



# THE BLESSINGS OF KNOWLEDGE



Presented by  
**Majlis Al-Madina-tul-'Ilmiyyah**  
Translated into English by  
**Translation Department** (Dawat-e-Islami)

علم کی برکتیں

‘Ilm ki barkatayn

## The Blessings of knowledge

THIS booklet was presented in Urdu by Majlis Al-Madinah-tul-‘Ilmiyyah. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## The Blessings of knowledge

An English translation of ‘Ilm ki barkatayn’



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

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

### Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ! Dawat e Islami continuously ignites the passion of seeking religious knowledge and encourages us to read Islamic literature. For around five years now, Ameer of Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri Razavi Ziyai دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ announces a weekly booklet to be read or an audio book to be listened to. The fortunate Islamic brothers and sisters who read these booklets are blessed with the du'as of Attar. اَلْحَمْدُ لِلّٰهِ! These weekly booklets are prepared by the relevant department on an array of topics. On the 13<sup>th</sup> Rabi' ul-Awwal 1443AH, a member of this department asked Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ for suggestions regarding new topics, to which he replied, "Do not forget Ihya ul-Uloom." [i.e. Reference this book in the booklets too.] This is because he loves this book very much.

Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ once said during a Madani Muzakarah, "Bahaar e Shari'at is a book that produces scholars; Fatawa Razawiyyah creates Muftis, and Ihya al-Uloom generates complete believers." He also said, "With respect to knowledge of the inner, the favour of Imam Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ upon me is immense. The one who has not read Ihya al-Uloom is incomplete in my eyes." Thus, acting upon the words of Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, the world renowned and accepted book of Imam Muhammad bin

The Blessings of knowledge

Muhammad bin Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ, which consists of five volumes in Arabic, has also been translated into Urdu by Madinah tul-Ilmiyyah; also known as the Islamic Research Centre.

All devotees of the Prophet should read this book on a regular basis. اِنْ شَاءَ اللّٰهُ, your knowledge will increase and you will learn about many essential things. For the ease of the public, this booklet is presented with modified content from Ihya al-Uloom, along with additions. [Which will continue to happen اِنْ شَاءَ اللّٰهُ] Reading the weekly booklet is not only a means of acquiring the pleasure of Allah Almighty and Islamic knowledge, but you will also become aware of many important life issues. O Allah Almighty! Allow us to take blessings from the books of our pious predecessors رَحْمَةُ اللّٰهِ عَلَيْهِمْ and grant us the ability to act upon our knowledge with sincerity.

اٰمِيْنَ بِجَاةِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

وَالسَّلَامُ عَلٰى الْاَكْرَامِ

Abu Muhammad Tahir Attari Madani عَنِ عَنْهُ

# The Blessings of Knowledge

## Du'a of Attar

O Lord of Mustafa! Whoever reads or listens to the 26 page booklet “*The Blessings of Knowledge*”, grant him the ability to acquire and spread the knowledge of Islam for Your sake, and forgive him without accountability.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Virtue of Sending Salat upon the Prophet ﷺ

Sayyiduna Shaykh Abu al-Abbas Tijaani رَحْمَةُ اللهِ عَلَيْهِ sent a letter to a student of knowledge. After writing ‘بِسْمِ اللهِ’ and ‘صَلُوةٌ وَسَلَامٌ’, he said: The most beneficial dhikr of Allah Almighty is to send salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with presence of heart. Undoubtedly, it is a means of fulfilling all worldly goals and those of the hereafter. It is the solution to all difficulties, and whosoever acts upon this will be of the greatest spiritual level in the court of Allah Almighty.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Sa'adat ud Darain, p. 109



## An Intelligent Mother

Sayyiduna Rabi'ah bin Abu Abdul-Rahman رَحْمَةُ اللَّهِ عَلَيْهِ was the noble teacher of Imam Malik bin Anas and Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِمَا. When he was in the womb of his mother, his honourable father, Sayyiduna Abu Abdul-Rahman Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ went to Khurasan to protect the borders during the reign of Banu Ummayyah. Before he embarked on the journey, he left his wife 30,000 dinars [gold coins used as a form of currency]. He returned to Madinah 27 years later whilst riding a horse and holding a spear in his hand. He arrived at his home, dismounted the horse and pushed the door open with his spear. Sayyiduna Rabi'ah رَحْمَةُ اللَّهِ عَلَيْهِ immediately came out to see an armed man and said angrily, "O bondsman of Allah! Do you intend to attack my house?" Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ replied, "No! But tell me how you mustered the courage to enter my home." Then they began to argue. They were close to getting physical but the neighbours intervened and the situation did not escalate.

