

# **THE ULAMA, MUJAHIDEEN AND THE WEALTHY IN THE LIGHT OF THE QUR'AAN**

**A synopsis of Surah Saff, Surah Jumu'ah and Surah Munafiqoon  
based on the Tafsir presented by  
Ml. Ahmad Ali Lahori (student of Shaykhul-Hind Moulana  
Mahmood Hasan Deobandi) in his commentary of the Qur'aan**

There are 3 groups of people who are the most influential in any community, society or state: 1) the people of knowledge (Ulama) 2) the wealthy 3) the military – those who are ready to sacrifice their lives for the wellbeing of the community, society or state. If these 3 groups fulfil their roles and responsibilities as they should, that community, society or state will thrive and will be on its way to progress. If any one of them neglect their role and responsibility, the entire population will suffer and they will slowly retrogress until even their existence will be threatened. Surah Saff discusses the role and responsibilities of the military and army soldiers in the Islamic state, Surah Jumu'ah discusses the role and responsibilities of the Ulama and Surah Munafiqoon discusses the role and responsibilities of the wealthy. Here, only Surah Jumu'ah has been discussed.

## **SURAH JUMU'AH**

The subject matter of this Surah is the role and responsibilities of the Ulama and the warnings of those who neglect their responsibilities.

Why should the Ulama practice upon these commands and fulfil these roles and responsibilities?

**1. All that is in the heavens and all that is in the earth proclaim Allaah's purity, the Sovereign, the Glorious, the All- Mighty, the All-Wise.**

Since the heavens and earth proclaim his purity and His independence from them, there is no possibility that any act of yours

can benefit Him. Rather, his every command is only for your benefit, so practice upon it.

What are the responsibilities of the Ulama?

**2. He is the One who raised among the unlettered (illiterate) people a messenger from among themselves who recites to them His verses, and (spiritually) purifies them, and teaches them the Book and the wisdom (the Sunnah), while they were earlier in clear deviation.**

**3. And (this Messenger is sent also) to others from them (from the believers) who did not join them yet, and He is the All-Mighty, the All-Wise.**

Their responsibility is the same as Rasulullah ﷺ, since they are his inheritors. Four duties are mentioned in the above aayah: 1) to recite to mankind the verses of Qur'an and to thereby inform mankind of the signs of Allaah 2) to purify the souls of mankind from shirk, shakk (doubt), sins and spiritual ailments. 3) to teach others the correct and authentic explanation of the Qur'an 4) to teach others all aspects of wisdom (which we refer to as the Sunnah). (Their work is not confined to only their era, but they should have worry of the coming generations as well, just as Rasulullah ﷺ was not only sent for the people of his time, but for the people of coming generations as well till Qiyaamah -trans.)

What are the qualifications required for any person to be blessed with the great bounty of Ilm and to inherit the legacy of the Ambiyaa, and thereafter be granted the ability to fulfil its responsibilities?

**4. That is Allaah's bounty that He gives to whomsoever He wills, and Allaah is the possessor of immense grace.**

There are no qualifications which can make one deserving of these bounties. It is only the grace of Allaah.

What is the reality of the Ulama who do not fulfil their responsibilities, despite having knowledge?

**5. The example of those who were ordered to bear (the responsibility of acting upon and conveying in its pristine form) the Taurah, then they failed to bear it, is like that of a donkey that carries a load of books. Evil is the example of those who have rejected Allaah's verses. And Allaah does not guide the unjust (sinful) people.**

They are like donkeys with books on their backs, since the knowledge which they have been granted is still only words, whereas the reality has not penetrated their hearts. They carry that knowledge without benefitting from it by practicing upon it uncompromisingly and thereafter by not fulfilling their responsibilities towards it of preserving it and conveying it in its pristine form without any fear of criticism.

What is the sign and gauge to judge whether one is practicing upon his knowledge and is fulfilling its requirements?

**6. Say, "O you Jews, if you claim that you are the friends of Allaah to the exclusion of all other people, then express your desire for death, if you are truthful.**

**7. And they will never express this desire, because of the actions that their hands have sent forth. And Allaah is fully aware of the unjust (sinful) ones.**

**8. Say, "Indeed, the death from which you (try to) run away shall certainly find you. Then you will be sent back to the Knower of the Unseen and the seen, and He will inform you of what you used to do.**

One becomes from the friends of Allaah. The clear sign that one has attained His friendship is that one wishes to meet his true Friend and Beloved and prepares fully for that meeting, and does not wish to avoid death at any expense, since he realizes that death is inevitable.

When is the best time for the Ulama to fulfil their responsibility of Tabligh (propagating Deen, Qur'an and Sunnah to the masses), and who should attend this gathering?

**9. O you who believe, when the call (adhaan) for Salaah (prayer) is proclaimed on Friday, hasten towards the remembrance of Allaah (the Jumu'ah sermon and Jumu'ah salaah), and leave business. That is best for you, if only you knew.**

**10. Then, once the Salaah has been completed, disperse in the land, and seek the bounty of Allaah (halaal earnings), and remember Allaah abundantly (while engaged in your work) so that you may be successful.**

All Muslims should attend Jumu'ah where they will have the fortune of learning Deen and listening to the advices of the Qur'an and Sunnah from the Ulama. This is the best opportunity for the Ulama to fulfil their responsibility. Whatever lesson is learnt here should not be forgotten, even after all return to their work and businesses.

What is the reward of leaving all forms of business and entertainment for the sake of Jumu'ah?

**11. And when they see some merchandise or amusement, they hurry to it and leave you (O my beloved Nabi) standing (while you are in the process of delivering the khutbah). Say, "That which is with Allaah is much better than the amusement and the merchandise, and Allaah is the Best of providers.**

They will receive a great reward by Allaah in the Hereafter, which is far superior to the small profits or the temporary enjoyments earned in this world.

**Say, "That which is with Allaah is much better than the amusement and the merchandise, and Allaah is the Best of providers.**

(What is the theme of the Jumu'ah khutbah and lecture, which is the responsibility of the Ulama to deliver? The theme of the khutbah should be the temporary reality of this insignificant world and the eternal reality of the Hereafter where all the favours of Allaah are priceless. Also, the reminder that Allaah is our True Provider, so that we do not fall into deception by preferring our worldly interests over the Commands of Allaah. – addition by editor)

# PHILOSOPHY OF KNOWLEDGE

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ BY QARI MUHAMMAD TAYYIB SAHIB

*Knowledge is pure. It can only be filled in a pure receptacle. In the receptacle in which there is filth, those besides Allaah and the desire for the world, then it is as though some-one has filled excreta in a golden utensil... There is only one thing to be loved. The world is to be utilized. It is not something to be loved. Use it as much as one needs to. Love should only be for one Being....After gaining the honour of knowledge, to seek anything besides knowledge is like a person of knowledge seeking to become ignorant...Is this an act of intelligence?*

"الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ اللَّهُ إِلَى كَافَّةٍ لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا \_\_\_\_\_ أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
صدق الله العظيم

## INTRODUCTION

Honourable friends!

I really feel ashamed that in such a gathering of ulama and students, a person of no value like myself, should stand up and address you. I regard you people to be on the level of my honourable ustadhs. It seems disrespectful to open my mouth on such an occasion. I really feel ashamed, however I am forced to do so because I have been commanded. So my address will actually be to the students, even though they possess more knowledge than me, since their knowledge is fresh. However, since both of us are seekers of knowledge, at least in name, so my address will be to the students. The ustadhs are far above being addressed.

What will be my topic? It is obvious that the environment will specify the subject matter of my address. This is a Darul-Uloom. It is a centre of knowledge. Therefore, I desire to mention a few words regarding knowledge and imparting it.

### **SEEKING OF KNOWLEDGE IS A NATURAL SENTIMENT**

The first point to understand is that the desire of acquiring knowledge is innate. There is no need to create this thirst within oneself. Naturally man seeks knowledge. At every moment, he desires that his knowledge increases. He never tires in increasing his knowledge. At every moment, a person desires to see whatever beautiful sight passes by him. This is exactly the desire for knowledge within one. A person desires to hear beautiful sounds. This too is desire for knowledge. Some-one desires to read a newspaper or a magazine. As soon as people wake up in the morning, they want to see what is written in the newspaper. This is exactly the desire for knowledge. There is a fight in the bazaar. People are all gathered around on the street. Their intention is not to join the fight, but merely to gain information as to what occurred. So anyhow, seeking of knowledge is something natural, and there is no need to place forward any proof for instinctive qualities. Man feels hungry. This is not due to the strength of some proof. When one is hungry, it cannot be removed with hundreds of proofs. Thirst is not created by proof, but comes about naturally. Man has an inborn feeling. When this feeling comes forth, then even if proofs are mentioned contrary to this, hunger will not stop. So the seeking of knowledge is also inborn. For this reason, Allaah تَبَارَكَ وَتَعَالَى has created man such that from head to feet, he is an embodiment of knowledge. In every part of the human body, there is the sense of feeling. Feeling is found in the whole skin. One is able to touch, and gain the knowledge of heat and cold, firmness and softness. It is as though man is a learner from head to toe. The eyes acquire the knowledge of forms. The ears acquire the knowledge of sounds. The nose acquires the knowledge of objects which are sweet-

smelling and foul-smelling. The tongue acquires the knowledge of different tastes. Different channels for acquiring knowledge are found within man. At every moment, these different channels are desirous of satisfying their innate feelings. The eye never desires not to look. The ear never desires not to hear. Man always desires to look, to hear, and to taste as well. Man has within himself the desire to acquire knowledge at every moment.

### **THE MOST APPARENT INSTRUMENTS OF SEEKING KNOWLEDGE WITHIN MAN**

Man has within himself the instruments to acquire knowledge. Allaah تَبَارَكَ وَتَعَالَى states,

وَاللّٰهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

*“And Allaah took you out from the wombs of your mothers in this condition that you do not know anything, and He made for you ears, eyes and hearts so that you be appreciative.” (Nahl verse 78)*

No person brings forth any expertise from the womb of his mother. However, he brings the ability (isti'daad) to acquire knowledge, which increases by his sensory organs. This continues increasing, until eventually man acquires great knowledge. In short, man is a combination of different types of knowledge. However, most of his sensory organs are situated in the face. The ability to see is found in the eye. The ability to hear is found in the ear. The ability to smell is found in the nose. All the major sensory organs are found in the face. It is only the sense of feeling which is found spread throughout the body. It is however such that it is not worthy of being reckoned as the other senses are. It is such a lowly sensory organ that it cannot gain knowledge of anything until and unless it feels the surface of that object, thereby coming to know whether it is soft or hard. It cannot acquire knowledge of anything away from it. It is perhaps for this reason that Allaah تَبَارَكَ وَتَعَالَى mentions regarding the foolishness of the disbelievers in the matter of guidance:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

*If We revealed upon you a book in pages, then they touched it with their hands, the disbelievers would say, “This is nothing but sorcery.”*  
(In’aam verse 7)

If they cannot understand by means of their feeling which is such a lowly sensory organ, then what knowledge can be expected from the eye, heart and ear? So the lowliest sensory organ is the sense of feeling. As long as it does not come into contact with the object, it cannot acquire any information regarding it. Therefore the stronger sense organs are three – hearing, seeing and understanding. It is for this reason that in many places of the Noble Qur’aan, these three sensory organs are mentioned together. Allaah تَبَارَكَ وَتَعَالَى states (in Surah A’raf verse 179),

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

We have prepared for Jahannum many humans. What qualities do they possess? They have hearts, but do not possess the ability to understand. They have eyes, but do not have the courage to see the words and matters of truth. They possess ears, but are unable to hear. Three sensory organs are mentioned here – eye, ear and heart. So these three are significant and worthy of being reckoned. Here touch is not mentioned. Only the eyes, ears and heart are mentioned. In another place, Allaah تَبَارَكَ وَتَعَالَى states (in Surah Isra verse 36),

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

The ears, eyes and heart will be questioned. The hands being questioned is not even mentioned. If there is questioning of the hands, then in most cases, these other three sensory organs will also be gathered together to answer.



