوش سے پوچھے کوئی رتبہ تیرا

*“Those in the state of oblivion, what will they know of you?  
Ask the awareness of Khidr the position possessed by you!”*<sup>14</sup>

### **Miracle 9 – Guarantee to enter Paradise**

Shaykh Ali Al-Gharthani رحمۃ اللہ علیہ relates that Shaykh Abd Al-Qaadir Al-Jilaani رضی اللہ تعالیٰ عنہ said to me,

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<sup>12</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

<sup>13</sup> Qalaaid al-Jawaahir, Pg. 54, Al-Baz Publishing, Florida, 1998

<sup>14</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

‘I asked Maalik, the custodian of the Fire of Hell: ‘Do you have any single one of my companions in your custody?’  
Maalik said: ‘No, by Allah’s Might and Glory!’

He, Shaykh Abd Al Qadir رضی اللہ تعالیٰ عنہ also said,

“My hand over my disciples is like the sky over the earth. If one of my disciples is not perfectly fine, whereas I am perfectly fine – by the Might and Glory to my Lord – my feet will not move from standing in the presence of my Lord, until He transports me, and all of you, to the Garden of Paradise!”<sup>15</sup>

بھجت اس سر کی ہے جو بھجیہ الاسرار میں ہے کہ فلک وار مریدوں پہ ہے سایہ تیرا

“As stated in *Bahjat al Asraar*, the secret of these splendours,  
Your shadow, as the sky, is above every disciple of yours”<sup>16</sup>

## Miracle 10 – Calling oneself a *Qaadiri*

Imam Muhammad ibn Yahya Tadifi رحمہ اللہ علیہ narrates that Shaykh Abd Al-Qaadir al-Jilaani رضی اللہ تعالیٰ عنہ was asked: “What is your view about a man who calls himself a *Qaadiri*, though he did not receive any training from you nor was any *Khirqah* [robe] conferred upon him? Would he actually be counted as from your companions?”

He replied, “If someone embraces my name [*Qaadiri*] or otherwise professes his association to me, Allah will accept

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<sup>15</sup> Qalaaid al-Jawaahir, Pg. 61, Al-Baz Publishing, Florida, 1998

<sup>16</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

him, even if he happens to be on an evil course, for he is a member of the troop of my companions”<sup>17</sup>

اس نشانی کے جو سگ ہے نہیں مارے جاتے      حشر تک میرے گلے میں رہے پٹا تیرا

*“Those mendicants with this badge are never disturbed,  
Till Resurrection, may it be on my neck the strap of yours!”*<sup>18</sup>

### **Miracle 11 – State of repentance at the time of death**

Shaykh Abu Najib Abd Al-Qaahir As-Suharwardi رحمۃ اللہ علیہ narrates,

“A droning sound, like the droning of the bees, could be heard every night, in the vicinity of Shaykh Hammaad Ad-Dabbaas رحمۃ اللہ علیہ, so his disciples requested Shaykh Abd al-Qaadiri Al-Jilaani رضی اللہ تعالیٰ عنہ to ask him about this phenomenon. He asked him about it, and Shaykh Hammaad told him: ‘I have 12 000 disciples and I mention them all by their names every night. I beg Allah to fulfil the need of each and every one of them. If a disciple of mine is infatuated so hard by a sin, that he will not come out of the evil deed, I ask Him to relent toward him, and to tolerate with compassion his persistence in that condition.’

On hearing this, Shaykh Abd Al-Qaadiri Al-Jilaani رضی اللہ تعالیٰ عنہ said: ‘If Allah grants me a station of honour in His Sight, I shall obtain from my Lord a promise on behalf of my disciples, binding until the Last Day, to the effect that not one

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<sup>17</sup> Qalaaid al-Jawaahir, Pg. 61, Al-Baz Publishing, Florida, 1998

<sup>18</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

of them should die without being in a state of repentance, and that I must be a guarantor for them in that regard.’ Shaykh Hammaad then said, ‘I bear witness that Allah will surely grant him that commitment, and that he will spread the shade of his noble dignity over them!’<sup>19</sup>

### **Miracle 12 – The Shaykh of all the saints**

Shaykh Abdullah Al-Jubbaai رحمه الله عليه narrates that a disciple of Shaykh Abd Al-Qaadir Al-Jilaani رضي الله تعالى عنه – Umar Al-Halawi, left Baghdad and stayed away for several years. When he eventually returned to Baghdad, I said to him, ‘Where have you been all this time?’ He said, ‘I travelled to the cities and towns of Syria, Egypt, and the West, and I met 360 pious men – all of them were saints [Awliya]. They often said: “*Shaykh Abd Al-Qaadir is our own Shaykh, and our noble guide toward Allah Ta’ala.*”<sup>20</sup>

### **Miracle 13 – The foot is upon neck of every saint**

Abu Shuja’ ibn Dahhaan رحمه الله عليه relates that Shaykh Abd Al-Qaadir رضي الله تعالى عنه arrived in the circle of Shaykh Hammaad Ad-Dabbaas رحمه الله عليه, and sat in front of him, observing the best of good manners, until he stood up and took his leave. I heard Shaykh Hammaad say as soon as Shaykh Abd Al-Qaadir had left,

“This non-Arab immigrant has a foot that will be raised, when the proper time arrives, and placed upon the necks of the

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<sup>19</sup> Qalaaid al-Jawaahir, Pg. 63, Al-Baz Publishing, Florida, 1998

<sup>20</sup> Qalaaid al-Jawaahir, Pg. 64, Al-Baz Publishing, Florida, 1998

saints of that time. He will surely be commanded to say: ‘*This foot of mine is upon the neck of every saint of Allah.*’ He will surely say it, and the necks of all the saints of his time will surely be bent at his disposal”<sup>21</sup>

یہ دل یہ جگر ہے یہ آنکھیں یہ سر ہے جہاں چاہو رکھو قدم غوث اعظم

“*This heart and this soul, these eyes and this crown;  
Wherever you wish, place your foot O Ghawth e A’zam*”<sup>22</sup>

### Miracle 14 – Two flags of greatness

Abu Shuja’ ibn Dahhaan رحمہ اللہ علیہ narrates that Shaykh Hammaad Ad-Dabbaas رحمہ اللہ علیہ said the following when Shaykh Abd Al-Qaadir Al-Jilaani رضی اللہ تعالیٰ عنہ was still a young man, in his presence;

“I saw two flags manifest over his head, planted between the lowest realm of bestiality and the highest realm of sovereignty, and I heard the Majestic herald calling out to him loud and clear, on the highest horizon”<sup>23</sup>

### Miracle 15 – A firm mountain and a lofty pillar

Mahmud an-Na’al narrates from his father who said, ‘I was in the company of Shaykh Hammaad Ad-Dabbaas رحمہ اللہ علیہ , when Shaykh Abd Al-Qaadir رضی اللہ تعالیٰ عنہ arrived on the scene. He was just a young man at that time, but Shaykh Hammaad stood up

<sup>21</sup> Qalaaid al-Jawaahir, Pg. 65, Al-Baz Publishing, Florida, 1998

<sup>22</sup> Mufti al-A’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

<sup>23</sup> Qalaaid al-Jawaahir, Pg. 65, Al-Baz Publishing, Florida, 1998



to greet him, and said: *“Welcome, O the firmly rooted mountain and a lofty pillar that that cannot be shaken”*.

