



A written collection of the statements of the renowned spiritual guide
and Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri **دانت بركانهم العالیه**

SHAYKH ‘ABD AL-QĀDIR AL-JĪLĀNĪ’S LOVE FOR SACRED KNOWLEDGE



Repentance of 60 highway robbers due to truthfulness

When a person speaks the truth

The highest-ranking saints

Practising teacher

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

غوٹ پاک کا شوقِ علم دین

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

This booklet was written by the renowned spiritual guide and Leader of Ahl al-Sunnah Maulana Muhammad Ilyas Attar Qadiri **داعیۃ بَرَکَاتُہُمُ الْعَالِیَہ** in Urdu. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: 📞 +92-21-111-25-26-92 – Ext. 7213

Email: ✉️ translation@dawateislami.net

Shaykh ‘Abd al-Qādir al-Jīlānī’s Love for Sacred Knowledge

An English translation of ‘Ghous e pak ka shoq e ilm e deen’



ALL RIGHTS RESERVED

Copyright © 2023 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Rabī‘ al-Awwal 1445 AH – (October 2023)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *īsal thawāb* of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ā’ for reading this book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

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

Table of Contents

Shaykh ‘Abd al-Qādir al-Jīlānī’s Love for Sacred Knowledge	1
Du‘ ā’ of Attar.....	1
The excellence of reciting <i>ṣalāt</i> upon the Prophet ﷺ.....	1
Repentance of 60 highway robbers due to truthfulness.....	2
Outcome of adopting his mother’s advice.....	3
3 Prophetic statements.....	5
70 doors of ‘ilm ladunnī.....	7
Make space for the friend of Allah.....	8
Shaykh ‘Abd al-Qādir al-Jīlānī’s struggle for sacred knowledge.....	9
Rank in knowledge.....	9
Explanation of Raza’s poetry.....	11
Practising teacher.....	11
40 meanings for one verse.....	12
Imam Aḥmad b. Ḥanbal’s devotion.....	12
Love for students.....	14
Compassion towards a weak student.....	15
Amir Ahl al-Sunnah’s remarkable religious thought.....	16
A teacher’s objective.....	17
Mastery in issuing religious edicts.....	18
Simple answer to a difficult query.....	19

Shaykh ‘ Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^ط

Shaykh ‘ Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge¹

Du‘a’ of Attar

O Lord of Mustafā! Whoever reads or listens to the 19-page booklet, ‘*Shaykh ‘ Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge*’, grant him passion for acquiring and acting upon religious knowledge, and grant him and his parents forgiveness.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *salāt* upon the Prophet ﷺ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

I saw a strange occurrence last night. I saw a follower of mine sometimes dragging himself and at other times

¹ Prior to the Madani Muzakaras on 3rd and 4th Rabī‘ al-Ākhir 1441 AH (30th November and 1st December 2019 respectively), the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دامته بركاته العالیه spoke on the subject of Shaykh ‘ Abd al-Qādir al-Jilānī’s love for sacred knowledge and his rank in the Islamic sciences. أَلْحَمْدُ لِلَّهِ The Weekly Booklet Department presents this before you in written form after necessary amendments and additions for wider benefit.

Shaykh ‘Abd al-Qādir al-Jīlānī’s Love for Sacred Knowledge

crawling on his knees across the Şirāṭ bridge. At that moment, the ṣalāt which he had recited upon me appeared and stood him up on the Şirāṭ until he crossed it.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Repentance of 60 highway robbers due to truthfulness

On 9 Dhū al-Ḥijjah, a boy left his home and began following a ploughing ox in a field. The ox suddenly turned, and addressing the boy with his name, it said, “O so and so! You were not created for playing.” When he heard the ox speak in this way, he became alarmed and returned home immediately. When he reached the roof of his home, he witnessed the scene of the Plain of ‘Arafah thousands of miles away, where the pilgrims had gathered far from their homes for the sake of Allah Almighty.