## THE VIRTUE OF THE LIMBS DEVOTED TO KNOWLEDGE COMPARED TO THE LIMBS ENGAGED IN ACTION

All these three sensory organs as well as the ability to taste are found in the face, which is found at the top of the body. In this there is a sign that the faculty of knowledge is superior to the faculty of action. The place of knowledge has been physically kept on top. The ability to see has not been placed in the feet and the ability to hear has not been placed in the fingers. On the Day of Judgement, all these abilities will be distributed in the body to make manifest the power of Allaah ﷻ. However, the actual place of these abilities has been kept in the face. The face is so honourable that out of honour, it is kissed. We are prohibited from hitting the face, as it is contrary to its honour. So a very honourable and venerated utensil has been chosen to house these abilities. From here we can understand the greatness and loftiness of knowledge. It is obvious that if knowledge is so honourable, then the possessor of knowledge will definitely be honoured. The eye, eye and nose are all ulama, so they have been placed on top. Understand the face to be a city and Darul-Uloom of ulama, in which different types of ulama with different forms of knowledge have gathered. One is an alim of forms, one is an alim of voices, one is an alim of taste, one is an alim of smell – ulama of different types of knowledge are gathered in one place, which is on top.

Man has other limbs. However they are like workers. The hands and feet have no real connection with knowledge, they are connected to practise. It is for this reason that in the Hereafter, when a person is punished, the following will be said to him, “This is what your hands have earned.” Earning has been attributed to the limbs. So the limbs are the labourers, not the possessors of knowledge, even though labourers do possess some knowledge. They are not stone. There is the knowledge of feeling within the limbs. When the hand or feet touches something, some knowledge is gained. However, it is not

such a significant force which is regarded as an independent type of knowledge. Every labourer and lowly person has some form of knowledge. However the high form of knowledge, which is worthy of being regarded, is the knowledge which the ulama of the face possess. The labourers are at the bottom, whilst the ulama are on top. The limbs containing knowledge have been given position, and the labourers are subordinate, so that the people of knowledge can realise that what they possess is something of great honour and distinction.

### **THE HONOUR OF KNOWLEDGE IS IN ISTIGHNA (BEING INDEPENDENT)**

Therefore, it is our duty that we respect this knowledge. The more the alim shows respect to knowledge, the more the alim will be respected. The more he show disrespect to knowledge, the more he will be disrespected. If an alim cannot respect his own knowledge, then how can he expect others to do so? First, one should gain his own respect. When one understands his status, then the world will be forced to bow down before his status. If he dishonours knowledge, then no one will ever respect him. Haroon Rasheed requested Imam Malik رحمہ اللہ to teach his sons, Ameen and Mamoon the Muatta at his home. Imam Malik رحمہ اللہ replied that it is not correct for knowledge to run from door to door. Rather it is the duty of the seeker to run after it. He then said, "Knowledge has come from your home. If you do not honour it, then no one in the world will ever honour it."

The first duty for an alim is to keep the honour of knowledge intact. This honour is in istighna. The more one places his needs before others, he will dishonour knowledge and he himself will become lowly. If the person of knowledge has desire, it should only be for the hereafter, not for this world.

### **THE SEEKER OF THE WORLD DOES NOT ACQUIRE THE WORLD,**

## THE SEEKER OF DEEN ACQUIRES DEEN AND DUNYA

The world does not come to one by seeking it, it comes by istighna. People feel that the more one runs after the world, the more one will acquire it. If you run after the world, you will become disgraced before it. The world may come, but in the process you will be disgraced. Honour is in istighna, then the world will come to you by your feet.

وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ

I remember an incident of Hadrat Moulana Nanotwi رَحِمَهُ اللهُ, the founder of Darul-Uloom, Deoband. Hadrat had gone to Chatta Masjid. Shaikh Ilaahi Baksh Saheb Meeruthy, an extremely wealthy person, and an admirer of Hadrat, came to meet him, bringing an extremely huge gift – two bags of gold coins and thousands of rupees. He was thinking to himself that he will be giving Hadrat such a gift which no one before had ever given. This created within him a sense of pride.

Allaah تَبَارَكَ وَتَعَالَى creates at times a feeling in the hearts of the awliya by which they are able to discern the thoughts of the other. They also know how to cure these illnesses. Hadrat sensed the feeling of pride in his heart, due to the gift, which he regarded as great. The barber was busy with Hadrat, removing his hair. Sheikh Ilaahi Baksh could not sit until Hadrat gave permission. He continued standing with the two heavy bags in his hands. He began shuddering due to the weight of the bags. Hadrat wanted to cure him. He therefore lowered his gaze, acting as though he did not know who had come. Then he moved his face to the right. When Sheikh Ilaahi Baksh went to his right, he turned his face to the left. When Sheikh Ilaahi Baksh came to the left, he turned to the right. This continued a couple of times. After completing his haircut, Hadrat looked at him. He made salaam, and Hadrat answered very casually. After inquiring about Hadrat's wellbeing, he presented his gift.

Hadrat: I have no need for it.

Sheikh Ilahi Baksh: Hadrat, you have no need for it. I have a need to present it to you. If Hadrat does not accept it, or is not in need, then distribute it amongst the students.

Hadrat: Alhamdulillah! I earn seven and a half rupees monthly, and my household expenses are fulfilled through it. If at times, a small amount remains, I become perplexed – what will I do with it? How will I look after it? How will I distribute it? I am not in need. Take it back with you.

Sheikh Ilahi Baksh: Hadrat distribute it amongst the students.

Hadrat: Where do I have so much time to distribute it amongst the students? You distribute it.

In different ways, he bade Hadrat to accept it, but Hadrat refused to do so. The wealthy people in those days possessed self-honour. So he felt it against his honour to return home with the money. He went outside. On the stairs of the masjid lay Hadrat's shoes. He left the money there. (Most likely, he strew the money around Hadrat's shoes.) Hadrat came out after some time and began looking for his shoes, but could not find it. Hafiz Anwarul-Haq, Hadrat's khaadim, called out, "Hadrat! The shoes are here lying under these rupees." Hadrat remarked, "Laa hawla wa la quwwata illa billah!" He went forward, dusted his shoes as a person dusts sand off himself, put on his shoes and departed therefrom. The rupees remained on the steps of the masjid. Hafiz Anwarul-Haq was also with. After going forward, Hadrat smiled, turned towards Hafizjee and said, "Hafizjee, did you see? We also earn the world, and the worldly people also earn it. The only difference is that it falls at our feet, and we kick it away. The people of the world place their heads at the feet of the world, which then kicks them away. We earn and they earn. The only difference is of honour and disgrace.

## THE WORLD IS ACQUIRED BY ISTIGHNA AND TRUST IN ALLAAH تَبَارَكَ وَتَعَالَى (TAWAKKUL)

I go one step further and say, 'If any person wants the world, then do not go after it. Leave it, it will come to you. It comes with great difficulty to the one who seeks it. In fact, it endeavours to disgrace its seeker. If a person is independent, the world will come before him humiliated. If a person is dependent, he will be humiliated. After attaining a great wealth like knowledge, if a person lowers himself and thinks: what will I earn tomorrow? From where will it come? So he has really dishonoured his knowledge.

Allaah تَبَارَكَ وَتَعَالَى has made two responsibilities: one He has placed on Himself and one on man. He تَبَارَكَ وَتَعَالَى states,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

*Command your family members to perform salaah and remain steadfast upon it. We do not ask you for sustenance. We sustain you.  
And the best result is for taqwa. (Taha verse 132)*

It is our responsibility to command our family members in matters of deen and to remain steadfast ourselves. It is Allaah تَبَارَكَ وَتَعَالَى's responsibility to provide us with sustenance. He will not keep us in need. He will grant honour and respect. Sustenance includes all of this. So Allaah تَبَارَكَ وَتَعَالَى has placed upon us a responsibility and He has taken a responsibility. We have left our responsibility and taken upon our head His responsibility: From where will I get my sustenance? From where will I get honour? We have forsaken our obligation, and taken His duty upon ourselves. We can never fulfil this. The result is that none of the tasks will be fulfilled. If a seeker of knowledge becomes a seeker of the world, then neither will knowledge remain, nor will the world come to one. If one solely seeks knowledge, then the world will come before him humiliated. Before you are thousands of examples of our pious elders.

How was Darul-Uloom Deoband formed? The founders possessed no material wealth. A feeling was formed in the hearts of the Ahlullaah to establish a Darul-Uloom. Sitting in Chatta Masjid, the madrasah was established. Under a pomegranate tree, sat one ustadh and one student. It began with one ustadh and one student. Today it has grown to such an extent that there are two and a half thousand students. There are 50 to 60 asaatzah. Amongst its principles, one principle was that the madrasah should not have any form of continuous income. Also, no monetary assistance should be taken from the government. No assistance should be taken whereas the yearly expenses are 650 to 700 thousand lakh. The government accountant came to the madrasah.

Accountant: What is the expenses of the Darul-Uloom?

I: Fifty thousand rupees monthly.

Accountant: How much is in the safe at the moment?

I: Fifteen thousand rupees.

Accountant: How will you manage this month?

I: I cannot tell you how we will manage. What I can tell is that we will manage.

Accountant: What does this mean? This is no fixed principle.

I: This is beyond principles. It does not follow principles.

(He could not understand what I was saying.)

I: We refer to this as tawakkul.

Accountant: What is tawakkul? Is it business or farming?

I: Tawakkul is when Allaah تَبَارَكَ وَتَعَالَى compels the hearts of people to spend money in certain avenues. "Put your wealth in a certain venture. My work is being done." A person is forced to donate. He will humble himself, come forward and contribute to that cause.

Why must we beg people to donate? So money can be attained by honour and by disgrace. If a beggar asks, then he is looked at in a negative light. On the other hand, a king also takes money from his subjects, but none look at him in this way. He too is taking donations,

but no one looks at him with humiliation. The reason is that he takes with istighna. Even the ambiyaa عَلَيْهِ السَّلَامُ used to encourage and take donations for their efforts in tableegh and in other noble works. However there was no taint in their status and honour, whereas they too (outwardly) were asking their people. Every person's asking is not the same. A needy person becomes lowlier when he asks. On the other hand, there is a world of difference between him and a person who asks whilst remaining independent and keeping his honour intact.

### **ALLAAH تَبَارَكَ وَتَعَالَى, NOT THE SERVANT IS RESPONSIBLE FOR OUR SUSTENANCE**

To establish the honour and status of knowledge, Allaah تَبَارَكَ وَتَعَالَى has chosen a physical form (hissy soorat) by making the headquarters of knowledge the face – the highest portion of the body – so that the honour of knowledge can become apparent. Those connected to knowledge are lofty. It is not their work to lower themselves. They have been commanded to call their families to salaah, and it is His responsibility to give sustenance. Their function is to remain a seeker of knowledge, and to delve into its depths.

I have presented the example of Darul-Uloom Deoband. Your madrasah (Arabia Islamia Newtown Karachi) is similar to it. Moulana Muhammad Yusuf Binnori رَحِمَهُ اللَّهُ got ready. He had no inherited land from his forefathers, no rulership, not even a cent to his name. He had no room to stay. There was no place to put kitabs. However, he commenced the work, solely on trust in Allaah تَبَارَكَ وَتَعَالَى, not on the world.

وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاحِمَةٌ

Then the world began coming to him disgraced. Today, there are many boarding facilities here, and the library has been built. Did

anyone go around begging? No, ask from Allaah تَبَارَكَ وَتَعَالَى, and He will turn the hearts of people to you. They will be forced to give you.

A charge was laid against Hadrat Gangohi رَحِمَهُ اللهُ, that the khanqah in Gangoh was the headquarters of the insurgents, and that these molvis were plotting schemes against the British government. The Afghani government wanted to attack India, so that the British government could be destroyed. A CID inspector – and that too, a Hindu – was appointed to investigate. He came to the khanqah. From every brick, he could ‘hear’ the sound Allaah, Allaah emerging. What do these people have to do with schemes and deception? Day and night, they remain engaged in the remembrance of Allaah تَبَارَكَ وَتَعَالَى.

The inspector was surprised, as their informant had reported that these were the plotters, whereas here there was no other work besides zikrullah. The inspector continued keeping a watch and remained in thought. Finally, he went to Hadrat Gangohi and explained the object of his coming.