When the news reached Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ and the other pious men, they went there immediately. The people became silent upon seeing them. Sayyiduna Rabi'ah رَحْمَةُ اللَّهِ عَلَيْهِ said, "By Allah! I will not leave you until I take you to the court of the Sultan." Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ responded, "By Allah! I too will not leave you until I take you to the Sultan. You have entered my home without permission and now you are quarrelling with me." Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ said to Sayyiduna

Abu Abul-Rahman Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ very gently, “O my elder! If you intend to rest somewhere, you can rest at another house.”

“My name is Farrookh and this is my house,” he replied. Upon hearing this, his wife, who was listening to everything behind the door, said, “This is my husband, and Rabi’ah is his son.” Thus, the father and son embraced and shed tears of happiness. Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ, now overjoyed, entered his home. After a while, he remembered the 30,000 dinar he left with his wife. So, he asked his wife about what he entrusted her with. The intelligent wife said, “I have preserved it.”

In the meantime, Sayyiduna Rabi’ah رَحْمَةُ اللَّهِ عَلَيْهِ went to Masjid al-Nabawi and began his study circle, and his students, including Imam Malik and Khwaja Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِمَا, sat around him. As Sayyiduna Farrookh entered Masjid al-Nabawi to pray, he saw a gathering, sitting with the utmost respect and attention, seeking Islamic knowledge, and also saw a handsome man teaching them. He approached the gathering and the people made space for him to sit. Sayyiduna Rabi’ah رَحْمَةُ اللَّهِ عَلَيْهِ was sitting with his head lowered. Due to this, Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ did not recognise his son and asked those present, “Who is this ‘Shaykh ul-Hadith’ distributing these pearls of knowledge?” The people answered, “This is Rabi’ah bin Abu Abdul-Rahman.” Hearing their response, he exclaimed with joy, ‘لَقَدْ رَفَعَ اللَّهُ إِبْنِي’ “Allah Almighty has granted my son an esteemed rank!”

In a state of delight, he went to his wife and said, “I have seen your son today on an elevated rank that I have seen no man of knowledge attain before him.” The honourable wife asked, “Do you wish to have your 30,000 dinars or this greatness and eminence of your son?” He رَحِمَهُ اللهُ عَلَيْهِ replied, “By Allah! The rank of the light of my eyes is more beloved to me than any sum of money.” The wife explained, “I spent all of the money on educating your son.” Sayyiduna Farrookh said, “By Allah! You did not waste that money.”<sup>1</sup>

May Allah Almighty have mercy upon them and forgive us for their sake.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللهُ عَلَی مُحَمَّدٍ

## Every Home should have a Scholar

**Dear Islamic brothers!** Islamic knowledge is a great blessing, and acquiring a share of it is only for the fortunate; attaining Islamic knowledge is greater than supererogatory worship. It is enough of a virtue for religious knowledge that being knowledgeable [Aalim] is an attribute of Allah Almighty. It is stated in a Hadith Qudsi: Allah Almighty revealed to

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<sup>1</sup> Tareekh Baghdad, vol. 8, p. 421

Sayyiduna Ibrahim عليه السلام, “O Ibrahim! I am the All-Knowing and I love all of those who possess knowledge.”<sup>1</sup>

If only instead of spending days and nights in pursuit of attaining worldly knowledge and degrees, we would develop a passion for seeking religious knowledge. Instead of only focussing all of our attention on accumulating wealth, we should have a desire for attaining an abundance of Islamic knowledge. Inevitably, we must look after our wealth, whereas religious knowledge looks after us. Countless virtues of the noble scholars and religious knowledge have been mentioned in the Quran and Hadith. Ameer of Ahl al-Sunnah دامت بركاؤهم العاليه states:

It is my wish for there to be at least one scholar in every home. If only we adopt the mindset of encouraging our children to become scholars, Muftis and Huffaaz of the Quran. Such pious offspring will spend their lives in showing great honour and respect to their parents. They will serve their parents during old age and become worthy of great reward. After their parents depart from the world, they will transmit reward to them and become a source of continuous charity (sadaqah jariyah) for them.