When he saw this, he went to his noble mother and requested, “My dear mother! Give me in the way of Allah Almighty for the sake of His pleasure, and grant me permission to travel to Baghdad to seek knowledge, sit in the company of the righteous servants of Allah Almighty and receive their blessings.”

When his mother asked him the reason for his request, he respectfully recounted what he had experienced. Accepting the decree of Allah Almighty, his mother began to prepare her son’s belongings and sewed 40 dinars into his shirt. Before sending

¹ *Al-Muʿjam al-Kabīr*: 39

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

him off, she took a covenant from him that he would speak the truth in every situation. She then bade him farewell, stating, “Go; I have permanently given you in the way of Allah Almighty. Now, I will not see this face before the Day of Judgement (this pious lady knew she would not see him in her lifetime again).”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Outcome of adopting his mother’s advice

This boy then travelled with a small caravan towards Baghdad. Along the way, 60 highway robbers blocked their path and began to rob everyone. They did not spare anyone. However, none of them said anything to this boy due to his young age. Then, as one of the robbers passed by him, he asked him casually, “Do you also have something?”

Without fear, he replied, “Yes. I have 40 dinars.”

The robber thought he said this in jest, so he passed by him. When a second robber asked him the same question, he gave the very same reply. The two robbers informed their leader of a fearless boy in the caravan that had the courage and audacity to mock them despite the situation. The leader asked, “How is he jesting? Bring him here.”

¹ *Bahjat-al-Asrār*, p. 167

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

When he came and was questioned by the leader, he gave the same reply as before. The leader searched him and found that indeed he possessed 40 dinars. Everyone was surprised by his truthfulness and asked him the reason for this. So, he informed them, “My mother made me promise before I left my home that I will always speak the truth in every situation. I cannot break that promise.”

Hearing this, the leader of the robbers began to cry, saying, “How regretful! This boy is upholding the promise he made to his mother, yet I have been opposing the covenant with my lord for many years.” He tearfully repented at the hands of the boy.

The other robbers also repented, saying, “O our leader! You were our leader in matters of evil, and now you will remain our leader on the path of piety.”¹

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ! This young traveller in the way of Allah Almighty was none other than Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. How great are the blessings of speaking the truth, for it led to a leader of thieves repenting. Every Muslim should be truthful in worldly and religious matters. Speaking the truth is a means of salvation, which leads to Paradise.

¹ *Bahjat-al-Asrar*, p. 168

3 Prophetic statements

- Cling to truthfulness, for indeed it is with righteousness, and they are both in Paradise. Avoid lying, for indeed it is with wickedness, and they are both in Hell.¹
- When a person speaks the truth, he does good. When he does good, he becomes safe, and when he becomes safe, he enters Paradise.²
- What great treachery it is that you say something to your Muslim brother, and he deems you to be truthful in it, whereas you are lying.³

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ! Sometimes, a person lies to save face, whereas honour is found in speaking the truth. Even if one seemingly avoids some sort of worldly humiliation by lying, one will have to face indescribable humiliation and regret in the court of Allah Almighty on the Day of Judgement.

One of the ways to avoid lying is to contemplate the humiliation and punishment of the Hereafter in comparison to worldly humiliation. The latter is but for some moments and will cease, but that which is in the Hereafter is far beyond that. Do not fear the blame of the blamers; always speak the truth.

¹ *Ṣaḥīḥ ibn Hibbān*: 5704

² *Musnad Imām Aḥmad*: 6652

³ *Sunan Abī Dāwūd*: 4971

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ sought his elementary education in Jilan and travelled to Baghdad in 488 AH. He studied well and became foremost amongst the scholars of his age. He endured hunger and other difficult trials during his student years. Despite this, his passion for acquiring knowledge did not diminish. He continued to pursue knowledge with great effort and eventually became an erudite scholar.