After some conversation, Shaykh Hammaad said to him:

*“You are the Master of the Aarifeen [Knowers of Allah] in your day and age. Your banner is bound to unfurl from the East to the West. The necks of the people [Awliya] will be bent at your disposal. You will be elevated in spiritual rank above all your contemporaries, and your drink [of spirituality] will come to you directly from the Source”*<sup>24</sup>

### **Miracle 16 – On the palm of Shaykh Abd Al Qaadir**

Shaykh Abu Najib Abd Al-Qaahir As-Suharwardi رحمه الله عليه narrates that Shaykh Abd Al-Qaadir Al-Jilaani رضي الله تعالى عنه had a magnificent way of speaking. So, Shaykh Hammaad رحمه الله عليه said to him, “O Abd Al-Qaadir! You speak with remarkable confidence. Are you not afraid that Allah may deal with you in contrary to this?” Shaykh Abd Al-Qaadir رضي الله تعالى عنه responded to this by placing the palm of his hand upon Shaykh Hammaad’s chest and said, “Look with the eye of your heart at what is written on the palm of my hand!”

His attention turned inward for a moment and Shaykh Hammaad shouted, *‘I read on his palm that he has received seventy firm assurances from Allah, to the effect that He will never deal with him in contrary!’*<sup>25</sup>

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<sup>24</sup> Qalaaid al-Jawaahir, Pg. 66, Al-Baz Publishing, Florida, 1998

<sup>25</sup> Qalaaid al-Jawaahir, Pg. 66, Al-Baz Publishing, Florida, 1998

## Miracle 17 – Glad tidings for the disciples

Shaykh Umar al-Bazzaaz, Shaykh Muhammad al-Awani and Shaykh Abu As-Saud Abdullah [may Allah be pleased with them] narrate:

“Our Master, Shaykh Abd Al-Qadir has guaranteed his disciples – until the Day of Resurrection – that, not a single one of them will die without being in a state of repentance. He has also assured that his disciples, and the disciples of his disciples – through seven stages of succession, will enter the Garden of Paradise. He said, *‘I am the surety for the disciples of my disciples through seven stages. If a defect became apparent in a disciple of mine in the West, while I was in the East, I would cause it to be concealed. We must make it our aim to direct our efforts, to the fullest possible extent, toward safeguarding the welfare of our companions. Fortunate indeed is he who has seen me, and how sorry I feel for him who has not seen me!’*”<sup>26</sup>

نزع میں گور میں میزاں پر سرپل پہ کہیں نہ چھوٹے ہاتھ سے دامن معنی تیرا

“At the time of death, in the grave, by the Scale or the Bridge,  
Let not my hand slip from your praiseworthy pledge”<sup>27</sup>

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<sup>26</sup> Qalaaid al-Jawaahir, Pg. 68, Al-Baz Publishing, Florida, 1998

<sup>27</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

## Miracle 18 – Names of the disciples and the blessings of visiting his schoolhouse

Imam Tadifi رحمہ اللہ علیہ narrates that Shaykh Ali Qurashi رضی اللہ تعالیٰ عنہ has told us, “Our Master, Shaykh Abd Al-Qaadir رضی اللہ تعالیٰ عنہ once said, *I was handed a scroll that stretches as far as the eye can see, containing a list of the names of my companions and my disciples till the Day of Resurrection, and I was told, ‘They have all been granted to you.’*”<sup>28</sup>

It is also related from the Shaykh, “*For any Muslim who steps across the threshold of my schoolhouse door, the torment of the Day of Resurrection will be alleviated*”<sup>29</sup>

بد سہی چور سہی مجرم و ناکار ا سہی اے وہ کیسا ہی سہی ہے تو کریماتیرا

*“Evil or bandit he may be, immoral and slipshod he may be, However he is, eventually O my Master, he is the devotee of yours!”*<sup>30</sup>

## Miracle 19 – Walking on the river of Tigris

Imam Muhammad ibn Yahya Al-Tadifi رحمہ اللہ علیہ narrates an extraordinary occurrence from Sahl ibn Abdullah رحمہ اللہ علیہ :

“On one occasion, the people of Baghdad were puzzled by the lengthy absence of my master Shaykh Abd Al-Qaadir رضی اللہ تعالیٰ عنہ because they could not find him anywhere. Someone told

<sup>28</sup> Qalaaid al-Jawaahir, Pg. 68, Al-Baz Publishing, Florida, 1998

<sup>29</sup> Qalaaid al-Jawaahir, Pg. 62, Al-Baz Publishing, Florida, 1998

<sup>30</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

them: ‘He was last seen heading toward the River Tigris’, so they set off in that direction, looking out for him along the way. Then, lo and behold, he came walking toward us on the water! The fish were swimming toward him, shoal upon shoal, offering him the greeting of peace. While we were watching him, observing how the fishes were kissing his hands, the prescribed time arrived for the midday ritual prayer. At that very moment suddenly, an enormous prayer mat appeared. It was green in colour, embossed with gold and silver, and embroidered upon it were two lines of the script. The first line read:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*‘Beware, indeed for the friends of Allah there is no fear upon them and they shall not grieve’<sup>31</sup>*

The second line read:

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

*‘The Mercy of Allah and His Blessings be upon you, O people of the house! He is Praiseworthy, Glorious!’<sup>32</sup>*

“This huge prayer rug was spread out between the sky and the earth, above the River Tigris, as if it were the flying carpet of Sulayman عليه السلام. A troop of warriors arrived on the scene, as if they were a pack of lions. They were led by a knight possessing a dignified bearing, an awe-inspiring appearance, and a sense of profound tranquillity. He advanced until he and

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<sup>31</sup> Holy Qur’an [10:62]

<sup>32</sup> Holy Qur’an [11:73]

his comrades came to a halt, and stood facing the prayer rug. They stood with their heads bowed, weeping and remained motionless, as if they were held in check by the rein of Divine Power. Then when the ritual prayer was about to begin, Shaykh Abd Al-Qaadir رضى الله تعالى عنه stepped forward, wrapped in the garment of reverential awe, and led the prayer on the rug. The warriors and their leader, and the people of Baghdad, all prayed behind the Shaykh. Whenever he proclaimed the Supreme Greatness of Allah, the Angelic bearers of the Heavenly Throne declared ‘*Allahu Akbar*’ together with him. Whenever he proclaimed the Glory of Allah, the Angels of the seven heavens also proclaimed His Glory. Whenever he praised Allah, a ray of light beamed from his mouth, illuminating the clouds high up in the sky. When he concluded the performance of the prayer, he raised his hands, and we heard him say, as he offered his supplication:

*‘O Allah, for the sake of my ancestor, Muhammad ﷺ - Your beloved friend and Your chosen one, and for the sake of all my forefathers, I beg You not to snatch away the life from any male and female seeker of my way, unless he or she is in the state of repentance!’*

“We heard the chorus of the Angels, as they said *Ameen* to his supplication, so we joined in the harmony with the Angels, as we added our own *Ameen* to the supplication. It was then that we heard the call from the Unseen: *‘Rejoice in the good news, for I have answered your plea!’*<sup>33</sup>

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<sup>33</sup> Qalaaid al-Jawaahir, Pg. 68, Al-Baz Publishing, Florida, 1998

ورفعنا لک ذکرک کا ہے سایہ تجھ پر بول بالا ہے ترا ذکر ہے اونچا تیرا

*“Above you is the shadow [of the verse] ‘And We have raised, for you, your remembrance’  
Your prominence is in abundance, great is your remembrance”*<sup>34</sup>

### **Miracle 20 – ‘Have they dismissed my Shaykh?’**

Imam Muhammad ibn Yahya Al-Tadifi رحمه الله عليه narrates that Shaykh Dawood Al-Baghdadi رحمه الله عليه said,

“One night in my dream, in the year 548 AH, I saw Shaykh Ma’aruf Al-Karkhi رضي الله تعالى عنه and he said to me: ‘O Dawood, go ahead and tell me your problem, and I shall refer it to Allah.’ I said, “What about my Shaykh [Abd Al-Qaadir Al-Jilaani رضي الله تعالى عنه]? Have they dismissed him?’ So Shaykh Ma’aruf said, ‘No, by Allah, they have not dismissed him, nor will they ever dismiss him!’

“At that point I woke up, and in the hour before dawn, I went to the schoolhouse of the Shaykh, and sat by the door of his private apartment, waiting for the opportunity to tell him my experience. But he called out to me from inside his apartment, before I had the chance to see him and to talk to him: ‘O Dawood, as far as your Shaykh is concerned, they have not dismissed him, nor will they ever dismiss him. Go ahead and tell me your problem, and I shall refer it to Allah.’”<sup>35</sup>

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<sup>34</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

<sup>35</sup> Qalaaid al-Jawaahir, Pg. 71, Al-Baz Publishing, Florida, 1998

مٹ گئے مٹتے ہے مٹ جائیں گے اعدا تیرے نہ مٹا ہے نہ مٹے گا کبھی چرچا تیرا

*“Destroyed are your enemies, and they will not remain now  
and ever,  
Your acclaim has not been effaced and it will remain now and  
forever”*<sup>36</sup>

## Miracle 21 – Shirt of well-being

Shaykh Ali ibn Idris Al-Yaqoobi رحمہ اللہ علیہ narrates,

“Shaykh Ali ibn Al-Hiti رضی اللہ تعالیٰ عنہ took me by the hand and brought me to our master, Shaykh Abd Al-Qadir Al-Jilaani رضی اللہ تعالیٰ عنہ – this was in the year 550 AH. He said to him, ‘*This is my loyal servant, Ali.*’ So the Shaykh took off a garment he had on him, and offered it to me to wear it. He said to me, ‘*O Ali, you have now clothed yourself with the shirt of well-being!*’ In all the 65 years that have elapsed since I first wore it, no painful suffering has befallen me.”<sup>37</sup>

نہ کیوں مہرباں ہو غلاموں پہ اپنے کرم کی ہے توکان یا غوث اعظم

*“Why would you not be compassionate on your servants?  
You are the fountain of Compassion, O Ghawth e A’zam!”*<sup>38</sup>

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<sup>36</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

<sup>37</sup> Qalaaid al-Jawaahir, Pg. 73, Al-Baz Publishing, Florida, 1998

<sup>38</sup> Mufti al-A’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

## Miracle 22 – Gleam of light

Shaykh Ali ibn Idris Al-Yaqoobi رضى الله عليه narrates,

“Shaykh Ali ibn Al Hiti رضى الله تعالى عنه also brought me to him in the year 560 AH. On that occasion, Shaykh Abd Al-Qaadir Al-Jilaani رضى الله تعالى عنه bowed his head in silence for a lengthy period. Then I noticed a gleam of light had begun to emanate from him, and that it connected with me. At the moment when this transpired, I saw the occupant of the graves and tombs, and I witnessed their states and conditions. I saw the Angels and their stations, and I heard their glorification of the Lord in a variety of languages. I read what was inscribed on the forehead of every human being, and matters of great importance were clearly disclosed to me. Then Shaykh Abd Al-Qaadir رضى الله تعالى عنه told me: ‘*Just take it all in, and do not be afraid!*’ It was then that Shaykh Ali ibn Al-Hiti said to him, ‘*O my Master, I am truly afraid that he may lose his mind*’. So the Shaykh thumped on my chest with his hand, and I felt something inside my inner being, in the shape of an anvil, and I was not at all alarmed by anything I saw. I heard the glorification uttered by the Angels, and even now, I am still illuminated in the path of Heavenly Kingdom by the radiance of that gleam of light”<sup>39</sup>

کنجیاں دل کی خدا نے تجھے دیں ایسی کر کہ یہ سینہ ہو محبت کا خزینہ تیرا

“*With the secrets of the heart, the Lord has granted you  
Let this heart become a treasure trove of yours!*”<sup>40</sup>

<sup>39</sup> Qalaaid al-Jawaahir, Pg. 74, Al-Baz Publishing, Florida, 1998

<sup>40</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish



## Miracle 23 – The statement of Nabi Isa عليه السلام

Shaykh Umar Al-Kimaani رحمه الله عليه narrates that a Christian monk once came to Shaykh Abd Al-Qaadir Al Jilaani رضي الله تعالى عنه and accepted Islam at his hands, in the course of his public session. He turned to the people in audience, and said: “I am a man from the people of Yemen. The seed of Islam became planted in my soul, and I developed a strong determination to declare myself a Muslim, but only at the hands of the person I considered the best of the people of Yemen. I sat on the ground, thinking this over. Then sleep overwhelmed me, and I saw a vision of Isa عليه السلام - the son of Maryam, saying to me, ‘O Sinaan, you must go to Baghdad, and embrace Islam at the hands of Shaykh Abd Al-Qaadir, for he is the best of all the people on earth at this time!’<sup>41</sup>