### **The Best Gift Parents can give to their Children**

Parents have been instructed to give their children a religious education. Just as the beloved Prophet صلى الله عليه وآله وسلم said, “For

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<sup>1</sup> Jami' Bayan al-'Ilm wa Fadalalah, p. 70 Hadith 213

a man to teach his children etiquettes is better than giving one Saa' [i.e., 3.84kg] in charity.”<sup>1</sup> It is mentioned in another Hadith, “A father has not given his child a greater gift than teaching him good manners.”<sup>2</sup> To increase our passion for gaining Islamic knowledge, here are some verses of the Quran and Ahadith. Read them, acquire knowledge and teach your children too.

## Mention of the Scholars along with Himself and the Angels

Allah Almighty states in regards to the virtues of the scholars in the 18<sup>th</sup> verse of Surah Aal Imran:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالنِّقَاطِ ط

*Allah has testified that there is no one worthy of worship but Him, and so did the angels and those of knowledge, whilst maintaining justice.*<sup>3</sup>

Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ states in relation to this verse: Look at how Allah Almighty started the verse with Himself, then he mentioned the angels and then the scholars. This is sufficient to highlight

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<sup>1</sup> Tirmizi, vol. 3, p. 382, Hadith 1958

<sup>2</sup> Tirmizi, vol. 3, p. 383, Hadith 1959

<sup>3</sup> [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal Imran, verse 18)

the nobility, virtue and greatness of the scholars. The great Tabi'ee Sayyiduna Sa'eed bin Jubayr رَحِمَهُ اللهُ عَلَيْهِ states: There were 360 idols around the Ka'bah, and when this verse was revealed, they all fell in prostration.<sup>1</sup>

Dear Islamic brothers! It is stated in the 11<sup>th</sup> verse of Surah al-Mujadalah:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ<sup>ط</sup>

*Allah will raise the rank of the [excellent] believers amongst you and those who have been given knowledge.<sup>2</sup>*

## The Superiority of the Scholars Over Others

Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا states, “The noble scholars will be 700 ranks higher than normal believers. The distance between each rank is a journey of 500 years.”<sup>3</sup>

## Why is Knowledge better than Worship?

Imam Ghazali رَحِمَهُ اللهُ عَلَيْهِ writes in *Minhaj al-Aabideen*: O seekers of sincerity and worship! May Allah Almighty grant you the ability. You must first acquire knowledge, as everything is dependent on this. Know that the books of

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<sup>1</sup> Tafseer Qurtubi, Juz 4, Para 3, Surah Aal Imran, Ayat 18, vol. 2, p. 32

<sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujadalah, verse 11)

<sup>3</sup> Qut al Quloob, vol. 1, p. 241

authors, the knowledge taught by teachers, the speeches of preachers and the thoughts and findings of those who ponder are a result of the jewels of worship and knowledge. The heavenly books were revealed for the purpose of knowledge and worship, and the noble Prophets عَلَيْهِمُ السَّلَام were also sent for this reason. In fact, the heavens, the earth and every creation within them was created for this purpose.

He further writes: It is incumbent for everyone to strive to attain both of these [i.e. gaining Islamic knowledge and worshipping]. Tire yourself in pursuit of them and ponder over them. Know that anything other than worship and [acquiring] knowledge is useless; they do not provide any benefit.<sup>1</sup>

O devotees of religious knowledge! It is mentioned in a Hadith, “Whomsoever Allah intends good for, He grants him understanding of the religion.”<sup>2</sup> It is stated in another Hadith, “The scholars are the inheritors of the Prophets.”<sup>3</sup>

So, we come to know that just as there is no rank greater than prophethood, there is no virtue equal to the inheritance of prophethood [i.e. knowledge].<sup>4</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Minhaj ul Aabideen, p. 11