The fame of his knowledge spread far and wide, and his noble teacher and spiritual guide Shaykh Abū Sa‘īd al-Makhrūmī رَحْمَةُ اللَّهِ عَلَيْهِ consigned his seminary to him for the purpose of teaching. He accepted wholeheartedly and began to gracefully quench the thirst of the seekers of knowledge.¹

My spiritual guide, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ states in his Qasidah Ghawthiyah:

دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا

“I studied knowledge until I became a quṭb.”²

He further stated,

Seek knowledge, then adopt seclusion. Whoever worships Allah Almighty without knowledge, however much he seemingly improves, he will cause even more destruction. Take the lantern of Islamic law with you. The

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 1, p. 178

² *Qaseeda Ghousia madani Panj surah*, p. 264

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge
closest path to Allah Almighty is to hold fast to the
principle of servitude and to cling to Islamic law.¹

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ! The
most superior category of the noble saints is that of the *ṣiddīqīn*
(veracious). رَحْمَةُ اللَّهِ عَلَيْهِ Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ was
a *ṣiddīq*.²

70 doors of ‘ilm ladunnī

Shaykh Abū al-Ḥasan ‘Umrānī al-Kīmātī and al-Bazzār
رَحْمَةُ اللَّهِ عَلَيْهِمَا mentioned in 591 AH in Baghdād:

We came to Shaykh Muḥy al-Dīn Abū Muhammad ‘Abd
al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ in his seminary at Bāb al-Azj
in 557 AH whilst he was consuming a fig. He stopped
eating and remained in a state of spiritual contemplation
for a long time.

Then, he said, “At this moment, 70 doors of ‘ilm ladunnī
have been opened for me. Each door is as wide as the
distance between the sky and the earth.” Then, he spoke
about the gnosis of the elite for a long time until those
present became bewildered. We said, “We do not think

¹ *Bahjat al-Asrār*, p. 106

² *Naiki ki dawat*, p. 580

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

that anyone else will be able to speak like this after the Shaykh.”¹

Make space for the friend of Allah

My master Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ mentions an incident of his childhood:

A man who I did not know passed by me.

The man heard the angels saying on that day, “Make space for the friend of Allah.”

He asked one of the angels, “Who is this boy?”

The angel replied, “His affair will soon become great. He will be conferred upon and not prevented. He will be granted authority and will not be obstructed. He will be drawn near and will not be deceived.”

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ says, “I recognised that man after 40 years; he was from the *abdāl*.”²³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Bahjat al-Asrār*, p. 56

² *Abdāl: Substitute saints (a category of the noble saints)*

³ *Bahjat al-Asrār*, p. 48

Shaykh ‘Abd al-Qādir al-Jilānī’s struggle for sacred knowledge

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ acquired sacred knowledge with great diligence and exertion at a very difficult time. He himself states:

As a student, I would take what I had learnt from my teachers and go towards the jungle. There in the deserted wilderness, whether it was day or night, regardless of rain, heat, cold or storm, I would revise. At that time, I would wear a small ‘imāmah on my head and consume a small number of vegetables. Sometimes I would not even find these vegetables, but I would continue with my studies. Then, sleep would overcome me, and I would lie down with an empty stomach on the stone-strewn floor.¹

Rank in knowledge

When Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ completed his studies, he began to teach and issue legal verdicts as a mufti. The great saint busied himself in counselling people, spreading knowledge and encouraging good deeds. As a result, scholars and righteous people from all over the world flocked to him to

¹ *Qalā'id-al-Jawāhir*, p. 10

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

seek knowledge. At that time, there was no one in Baghdad who could match him.¹

He was an ocean of knowledge; he had complete mastery in areas such as jurisprudence, Hadith, exegesis, syntax and literature. When his teachers conferred upon him authorisation in Hadith, they said:

O ‘Abd al-Qādir al-Jilānī, we are awarding you a chain of transmission in the Aḥādīth wordings, but the reality is we have learnt how to understand the purport of the Aḥādīth from you.

It was as though his teachers were saying, “Although it may seem like we are your teachers, in reality, you are our teacher.”