## Miracle 24 – The miraculous schedule of worship

Shaykh Umar Al-Kimaani رحمه الله عليه narrates that while speaking from the lectern in Baghdad, in the year 558 AH, our Master – Shaykh Abd Al-Qaadir رضي الله تعالى عنه told us,

“I spent fifteen long years in complete isolation, wandering about in the deserts and wastelands of Iraq. Throughout all of forty years, I would perform my dawn prayer [*Fajr*] with the ablution of the night prayer [*Esha*]. Then, I would recite the Qur’an from the opening chapter [*Surah Fatiha*] – standing perched on one leg, with my hand in a socket knocked into the

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<sup>41</sup> Qalaaid al-Jawaahir, Pg. 75, Al-Baz Publishing, Florida, 1998

wall, for fear of falling asleep – until I came to the end of the Qur’an, around the approach of dawn.”<sup>42</sup>

## Miracle 25 – Rain halts at the words of the Shaykh

Shaykh Adi ibn Musaafir رضى الله تعالى عنه narrates,

“On one occasion, while Muhiyud-Deen Shaykh Abd Al-Qaadir Al-Jilaani رضى الله تعالى عنه was delivering a sermon, a shower of rain descended from the sky. This caused some members of his audience to disperse, so he raised his head towards the sky above, and said: *‘Here I am, gathering people for Your sake, and You are scattering them away from me like this!’* The rain at once stopped falling on the courtyards where the session was taking place. Though, the downpour continued unrelenting beyond the perimeter of the schoolhouse, not a single drop of rain fell on the gathering.”<sup>43</sup>

## Miracle 26 – A man who doubted the miracles

Abul Faraj Al Hamaami said,

“I would often hear things about Shaykh Abd Al Qaadir Al-Jilaani رضى الله تعالى عنه – things that I considered highly unlikely to have happened, and I used to reject them and dismiss them as baseless. On that very account, however, I found myself longing to meet him. I happened to go to *Baab Al-Azaj* to attend to some business I had there, and on my way back, as I passed by the schoolhouse of Shaykh Abd Al-Qaadir, I heard the *Muaddhin* announcing that the *Fardh* prayer was about to

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<sup>42</sup> Qalaaid al-Jawaahir, Pg. 75, Al-Baz Publishing, Florida, 1998

<sup>43</sup> Qalaaid al-Jawaahir, Pg. 120, Al-Baz Publishing, Florida, 1998

begin. The announcement brought me to my senses, arousing me from my selfish concerns, so I said to myself, *'I am going to perform the Asr prayer, and I shall offer the Shaykh the greeting of peace'*. It quite slipped my mind that I was in need of Wudhu.

“The Shaykh duly led us in performing the Asr prayer. Then, as soon as the supplication had been completed, he approached me and said:

*'Hey, my young son, if you had deliberately given me priority over your personal need, I would have passed judgement in your favour. As it is, however, your condition is that of total negligence, since you have just performed prayer without the necessary Wudhu. You let that slip your mind completely!'*

Amazement overwhelmed me, as I witnessed the spiritual state of the Shaykh. I was utterly astonished, and my mind baffled, because he had recognised something in my condition that was hidden from my awareness, until he told me about it. From that moment on, I clung to his companionship, attached myself to him in loving affection and service, and thus came to experience the full scope of his sanctified grace.”<sup>44</sup>

مجھے بے گماں دے گما غوث اعظم      نہ پاؤں میں اپنا پتا غوث اعظم

*“Allow me to disappear from my presence O Ghawth e A'zam  
That I do not concede to my-self, O Ghawth e A'zam”*<sup>45</sup>

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<sup>44</sup> Qalaaid al-Jawaahir, Pg. 123, Al-Baz Publishing, Florida, 1998

<sup>45</sup> Mufti al-A'zam Shaykh Mustafa Raza, Saamaan e Bakhshish

## Miracle 27 – Blood from unlawful wealth

Shaykh Abul Abbas Al-Khadir رحمه الله عليه narrates,

“One night, we were in the schoolhouse of our Shaykh, Muhiyud-Deen Abd Al-Qaadir Al-Jilaani رضي الله تعالى عنه in Baghdad. While we were there, along came Imam Al-Mustanjid Billah Abul Muzaffar Yusuf Al-Abbasi [the Abbasid Caliph]. He saluted the Shaykh and told him that he had come to seek his wise counsel. He then set down before him a large sum of money, contained in ten vessels, borne by ten of his personal servants. The Shaykh said, *‘I have no need of this’*, but the Caliph insisted that he must accept it, and pressed the matter with great urgency.

The Shaykh then grasped one vessel in his right hand, and another in his left. They were the best and finest of vessels, by the way. He squeezed them extremely tightly, till they began to drip with blood. Then the Shaykh said to his Caliph, *‘O Abul Muzaffar, do you not feel any sense of shame before Allah, that you seize wealth from the people and offer it to me?’* He fainted when he heard this, and the Shaykh went on to say, *‘By all that is due to Allah, were it not for the sanctity of his ancestral connection with the Messenger of Allah [peace be upon him], I would have let the blood go on flowing all the way to his house!’*<sup>46</sup>

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<sup>46</sup> Qalaaid al-Jawaahir, Pg. 123, Al-Baz Publishing, Florida, 1998

تباہی سے ناو ہماری بچا دو      ہوائے مخالف چلی غوثِ اعظم

*“Rescue our ship from utter destruction,  
The gust of the enemies is now raging, O Ghawth e A’zam!”<sup>47</sup>*

### **Miracle 28 – The remedy in the name ‘Abd Al Qadir’**

Imam Muhammad ibn Yahya Al-Tadifi رحمۃ اللہ علیہ narrates that a man came to visit Shaykh Abd Al-Qadir Al Jilaani رضی اللہ تعالیٰ عنہ, and he said to him, “I am a man from Isfahan. I have a wife who frequently throws epileptic fits, and her condition has thwarted all my efforts to find an effective treatment.” The Shaykh responded by telling him, “This is the work of one of the rebel *Jinn* from the valley of Sri Lanka, who goes by the name of Khaanis. So, whenever your wife throws an epileptic fit, you must say in her ear: ‘O Khaanis! Shaykh Abd Al Qadir, the one who lives in Baghdad, is hereby commanding you never to return. If you ever do come back, you will face your destruction!’”