Hadrat remarked, “Brother! We have nothing to hide. We are not plotting here. Whatever we have is before us.” The man then asked different questions. One such question was, “What is your means of livelihood?” Hadrat replied, “Tawakkul.” When the man asked the meaning of tawakkul, he replied, “Tawakkul is that which Allaah تَبَارَكَ وَتَعَالَى places in the heart of His servants, who then serve others.

Then this khanqah work will continue.” He was amazed, “How is all of this functioning. There is no fixed income, there is no bequest, and no business. You are sitting here hoping that the thought of donating will come into the hearts of people, then your work will continue. What if the thought does not come into their hearts? What will you then do?” He could not understand what tawakkul meant. After a week, when he was leaving, he came very humbly before Hadrat, requesting duas. He then handed over ten rupees as a gift. Hadrat asked him why he was undergoing such trouble. He remarked, “My heart is compelling



me. Please do not reject it. If you do not accept it, I will feel hurt. I beg you to accept it.” Hadrat asked him, “Who told you to offer me this gift?” He replied, “No-one. It has just come in my heart.” Hadrat remarked, “This is the tawakkul which you could not understand till yesterday.”

So tawakkul is the greatest wealth, the crux of which is to turn solely to Allaah تَبَارَكَ وَتَعَالَى, and no one else. Then those besides Allaah will themselves appear humbly before you.

### **THE HONOUR OF ISLAM CAN BE SNATCHED AWAY FROM THOSE WHO DO NOT VALUE KNOWLEDGE**

For the thought to appear in the mind of a student of deen, “Where will I eat tomorrow? Where will I get money after studying?” is a matter of disgrace and shame. How can this thought ever cross the mind of a person who has been granted the treasure of knowledge that from where will I receive my sustenance. This is an example of

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

where a person after possessing the superior turns his attention to the inferior.

I say that Allaah تَبَارَكَ وَتَعَالَى has promised that one will get the world. Even if there was no promise and a person received nothing of this world, except knowledge, then too he has earned the treasure of this world and whatever it contains. There was no need for any other treasure. That person is truly ungrateful who has been granted by Allaah تَبَارَكَ وَتَعَالَى the greatest honour, and yet he desires a lowly thing instead. This is similar to the Jews who were granted ‘mann’ and ‘salwa’ by Allaah تَبَارَكَ وَتَعَالَى, but they desired in place of it such lowly foodstuff like lentils and onions. It should not be the quality of an alim, obedient servant and seeker of the truth that Allaah تَبَارَكَ وَتَعَالَى rains on him honour and perfection, and he seeks things which are filthy, lowly and full of fault. This is the height of ingratitude. There is a fear that his Islam must not be snatched away. This is because knowledge is pure.

It fills up in a pure receptacle. If there is the filth of those besides Allaah (ghairullah) and love of this world in this receptacle (the heart), then filling it with knowledge is similar to filling a golden utensil with stool.

Love should only be for one thing. The world should be utilized, not loved. Utilize it as much as is needed, but have love for one Being only. After gaining the honour of knowledge, to seek anything besides knowledge is like a person of knowledge seeking to become ignorant...Is this an act of intelligence? Allaah تَبَارَكَ وَتَعَالَى grants knowledge and the person seeks ignorance.

Anyhow, Allaah تَبَارَكَ وَتَعَالَى has kept the sensory organs in the face, pointing to the fact that knowledge is something which remain on top, and those who are connected to knowledge should also remain on top (which is attained by possessing the quality of istighna, not by running to things of this world). He cannot remain below, because Allaah تَبَارَكَ وَتَعَالَى has granted him this honour. Knowledge is more virtuous than action. Therefore the limbs which engage in actions have been placed below. The hands and the feet point to the ground whilst the ears and nose point upwards. The limbs engaging in actions are (hissi taur par) kept low, and they are formed in such a way which points down. The ears, nose and eyes have been made above, because they are connected to knowledge.

### **THE LIMBS ENGAGED IN ACTION IS SUPERIOR TO THE LIMBS ENGAGED IN GATHERING WEALTH**

Even lower than action is wealth. Knowledge is better than action and action is better than wealth. So wealth is the lowliest of things. There are those limbs which gather the wealth i.e. the stomach and intestines. This is filled with excreta. The limbs engaged in action are much more honourable than the stomach, intestines and testicles, since these limbs are crammed with filth and dirt. If not, then life would become difficult. If everything is removed from the stomach,

then a person cannot survive. To live, he needs these organs. However, Allaah ﷻ has concealed them, since they are places of filth. They should not be before people. That is why they are kept inside.

### **THE REALITY OF THE LIMBS OF WEALTH AND THE WISDOM IN CONCEALING THEM**

So the nose, ears and eyes are the ulama. The hands and feet are the workers and labourers. The stomach, etc. are the people of wealth who are kept concealed. If Allaah ﷻ grants a wealthy person honour due to some other cause, then this is something else. However, as he stands, he is a place of impurity and filth. He is not somebody great. He has been shown the manner of keeping himself as well as his money clean. For example, zakat and other forms of charity has been ordained to purify the wealth. All the filth is in the stomach. Excreta has to come out. If not, the stomach will be affected. If no wealth is removed from the wealthy, then the filth will remain in the stomach and intestines. The stomach will become diseased and the person will be destroyed. The whole system will be destroyed. Therefore, it is necessary that one relieves himself daily, so that he remains healthy internally. However, it should never happen that the wealthy and the labourers begin a war going against one another, because if the filth is not removed, then sicknesses will commence. The hands, the feet and the mind will all be affected. Therefore, the hand as well as the feet desires that the filth comes out of the stomach. When zakat is discharged, then all the filth of the money is removed, and the money becomes pure.

It is the duty of the wealthy to remove their extra wealth, and they can keep the remaining. If more is given, then they will feel lighter. However, it is fardh (compulsory) to remove the necessary amount. One should purify his money with moderation. If the stomach is completely emptied, then there will be a void which can destroy a

person. However, if it is filled with some other strength, then there is no harm in emptying everything. A person can live with spiritual strength, and even abstain from eating and drinking, but this is rare.

The principle is to gather in the stomach according to necessity and to expel from the stomach according to necessity. There must be a continuous movement of importing and exporting. When this stops, the stomach becomes diseased. If it is completely empty, then a person will die. If some portion is filled, and some portion is empty, then a person's health will remain intact.

In short, the limbs of knowledge have been placed above, the limbs of action have been placed below, and the limbs of wealth have been concealed, as they are not fit to be exposed.

### **KNOWLEDGE IS A QUALITY OF ALLAAH AND MONEY IS A QUALITY OF THE STOMACH**

Now, if an alim like the eye likes filth, so is this intelligence? This means that the eye desires to become a stomach. He wishes to be filled with excreta. Allaah تَبَارَكَ وَتَعَالَى has granted the eyes perfection and delicateness, and the eye wishes to be filled with imperfections and weaknesses. Allaah تَبَارَكَ وَتَعَالَى has made the eye pure, but it wishes to become impure. This is contrary to intellect as well as knowledge. It is also contrary to love. With regards to character as well as knowledge, it is evil.

Anyway, Allaah تَبَارَكَ وَتَعَالَى has granted honour and respect to the people of knowledge. The reason for this is that knowledge is a quality of Allaah, whilst money is a quality of the stomach. Allaah's Being is lofty and His qualities are perfect. It is obvious that nothing can be superior to this. All goodness is only in knowledge. Money and wealth is a quality of the stomach, which changes daily. There is no permanency and stability in it. At any time, there is a fear that it can come to an end or decrease. At every moment, one is prey to fear regarding it. If

the quality of Allaah تَبَارَكَ وَتَعَالَى comes into any person, then it is as though Allaah تَبَارَكَ وَتَعَالَى has made this servant His vicegerent, to spread this quality which is within him to the whole world. He however says that he wants to carry the quality of the stomach and spread this. It is obvious that there is something wrong in his mind. He is a case of defaming the status which Allaah تَبَارَكَ وَتَعَالَى had gathered him in the Darul-Uloom for. He is a seeker of knowledge. He was fortunate to be drawn and pulled to a centre of acquiring knowledge. Should one not be grateful that Allaah تَبَارَكَ وَتَعَالَى did not make him a worker in some cinema, or the employee in some theatre? Allaah تَبَارَكَ وَتَعَالَى has made him the bearer of a very lofty quality amongst His many qualities, which is knowledge. He made the person sit in such a factory wherein this knowledge is discussed all the time, and this knowledge is disseminated. What a bounty of Allaah تَبَارَكَ وَتَعَالَى that He has chosen you for knowledge and not for those actions which are dirty. Therefore, no matter how much of shukr a person makes for this honour, it will never be enough. Abdullah ibn Masood رَضِيَ اللَّهُ عَنْهُ said,

مَنْهُوَ مَنْ لَا يَشْبَعَانِ: صَاحِبُ الْعِلْمِ وَصَاحِبُ الدُّنْيَا وَلَا يَسْتَوِيَانِ، أَمَّا صَاحِبُ الْعِلْمِ: فَيَزْدَادُ رِضًا  
لِلرَّحْمَنِ، وَأَمَّا صَاحِبُ الدُّنْيَا فَيَتِمَادَى فِي الطُّغْيَانِ

*Two greedy people will never be satiated: the seeker of knowledge and the seeker of the world. And they can never be equal. As for the seeker of knowledge, Rahmaan becomes more and more pleased with him. The seeker of the world increases in disobedience.*

So one is knowledge which takes a person to Rahman, and one is wealth which takes a person to disobedience.

Allamah Shah Anwar Kashmiri رَحِمَهُ اللَّهُ used to recite a poem, the meaning of which is: There are two things which can never be separated just as two who have drunk milk from one breast cannot be separated: one is hikmat and taqwa. Therefore if one gains knowledge, then the fear of Allaah تَبَارَكَ وَتَعَالَى will definitely be acquired.

It is not possible that a person acquires knowledge, and he does not gain the fear of Allaah تَبَارَكَ وَتَعَالَى. Knowledge and taqwa are necessary for one another. The other is wealth and disobedience. These are two inhabitants of one city. When money comes, disobedience and rebellion generally increases, except for the person who earns in the halaal way – according to the Shariah – and spends in a halaal manner. In this way, a person will be saved. Otherwise, wealth in itself causes rebellion and waywardness. The Shariah has placed certain principles to purify this wealth from these calamities. This will be when the owner decides to purify it.

So one thing is lofty, and one thing is lowly. Those whom Allaah تَبَارَكَ وَتَعَالَى chose for that which is lofty should be extremely pleased with their fortune realising that Allaah تَبَارَكَ وَتَعَالَى has selected them to spread His quality and perfection.

### **ACQUIRING OF KNOWLEDGE IS DUE TO THE MIRACULOUS NATURE OF THE QUR'AAN AND THE STUDENT OF DEEN IS A DIVINE TOOL**

This is actually a miracle of the Qur'aan Kareem. The different aspects of the Qur'aan Kareem are all miracles. The different methods of protection of the Qur'aan Kareem is in itself a miracle, and it is protected in miraculous methods. Today, no one is promised any reward for the knowledge of Deen – no wealth, no status, no popularity. If a person is the greatest scholar of Qur'aan and hadith, he is not promised that he will be made a governor of any city or president of any country. In fact, people at times taunt him and try to dissuade him from seeking knowledge. They say, "He is only studying because he is not capable of any worldly perfections." Whether this is true or not is a different matter. However, such statements are uttered.

No status is promised, but what is known is that some people will criticize you. There is no promise of gaining wealth, however

outwardly there is a fear of poverty. So there is no Divine promise of any worldly remuneration. Then too, you have come here. Why is this so? The honour of protecting the Qur'aan has drawn you here, which Allaah تَبَارَكَ وَتَعَالَى states, “

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*We have revealed the Qur'aan and We are its protectors.*

*(Hijr verse 9)*

This is part of the Divine protection of the Qur'aan that hearts are compelled to go and study it, despite the fact that one will not gain anything of this world. So the students of Deena are actually the tools and instruments of Allaah تَبَارَكَ وَتَعَالَى, by which His Speech is preserved in the world. This is in reality the miracle of the Qur'aan Kareem that there is no promise for any material benefits and still too, people are coming in huge groups to study it. The Qur'aan is a miracle and the different methods of preserving it (in every aspect) are also miraculous.