*Tu hai woh ghaus ke har ghaus hai shaida tera
Tu hai woh gais ke har gais he payasa tera
Suraj aglow ke chamakte they chamak kar dubeh
Ufaq e noor pe hai mehr hamesha tera*

*You are that ghawth that every ghawth is your devotee
You are that rain for which every rainfall is thirsty
The sun of the past saints set after shining bright
Your sun will remain forever on the horizon of light*

¹ Qalā'id-al-Jawāhir, p. 5

Explanation of Raza’s poetry

Ghawth is the highest rank of the noble saints. You are the ghawth of all other ghawths, i.e., you are ghawth al-aghawth (غَوْثُ الْأَغْوَثِ). The other ghawths themselves are your devotees. They are *wells* that are full of water themselves, but they are still thirsty for you.

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ had such a passion for propagating knowledge that he did not waste even a moment of his time. He would mostly remain engaged in activities related to sacred knowledge. Hearing of his praise and proficiency in the Islamic disciplines, students from other cities would come to him seeking knowledge and blessings. He was such an embodiment of knowledge and action that whoever came to him would not return empty handed; they would leave having understood knowledge and action.

Practising teacher

This is a very noteworthy point about how a teacher should be practising to such an extent that those who study with him leave him as people that act upon their knowledge as well. For example, if a student was punctual in his daily prayers, he should become one who is regular in tahajjud prayer. If his outward was upright, through his teacher’s blessings, his inward should now be illuminated. If only there were such teachers.

Shaykh ‘Abd al-Qādir al-Jīlānī’s Love for Sacred Knowledge

Sayyidunā Qāḍī Abū Sa‘īd Mubārak al-Makhzūmī رَحْمَةُ اللَّهِ عَلَيْهِ had a seminary in Baghdad in which he would offer counsel and teach students sacred knowledge. When he learnt of the excellence of Shaykh ‘Abd al-Qādir al-Jīlānī’s knowledge, understanding, spiritual insight and actions, he consigned his seminary to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ and people began to flock to him to seek knowledge.¹

40 meanings for one verse

One day, a person recited a verse of the noble Quran in the gathering of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. The shaykh began to give exegesis after exegesis regarding this verse until he had given 11 explanations. He then explained further perspectives, bringing the total number of exegesises to 40. He presented evidence for every explanation and its chain of transmission. Witnessing his vast knowledge, the attendees were left astounded.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Imam Aḥmad b. Ḥanbal’s devotion

Imam Abū al-Ḥasan ‘Alī b. al-Hīṭī رَحْمَةُ اللَّهِ عَلَيْهِ states:

¹ *Sīrat-e-Ghous-e-Azam*, p. 58

² *Akḥbār al-Akhyār*, p. 11

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

I visited the resting place of Imam Aḥmad b. Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ with Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. I saw him come out of his grave, embrace Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ and clothe him in fine attire. He said, “O Shaykh ‘Abd al-Qādir! Without doubt, when it comes to the knowledge of Islamic law, the knowledge of spiritual realities, the knowledge of the state and the actions of the state, I am reliant upon you.”¹

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ states: “Shariah is the statements of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, *ṭarīqah* is his actions, *ḥaqīqah* is his states, and ma‘rifah is his knowledge, which are all unparalleled.”²

It is stated in al-Fatāwā al-Razawīyah, vol. 26, p. 433:

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ was always Ḥanbalī, and when he reached ‘*ayn al-shariat al-kubra* (عين الشريعة الكبرى) and reached the stage of independent juristic reasoning, seeing the weakening of the Ḥanbalī School, he issued legal decrees according to it. This was because he was muḥy al-dīn (reviver of the religion), and these [four schools of Ahl al-Sunnah] are the four

¹ *Bahjat al-Asrār*, p. 226

² *Fatāwā al-Razawīyah*, vol. 21, p. 460

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

pillars of the religion, so whichever pillar he saw people’s weakness appearing in, he strengthened it.

Love for students

One of the salient features of Shaykh ‘Abd al-Qādir al-Jilānī’s life is that he began his work in an age of tribulations. The Muslim *ummah* was in a considerably decadent state. Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ arrived in Baghdad in these unfavourable circumstances and endeavoured to spread the call to righteousness to guide humanity to the right path.