<sup>2</sup> Muslim, p. 401, Hadith 2392

<sup>3</sup> Sunan Ibn-e-Majah, vol. 1, p. 146, Hadith 223

<sup>4</sup> Ihya al-Uloom, vol. 1, p. 20

## The Evidence of Taqleed

Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ عَلَيْهِ comments: Two matters are established from this Hadith: one is that merely memorising the words and translation of the Quran and Hadith is not knowledge, rather, understanding them is knowledge. This is difficult, and for this reason, the opinions and findings of the jurists are adopted. This is why all Quranic commentators and Hadith experts followed the Mujtahideen, and were not proud of their knowledge and findings; even Abu Jahl knew the translation of the Quran and Hadith. The second established matter is that possessing knowledge of the Quran and Hadith is not an accomplishment, but having understanding of them is. A true scholar of the religion is the one who has the words of Allah and His Messenger on his tongue, and their blessings in his heart.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Level of Knowledge Required to Become a Scholar

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was asked two questions. They are being presented in here in question-and-answer format:

**Q:** What is the definition of an Aalim (Islamic scholar)?

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<sup>1</sup> Mirat ul Manajeeh, vol. 1, p. 187



**A:** One who is completely aware, informed and firm regarding Islamic beliefs. He can solve personal matters by referencing books, without any help.

**Q:** Is knowledge only gained through reading books?

**A:** No. Knowledge can be acquired through conversing with the people of knowledge.<sup>1</sup>

### Madani Bahaar

**Dear Islamic brothers!** A great means of acquiring knowledge is by listening to the question-and-answer sessions of the Madani Muzakarah, and the speeches of Ameer of Ahl al-Sunnah. Here is a Madani Bahaar for some motivation to seek knowledge. A brother from Muradabad (India) relates that he had a dream in which he saw a garden. He saw a man in white clothing with a luminescent face wearing an Imamah and offering salah. [He states:] I waited for him to finish praying so I could meet him and ask who he was. However, as soon as he finished praying, I awoke. I then felt a strange feeling of relief and happiness but I remained curious of who the man was.

As a result of the blessings of envisioning the man, I became free from the problems of the world and became inclined towards a righteous environment. I developed a passion for seeking knowledge. One day, with this passion, I attended the

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<sup>1</sup> Malfuzaat A'la Hazrat, p. 58

weekly sunnah-inspired gathering of Dawat-e-Islami. The cries of the participants during the heartfelt du'a changed my life. As the gathering came to an end, a brother gave me two bayaans of Ameer of Ahl al-Sunnah to listen to, namely, "Test of the Grave (Qabr Ka Imtihan)" and "Modest Bird (Ba Haya Parinda)". When I listened to them, terrifying images of the grave and the hereafter came to mind, causing me to repent and gradually draw closer to the religious environment. Not long after, there was a sunnah-inspired gathering in Kanpur [India] in which Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ participated. When I looked towards him, I was amazed to see he was the very man I saw in my dream.<sup>1</sup>

May Allah Almighty have mercy upon Ameer of Ahl al-Sunnah and forgive us without accountability for his sake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## A Scholar and a non-Scholar Can Never be Equal

**Dear Islamic brothers!** Just as the one who is mute and the one who can speak, and the blind and the one who can see, can never be equal, a scholar and an ignorant individual can also never be equal. Allah Almighty states in the 9<sup>th</sup> verse of Surah Zumar:

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<sup>1</sup> Noorani Chehray Walay Buzurg, p. 8

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ط

*Say you [O Beloved], 'Are those who know and those who do not know equal?'<sup>1</sup>*

It is stated in Tafseer Tabari: In this verse, Allah Almighty said to the noble Prophet ﷺ: **قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ** O Muhammad! Tell your nation, are the people who have knowledge [of the reward] of obeying Allah and knowledge [of His punishment] regarding His disobedience equal [in rank] to those who have no knowledge of this? Those [who lack knowledge] act mindlessly. They neither know of the reward of good deeds nor do they fear the punishment of evil deeds. These two types of people can never be equal.<sup>2</sup>

### A Young Scholar is Prioritised over an Old, Ignorant Man

It is mentioned in Kanz al-Daqa'iq (كَنْزُ الدَّقَائِقِ): It is the right of a young scholar to be given preference over an old, ignorant man [i.e., who does not possess religious knowledge].