The man from Isfahan went away, and nothing was seen of him for the next ten years. Then he returned to Baghdad, and people asked him what had transpired since his previous visit. He said: “I acted exactly as the Shaykh instructed me, and my wife’s epilepsy has never recurred between then and now.”<sup>48</sup>

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<sup>47</sup> Mufti al-A’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

<sup>48</sup> Qalaaid al-Jawaahir, Pg. 123, Al-Baz Publishing, Florida, 1998

## Miracle 29 – The power of perception

Shaykh Zayn Ad-Din Al-Dimashqi رحمه الله عليه was a prominent jurist of the Hanbali school and a religious preacher. He settled in Egypt. He narrates his life changing episode,

“I once performed the Hajj, and my travels brought me to Baghdad, along with a companion of mine. We had never been in that city before, and we knew not one of its inhabitants. We had nothing of value with us except for a carving knife, so we sold it for a tiny coin [*tassuj*], which we then used to purchase some rice. We ate the rice, though it did not taste good to us, and it failed to satisfy our hunger.”

“Then we came to the place where Shaykh Abd Al-Qadir was holding his regular session. As soon as we entered, he interrupted his speech, and said: *‘Some needy strangers, far from their homeland, have just arrived from Hijaz. They brought nothing of value with them but a carving knife, which they sold for a mere tassuj, and then spent the money on some rice. They ate the rice, though it did not taste good to them, and it failed to satisfy their hunger.’*

“We marvelled at the Shaykh in extreme astonishment, and then, when he had completed his sermon, he issued the order for a table-mat to be spread. I asked my companion, in a whisper: *‘What do you fancy eating?’* and he replied: *‘Barley broth with meat of the pheasant.’* I said to myself: *‘What I fancy is a slice of honeycomb.’* At that very moment, the Shaykh told the servant: *‘Fetch us some barley broth with pheasant meat, as well as a slice of honeycomb, and be quick about it.’* The servant went and brought the two dishes, and

the Shaykh said: *'Set them down in front of those two men'*, pointing toward the pair of us, so he set the barley broth in front of me, and the honeycomb in front of my companion. The Shaykh said: *'Switch them around then you will get it right!'*

“I simply could not restrain myself from uttering a shriek of surprise. I jumped up, clambered over the necks of the people where they sat, and rushed toward the noble Shaykh. He said to me, *'Welcome, O the preacher of the Egyptian regions!'* To this I responded by saying, *'O my Master, how can that greeting apply to me, when I have hardly mastered the recitation of Al-Fatiha?'* He said, *“All I can say is that I have been commanded to address you with those very words.”*

“I thereupon became his dedicated student, taking lessons from him in religious knowledge. In the course of a single year, Allah endowed me with more learning than anyone could be expected to acquire in twenty years of study. I began my preaching career in Baghdad, but then I asked the Shaykh for permission to undertake the journey to Egypt. He advised,

*'You must first go to Damascus. There you will find the Oghuz Turks preparing for the invasion of Egypt, which they intend to subject to their rule. You must therefore say to them: “You cannot achieve your purpose in Egypt at this time. You had better pull back for now, and return there at a later date, for only then will you gain control of that country.”'*

“When I arrived in Damascus, I found the situation exactly as the Shaykh had described to me. I told the Oghuz what he had told me to convey to them, but they were not inclined to

accept my advice. I went from Damascus to Egypt, where I found the Caliph preparing to meet the invaders in battle. I said to him: *'You have nothing to fear! They will turn back in defeat, and you will march home victorious.'* When the Oghuz did arrive in Egypt, their forces were quickly broken up and scattered. The Caliph chose me for a boon companion, and he made me privy to all his secrets. Then the Oghuz came a second time, and they succeeded in conquering Egypt. The new rulers treated me with enormous respect, because of what I had told them in Damascus. From the two regimes, I collected 100 000 dinars, plus another 50 000, and all on account of a single statement from Shaykh Muhiyud-Deen Abd Al-Qaadir. May Allah be well pleased with him, and may He be well pleased with us, for his sake!"<sup>49</sup>

اگر سلطنت کی ہوس ہو فقیروں کو ہوشیارنا اللہ یا غوث اعظم

*"If you aspire to attain the sultanate, O paupers,  
Then proclaim 'By the Will of Allah – O Ghawth e A'zam!'"*<sup>50</sup>

### **Miracle 30 – Imam Ibn Al-Jawzi and the Shaykh**

Hafiz Abul Abbas Ahmad ibn Ahmad Al-Bandaniji رحمہ اللہ علیہ narrates,

“Together with Imam Jamaal Ad-Din Abd Ar-Rahman Ibn Al Jawzi Al-Hanbali رحمہ اللہ علیہ – I once attended the regular session held by our Master, Shaykh Abd Al-Qaadir رضی اللہ تعالیٰ عنہ. The Qur’an reciter [qaari] recited a Qur’anic verse, and the

<sup>49</sup> Qalaaid al-Jawaahir, Pg. 137, Al-Baz Publishing, Florida, 1998

<sup>50</sup> Shaykh Hasan Rida Al-Qadiri, Zawq e Na’at



Shaykh discussed one possible interpretation [*tafsir*] of it. I turned to Imam Ibn Al-Jawzi and said: *'Are you familiar with this particular interpretation?'* His answer was yes. Then Shaykh Abd Al-Qaadir mentioned another way of understanding the same verse, so I asked Imam Ibn Al-Jawzi: *'Are you also familiar with this interpretation?'* Again his answer was yes. Shaykh Abd Al-Qaadir mentioned eleven different interpretations, and in each instance, when I asked Imam Ibn Al-Jawzi: *'Are you also familiar with this interpretation?'* his answer was in the affirmative. Then Shaykh Abd Al-Qaadir referred to yet another interpretation, so I asked Imam Ibn Al-Jawzi: *'Are you also familiar with this one?'* This time his answer was: *'No, I am not acquainted with this one.'* He gave me an equally negative response to each of my subsequent questions, as Shaykh Abd Al-Qaadir went on to mention yet another interpretation, followed by yet another, until he reached a grand total of forty different ways of the understanding that same Qur'anic verse. Imam ibn Al-Jawzi was utterly astonished, as he marvelled at the vast scope of the knowledge demonstrated by our Master, Shaykh Abd Al-Qaadir رضى الله تعالى عنه.