In addition to having outstanding character, he epitomised what it meant to have knowledge and perform righteous deeds. He was very compassionate towards students of knowledge and paid attention to even their smallest needs. Imam Ibn Qudāmā al-Ḥanbalī رَحْمَةُ اللَّهِ عَلَيْهِ was asked about Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, to which he replied:

I met him in the last part of his life and took up residence in his seminary. We were looked after in such a way that sometimes Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ would send his son Shaykh Yaḥyā رَحْمَةُ اللَّهِ عَلَيْهِ to us, and he would light lanterns for us, and Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ would send us food from his own home.¹

¹ *Siyar A‘lām al-Nubalā*, vol. 15, p. 183

Compassion towards a weak student

One of the ways in which Shaykh ‘Abd al-Qādir al-Jilānī expressed his compassion towards students was that he would overlook their weaknesses. This is a great example for our noble teachers and worthy of emulation.

Sayyidunā Aḥmad b. Mubārak رَحْمَةُ اللَّهِ عَلَيْهِ states:

There was a non-Arab who was a student of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. He was not the sharpest student, and even after much effort, he would not understand. However, his noble teacher showed great compassion and still taught him until he understood the lessons. If he did not understand, he would explain to him repeatedly. One day, Ibn Samḥal saw Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ working hard to teach that student.

When the student had left, Ibn Samḥal said to the Shaykh, “I am very surprised to see you spend so much effort on an unintelligent student.”

The Shaykh replied, “Less than a week of my effort remains with him, for he will pass away within a week.”

Shaykh ‘Abd al-Qādir al-Jīlānī’s Love for Sacred Knowledge

We began counting the student’s days from that day. When a week was about to conclude, he passed away on the final day.¹

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī! The shaykh was granted knowledge of unseen matters and knew when that student would pass away. Indeed, the shaykh’s compassion is worthy of emulation. Generally, it is found that teachers are compassionate towards the more intelligent students.

However, if one keeps in mind the pleasure of Allah Almighty, then there is greater reward in expending effort on weaker students, as an action which is more difficult in this world is weightier on the scale of deeds on the Day of Judgement. It is narrated: **أَفْضَلُ الْأَعْيَالِ أَحَبُّنَا** “The best of actions is that which is most difficult.”²

Normally, it is more difficult to teach a weaker student. This is because people can become frustrated when such a student is unable to understand something they are explaining. Therefore, how excellent is it for someone to persevere and teach such a student sacred knowledge, thereby accumulating reward.

Amir Ahl al-Sunnah’s remarkable religious thought

Amir Ahl al-Sunnah states:

¹ *Qalā`id al-Jawāhir*, p. 8

² *Mirqāt*, vol. 6, p. 549, *Hadith*: 3383

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

My thinking is that however weak a student is, he should not be dismissed from Madrasa-tul-Madinah or Jamia-tul-Madinah, otherwise he will be at loss, and perhaps his family will suffer too. His family members will become averse, thinking, “We wanted to teach our child about Allah Almighty and the Aḥādīth of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We sent him with great hopes, but they expelled him.” Allah Almighty has granted Dawat-e-Islami a high status and standard. Let someone try and bring together 2000 teachers. This is a great blessing from Allah Almighty and the stamp of being servants of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ.

If a student is weak, he should not be ignored. One should assist him as much as possible. If not today, then tomorrow, and if not tomorrow, one day, he will learn. If he does not, then his offspring will. I pray to Allah Almighty that he allows my words to enter the hearts of people.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A teacher’s objective

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, states:

A teacher should be compassionate towards students and think of them as his own sons. The aim of the

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge

teacher should be to save them from the punishment of the Hereafter.¹

The goal of a teacher should be to save himself and his students from the fire of Hell. If the teachers that teach in religious seminaries act upon the example of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ and treat their students like their own children, we will produce a plethora of erudite scholars that act according to their knowledge. ان شاء الله.