### **DISSEMINATION OF THE QUR'AAN WITHOUT MEANS**

In fact, I say that the termination of Islamic rule in certain eras is also a proof of the miraculous nature of the preservation of the Qur'aan Kareem. If Islamic rule remained continuous and the Qur'aan was preserved, then people could tauntingly remark that the preservation of the Qur'aan was due to the government or due to the strength of the sword. An amazing phenomena is that when the swords were not in Muslim hands, the Qur'aan spread more, compared to other times. This was to show all that the dissemination of the Qur'aan was not based on the sword, governments or on status. It was based solely on the protection of Allaah تَبَارَكَ وَتَعَالَى. At times, status is utilized to protect the Qur'aan Kareem, and at times, wealth is utilized. Money in itself cannot protect. It is only the effect of Divine protection. Whichever nation is utilized for its protection and preservation (with no force)

should be proud. Proud does not mean that one should be conceited, but it means that they should be grateful. No matter how much shukr one makes, it is less. As for conceit, so this is prohibited. A person can only have conceit over things which are his. This is not our possession, we are merely servants and slaves. A person who has been given a trust cannot be proud or boastful. Only the owner can be proud. If the treasurer is made to look after millions, he will never be proud as the money is not his. In short, there is no permission for any person to be proud and arrogant for any bounty, whether deeni or worldly. There is no greater gift than imaan – and there is no permission to ever boast over it.

يُمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

We cannot be proud over our imaan and islam. It is Allaah's favour upon us that He is utilizing us for the preservation of the Qur'aan. He has millions of other means. By choosing you, you should be grateful, not proud.

As I was mentioning that the knowledge which you are acquiring is very great in itself. Whatever I had spoken about earlier – knowledge of the eyes, ears and nose – is knowledge of perceived objects. Allaah تَبَارَكَ وَتَعَالَى has given status to this knowledge as well. However this knowledge of perceived objects holds no status to a higher form of knowledge, which is Divine knowledge. Just as the heart comprehends perceivable objects, it also comprehends Divine knowledge.

### THE HEART COMPREHENDS PERCEIVED KNOWLEDGE AND KNOWLEDGE OF THE UNSEEN

The heart, in reality, is a bearer of external knowledge and unseen knowledge. The eyes, ears and nose are the ulama of physical knowledge. In the heart, both types of knowledge are found. One window in the heart is opened towards the unseen world, and it



draws this unseen knowledge from there. Another window is opened towards the seen world, from which it draws. So the heart is inclusive of both types of knowledge: the perceived and the unseen. In fact, if a person ponders deeply, he will realize that the root of knowledge of perceived objects is also the heart. The eyes, ears and nose are not actually alims. The alim is actually the heart. These are only tools and instruments. At times it happens that you went to the bazaar, where there was a lot of entertainment and amusement. When you return home, a person asks you, "Did you see the entertainment?" You ask in surprise, "What entertainment?" He says in surprise, "O servant of Allaah! Were your eyes open or not?" You reply, "I was so engrossed in thinking of something that I did not even realize something was taking place there."

From here, we learn that the eye does not see, but the mind sees. If one's attention is not focussed, then even though the eyes may be open, but one cannot see anything. Attention refers to the quwwat-muthakhayyalah (force of imagination), which is an internal force. The crux of this is that if the heart turns its attention towards something, then the eyes will see it; and if the heart is not attentive, one will not see anything, even if the eyes are opened. At times, a person is engrossed in studying a certain matter, and the bell rings. The student does not even know that the next period has commenced, until another student alerts him to the fact that the bell has rung. He is surprised, "Ofo! I was so engrossed in studying a certain matter that I was unaware the bell had rung." There was no cotton wool in the ears. The sound was not heard because the heart was not paying attention. The thing which hears is not the ear, but the heart. It is not the eye which sees, but the heart. It is for this reason that the Quraan Kareem states in one place regarding the disbelievers,

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

*The eyes are not blind, but the hearts which are housed in the chest is blind. (Hajj verse 46)*

So the hearts have become metamorphasised. It does not have the ability to understand. The eyes are opened, but cannot see. The ears are opened, but cannot hear. The reason is that the heart is inattentive. So the actual alim of perceived things is the heart. However the honour it possesses is that just as it is the knower of perceived objects, it is the knower of unseen matters. It knows metaphysics. Just as it takes things of the ground, it also takes things from the Arsh. Just as it draws from visible matter, it also draws from matters of the unseen.

### **THE HEART BEARS THE DIVINE QUALITY OF “KUN” (BE)**

So the most comprehensive alim within man is the heart. Allaah تَبَارَكَ وَتَعَالَى has made it the king of the entire universe. All limbs are its servants and army. The servants do not have the ability to become king. If there is any portion which has this ability, it is the heart. If the heart decides to go to a certain place, there is no need for the heart to tell the feet, “O feet! Move.” As soon as the thought entered the heart, the feet began moving. If the heart desires to see something, then there is no need for any command. The heart decided to see. Does one need to raise his eyelashes so that he can see? The eyes, ears and nose are so obedient that as soon as the thought is created in the heart, they commence their work. It is as though the quality of “Kun fa Yakoon” (Come into existence, then it came.) is found in the heart. As soon as one desires something, it finds itself in existence. There is no need to say anything. A mere intention is made to see something, and the eyes began looking in that direction. So these limbs are extremely subservient.

**IT IS NECESSARY FOR THOSE LEARNED IN PHYSICAL MATTERS TO FOLLOW THOSE LEARNED IN MATTERS OF THE UNSEEN FOR THE WORLD TO BE SAVED FROM EVILS**

From here, one point is learnt. As long as those learned in physical matters do not become subservient to those learned in matters of the unseen, the system of the world cannot function correctly. If the ears, eyes and nose are made rulers, and the heart is cut off from them, then the world will be ruined. The knowledge of the eye and ear will only be regarded to be correct when the knowledge of the heart is placed in front and is made to rule. Those who have knowledge of unseen knowledge, Divine knowledge and knowledge of the shariah of Allaah تَبَارَكَ وَتَعَالَى should be given rulership over those who have knowledge of perceived things. Then only can these learned people move in a correct fashion, since perceived matters are subservient to the heart. Allaah تَبَارَكَ وَتَعَالَى has chosen you not for knowledge of things which can be heard and seen, but for Divine knowledge and knowledge related to the heart, which is the most superior form of knowledge, and which holds the status of being the ruler. If the heart now decides to become an eye, then this means that the ruler wants to become a subject. The one served decides to become a servant. This is *qalbe-maudhoo'* (inversion). The matter is being reversed. You have been given a lofty status, and you want to relegate yourself. Your work is to keep your lofty status. Allaah تَبَارَكَ وَتَعَالَى has made you the heart. As long as you do not protect this status of the heart, work cannot continue. If you have protected this status, then the ears, eyes and nose will all become subservient to you and follow you. If you decide to become an eye, then the eye will not obey you and will say, "I am independent. The heart is bending before me. It is in need of me that it is turning its attention to me. So it seems that I am the main one." So, if the ulama of the Shariah and unseen matters humble themselves before those learned in physical matters, like science, philosophy, etc. and look towards them with the eyes of greed, then they have defamed the knowledge of deen, since it is through the knowledge of deen that these physical matters come forth. If the knowledge of the unseen is terminated, then the physical things in the world will also be terminated. It cannot remain. Therefore, the

people of knowledge should be proud and make shukr that Allaah تَبَارَكَ وَتَعَالَى has chosen us. Firstly, He has brought us into the framework of knowledge. He did not make us labourers carrying baskets. He did not make us a stomach in which all impurities are gathered. He made us ulama so that we can see, hear, taste and increase our knowledge of physical matters. Then even greater, he has included us amongst those ulama who have knowledge of metaphysical matters, which is the ruler of tangible objects. So you have the highest status.

### **WITHOUT THE REFORMATION OF THE PEOPLE OF KNOWLEDGE, THE REFORMATION OF THE GENERAL MASSES IS NOT POSSIBLE**

In this body, the heart holds the highest position. In this physical world, the people of knowledge hold the highest position. So the people of knowledge are like the heart. If the heart is corrupt, then the whole body will be corrupt. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

وَأَنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِنْ فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

It is the duty of the people of the knowledge to make an effort to stay far away from evil and corruption. Their work is to spread goodness, bringing people towards righteousness, guidance and piety. If they become seekers of certain worldly items like the general masses, then they have lost their dignity and have not realized their status. Their work was to keep intact their status as the heart and to realise that they are the heart of the universe. Therefore, stay away from evil and become righteous. You will be made an imam in the world. If all the muqtadis make wudhu, but the imam does not have wudhu or his wudhu breaks, then no person's salaah will be correct. The salaah of all the people will only be correct if the imam is pure. If his purity ends, then despite the others being pure, it will not be accepted.

You are the heart of the universe. If there is purity in the heart, there will be purity in the world. If filth comes into the heart, filth will spread in the world. Impurity will become common.

Imam Abu Hanifah رَحِمَهُ اللهُ saw a child running. He said to the child, “Be careful when walking, otherwise you can fall.” The boy answered him, “You be careful when walking. If I fall, I fall alone. If you fall, all the people will also fall.”

The fear is not for the general masses but for the elite. The general masses becoming corrupt or pious is dependent on them. If the ulama are pious and correct, then the general masses will be the same. Whenever any evil spread, it never spread through the general masses. The general masses are followers. If the name of Allaah and His Rasul is taken before them, they will accept wholeheartedly. Now if the one taking their names is treacherous by putting forward their names and presenting his ideologies and the desires of his heart, then it is not the fault of the general masses. The punishment of their destruction will also be on his head.

So the reformation of the general masses is based on the reformation of the elite. They are not the eyes, ears and nose, but the heart. Since Allaah تَبَارَكَ وَتَعَالَى has made you the heart, He has made you the yardstick of the piety or corruption of others, then it is a matter of great fault that you go towards evil and corruption. Going towards evil means that you leave that which is superior, and your mind goes towards that which is inferior – how can I earn money? How can I gain comfort? These things will be attained automatically. It is the promise of Allaah تَبَارَكَ وَتَعَالَى. Have trust on His promise. If a person like you at this stage cannot have trust in the promises of Allaah تَبَارَكَ وَتَعَالَى, then what hope can be expected for the general people to trust in the promises of Allaah تَبَارَكَ وَتَعَالَى?

### **EVERYTHING IS ATTAINED BY TRUST IN ALLAAH (TAWAKKUL)**

Most important for you is tawakkul and istighna. Everything is within these. Your deen and your dunya is found here, even if it is little, but you will definitely get it. It is possible that you will not become a

millionaire, but thousands of millionaires will humble themselves before you. To be a millionaire is not a matter of perfection. Perfection is when they humble themselves before you. If you have no car, no problem. All the cars of this world will be for you. Wherever you go, the car will be available. What need is there for us to carry the burden of having a car?

When all the cars in the world are ours, all the wealth of the world are ours, then Allaah تَبَارَكَ وَتَعَالَى will fulfil our needs whenever they arise. Therefore, at this stage, have trust in Allaah تَبَارَكَ وَتَعَالَى. If even at this stage in our lives, we cannot place our trust in Him, then when will we trust Him?

The status which you hold demands that you hand yourself completely over to Him. Since He has placed us to do His work, so I hand myself to Him.

وَأَفْوضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

*And I hand my matters to Allaah. Verily Allaah is watching His servants. (Mumin verse 44)*

Allaah تَبَارَكَ وَتَعَالَى will not let such servants be destroyed. If you hand yourself to any person in the world that you are prepared to do anything for him, then he will never have the courage to deceive you. There is a famous proverb that man does not kill the snake which has fallen at his feet. The more one humbles himself before another, the more the other favours him. So it is impossible that one humbles himself before Allaah تَبَارَكَ وَتَعَالَى and Allaah تَبَارَكَ وَتَعَالَى destroys him.

This is exactly what Hadrat Khaditajul-Kubra رَضِيَ اللَّهُ عَنْهَا said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when revelation commenced and he came home perturbed, "Cover me, cover me, I fear that I will be destroyed."