Finally, Shaykh Abd Al-Qaadir said: *'Let us have done with the talk [qaal], and let us now return to the spiritual state [haal]. There is no god but Allah! Muhammad ﷺ is the Messenger of Allah.'* All the people in the audience were shaken with an intense vibration and Imam Ibn Al-Jawzi was moved to rip his clothes to shreds."<sup>51</sup>

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<sup>51</sup> Qalaaid al-Jawaahir, Pg. 158, Al-Baz Publishing, Florida, 1998

خودی کو مٹا دے خدا سے ملا دے دے ایسی فنا و بقا غوث اعظم

*“Erase my-self from myself; place me near my Creator,  
Bestow me such oblivion and existence, O Ghawth e  
A ’zam!”*<sup>52</sup>

### Miracle 31 – Visiting the two Shrines

Shaykh Ali ibn Al-Hiti رحمہ اللہ علیہ narrates,

“Together with my master, Shaykh Abd Al-Qaadir Al-Jilaani رحمہ اللہ علیہ and Shaykh Baqaa ibn Batu رحمہ اللہ علیہ, I once went to visit the tomb of Imam Ahmad bin Hanbal رحمہ اللہ تعالیٰ عنہ. Before my very eyes, the Imam emerged from his grave, hugged Shaykh Abd Al-Qaadir, conferred upon him a robe of honour and said: *‘O Shaykh Abd Al-Qaadir! There is a very great need for your contribution to the sciences of the Shari’ah [sacred Law], the Haqiqah [the reality] and the Haal [spirituality].’*”

“On another occasion, together with Shaykh Abd Al-Qaadir رحمہ اللہ علیہ - I went to visit the tomb of Shaykh Ma’ruf Al-Karkhi رحمہ اللہ تعالیٰ عنہ. Shaykh Abd Al-Qaadir said to him: *‘Peace be upon you, O Shaykh Ma’ruf! We have overtaken you by two degrees!’*”

His reply came from his grave: *‘And upon you be peace, O leader of the people of your day and age!’*<sup>53</sup>

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<sup>52</sup> Mufti al-A ’zam Shaykh Mustafa Raza, Saamaan e Bakhshish

<sup>53</sup> Qalaaid al-Jawaahir, Pg. 162, Al-Baz Publishing, Florida, 1998

جو ولی قبل تھے یا بعد ہوئے یا ہونگے  
سب ادب رکھتے ہے دل میں مرے اقاتیرا

*“Every saint of the past, present and the days to come,  
All of them, O my Master, have earnest respect for you”*<sup>54</sup>

### **Miracle 32 – Appearance of Shaykh Ahmad Rifaa’i**

Shaykh Muhammad ibn Al-Khadir رحمۃ اللہ علیہ narrates,

“I was seated one day in the presence of Shaykh Muhiyuddin Abd Al-Qaadir رضی اللہ تعالیٰ عنہ, when I conceived the idea of paying a visit to Shaykh Ahmad Ar-Rifaa’i رضی اللہ تعالیٰ عنہ. At that very moment, Shaykh Abd Al-Qaadir said to me, ‘O Khadir! Look, Shaykh Ahmad is right here!’ I looked, and there beside him was an awe-inspiring Shaykh, so I promptly stood up in his honour, and saluted him with the greeting of peace. Shaykh Ahmad Rifaa’i said to me, “O Khadir! If someone can see Shaykh Abd Al-Qaadir, the chieftain of the saints of Allah, why should he wish to behold the likes of me? What am I, except a member of his flock?’ Then he disappeared.

“After the demise of Shaykh Abd Al-Qaadir رضی اللہ تعالیٰ عنہ I went out to Umm ‘Ubaida to pay Shaykh Ahmad Rifaa’i a visit. As soon as I approached him, I recognised him as the Shaykh whom I had seen at the side of Shaykh Abd Al-Qaadir in Baghdad. Shaykh Ahmad looked at me and said, ‘O Khadir! Was it not sufficient for you the first occasion?’”<sup>55</sup>

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<sup>54</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

<sup>55</sup> Qalaaid al-Jawaahir, Pg. 289, Al-Baz Publishing, Florida, 1998

## Miracle 33 – Control over the hearts of people

Shaykh Umar Al-Bazzaaz رحمہ اللہ علیہ narrates,

“One Friday, together with my master Shaykh Abd Al-Qadir رضی اللہ تعالیٰ عنہ – I set out for the congregational mosque. No one saluted him with the greeting, so I said to myself: *‘Every normal Friday, we find it hard to get through to the mosque, due to the crowds that gather around the Shaykh, so what is happening today?’* I had barely completed this thought, before people came rushing up to salute him with the greeting. He looked at me with a smile, so I said to myself: *‘This state of affairs is better than that state of affairs!’* Before this notion was completed in my thoughts, the Shaykh turned to me and said: *‘O Umar, this is what you wanted! Do you not realise that the hearts of the people are in my hand? If I wish, I move them away from me, and if I wish, I attract them toward me.’*<sup>56</sup>

غرض اقا سے کروں عرض کے تیری ہے پناہ بندہ مجبور ہے خاطر پے ہے قبضہ تیرا

*“In need, I inform the Master that refuge is with you,  
Your servant is compelled as the thoughts are controlled by  
you”*<sup>57</sup>

## Miracle 34 – Calling out to the Shaykh

Shaykh Abdullah Al-Jubbai رحمہ اللہ علیہ narrates from Tarif who said, “I met Bishr Al-Mifradi on the Nishabur road, and he had fourteen camels loaded with sugar. He said to me: ‘We

<sup>56</sup> Qalaaid al-Jawaahir, Pg. 296, Al-Baz Publishing, Florida, 1998

<sup>57</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

made camp in an empty desert, a frightening place, in which a man feels too afraid to attend to his own brother. When the camels were loaded, in the first part of the night, four of the laden camels went missing, so I set out to look for them. I could not find them anywhere, so I decided to leave the caravan, and the camel driver chose to stick with me.

Then, as soon as dawn broke, I remembered Shaykh Abd Al-Qaadir رضى الله تعالى عنہ and how he used to tell me, *‘If you ever fall into a dire situation - call out to me, for your problem will quickly disappear’*. On the strength of this memory, I said: *‘O Abd Al-Qaadir, my camels have gone astray!’* Then I looked toward the rising light of dawn, and I saw a man on a hill. He was dressed in a white gown, and he was signalling to me with his sleeve. I climbed the hill, but found no one there. Then I caught sight of four camels, complete with their loads, kneeling at the bottom of the hill. I promptly took charge of them, and we re-joined the caravan.”<sup>58</sup>

خدا رانا خدا آدے سہارا      ہوا بگڑی بھنور حائل ہی یا غوث

*“For the sake of the Creator, come and assist me, O saviour!  
The wind has changed and the storm has begun, O Ghawth!”*<sup>59</sup>

### Miracle 35 – A beardless youngster repents

Shaykh Abul Hasan Ali Al-Qawwas رحمۃ اللہ علیہ narrates, “While paying a visit to Shaykh Abd Al-Qaadir رضى الله تعالى عنہ – I found

<sup>58</sup> Qalaaid al-Jawaahir, Pg. 298, Al-Baz Publishing, Florida, 1998

<sup>59</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

myself in the company of a large group of new arrivals. They had come to consult the Shaykh on a matter of grave concern. Among the many members of the general population, I noticed a particular beardless youth. I had seen him before, and it was obvious to me that he was on the wrong spiritual track. He was always in a filthy state of ritual impurity, and he stank of urine and other foul pollutants, since he never took the trouble to clean himself. We had the good fortune to meet Shaykh Abd Al-Qadir, and the rest of us approached him and kissed his hands. The group also approached him, all equally intent on kissing his hand; the beardless youth then took his turn. He reached for the Shaykh's hand in order to kiss it, but the Shaykh stuck his hand up his sleeve, while staring at the youth with a penetrating gaze. This caused the young man to collapse in a fainting fit. He soon recovered his senses and lo and behold, he had grown a beard in a matter of seconds! He promptly stood up before the Shaykh, and repented there and then, so the Shaykh offered him his hand.<sup>60</sup>