Mastery in issuing religious edicts

Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ was highly proficient in teaching, authoring, counselling and many other fields. However, he had great expertise in writing legal edicts in particular, which was acknowledged by the leading jurists of his time. Imam Muwaffaq al-Dīn ibn Qudāmah رَحْمَةُ اللهِ عَلَيْهِ states:

We saw that Sayyid Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ was from amongst those that had been bestowed with mastery in knowledge, performing righteous deeds and issuing legal edicts there [i.e. in Baghdad].²

His prowess in knowledge was such that if he was asked very difficult questions, he would present simple yet great answers. He served Islam in the field of teaching and issuing legal edicts

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 82

² *Bahjat al-Asrār*, p. 225

Shaykh ‘Abd al-Qādir al-Jilānī’s Love for Sacred Knowledge for approximately 33 years. During this time, when his legal edicts would be presented to the scholars of Iraq, they would be astounded by his answers.¹

Simple answer to a difficult query

Shaykh ‘Abd al-Qādir al-Jilānī’s son, Sayyidunā ‘Abd al-Razzāq al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, states:

A man took an oath that he would carry out an act of worshipping Allah Almighty that no other person on the surface of the earth is performing at that time, and if he is unable to do that, then his wife is divorced three times. When this case was presented before Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ for a solution, he answered in mere moments. سُبْحَانَ اللهِ. He answered that this person should go to al-Makkah al-Mukarramah, have the area of ṭawāf cleared and then perform ṭawāf alone. The oath would be fulfilled, and his wife would not be divorced. The scholars were astounded by his reply.²

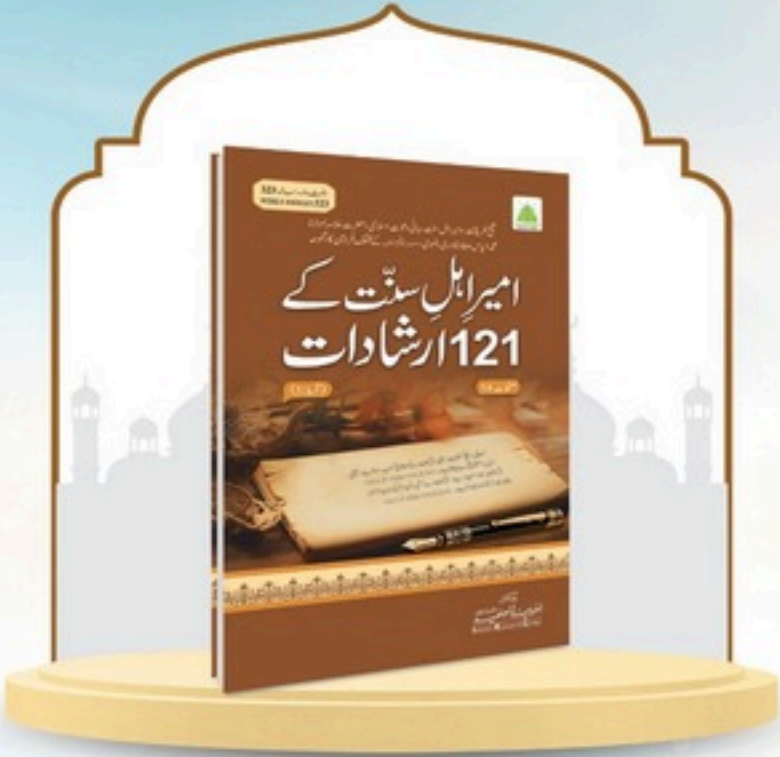
Indeed, ṭawāf is a unique act of worship that is performed in only one place on earth, and if a person performed it alone, there would be nobody else performing it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Bahjat al-Asrār*, p. 225

² *Bahjat al-Asrār*, p. 226

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan.

UAN: +92 21 111 25 26 92 | Ext: 1262

Web: www.dawateislami.net | E-mail: translation@dawateislami.net