Imam Badr al-Din 'Aini Hanafi رَحِمَهُ اللّٰهُ عَلَيْهِ states in his commentary Ramz al-Haqaiq (رَمْزُ الْحَقَائِقِ) regarding this passage:

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<sup>1</sup>[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, verse 9)

<sup>2</sup>Tafseer Tabari, Para 23, Surah Al-Zumar, Ayat 9, vol. 10, p. 621

This is because a young scholar is superior to an old, ignorant man. Allah Almighty states:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ<sup>ط</sup>

*Say you [O Beloved], 'Are those who know and those who do not know equal?'*<sup>1</sup>

It is for this reason that he [the young scholar] is given preference [over an old ignorant man] in prayer. The prayer is from the pillars of Islam and the first obligation after accepting faith. In Shar'iah, those (scholars) whose obedience is commanded are given precedence and why would this not be the case in regards to the scholars as they are the inheritors of the Prophets عَلَيْهِمُ السَّلَام, as mentioned in the Hadith.<sup>2</sup>

## The excellence of Islamic knowledge

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Knowledge increases the rank of the one who already has a status, and it grants a slave so much elevation that he attains the rank of kings."<sup>3</sup> This Hadith mentions the worldly benefits of knowledge, and it is known that the hereafter is better and eternal.

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<sup>1</sup>[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, verse 9)

<sup>2</sup>Ramz ul-Haqaiq, vol. 2, p. 285

<sup>3</sup>Al-Majrooheen li-Ibn Hibbaan, vol. 1, p. 472

## He attained wealth and sovereignty through the blessings of knowledge

Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ states, “Sayyiduna Sulaiman bin Dawud عَلَيْهِمَا السَّلَام was given the authority to choose between knowledge, wealth and dominion, so he عَلَيْهِ السَّلَام chose knowledge. Thus, through the blessings of knowledge, he عَلَيْهِ السَّلَام was also granted wealth and dominion.”<sup>1</sup>

O devotees of the Prophet! Only seek knowledge in order to gain the pleasure of Allah Almighty, and attain its blessings in this world and the hereafter. It is mentioned in a Hadith, “All of the creation within the heavens and earth seek forgiveness for the scholar.”<sup>2</sup> Therefore, who can have a greater rank than the one for whom the angels of the heavens and the earth seek forgiveness. He is busy with himself, whilst the angels are busy seeking forgiveness for him.

## 7 statements of the beloved Prophet ﷺ regarding the virtues of the noble scholars

1. Allah Almighty will raise the worshippers on the Day of Judgement, then He will raise the scholars, and say to them, “O assembly of scholars! I know who you are, which is why I granted you knowledge from Myself, and I

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<sup>1</sup> Tafseer Ruh al-Bayan, Para 23, Surah Al-Zumar, Ayat 9, vol. 8, p. 82

<sup>2</sup> Tirmizi, vol. 4, p. 312, Hadith 2691

did not bestow knowledge upon you in order to punish you. Go! I have forgiven you.”<sup>1</sup>

2. The believing scholar is superior by 70 ranks to the believing worshipper.<sup>2</sup>
3. There are 100 ranks between a worshipper and a scholar, and the difference between every rank is the distance that a thoroughbred horse can gallop in 70 years.<sup>3</sup>
4. The excellence of a scholar over a worshipper is like that of the full moon over all of the stars.<sup>4</sup>
5. The virtue of a scholar over a worshipper is like my virtue over the lowest of you.<sup>5</sup>

After citing this Hadith, Imam Ghazali رحمه الله عليه states: Ponder! Look at how the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ linked knowledge with the rank of prophethood, and how he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowered the rank of an action which lacks knowledge, even though the worshipper who is consistent in a deed does not lack knowledge. Otherwise, it cannot even be considered worship if it is empty of knowledge.<sup>6</sup>

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<sup>1</sup> Jami' Bayan Al-'Ilm wa Fadlih, p. 69, Hadith 211

<sup>2</sup> Jami' Bayan Al-'Ilm wa Fadlih, p. 36, Hadith 84

<sup>3</sup> Jami' Bayan Al-'Ilm wa Fadlihi, p. 43, Hadith 118

<sup>4</sup> Sunan Abu Dawud, vol. 3, p. 444, Hadith 3641

<sup>5</sup> Tirmizi, vol. 4, p. 314, Hadith 2694

<sup>6</sup> Ihya al-Uloom, vol. 1, p. 21

Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes the following in the commentary of this Hadith:

This comparison is for the purpose of explaining the type, not quantity, i.e., the kind of excellence I have over all Muslims is the type of excellence that a scholar has over a worshipper, which is excellence in religion, not only in terms of the world; even though there is an immense difference between these two types of excellence. A king has superiority over his subjects in terms of dominion, a wealthy person over a poor person in terms of wealth, a strong person over a weak person in terms of strength, and a beautiful person over an unsightly person in terms of beauty. However, these types of superiority are worldly and temporary.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a religious excellence over the creation, which will remain forever, and this is also the case with a scholar in regards to an ignorant person. Alexander has no superiority over a poor person today, yet Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ still has a tremendous virtue over all of his followers. It should be remembered that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a different kind of excellence over the other Prophets, another kind over the Companions, another level over the saints and scholars, and a different kind over the public; ‘the lowest of you’ refers to the last category.<sup>1</sup>

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<sup>1</sup> Mirat ul Manajeeh, vol. 1, p. 200

Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ further mentions: This does not mean that a scholar will become equal to a prophet. It should be noted that Islamic knowledge is either ‘Fard ‘Ayn’ or ‘Fard Kifayah’, and extra worship is nafl. Also, the scholar benefits the people, whereas the worshipper only benefits himself. Therefore, the scholar is superior to the worshipper. Sayyiduna Adam عَلَيْهِ السَّلَام possessed knowledge, and the angels had been worshipping for hundreds of thousands of years, yet it was the worshippers who prostrated to the one who possessed knowledge.<sup>1</sup>

1. On the Day of Judgement, the ink of the scholars will be weighed against the blood of the martyrs, and their ink will be dominant.<sup>2</sup>
2. Three types of people will intercede on the Day of Judgement: the prophets, the scholars and the martyrs.<sup>3</sup>

Shaykh Abdul Haqq Muhaddith Dihlawi Bukhari رَحْمَةُ اللهِ عَلَيْهِ expounds on this Hadith, “Specifying intercession with these three groups is to demonstrate their great virtue and excellence, otherwise, it (the right of intercession) is established for every righteous individual from among the Muslims (e.g., a sincere haji and a practicing hafiz).”<sup>4</sup>

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<sup>1</sup> Mirat ul Manajeeh, vol. 1, p. 216

<sup>2</sup> Tareekh Baghdad, vol. 2, p. 190

<sup>3</sup> Sunan Ibn Majah, vol. 4, p. 526, Hadith 4313

<sup>4</sup> Ashi'at Al-Lam'at, vol. 4, p. 432



Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ comments, “We come to know that the loftier rank is that which is mentioned alongside the rank of prophethood, and this is greater than the rank of martyrdom, even though countless Hadith have been narrated regarding the virtue of martyrdom.”<sup>1</sup>

### **A singer repented through the blessings of a scholar’s gathering**

There was a beautiful woman that used to live in Basra, who was known to the people by the name of Sha’wana. As well as having a beautiful appearance, she also had a stunning voice. Due to her beautiful voice, she was well-known for her singing and lamenting. Gatherings of joy and grief were considered incomplete without her. This was the reason why she amassed a large amount of wealth. She was used as an example when it came to sin and transgression. She lived a lavish life, would wear expensive clothing and was always adorned with precious jewellery.

One day, she was going somewhere with her Roman and Turkish maids. On the way, she passed by the house of Sayyiduna Salih Murri رَحْمَةُ اللَّهِ عَلَيْهِ. He was a righteous slave of Allah Almighty, a practicing scholar, and from among the worshippers and ascetics. He would address the people in his home, and the efficacy of his words was such that the people

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<sup>1</sup> Ihya al-Uloom, vol. 1, p. 21

would be overcome with emotion; they would begin to weep, and tears would fall from their eyes out of fear of Allah Almighty.

When Sha'wana passed by, she heard sounds of crying coming from the house. She became enraged at this. She said to her maids, "It is strange that people are lamenting here and I was not informed about it." She then sent one of her maids inside to observe the situation in the house. When she entered and witnessed the state in the house, she was also overcome with the fear of Allah Almighty, and she sat down. When she did not return, after waiting for a long time, Sha'wana sent her second and third maids inside, but they did not return either.

She then sent her fourth maid inside, who returned after a short while and explained, "The crying within the home is not due to someone's death, but due to sins. The people are crying out of fear of Allah Almighty on account of their sins."