كَلَّا، أَبَشِّرُ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ،  
وَتَكْسِبُ الْمُدُومَ، وَتَقْرِي الضَّيْفَ،

*Never! By Allaah, Allaah تَبَارَكَ وَتَعَالَى will never disgrace you. You enjoin family ties, speak the truth, assist the needy and look after the guest.*

At this time, Islam had not been revealed completely. However, her sound nature caused her to state that Allaah تَبَارَكَ وَتَعَالَى will not destroy such a person. You are following in the footsteps of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. How is it possible that Allaah تَبَارَكَ وَتَعَالَى will destroy you? It is not possible. Yes if one has no trust, then there is no cure for this. When you have come onto this path, so you should possess that amount of trust on Allaah تَبَارَكَ وَتَعَالَى. Create independence. Disgracing oneself is not the speciality of this status. A person lowers himself when he possesses nothing of honour. A person who possesses such an honourable item like knowledge can never be disgraced.

### **THE SPECIALITY OF KNOWLEDGE WITH SERVITUDE (ABDIYYAT) IS ADVANCEMENT**

Ilm (knowledge) is to go high, not low. It is impossible for one filled with knowledge to go down. If something light is placed in something dense, then this item will not remain down. If air is filled in a ball and the ball is hit on the ground, it will go very high. If the air is removed and the ball is hit on the ground, it will remain deflated on the ground. It does not have the ability to rise. From here, we learn that there is strength in light things. There is strength in Ilm when it is filled. Then how can one remain on the ground? Either he has no knowledge or he has not understood his knowledge. If he has no knowledge, then it is obvious he will remain on the ground. If he has knowledge, then he has not valued it, he does not know how to use it, and neither does he value its lofty position. If these two matters are not found, then knowledge can never remain low.

The speciality of knowledge is to rise. For this reason, servitude has been made binding for man. Mere knowledge will make one proud. Knowledge does not like to look down. So pride, arrogance and greatness can come into an alim. The cure for this is servitude (abdiyyat), and this cannot be created without humbling oneself before a perfect guide. Servitude is necessary so that pride does not remain. Knowledge should remain with dignity, and humility before Allaah تَبَارَكَ وَتَعَالَى should also be present. The cure for pride is humility and the cure for disgracing oneself (dhilate-nafs) is honour (waqaar) and self-respect. When servitude combines with knowledge, then honour instead of pride will be created through the effects of knowledge. By servitude, humility (tawadhu) will be created instead of disgracing oneself (dhilate-nafs.) The true alim is he who is not proud, but possesses self-honour; he is humble but does not disgrace himself. If a person has humility, then he will remain balanced. If there is pride in an alim, then he will be a cause of corruption in the world. If there is in place of humility, the act of disgracing oneself, then too he will be a cause of corruption in the world. The author of Hidayah has written in one place that the alim who possesses pride and arrogance is a cause of fitnah (evil) for the world. It would have been better if he remained ignorant of that knowledge. If knowledge comes with pride, then one demeans this knowledge. The knowledge will become a means of spreading evil in the world. If a person is ignorant but practises, then he will fall into innovations and other sins. This too is a great form of corruption. Ilm (knowledge) needs servitude, and servitude requires ilm. As long as both are not combined, one cannot progress.

### **THE RESULT OF KNOWLEDGE WITHOUT SERVITUDE AND SERVITUDE WITHOUT KNOWLEDGE**

Allaah تَبَارَكَ وَتَعَالَى created two nations before the Muslims: the Jews and the Christians. The Jews were granted knowledge in detail. Regarding



the Tawrah, Allaah تَبَارَكَ وَتَعَالَى states that it had detail of everything. However, it was necessary for them to humble themselves before the Ambiya رَضِيَ اللَّهُ عَنْهُ, and to hold firmly onto them. The Jews said, “” . “These Ambiya are men and we are men.” Why do we need men? We have the Tawrat and our intellect. By our intellect, we will draw from the Tawrat. There is no need to follow anyone. The result is that when servitude was removed, which arises by humbling oneself before these pious personalities. So only knowledge remained. Pride and arrogance was created. This resulted in only conjecture and thoughts remaining. Ilm-qat’i (conclusive knowledge) did not remain. The Jews were trapped in the fitnah of ilm due to which pride was created. Allaah تَبَارَكَ وَتَعَالَى states in one place,

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ  
*I shall soon turn those people away from My verses who are unjustly proud on earth. (As a result of this,) If they see every (type of) sign, they will not believe it. If they see the path of guidance, they will not adopt it as their path, but if they see the path of misguidance they will adopt it as their path. This is because they reject Our verses and disregard them. (A’raaf verse 146)*

The Jews fell into fitnahs related to knowledge. Only doubts and uncertainties remained. Their understanding was actually mere thoughts which they referred to as understanding. They referred to this ignorance as ilm. When they cut themselves off from the source of knowledge, then how could they attain knowledge?

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

Knowledge is acquired from the hearts of the learned. Paper merely contains writings which points to the matter found in the hearts of the learned. When they did not derive benefit from these personalities, then only the outward form of knowledge remained.

Any body which is devoid of soul is a corpse. After a few days, the body decomposes and rots. Neither the form nor the reality remains. The Jews fell into the evil of pride and were destroyed.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا

Obstinacy and pride became their hallmark. Therefore, they were destroyed.

The Christians were a practising nation. In the Injeel, their attention was turned towards practise. Most of the laws were regarding tasawwuf. It is a book of abstinence. They followed this book. The speciality of tasawwuf is that a person humbles himself before some personalities. The Christians humbled themselves before Isa عَلَيْهِ السَّلَامُ, the monks and rabbis to such an extent that they turned their gaze away from the Injeel saying, 'The speaking book is these elders. Why do we need this silent book? Whatever they say and do is Shariah.' The result of this was that all people's actions and statements became Shariah for them. They cut themselves from the Book of Allaah تَبَارَكَ وَتَعَالَى, and disgraced themselves by completely lowering themselves. When they regarded all these actions as Shariah, they eventually fell into different types of innovations and evils. Every person's condition was regarded to be part of Shariah, even if he underwent certain conditions not within his control (maghlubul-haal.) the Christians are a nation of innovators (bidatis.) Allaah تَبَارَكَ وَتَعَالَى states,

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانٍ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They fell into monasticism and eventually into innovations. The Jews fell into fitnahs with regards to knowledge and became proud. One ummah was destroyed with pride and arrogance, whilst the other was destroyed by disgracing themselves.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمُورُهُمْ إِلَّا لِيُعْبَدُوا إِلَٰهًا وَاحِدًا

## THE DESIRE OF THIS UMMAH TO FOLLOW THE PREVIOUS NATIONS AND ITS RESULT

Rasulullaah ﷺ has informed us that we will follow the Jews and Christians in all aspects, major and minor – in beliefs, in actions, in social life, in monetary life, so much so that if they commit evils and futile actions, we will do the same. Just as there are two groups of the people of the Book i.e. the Jews and the Christians, two such groups has arisen in this ummah. One group amongst us are those who are proud of themselves and their knowledge. They say, “There is no need to follow the pious predecessors.” The Quraan and hadith are present. We have understanding. In fact some go a step further and state that there is no need for hadith, as this too is the words of a human. We have the words of Allaah تَبَارَكَ وَتَعَالَى before us as well as our intellect. (This is sufficient for guidance.) This group has adopted the path of the Jews, and have fallen into pride, rejection and self-deception. Their knowledge is mere conjecture. They have referred to their incorrect thoughts and assumptions as knowledge (and are happy with this.)

There is another group who state that their elders, Sheikh Junaid رَحِمَهُ اللهُ, Sheikh Shibly رَحِمَهُ اللهُ and Baayazeed Bustami رَحِمَهُ اللهُ are also speaking books. There is no need to now turn our attention to the silent book. Whatever they say and do is the Shariah. Majority of these type of people fall into innovations. The reason for this is that many actions of the Ahlullaah are performed whilst they are in a certain state (ghalaba-e-haal), which is not contrary to the Shariah, but very fine, which makes it difficult to connect with the Shariah. These people look at these actions superficially and fall prey to innovations. Therefore, Sufyan Thawri رَحِمَهُ اللهُ said,

من فسد من علمائنا فقيه شبه من اليهود و من عبادنا فقيه شبه من النصارى

*Whoever becomes corrupt from our ulama, then he is following in the footsteps of the Jews and whoever becomes corrupt from our worshippers, then he is following in the footsteps of the Christians.*

### **RECOGNIZING THE PEOPLE ON HAQQ (THE TRUE PATH)**

Who are the people on haqq (the truth)? They are those who are neither proud, nor do they disgrace themselves. They are humble, but keep their self-honour. They remain on the middle path, which is the path of the Ahlus-Sunnah wal Jama'at. In one hand, they hold onto the Book of Allaah تَبَارَكَ وَتَعَالَى, whilst with the other hand, they hold onto the men of Allaah تَبَارَكَ وَتَعَالَى. Neither do they hold firmly onto the Book of Allaah تَبَارَكَ وَتَعَالَى becoming independent of the Ahlullaah, nor do they catch hold of the Ahlullaah becoming independent of the Book of Allaah تَبَارَكَ وَتَعَالَى. They attain knowledge from the Book of Allaah تَبَارَكَ وَتَعَالَى, whilst the method and example of practise is attained from the Men of Allaah تَبَارَكَ وَتَعَالَى. They are firm on the straight path, safe from both extremes. So what I mean is that a sound heart is that in which there is neither excesses nor deficiencies. A sound heart is that in which there is neither pride nor self-humiliation. This heart will rule the body correctly and cause all the limbs to stay straight. You are the heart of the entire universe, Allaah تَبَارَكَ وَتَعَالَى has granted you knowledge, humility, pious personalities whom you can take support from, His Pure Book as well as the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Now after receiving these great treasures, it is an act of great disgrace to knowledge as well as the status of knowledge to now turn your greedy gaze towards the treasures of others, feeling that we have no money, no possessions and what will be our condition tomorrow. Understand your position. You are not the limbs in this world and neither are you the eyes, ears and nose. Rather you are the heart of the entire universe.

**A LITTLE KNOWLEDGE WITH SERVITUDE INCREASES AND BECOMES  
ACCEPTED**

The demand of your status is that you remain focussed towards your knowledge, with full honour and effort. Learn your knowledge with full respect, because a disrespectful person will never attain knowledge. A person disrespectful to his ustadh will always remain deprived of knowledge. A student who possesses respect will never be deprived, even if he did not make such effort. There are many such examples before us of those who qualified in Darul-Uloom. In my class, there was a student who did not make any effort. He always failed in his examinations. However he would remain in the service of the ustadhs with great humility and love. Today, we see that students with excellent abilities cannot do that amount of work which this student of weak ability is accomplishing with regards to the reformation of his areas. A few duas are with a person, some blessings descend upon him. This small amount of knowledge becomes abundant. With servitude, the knowledge of a person as well as his work appears to be doubled. Greater benefit is derived from him.

No work in this world is accomplished through abilities, but needs acceptance. If a person runs after ability, and abandons the causes of acceptance, then he will never do any work in this world which will have great effects. Ability will be formed by studying books, whilst acceptance will be created by correction of character, correction of actions, and turning ones attention towards Allaah تَبَارَكَ وَتَعَالَى. When a person does any work after being accepted, then his work also becomes accepted. Whatever movements he makes is accepted. All things connected to him are also accepted. He becomes the cause of thousands of blessings.

### **EVEN THE ERRORS OF THE CLOSE ONES IS THE CAUSE FOR THOUSANDS OF BLESSINGS**

We say that Adam عَلَيْهِ السَّلَام made a slight error. However this error was the cause of thousands of blessings.

The errors and mistakes of the Ahlullaah is better and more virtuous than our thousands of acts of obedience. On the night of Ta'rees, Rasulullaah ﷺ did not open his eyes, and his salaah became qadha. Outwardly, qadha seems to be a fault in comparison to the salaah performed on time. However, if this qadha did not take place, then the blessings of qadha, as well as thousands of laws and knowledge related to qadha would have remained hidden. We would not have any role model before us. Anyhow, the Ahlullaah are perfect and accepted in the Court of Allaah تَبَارَكَ وَتَعَالَى. If they err, then this is the forerunner of thousands of goodness and blessings. A person should become accepted. There is no need to make every action accepted. Try to become accepted yourselves.