تو قوت دے میں تنہا کام بسیار بدن کمزور دل کا اہل ہے یا غوث

*“Grant me strength for I am lonely, my work is sundry;  
My form is weak and my heart is feeble, O Ghawth!”<sup>61</sup>*

### **Miracle 36 – “I never drink until commanded”**

Shaykh Abd Ar-Razzaaq رضی اللہ تعالیٰ عنہ – the son of Shaykh Abd Al-Qadir Jilaani رضی اللہ تعالیٰ عنہ – narrates,

<sup>60</sup> Qalaaid al-Jawaahir, Pg. 133, Al-Baz Publishing, Florida, 1998

<sup>61</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

“Some people came to the Shaykh and said, ‘We keep the fast, just as you keep the fast. We perform the ritual prayer, just as you perform the ritual prayer. We exert our faculties with diligence, just as you exert your faculties with diligence. Yet we do not experience any element of your spiritual states!’ He responded to their complaint by telling them, ‘You have competed with us in actions, so now you must compete with us in talents! By Allah, I never eat until I hear the command: *‘By My right over you, eat up!’* I never drink until I hear the command: *‘By My right over you, drink up!’* I never do anything at all, unless I am ordered to do it by my Lord. During the time of my spiritual struggle, whenever a bout of slumber overtook me, I would hear an unseen voice telling me: *‘O Abd Al-Qaadir, I did not create you for sleep! We brought you to life when you were nothing, so do not neglect Us now that you are something!’*”<sup>62</sup>

فتمیں دے دے کے کھلاتا ہے پلاتا ہے تجھے      پیارا اللہ ترا چاہنے والا تیرا

*“By oath He feeds you and offers you the drink,  
Your Benevolent Lord, the One Who loves you”*<sup>63</sup>

### Miracle 37 – Knowledge of the unseen

The personal servant of Shaykh Abd Al-Qaadir رضي الله تعالى عنه – Al Khadir Al Hussaini Al Mawsili رحمه الله عليه narrates,

“In the year 560 AH [one year before the Shaykh passed away] the Shaykh told me: ‘O Khadir, you must go back to

<sup>62</sup> Qalaaid al-Jawaahir, Pg. 118, Al-Baz Publishing, Florida, 1998

<sup>63</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

your native town of Mosul, for in your loins you carry the seed of offspring, who will eventually be born there. The first of them will be a male child, whose name is Muhammad. When he is only seven years old, a blind man called Ali will teach him the Qur'an, here in Baghdad, and he will learn it all by heart in the space of seven months. The grand total of your life span will be ninety-four years, one month and seven days. You will die in the town of Irbil, while you are still sound of hearing and sight, and still in full possession of your energy and strength.”

Imam Muhammad ibn Yahya Tadifi رَحْمَةُ اللهِ عَلَيْهِ relates,

“His son, Abu Abdullah Muhammad, has told us: ‘My father came home to Mosul, and I was born there on the first of the good month of *Safar*, in the year 561 AH. My father introduced me to a blind man, who would teach me to memorise the Qur'an really well. When my father asked him about his name and his native town, the blind man said, ‘*My name is Ali, and my native city is Baghdad.*’ This reminded him of what the Shaykh had once told him. My father died in Irbil, on the ninth of the month of *Safar* in the year 625 AH, at the age of ninety-four years, one month and seven days. Allah ensured that all his faculties remained fully at his disposal, until the moment of his demise.”<sup>64</sup>

فیوض عالم اُمّی سے تجھ پر  
عیاں ماضی و مستقبل ہے یا غوث

“*Through the blessings of the knowledgeable one<sup>65</sup>  
Transparent is the past and the future, for you, O Ghawth!*”<sup>66</sup>

<sup>64</sup> Qalaaid al-Jawaahir, Pg. 143, Al-Baz Publishing, Florida, 1998

<sup>65</sup> Reference to the Prophet [peace be upon him]



## Miracle 38 – His hand possessed instant cure

Al-Khadir Al-Hussaini Al-Mawsili رحمه الله عليه narrates,

“I worked as the personal servant of Shaykh Abd Al-Qadir Al-Jilaani رضى الله تعالى عنه for thirteen years, and I know, from my own experience, that he was endowed with extraordinary abilities. For instance, when a sick patient seemed incurable, as far as the medical doctors were concerned, they would bring him along to the Shaykh, who would offer a prayer of supplication on his behalf, and pass his hand over him. The invalid patient would promptly stand up in front of the Shaykh, spontaneously cured. He would continue to shed any lingering symptoms of illness, until, in the fastest possible time, he was perfectly fit and well.”

He continues, “They once brought to the Shaykh a man who was suffering from ascites due to which his stomach was horribly swollen. So the Shaykh passed his hand over him. When he stood up after this treatment, he was as slim and lean in the stomach as if he had never had any problem.”<sup>67</sup>

تمہیں دکھ سنو اپنے آفت زدوں کا تمہیں درد کی دودوا غوث اعظم

*“You alone listen to the anguish of your heartbroken ones,  
Bestow us the remedy for sorrow, O Ghawth e A’zam”*<sup>68</sup>

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<sup>66</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

<sup>67</sup> Qalaaid al-Jawaahir, Pg. 142, Al-Baz Publishing, Florida, 1998

<sup>68</sup> Shaykh Hasan Rida Al-Qadiri, Zawq e Na’at

### Miracle 39 – Conspiracy of one hundred jurists

Mafraj ibn Nuhbaan ibn Barakaat Ash-Shaybaani رَحْمَةُ اللَّهِ عَلَيْهِ narrates,

“As the fame of Shaykh Abd Al-Qaadir رَضِيَ اللَّهُ تَعَالَى عَنْهُ spread throughout the regions, one hundred expert scholars of jurisprudence gathered in Baghdad; to conspire against him. They decided that each one of them will pose a question, concerning one of the branches of knowledge, to the Shaykh and each question will be unique to other questions. By this means, they assumed, they could place a dent on the fame of Shaykh Abd Al-Qaadir رَضِيَ اللَّهُ تَعَالَى عَنْهُ.”