Hearing this, Sha'wana began to laugh, and she entered the home with the intention of making a mockery. However, something else was destined for her. As soon as she entered, Allah Almighty changed her heart. When she saw Shaykh Salih Murri رَحْمَةُ اللّٰهِ عَلَيْهِ, she said to herself, "Alas! I have wasted my entire life; I have wasted my precious life in sin. How will He forgive my sins?" Troubled by these thoughts, she asked Shaykh Salih Murri رَحْمَةُ اللّٰهِ عَلَيْهِ, "O Imam of the Muslims! Does Allah Almighty forgive the sins of the disobedient and the

criminals?” He رَحْمَةُ اللَّهِ عَلَيْهِ replied, “Yes! All of these warnings and advices are for such people, so that they adopt the straight path.”

She was not satisfied with this, so she said, “My sins exceed the stars in the sky and the foam of the ocean.” He رَحْمَةُ اللَّهِ عَلَيْهِ responded, “It is no matter! Even if your sins exceed those of Sha’wana, Allah Almighty would still forgive you.” Hearing this, she began to wail, and she wept so much that she fell unconscious. After a while, she regained consciousness and said, “Shaykh! I am that very Sha’wana whose sins are given as examples.” She then removed her expensive clothing and jewellery, and donned old clothes. She distributed all of her illicit wealth among the poor and freed all of her slaves too. Thereafter, she remained in her home.

From that time on, she spent her days and nights engaged in worshipping Allah Almighty, weeping over her sins, and seeking forgiveness for them. She would cry in the court of Allah Almighty, and plea, “O the One who loves those who repent and the One who forgives the sinners! Have mercy upon me; I am weak and cannot bear the severity of Your punishment. Save me from Your punishment and grant me the honour of beholding You.” She lived her life in this state for 40 years, and then passed away.<sup>1</sup>

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<sup>1</sup> Hikayaat al-Saliheen, p. 74

May Allah Almighty have mercy upon her and forgive us without accountability for her sake.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّد

### It is the people of Allah who truly fear

Dear Islamic brothers! It is the one who is practicing that has an effect on others. The speeches and writings of the practicing scholars transform the lives of people, just as you have heard in the above account. Islamic knowledge is a means of attaining the great blessing of fear of Allah Almighty, for a person attains gnosis of Allah Almighty through the blessing of Islamic knowledge. Allah Almighty created countless things, and He placed the crown of the most honourable creation upon the head of humans. He created the father of humans, Sayyiduna Adam Safiyyullah عَلَيْهِ السَّلَام, directly through His power, ordered the angels to prostrate to him and then granted him vicegerency (khilafah) upon the earth.

He عَلَيْهِ السَّلَام attained this rank and station through the virtue of knowledge, which was granted to Him by Allah Almighty, and this is such an immense blessing that the one who attains it with a sincere intention is never deprived. The one who attains it, is granted the best thing, and that is gnosis of Allah's

The Blessings of knowledge

grandeur, and the one who attains recognition of Allah Almighty, he is granted the fear of Allah Almighty. Just as it is stated in the 22<sup>nd</sup> Juz, in the 28<sup>th</sup> verse of Surah al-Faatir:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

*Only those amongst His bondsmen who possess knowledge fear Allah.<sup>1</sup>*

### The excellence of Sayyiduna Abu Bakr al-Siddique رَضِيَ اللَّهُ عَنْهُ

Allamah Mahmud bin Abdullah Hussaini Alusi رَحْمَةُ اللَّهِ عَلَيْهِ states in Tafseer Ruh al-Ma'aani, "According to some opinions, this verse was revealed regarding the first caliph of the Muslims, Sayyiduna Abu Bakr al-Siddique رَضِيَ اللَّهُ عَنْهُ, for he was overwhelmed with the fear of Allah Almighty."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### His own testimony alongside the scholars

**Dear Islamic brothers!** What can be said regarding the excellence of the scholars. In the Quran, Allah Almighty mentions the testimony of the scholars alongside His own:

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<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Faatir, verse 28)

<sup>2</sup> Tafseer Ruh al-Ma'aani, Juz 22, Surah Al-Faatir, Ayat 28, p. 499

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۚ

*Say you (O Beloved), 'Allah is sufficient as a Witness between me and you, and (so is) the one who has knowledge of the Book.'*<sup>1</sup>