### THE NEED TO CREATE THE QUALITIES OF ACCEPTANCE

Generally students endeavour to create ability within themselves. I do not stop you from this, saying that you should abstain from pre-study (muta'alah), revision (takraar) and reading kitabs. All of this should be done. They are done to increase academic ability in the student. Together with this, also create within oneself those qualities which will cause one to be accepted. One will have to create within oneself respect, correction of character, obedience to one's teachers, and the qualities of contentment and independence (istighnaa)- which is the special quality of knowledge. After creating these qualities, then if one possesses one kilo of knowledge, ten kilos will become apparent.

The special quality found in Rasulullaah ﷺ was his quality of istighnaa. Whilst proceeding for tableegh, he ﷺ was actually commanded to say,

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

*I do not ask you any recompense for this tableegh. My reward is only upon the Sustainer of the Universe.*

Nabi ﷺ was practising on this command. There was no need to say it. Then too, he ﷺ was commanded to utter it, since this is the demand of his lofty status. This status will only be realized when one openly announces that he is not after their wealth, he is not after their services. Finally, money comes in and one is granted the ability to do service. Create istighnaa within yourself. Imbibe within yourself the quality of respect and the quality of obedience. Do not be disobedient. Be humble, since our origin is sand. It is not the nature of sand to fly in the air. When sand remains on the ground, it is regarded in a favourable light. The minute it flies in the air, then people dust it off their clothing. If it goes in the people's eyes, they begin cursing it. However if it stays below people's feet, then they will utilize it for tayammum. It is not only pure, but a purifier. It is the work of sand to remain as sand. If it decides to act like fire, then it has joined its lineage with Iblees. Iblees said, "You created me from fire, and You created him from sand." We are the progeny of Adam عَلَيْهِ السَّلَامُ, not Iblees. There is no reason for us to adopt the qualities of Iblees, by acting like fire, and not like soil. Sand is that which causes flowers and fruits to grow. The beautiful gardens in this world are due to the sand. Till today, fire does not cause any tree to grow. Till today, no river has flowed from within a fire. This is the work of sand. It creates coolness, it creates flowers and fruits. It creates peace of mind. Yes, fire is occasionally lit for certain purposes. However, if not controlled, then people endeavour to extinguish it. Water is thrown over it, otherwise it will burn everything around it. So when our origin is sand, then it is our duty to remain as sand, which translates as having adab (respect) with Allaah تَبَارَكَ وَتَعَالَى.

### ADAB IS THE GEMSTONE OF KNOWLEDGE

Many verses of the Qur'aan Kareem teach us to be respectful. Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

*O you who have Imaan! Never raise your voices above the voice of the Rasul and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it.*  
(Hujuraat verse 2)

In this verse, we are commanded to lower our voices before Rasullullaah ﷺ. Hadrat Umar رَضِيَ اللَّهُ عَنْهُ had a naturally loud voice. However, after the revelation of this verse, he would speak so softly that at times one had to go close to him to listen to what he had to say. He said, “I fear that my voice should not be loud, and my actions be destroyed.” The Ahlullaah make an effort to practise on far-off possibilities. They do not confine themselves to the intended meaning of the verse.

They desire to practise on far-off possible meanings due to their internal taqwa. Anyhow, we are taught adab here, that we should not raise our voices in the gathering of Rasullullaah ﷺ. We should not sit disrespectfully. We should not sit without wudhu. We should not touch the Qur’aan Kareem without wudhu. (لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ) There are different etiquettes for the masjids, for the Ka’bah and for the distinguishing signs of Allaah (sha’aair). Whatever has connection to Allaah تَبَارَكَ وَتَعَالَى should be respected. Allaah تَبَارَكَ وَتَعَالَى has to be obeyed and respected. So whatever is connected to Him should be respected in accordance to its rank. Our foundation is based on respect, not disrespect. Our foundation is based on obedience, not transgression. Our foundation is based on acknowledging or weaknesses, so that we can be concerned that we need to correct ourselves. We are not so pious that no error and sin can occur from us. When the qualities of respect, obedience and humility develop within ourselves, then the jewel of knowledge will shine. If disrespect and insolence remains



within us, then our knowledge will be like a live coal covered by ash. Its glow is not apparent and there is no hope that others will benefit by its light.

## THE PEOPLE OF KNOWLEDGE AND THEIR RESPONSIBILITIES

I have been bold to place these few words before you because your status is extremely lofty. No matter how much shukr you make, it is not enough. However, remember that the higher the status, the more rights and duties there are, which have to be fulfilled. Either you do not come into this field. Now once you are here, then you must fulfil its rights.

Hafiz Dhamin Shaheed رَحْمَةُ اللَّهِ is amongst our elders. He was the ameer of the jihad in Shamli and held the flag as well. Some-one said to him, “Hadrat, I want my son to become hafiz of Quraan?” He laughingly answered, “Why? Why are you placing on him an everlasting sickness?” If a person learns the Qur’aan, then it is necessary for him to keep on reading it to remember it throughout his life. If he forgets, he will fall into difficulties in the Hereafter. He did not mean to say that one should not memorize the Qur’aan. What he meant was that once a person came into this field, then the rights become binding on him. He must recite the Qur’aan and keep on revising to remember it.

Based on this, one did not come onto this field of knowledge. Now since one has come, he should fulfil the rights of this position. The condition of some students is such that if a wealthy person appears before them, then they regard themselves as useless and become passive. They have no honour for their dress, but regard the dress of those before them as honourable. A person feels he is nothing and others are superior to him. If a person lowers himself before others regarding their status to be higher than his, then he has destroyed the

rights of his knowledge. He must be such that he does not care for those who criticize him, and those who give misplaced advice. He should look after his status and position.

It is mentioned about Hadrat Huzaifah ibn Yaman رَضِيَ اللَّهُ عَنْهُ that when Iran was conquered, he ate at a certain place. A Persian slave was feeding him whilst standing. A morsel fell from his hand on the ground. Hadrat Huzaifah ibn Yaman رَضِيَ اللَّهُ عَنْهُ lifted the morsel, dusted it and ate it. The slave asked him, “What have you done? This is a civilised country. It is the country of the Persians. This morsel has become soiled. Why did you lift it up?” Hadrat Huzaifah رَحِمَهُ اللَّهُ did not give answer by giving any proof. He merely said, “Must I leave the sunnah of my beloved for these foolish people?” He had so much of respect for this one sunnah that the honour of their whole culture did not cross his mind. Let those who wish to criticize criticize. We will follow the sunnah of our beloved صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

As long as an alim does not have trust, faith and confidence in the sunnah, he has not understood his position, and he will not be able to remain firm on this position. It is compulsory for him to honour every sunnah to such an extent that the whole world and whatever it contains should not have value as a sunnah has. Then only can one fulfil the right of this position.

Ma-sha-Allaah, you people have understood these rights the best. Your teachers and books are before you. There was no need for me to stand and address the people of knowledge. However, it is not necessary to be greater when speaking. Even a junior can address his senior. There is no greater personality than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, he used to consult with his juniors. At times, he would accept the opinions of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. At times, he would honour their views, whereas he was the recipient of revelation. If he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not consult with any person, then too no shortcoming

and deficiency would be found. Nabi ﷺ was receiving revelation and he was guided by Allaah تَبَارَكَ وَتَعَالَى. However, to teach us and to present a beautiful example, he ﷺ gave juniors the opportunity to speak. So a person lacking in ability has so much knowledge which he can place before those who possess complete ability. If it is worthy of acceptance, they may accept it; if not, they can throw it back on his face.

If one however is a narrator, then his narration has to be accepted. If he puts forward his opinion, it can be rejected. But if he narrates that the Messenger of Allaah ﷺ said, then this will have be honoured, even if the wall narrates it. This is despite the fact that the wall is a solid object and you are the best of creation. If some advice is written on a wall, then one should accept it, as long as the advice is correct. So regard me to be a wall. In actual fact, all of us are walls. What is our knowledge? What is our understanding? What is our recognition? We are nothing. We merely take our elders names. We memorize some of their statements and narrate them. Once our Shaikh, Hadrat Moulana Anwar Shah Saheb رَحِمَهُ اللهُ was giving a lecture in the Darul-Uloom masjid. Out of love, he used to generally refer to the students as jaahileen (ignorant.) He said, "O jaahils! We are receiving rotis because we have learnt some words from Rasulullaah ﷺ. Continue saying them, we will continue getting our rotis." So what is our knowledge? What is our understanding? We have merely memorized what we heard from our elders, read a few of their books. We are mere narrators. What perfection is there in us? We are worthy of being despised. However if we narrate, then that is worthy of being honoured. Therefore, one should not see who is small and big when it comes to accepting advice.

Somebody asked ibn Abbaas رَضِيَ اللهُ عَنْهُ how he attained so much of knowledge. He replied,

بلسان سؤول، وقلب عقول

*By asking questions in abundance and by possessing an understanding heart.*

In the field of knowledge, one should not worry whether the speaker is small or has weakness in ability. He should see whether his statement is his own or is being transmitted. If it is transmitted, then it must be accepted. If not, and it does not make sense, then it is not necessary to accept it. Whatever faults there are, are from the speaker. Whatever goodness there is, is from Allaah تَبَارَكَ وَتَعَالَى, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ahlullaah. Therefore, we have hope that it will be accepted. May Allaah تَبَارَكَ وَتَعَالَى grant all of us the ability to follow that which pleases him, grant us the paths of acceptance and a wonderful final result! Aameen.

# DARUL ULOOM DEOBAND AND ITS TEMPERAMENT

BY MUFTI MUHAMMAD SHAFI SAHEB رَحْمَةُ اللَّهِ

On the 15 Muharram 1283 (30 May 1867), the great Islamic seminary, Darul Uloom Deoband, was established with extreme simplicity. Since the object of the founding members was pure service to Deen, no special board was set up, and no other means of name and show was utilized. A few of Allaah's sincere servants started this stream of life in a small town, Deoband, in a small masjid referred to as Chatta Masjid, under a pomegranate tree. Basically, only two people commenced this distinguished educational effort: one teacher and one student, both with the name Mahmood. The teacher was Mulla Mahmood Deobandi, who was called from Meeruth to teach; and the student was a youngster from Deoband, Mahmoodul-Hasan, who later became famously known as Shaikhul-Hind Moulana Mahmoodul-Hasan رَحْمَةُ اللَّهِ, through whose efforts, a dent was created in the English rule.

The foundation of Darul-Uloom was under a pomegranate tree. Who could ever predict that two men, unknown and in a state of poverty, would cause such an ocean of knowledge to flow which would eventually change the history of the Subcontinent. The world bears witness to the fact that such personalities emerged from this simple classroom, who lit up the entire world. There are many places where lessons are imparted in the world. In no era was there a shortage of dini classrooms. However the merits and specialities granted to Darul Uloom has been granted to very few learning centres. Here briefly, I will mention some of these specialities:

1.) Darul Uloom Deoband was not merely a lesson hall, but refers to a special ideology and a special mode of practise. The foundations of this centre of learning was erected so that slam and Islamic knowledge could be preserved in its correct form and mode. For this

reason, its method has always remained such that deen does not refer merely to letters and forms in books, and that deen cannot be merely understood by studying books. Allaah تَبَارَكَ وَتَعَالَى has always sent a messenger with the Divine books, so that he could explain the book practically. There are many examples of messengers who were sent with no book, but you will never find an example of any book been sent without a messenger. The system of Allaah تَبَارَكَ وَتَعَالَى shows that the method of learning, teaching and propagating deen is not only by a divine scripture, but is also by means of those personalities who were embodiments of the principles outlined in these books, and who expounded and clarified these books. Therefore to understand deen, the books of Allaah and the men of Allaah are both necessary. One cannot be separated from the other. Therefore, the Quraan Kareem can only be correctly understood in the light of the explanation tendered by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ can only be understood in the light of the continuous practise of the Sahaabah, taabieen and the pious elders of deen. Without this, every effort to explain and understand deen will lead to misguidance. Yes, definitely there is a difference in rank in these personalities. The status of Allaah تَبَارَكَ وَتَعَالَى cannot be afforded to any nabi. The status of a nabi cannot be reached by any sahaabi, and the status held by a sahaabi can never be reached by the greatest wali. Together with keeping these differences of rank in mind, fulfilling the rights and limits of each of these personalities in deen is the special temperament of Darul-Uloom which has granted it a special distinction over other institutes, and due to which, compared to other schools of thought, it possesses a moderate path, safe from extremes and deficiencies, leading to the Qur'aan and sunnah.