“These clever jurists all came to attend the sermon of the Shaykh, on a day in which I was also present. As soon as they had all settled down in their seats, the Shaykh lowered his head in silence, and from his chest there appeared a beam of light, which was visible only to those for whom Allah so willed. It shone upon the chests of the hundred jurists, and as soon as it touched one of them, the person became completely bewildered and disoriented. The bewilderment increased to such an extent that they all issued a single loud cry, ripped their gowns to shreds, tossed their turbans off their heads, and climbed up the steps to the pulpit, where they placed their heads on the feet of the Shaykh. The people in the audience, with a united voice, uttered one deafening yell, and I thought for a moment that Baghdad must be the victim of an earthquake.”

“The Shaykh started embracing the scholars to his chest, one by one, until he came to the last of the hundred. The he turned

to one of them and said: ‘As for you, the question you had for me was such-and-such, and the answer to it is such-and-such.’ He continued like this until he had reminded each of them what his question was, and had provided him the appropriate answer.”

“When the session finally came to a close, I approached the jurists and asked them: ‘How are you feeling now?’ They told me: ‘No sooner that we took our seats, we lost all the knowledge we possessed, as completely as if we had never studied it in the first place. But then, when the Shaykh hugged us to his chest, each of us recovered every thread of the knowledge that had been snatched away. The Shaykh not only reminded us of the questions we had brought here to test him; he also provided answers that have taught us more than we ever knew before!’”<sup>69</sup>

تو گھٹائے سے کس کے نہ گھٹا ہے نہ گھٹے      جب بڑھائے تجھے اللہ تعالیٰ تیرا

“Never have and nor will you ever fall by the taunt of anyone, You have been raised in esteem by your Allah, the One”<sup>70</sup>

## Miracle 40 – Complete authority after demise

Imam Muhammad ibn Yahya Al-Tadifi رحمہ اللہ علیہ said,

“It is a matter of general consensus [*ijma*] – agreed on by the *Mashaaiikh* of every category, among the legal experts [*fuqaha*] as well as the spiritual paupers [*fuqara*], and

<sup>69</sup> Qalaaid al-Jawaahir, Pg. 136, Al-Baz Publishing, Florida, 1998

<sup>70</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish

indicated to in all the relevant literature – that Allah has specifically conferred complete power [*tasarruf*] of dispensation [over the creation] on certain individuals, from among the saints who are leaders and guides, not only during their lifetime, but also in their graves after death, so that they are effectively alive until the Day of Resurrection. The saints concerned [amongst others] are the following:

- Our Master, our patron, and our guide to Allah, Shaykh Abd Al-Qadir Al-Jilaani رضي الله تعالى عنه
- The senior Shaykh, the proven antidote, Shaykh Ma'rif ibn Mahfuz Al-Karkhi رضي الله تعالى عنه
- The Shaykh who has reached the goal of his spiritual journey – Shaykh Uqail Al-Manbijji رضي الله تعالى عنه
- The perfect Shaykh and patron – Shaykh Hayaat bin Qais Al-Harraani رضي الله تعالى عنه

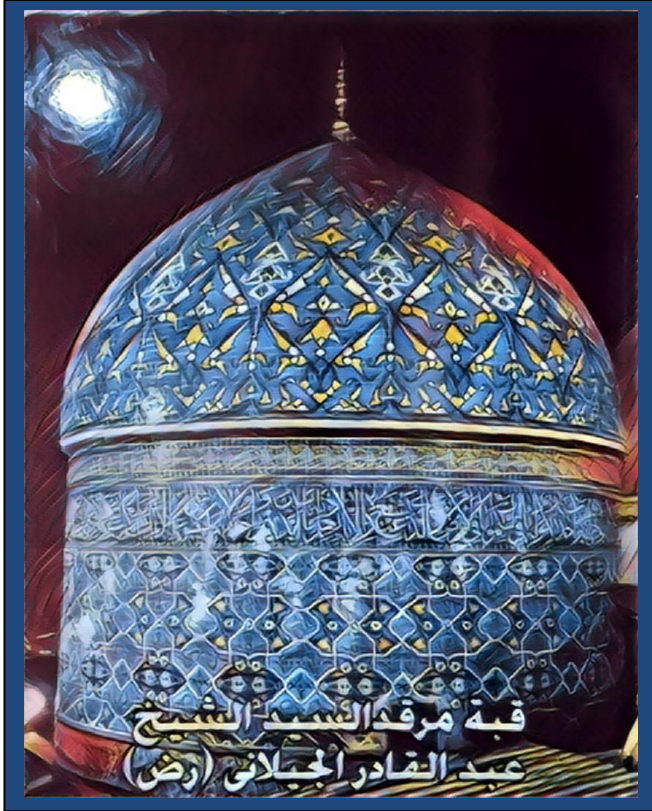
May Allah be well pleased with all of them!<sup>71</sup>

تصرف والے سب مظہر ہے تیرے تو ہی اس پردے میں فاعل ہے یا غوث

*“The saints of authority are but your reflection,  
It is your presence behind this veil, O Ghawth!”*<sup>72</sup>

<sup>71</sup> Qalaaid al-Jawaahir, Pg. 154, Al-Baz Publishing, Florida, 1998

<sup>72</sup> Imam Ahmad Rida, Hadaaiq e Bakhshish



انا الجيلي محي الدين اسمي و اعلامي على راس الجبال

*“I am Al-Jilaani, my name is MuhiyudDeen,  
And my banners fly high on the mountain peaks”*

[Shaykh Abd Al-Qadir Al-Jilaani]

رضى الله تعالى عنه

## Epilogue

To collect all the authentic miracles that have been narrated about Shaykh Abd Al-Qaadir Jilaani رضى الله تعالى عنہ is no easy task. It requires a monumental work to produce the biography of the Shaykh. Thereafter, to simplify the miracles into the number forty requires further endurance in selecting the few drops from the massive ocean. Hopefully, these forty miracles will render the lesson required about the importance of respect and dignity towards the noble Shaykh. Fortunate are those who are affiliated with his spiritual way and greatness in fortune belongs to those who implement his way. May Allah forgive us through his sake and cause us to become the pious devotees of the noble Shaykh!

جمیل قادری قربان ہو جا اپنے مرشد پر  
بنایا جس نے ہم جیسوں کو بندہ غوث اعظم کا

*“O Jameel e Qaadiri, surrender yourself to your Murshid<sup>73</sup>;  
The one who transformed us into the devotees of Ghawth e A'zam”*

[Mawlana Jameel Ar-Rahman Al-Qaadiri رحمہ اللہ علیہ]

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<sup>73</sup> Referring to Alahazrat Imam Ahmad Rida Al-Qaadiri رحمہ اللہ علیہ



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“Shaykh Abd Al-Qaadir – May Allah be pleased with him – was a chieftain in knowledge and practice, and indeed in all respects. His miracles were repeatedly manifested in abundance, and there has been no one like him to take his place after him”

Haafiz Adh-Dhahabi  
[Taarikh Al-Islam Al-Kabeer]