### A sign of a lordly scholar

According to a true lordly scholar, the hereafter has greater importance over the world; he gives preference to the eternal life over this fleeting one. Qarun was very wealthy, and once, he came out fully adorned with his army. After seeing his splendour, some believers said, “If only we were also granted splendour and wealth like Qarun in this world. Indeed, he is very fortunate.” Upon this, the lordly scholars addressed them with some words, which have been mentioned in the Quran:

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا ۖ

*And said those who were given the knowledge, 'Woe to you! The reward of Allah is better for the one who believes and does good deeds,'*<sup>2</sup>

Imam Ghazali رَحِمَهُ اللّٰهُ عَلَيْهِ states: In this verse, it has been declared that the value of the hereafter is known through

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<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'd, verse 43)

<sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, verse 80)

knowledge. Ascetism (aversion to the world) has been ascribed to the noble scholars, and the quality of the ascetics which has been mentioned is that they possess knowledge.<sup>1</sup>

The reality is that according to the lordly scholars, their knowledge is their wealth. Just as Sayyiduna Zubair bin Abu Bakr رَضِيَ اللهُ عَنْهُ states, “I was in Iraq when my father sent me a message, ‘Make knowledge necessary upon yourself! If you are poor, it is your wealth, and if you are wealthy, then it is your beauty.’”<sup>2</sup>

Thus, we come to know that looking at worldly people with greed and having a desire for what they receive of this world, is the work of the heedless. On the other hand, the people of knowledge remain uninterested in the world, focus on the reward in the hereafter, and in hopes of receiving this reward, they carry out righteous deeds and avoid sins. Alongside this, instead of encouraging others to have a desire for gaining the world, they try to encourage them towards attaining the reward of the hereafter.<sup>3</sup>

May Allah Almighty allow us to seek knowledge solely for His pleasure.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

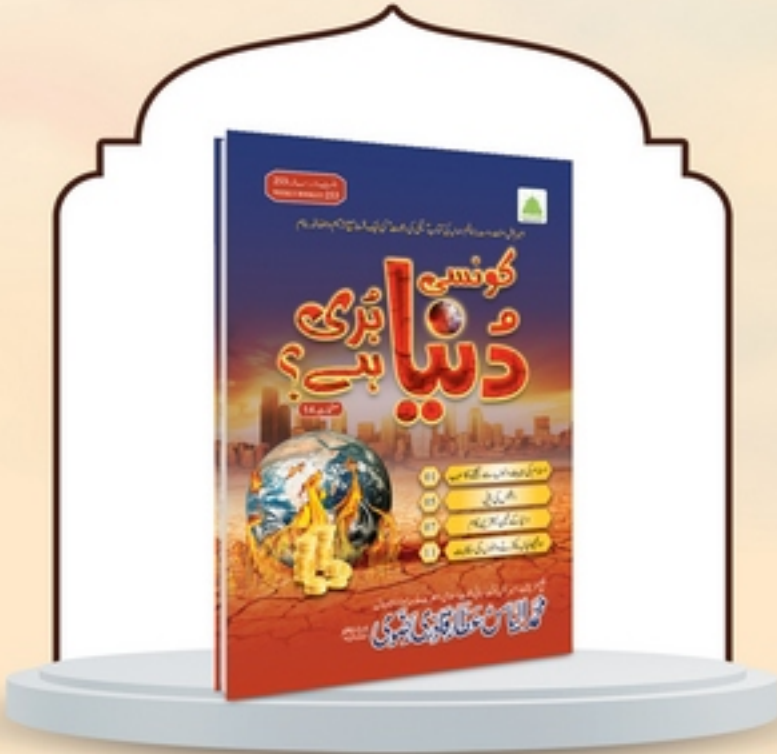
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<sup>1</sup> Ihya Al-Uloom, vol. 1, p. 19, vol. 4, p. 270

<sup>2</sup> Hadith Abi Nu’aym ‘an Ali al-Sawaaf, p. 7, Hadith 6

<sup>3</sup> Tafseer Sirat Al-Jinan, Para 20, Surah Al-Qasas, Ayat 80, vol. 7, p. 328

## Next Week's Booklet



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