2.) Since the foundational philosophy of Darul-Uloom was that deen refers to a combination of the book of Allaah and the men of Allaah, the second speciality becomes apparent from this principle. From its initial days, Darul-Uloom was not merely an academic institute, in

which the students attained the outward form of knowledge, but it was also a place of practically implementing those teachings, wherein the external façade of knowledge was saturated with the soul of righteous actions and noble character. Those qualifying from this institute would not only possess outward knowledge, but practically he would be a true believer, whose every movement and action would be a representation of Islam. My honourable father, Hadrat Moulana Yaseen Saheb رَحْمَةُ اللَّهِ عَلَيْهِ was amongst the earlier students of Darul-Uloom. He used to say, “We saw that era of Darul-Uloom where every person was a perfect wali from the principal and head teacher right to the labourers. During the day, academic discussions would take place, and in the night, every corner would echo with the zikr of Allaah and tilawat. Therefore, those men who were prepared in Darul-Uloom at that time presented such sterling examples in ibaadaat (acts of worship), muamalaat (monetary dealings), akhlaaq (character), muasharaat (social dealings) and in politics, that it is difficult to find something similar today. Every person was an embodiment of Islam. Wherever he sat, he made a group of true Muslims.

3.) If knowledge is void of soul, then normally pride is created within man. However since the knowledge imparted in Darul-Uloom Deoband was not dry knowledge, but included within it character, practise and the flame of Divine love, its third speciality was that its environment was one of humility, simplicity and informality. Despite each person being a sun of knowledge and practise, they were embodiments of servitude and humility. On the one hand, the personages of this group were bearers of ilmi honour, independence and self-respect, and on the other hand, they were filled with the sentiments of self-effacement, humbleness, abstinence and sacrifice.

The founder of Darul-Uloom, Hadrat Molana Qasim Nanotwi رَحْمَةُ اللَّهِ عَلَيْهِ was an expert in every branch of knowledge. His writings are till today a proof of his academic capabilities. However, he was so simple that

he never possessed more than two pairs of clothing. The onlooker would never imagine that this was the same Moulana Muhammad Qasim رَحْمَةُ اللَّهِ who, never mind the Muslims, even the non-Muslims and his opponents were forced to acknowledge his knowledge and virtue. Hadrat Moulana Sayyid Ahmad Dehlawi رَحْمَةُ اللَّهِ was amongst the earlier ustadhs of Darul-Uloom. There was none equal to him in philosophy, mathematics, astronomy and other logical sciences. He spent his whole life in Deoband. He left this world in this way that never mind any personal property, he never even owned a house to reside in. Hadrat Sheikul Hind, the first student of Darul-Uloom, who later attained world-wide fame in the line of knowledge and politics, was only referred to as Bare Molvi Saheb. The formality of honorary titles were created later on. Mufti Azeezur Rahman Saheb was the grand Mufti of Darul-Uloom, but I remember that he would personally purchase goods for the widows, orphans and destitute people of the locality and hand it over to them. Moulana Sayyid Asghar Sahib (known as Hadrat Miya Saheb) was amongst the high ranking ustadhs of hadeeth. Till the end of his life, he lived in a house made of unbaked bricks. The only reason he did not construct a solid structure was that he lived in an area wherein poor people, whose houses also were not solid structures, resided. He was not prepared to have a solid structure unless everyone else also possessed the same. Hakeemul-Ummah Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ, whom the world regards as a great reformer of this century, and who wrote more than a thousand books, was from a wealthy family. However during his life as a student in Darul-Uloom, he lived in a small nearby masjid. From his student days, he was extremely particular of looking after his time. He had such system that whether it was exam time or normal times, he would always sleep after Esha salaah, and awaken for tahajjud in the last portion of the night. There was never a change in his routine.



4.) The fourth speciality of this educational institute was its adopting the method of the ambiya in calling towards its moderate path and in criticizing others. Instead of trying to run down adversaries, it gave greater importance to well-wishing for them. Darul-Uloom Deoband would never tolerate concealing the truth. Whatever they regarded to be true, they would openly declare it, but they always kept before themselves the angle of wisdom and softness in proclaiming it.

Since the actual aim of Darul-Uloom Deoband was the protection of Deen, and this could not be achieved unless there was a group of people fully devoted to this work, leaving aside all other work, they divorced themselves from all worldly positions and ranks, and fulfilled this service by tying stones to their stomachs. However they always had the concern for the material progress of the general Muslims. They gave full support to all those sincere movements which, keeping in mind the laws of Deen, aimed to fulfil the material and social progress of the Muslims. Wherever they saw Deen being destroyed, due to desire for monetary progress, they would become a firm barrier for the protection of Deen. The result of this was that for two hundred years, by the grace of Allaah تَبَارَكَ وَتَعَالَى, Deen is protected in its correct form, despite being ruled by the oppressive regimes of the British and the Hindus. In the Subcontinent (and throughout the world - translator), there are those present who can explain the correct Deen to others, invite others to this Deen and are prepared to sacrifice all for the preservation of this Deen. Despite the flood of western views, the general Muslim is still a Muslim with regards to his beliefs, and looks at his Islam with pride.

There are very few educational institutes which have created so many great personalities as Darul-Uloom has done. Shaikhul-Hind Hadrat Moulana Mahmoodul-Hasan Saheb رَحْمَةُ اللهِ, Hadrat Allamah Anwar Shah Kashmiri رَحْمَةُ اللهِ, Hakeemul-Ummat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ, Hadrat Moulana Mufti Azeezur-Rahman Saheb رَحْمَةُ اللهِ, Hadrat

Moulana Shabbir Ahmad Uthmani Saheb رَحْمَةُ اللهِ، Hadrat Moulana Manaazir Ahsan Gilani رَحْمَةُ اللهِ and a galaxy of countless other embodiments of knowledge and practise were created in this institute, each of these people doing the work of a whole jamaat.

In reality, Darul-Uloom Deoband refers to these personalities, their concern and their practise, which has been briefly mentioned above. I opened my eyes in this illuminated environment and passed 53 years of my life in its lap. I feel that every branch of its blessings and illumination requires a huge write-up. (Monthly As-Siyaanah Lahore)

## THE REASON FOR THE DOWNFALL AND DISGRACE OF THE MUSLIM UMMAH

**A summary of Moulana Muhammad Ilyas's رَحْمَةُ اللهِ address to the Ulama of Hijaaz in Madrassah Saulatiyyah** (This Ijtima' (gathering) of the Ulama seems to have taken place shortly before or shortly after the third Hajj of Moulana Muhammad Ilyas رَحْمَةُ اللهِ, which was performed in the year 1351 A.H.)

Moulana Muhammad Ilyas, through the medium of Shaykh Saleem رَحْمَةُ اللهِ, assembled all the Ulama of the Hanafi, Shaafi'i, Maliki and Hambali schools of thought in Madrassah Saulatiyyah. In that gathering, Moulana addressed the Ulama of Hijaaz and Madinah in the following words: "I have a question. I expect to receive the answer of this question from you all. That is the reason why you have been gathered here. My question is as follows; Tell me! Why is there such a steady decline in the condition of the Muslims day by day throughout the world? Why are they suffering from disgrace? Why are the Muslims deteriorating and falling headlong into destruction and annihilation? What is the answer to this question in your opinion?"

An Aalim: "There is a lack of knowledge amongst the Muslims."

Moulana: "What knowledge are you referring to, worldly knowledge or Deeni knowledge?"

Aalim: "The Muslims possess sufficient worldly knowledge. But there is a lack of Deeni (religious) knowledge amongst them."

Moulana: "You say that there is a lack of Deeni knowledge. However, by Allaah, tell me, what was the total number of Sahaabah رَضِيَ اللهُ عَنْهُمْ?"

Aalim: "They were at most between 200000 and 250000."

Moulana: "How many of them were Haafiz of the entire Qur'an?"

Aalim: "Very few."

Moulana: "If you had to estimate the number of Huffaaz-Kiraam in the entire world today, their number would not be less than one million."

Aalim agreed.

Moulana: "Likewise, how many Sahaabah had memorized that number of Ahaadith which are found in Sahihul-Bukhari and Sahih Muslim?"

Aalim: "It seems like not a single Sahaabi had memorized that much."

Moulana: "Today, the Ulama who study and teach Sahihul-Bukhari and Sahih Muslim, rather the entire Sihaah-Sittah (six authentic compilations of Hadith), number in the thousands."

Aalim: "Very true."

Moulana: "Is knowledge more wide-spread today, or was it more wide-spread then?" Aalim: "Knowledge is certainly more wide-spread today."

Moulana: "If lack of knowledge was the cause of this downfall, then the Muslims today seem to have more (outward apparent) knowledge compared to the people of the era of the Sahaabah-Kiraam. Copies of the Sihaah-Sittah have been printed in the millions, Ulama are in the thousands and the Huffaaz are in the millions, all of which are spread out all over the world. Therefore, the quantity of knowledge is much more today than it was back then."

Aalim: "You are correct. But, then what is the reason?"

Moulana: "That is exactly what I have come to ask you."

Another Aalim answered: "The Muslims do not have sufficient wealth and resources."

Moulana exclaimed: "Whoa! Alas! Your statement is much more surprising and strange compared to even the supposition of the first Aalim. How much wealth did the Sahaabah possess?! The Sahaabah did not even have so much money to afford two meals a day. They did not even have enough to buy two full pairs of clothing to cover their bodies properly. The Sahaabah had very little wealth. The

Muslims today possess so much of wealth that a single tycoon of Delhi probably owns more than all the wealth of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ combined. Today, just one Nawaab (prince) of Hyderabad is so rich that his money is deposited in numerous banks throughout the world, from which huge sums in the form of contributions are donated to worthy causes throughout the world. During the lifetime of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Sahaabah were never so wealthy and rich. It was only after the demise of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when new territories were conquered that treasures and hoards of wealth came into the Muslims' possession."

The Ulama enquired: "If it is not lack of wealth, then what is the cause?"

Moulana replied: "That is exactly what I have come to ask you."

A third Aalim spoke: "The Muslims lack proper structures, organization and structured administration." Moulana objected; "Who says that there is no structured administration and structured organizations amongst the Muslims. A single Muslim organization today may consist of hundreds of thousands of members, whereas the Sahaabah y in total did not number more than 200000. These Muslim organizations too operate under leaders and Ameer. So if 200000 Sahaabah could attain success, then why can't 2 million Muslims today gain success?"

In short, Moulana countered every possible solution offered by the Ulama seated there. Finally, they all submitted: "Shaykh Ilyas, now you will have to tell us the reason why the Muslims are suffering this decline and downfall."

Moulana said: "I ask you to forgive me for my disrespect to you. There is only one reason according to me. I first asked all of you so that I could come to know of other possible causes for this problem. If one of you had pinpointed another accurate cause, there would have been no need for me to explain my understanding. Rather, our efforts

would then be directed to rectifying that cause. But, after asking all of you for your opinions and assessing and examining the causes which you pointed out, we all have come to the conclusion that those causes cannot be the reason for this decline. In my opinion, there is only one cause; that cause and reason is ‘the weakness and lack of Imaan (belief) and Yaqeen (conviction)’ which has affected the Muslims of the entire world.”

Moulana had just said so much, and the entire assembly of Ulama burst out weeping bitterly. They admitted that there truly exists a weakness and lack of true strong Imaan even amongst themselves (the Ulama), which even leads some of them to adjust and alter their Faaatwa in lieu of paltry gains and due to which they are not proclaiming the truth out of fear (of the repercussions) whereas evil and irreligiousness is spreading unabated.

Moulana continued: “We (the Ummah) need to place our Yaqeen (conviction and trust) on Allaah alone and at the same time create within ourselves the qualities of Imaan. (Those qualities are the following;) We should place our hope only in Allaah. We should trust only in Allaah. We should take Allaah as our only support. We should only fear Allaah. We should yearn and aspire only for Allaah. We should beg only from Allaah. We should take vows and oaths only in His name. We should seek help only from Allaah. We should hold firmly onto Allaah alone. Rasulullah ﷺ had led the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to success by bringing them into the worship and obedience of Allaah تَبَارَكَ وَتَعَالَى and by moulding their qualities into the qualities of the very special servants of Allaah. If our Imaan is focused towards our Maalik (Owner and Controller) alone, if we strengthen the foundations of our Imaan, if we adopt the abovementioned Imaani qualities and then mould every aspect of our lives to conform with the above qualities, then, even today, Allaah تَبَارَكَ وَتَعَالَى will grant us success as He granted success to the Sahaabah-Kiraam رَضِيَ اللَّهُ عَنْهُمْ.”

The Ulama, with tears in their eyes, acknowledged: “You have spoken the truth. There is no other cause and reason besides this.”

Moulana said: “The reality of the matter is that there is no other cause and reason besides this. The Sahaabah رضي الله عنهم possessed perfect and strong Imaan. None of them suffered from weak and deficient Imaan. Whether they knew a single Surah or the whole Qur’an, whether their knowledge of Deen was a little or a lot, whether they had the opportunity to complete a recital of the entire Qur’an or not, the one quality they all had in common was that they possessed perfect and complete Imaan. It was due to this perfect and complete Imaan that they conquered great countries, cities and empires. These conquests of theirs were not on account of their wealth and riches, nor was it on account of their worldly knowledge and education. They were such people who could not even distinguish between salt and camphor. They did not know whether chappati (a long thin roti - a kind of bread) was a food item or a cloth. They were unsure whether the walnut was an edible item or a stone. My respected friends, these Sahaabah رضي الله عنهم were totally uneducated and uninformed of worldly sciences and worldly knowledge. Even the knowledge of Deen which they possessed was little (as most had knowledge only of the basic requirements of Deen). Whatever knowledge they possessed, they knew it well (since they had yaqeen on it and practiced upon it). There were those who had a lot of knowledge. There were those amongst them who were Haafiz of the Qur’an, Haafiz of the Qur’an in the true sense of the word (since they had yaqeen on it and were practicing upon it), but they were few in number. There were very few who were complete Ulama of Deen. The rest generally possessed little (basic) knowledge of Deen and knew just a few portions of the Qur’an. But every one of them was blessed with a strong and powerful condition of Imaan.

When Sa’d ibn Abi Waqqaas رضي الله عنه announced, “We will have to cross over the Tigris river, so who will be the first to dash in and walk

through (without the help of any outward means and without any boats or ships)?” Six hundred people from the army raised their hands, indicating their willingness to cross. He asked the rest, “Won’t you also go?” They replied, “Why not. They only raised their hands first. Otherwise, we are also ready to cross.” It was an army of approximately 30000 soldiers, or a bit less. First, the six hundred soldiers advanced. When they reached the river bank, the Ameer of these six hundred asked, “Who is ready to step in first?” Sixty of them volunteered. These sixty men dashed into the water, followed by the rest of the six hundred, followed by the entire army. As they were crossing, they were talking to one another. The river seemed like a cemented or tarred road. They seemed to be walking on dry land, or on a road which had small puddles of water which wet only the heels of their feet, the soles of their shoes or the hooves of their animals. Nobody sank into the water. They advanced in such a manner till they crossed over. They crossed over due to the power of Imaan which they possessed. It was not abundant knowledge which took them across. It was the power of Imaan which took them across. (Mere knowledge in theory does not have such power; however knowledge which is attached to Yaqeen (a firm conviction) and practice does yield such power, as was the knowledge of the companion of Sulaiman عَلَيْهِ السَّلَامُ who miraculously presented the throne of Bilqis in the court of Sulaiman عَلَيْهِ السَّلَامُ before he could blink his eye, as is described in Surah Naml.)

All of the Sahaabah, whether young or old, were strengthened with the power of Imaan and possessed the qualities of Imaan.”

Moulana then submitted: “Now, how will this Imaani power be acquired? This is what you will have to tell me. At the present moment and time, there is no matter more important and crucial as this is.”



The Ulama replied, “We are living in difficult times, in the era close to Qiyaamah. The period for the return of Imaani power has passed by. Qiyaamah will soon overtake us and everything will be destroyed.”

Moulana advised: “Don’t ever lose hope in the mercy of Allaah. That Allaah who had placed such power in the Imaan of the Sahaabah in the past can again create such power and strength in the Imaan of the Muslims of today.”

The Ulama enquired “How will that ever happen?”

Moulana responded: “It will happen through the means of Da’wah ilAllaah (calling towards Allaah).”

An Aalim from the gathering asked: “Da’wah is given to the kuffaar (disbelievers). But what will you do to strengthen the Imaan of the Muslims. Are you saying that you will give Da’wah to the Muslims?”

Moulana, with tears in his eyes, replied: “Yes, previously non-Muslims were given Da’wah towards Islam. They were the worthy recipients of Da’wah, as they were out of the fold of Imaan. However, today, we Muslims have become rotten on the inside. Our Imaan, Islam and Deen is hollow and is slowly withering away. Our Islamic lifestyle and culture is being replaced by non-Islamic lifestyles and cultures. We can make millions of claims and chant millions of slogans of our loyalty to Imaan and Islam and we can lay millions of claims to being Muslims, but the truth of the matter is that (true) Imaan is not present within our hearts, rather it is absent. That Da’wah which causes Imaan to enter the hearts of the disbelievers, will that Da’wah not cause Imaan to enter into our hearts? That religion which can earn for its adherent such a huge Jannah, will that religion not be able to provide its adherent with sufficient money to buy a loaf of bread?!! Of course it will, since this capacity will be found in these lesser aspects to a greater extent. In the same way, that Da’wah which can turn a disbeliever into a believer, why would that very Da’wah not be able to turn a believer into a (true) believer? The only difference between the two types of Da’wah is that one type of Da’wah is given to disbelievers, understanding them to be out of the fold, whereas the

other type is given to Muslims, understanding them to be from amongst us. The disbelievers will be given Da'wah with the purpose of laying the foundations of Imaan in their hearts, whereas the believers will be given Da'wah with the purpose of strengthening the foundations of Imaan in their hearts." (Taareekh-e-Dawat wa Tabligh – a lecture delivered by Moulana Ubaydullah Balyaawi رَحْمَةُ اللَّهِ عَلَيْهِ in approximately 1404 or 1405 at the Raiwind Ijtima'.)

# THE TRIALS OF THE SCHOLARS AND PIOUS

BY ALLAMAH YUSUF BINNAURI رَحْمَةُ اللَّهِ عَلَيْهِ

The greatest blow and source of pain today are the fitnas which are evident among the group of the learned and pious people. It is extremely dangerous. This is not the occasion for details but some of these issues will be mentioned in the form of a list:

**1. The trial of looking for expediency** - This fitna is in full force today. When someone endeavours to serve the Deen or knowledge in some way or the other, worldly expediency is kept in mind. The basis of this fitna is hypocrisy. This is why there are no blessings in these endeavours to serve knowledge and the Deen.

**2. The trial of seeking popularity** - When advice is given or issues discussed then the scholar keeps in mind that nobody should become offended or upset and everybody should remain happy. The basis of this fitna is love for fame.

**3. Insistence and immutability on one's own opinion** - This is when one considers his opinion to be undoubtedly correct whilst considering other opinions as unworthy of attention and merit. To adopt such an attitude imposing one's opinion and totally discarding the opinion of others constitutes the fitna of vanity over one's opinion. These days, the political parties have fallen prey to this disease. No group is prepared to listen to the views of other groups nor do they even consider the possibility of the other party's opinion being correct. The thought doesn't even cross the mind that perhaps they also have the same object in mind but their interpretation and method of presenting their ideas differ or perhaps there is a difference in the establishment of priorities.

**4. The trial of bearing evil thoughts about others** - Every individual or party holds the opinion that their members are all sincere and that their intentions are sound and correct, while everyone else and all

other groups who do not agree with our group and do not lend their support are all self-motivated and their intentions are not sound and correct. In fact, their intentions are based on selfish motives. The basis of this is also vanity and pride.

**5. The trial of misunderstanding** - When an individual hears the opinion of another party, he immediately considers him to be an opposition. Not only does he express hatred but considers opposing him in an unbecoming manner his enjoined responsibility. There could be many different possibilities and explanations in the opinion of the other person, yet one adopts an approach towards the other person which is underlined by demeaning and disgracing him. Has the compulsory nature of the following verse and hadeeth been declared unnecessary to be acted upon? "Verily some thoughts are sin." Similarly it is mentioned in the blessed Hadeeth, "Save yourselves from evil opinions, for verily evil opinions are the worst lies and great lies are borne from this."

**6. The trial of slandering** - To disgrace and humiliate the opposition without proof, to attribute despicable actions towards them, to accept and be convinced about what was heard in some gathering or conference without investigating its truthfulness all fall under this fitna. Even if one does not slander others but accepts as true merely on the basis of hearsay about them without determining its veracity, is this not contrary to the verse of the Quraan Kareem?

*If some sinner approaches you with some information, verify it.*

**7. The trial of the seeking revenge** - If a person bears enmity, hatred or evil opinions about another, he remains silent due to helplessness but as soon as he is in a position of power and leadership, there remains no question of silence any longer. His initial silence was not the basis of forgiveness and overlooking but was based rather on his helplessness to do anything and his lack of power and strength. As soon as he has the power and strength, he begins taking revenge.

Mercy and forgiveness, overlooking and pardoning all come to an end.

**8. The trial of seeking fame** - If an individual engages in some deeni work either in the field of knowledge or politics, the desire is to gain as much praise as possible so that he can hear as many slogans of applaud and acclaim. In reality, this desire stems from a lack of sincerity or even a total absence of it, in fact a yearning for show and self-elevation. This disease has now arisen in those who are making sound effort and in reality, this is hidden polytheism. Any action, increases in value in the court of Allaah تَبَارَكَ وَتَعَالَى only through sincerity and this is the basis of acceptance for all actions. Newspaper articles, conferences and gatherings are all links in this particular chain.

**9. The trial of delivering lectures and being an orator** - This fitnah is becoming more and more common with people wanting people wanting to be seen and known in all circles in spite of the fact that as far as action goes, there is nothing but zero. The passion for 'qawwali' is addictive while there is no great link to character and action.

*O people of imaan! Why do you say what you do not do? It is indeed a disgusting act with Allaah that you say what you do not do. (Surah Saff)*

Lecturers deliver talks in such a manner as if the woes of the world are carried in their hearts but when the connection to action is considered, they stand at zero.

**10. The trial of propaganda** - Those groups that have come into existence, particularly political factions, the malady of propaganda and spreading rumours has reached such epidemic proportions wherein there is neither Deen, character nor intellect, or even justice. It is nothing but an imitation of the irreligious stance of Europe. The newspapers, pamphlets, radio and television all bear to this.

**11. The trial of forming organizations** - If a few individuals agree on a certain point or there is a slight difference of opinion, a call for a new group will be made. Long and widespread objectives are shown, and for the sake of propaganda newspapers are readily published. Articles are published which claim that Islaam and the country can only remain if our group is followed step by step.

Very appealing and attractive words and language is used to make proposals and pass resolutions. Splintering the Ummah, causing disunity and giving rise to faction forming have assailed the Ummah through this avenue.

**12. The trial of prejudice and ignorance** - To support and back every point regarding one's party, no matter how wrong it may be, and to the oppose every point of the opposition is considered the greatest responsibility. The claimants to Islaam publish newspapers and magazines, pictures and cartoons, posters for cinemas, posters and advertising interest, gambling and lewd subject matter. Since they are supporters of their party and on the basis of false bigotry, (they) look upon this with an acceptable eye. In short, as long as it is one of their supporters, he remains a strong Muslim in spite of all the evil actions he may be committing. When it comes to one's opposition; his acts of worship: his salaah and fasting are mocked at.

## FIVE UNIQUE QUALITIES OF THE ULAMA OF DEOBAND

Mufti Mahmud Hasan Gangohi رَحْمَةُ اللَّهِ had written: The Deobandi school of thought consists of five things, (which every one of its graduates should make binding upon himself);

- 1) To instil in the heart the special burning love of Allaah.
  - 2) To believe in pure Tawhid (the oneness of Allaah) and to refrain from all practices of shirk, innovations and customs.
  - 3) To possess such love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which surpasses the love one has for all creation.
  - 4) To bring every facet of one's life in accordance to the Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
  - 5) To devote oneself to the propagation and spread of Deen.
- (Maslak Ulama Deoband aur Hubbe Rasul)