

WEEKLY BOOKLET



A collection of the blessed sayings of Ameer Ahl al-Sunnah عالمنا

22 Questions about Islamic Knowledge



- How much religious knowledge should one possess?
- From whom should one acquire religious knowledge?
- How can we learn a lot in a small period of time?
- Will knowledge increase in Paradise?

Presented by: (DAWAT-E-ISLAMI)
AL-MADINAH-TUL-ILMIA
Islamic Research Centre

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علم دین کے بارے میں ۲۲ سوال جواب

22 Questions about Islamic Knowledge

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22 Questions and Answers regarding Islamic Knowledge



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

Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

Note:

Recite **ṣalāt** upon the beloved Prophet ﷺ once before and after.

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22 Questions about Islamic Knowledge

The Amir of Ahl al-Sunna's successor made the following dua:

O Lord of the Prophet! Whoever reads or listens to the booklet *22 Questions about Islamic Knowledge*; grant them ability to acquire and act upon Islamic knowledge, and forgive them and their family without accountability.

أَمِيرِنِ بَجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending ṣalāt upon the Prophet ﷺ

Allah's final prophet, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever, out of love for me, sends three ṣalāt upon me in the day and night; Allah shall certainly forgive the sins they committed that day and night."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Mu'jam al-Kabīr: hadith 928

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Question: What is Islamic knowledge? Does it only refer to knowledge of salah and fasting, etc?

Answer: Knowledge is to know or have information about something. As for salah and fasting, knowing of them is definitely included in the definition of Islamic knowledge, but the latter includes an huge spectrum of topics. Its scope is vast, such that nobody can learn its entirety.

Allah is All-Knowing; nothing or nobody gave Him His knowledge. He is All-Knowing without any outside assistance or influence. By His bestowal, the most knowledgeable of His creation from Prophet Ādam until the Day of Judgement, is none other than the Prophet Muhammad ﷺ.

Every prophet is a scholar of religion and foremost religious authority of his respective nation. The prophet of our time, my master Muhammad ﷺ is the greatest scholar of all. Islamic knowledge has great depth, so one should learn as much as possible.¹

Question: It is obligatory upon every man and woman to gain knowledge, but how much is necessary to learn?

Answer: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ – “It is obligatory upon every Muslim to seek knowledge.”² The words “knowledge” or

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, p. 271

² Sunan Ibn Māja: hadith 224

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“education” are commonly misunderstood. Hearing them, people instantly think of secular education at school or college. Yet, this hadith is not referring to this type of knowledge.¹ Some establish institutes of worldly knowledge but use hadith of this nature to support their endeavour. **أَسْتَغْفِرُ اللَّهَ** Applying your deficient intellect to use hadith as evidence is haram and a sin which leads to Hell.² Only scholarly hadith experts can tell us what these hadith truly entail.

Imām Aḥmad Razā Khān **رَحْمَةُ اللَّهِ عَلَيْهِ** offered an expansive explanation of this hadith, the summary of which is as follows:

It is an absolute must for every Muslim to learn obligatory branches of knowledge. For example, as soon as a Muslim reaches puberty, salah becomes obligatory upon them. Now, it also becomes obligatory for them learn all appropriate rulings of salah. The same applies for fasting in Ramadan.

A businessman must learn about rulings of business, a customer must learn about purchasing, and an employer about employment.

If zakat is obligatory upon someone, they must learn its rulings. Whoever intends to marry must learn rulings

¹ Fatāwā Riḍāwiyya, vol. 23, p. 623

² Fayḍ al-Qadīr: under hadith 133

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of marriage, divorce, and other important related matters.¹⁻²

Question: How much religious knowledge should one possess?

Answer: One must learn matters of Islamic creed first. It is also imperative to learn about sins 'and how to avoid them'. This also applies to spiritual illnesses, such as arrogance, jealousy, and ostentation etc., which are known as muhlikāt (مُهْلِكَات).³

Question: What do you say about those who do not attain Islamic knowledge, despite having time to do so?

Answer: Not utilising your time to gain Islamic knowledge is a matter of great deprivation. People of this nature will have the most regret on the Day of Judgement. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

On the Day of Judgement, most regretful shall be those who had the chance to acquire knowledge in the world but did not, and those who learnt yet did not benefit (due to not practicing it) whilst others did.⁴

الْحَمْدُ لِلَّهِ There are many opportunities to gain knowledge in the Islamic environment of Dawat-e-Islami, and courses are

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, pp. 373-374

² Fatāwā Riḍāwiyya, vol. 23, pp. 623-626

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 119

⁴ Tarīkh Ibn 'Asākir, vol. 51, p. 137

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available too. Islamic brothers should enrol on these and begin learning, acting upon their knowledge, and sharing it with others. ¹ **رَبِّ شَأْنِ اللَّهِ**

Question: In our society, people are discouraged to learn about Islam but encouraged to gain worldly education. How can this way of thinking be changed?²

Answer: Those affiliated with Dawat-e-Islami, or parents who are scholars, muftis or qārīs; they encourage their children to gain an Islamic education and strive to create opportunities for them.

Sadly, parents of most children do not encourage their children to gain an Islamic education. In fact, if a child grows up in a religious atmosphere and wants to memorise the Quran or become a scholar, he is mocked in response. He is taunted about not being able to earn enough to eat in the future and told to instead focus on becoming something else.

This is not limited to taunts, but extensive lengths are gone to in preventing the child in this path. For example, if a son enrolls on a course to become a scholar of Islam, he is told to earn for the household, even if said family is not poor. On the other hand, parents will pay out of their own pocket for worldly education. They purchase every luxury for their child's convenience, so the

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, pp. 183-184

² This question was asked by the Malfuzat Amir Ahl al-Sunna Department and answered by the shaykh.

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latter is focused solely on education. If the parents run a business, they prevent the child from taking part as to not affect his studies.

Our society encourages and praises people who pursue worldly education. Some students are given scholarships and jobs once they graduate. This is why the number of students in madrassas is incomparable to the number of students in schools and colleges. Schools are built on every other road, but there are very few places which provide an Islamic education. Parents encourage their children to gain worldly education from an early age.

I advise such parents: the world is not everything and the Hereafter is our goal. Your son's doctorate or engineering degree will not help him or you in the Hereafter, but a scholar or hafiz will intercede for you on the Final Day.

The Prophet ﷺ said:

The scholar and devotee 'who performed many acts of worship' will be raised on the Day of Judgement. The latter will be told to enter Paradise, whilst the former will be told to remain behind until he has interceded for the people.¹

It is nothing but a Satanic whisper for a person to say, "If you

¹ Shu'ab al-Īmān: hadith 1717

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become a scholar, how will you earn and live?” Allah has guaranteed us sustenance. Compared to those with just worldly educations, individuals with Islamic education live far more peaceful lives. You will hear of doctors and members of parliament committing suicide, but to this day, I have never heard of a scholar doing this due to poverty or other worries. I have issued this challenge for a long time now, but nobody can give me the name of even one scholar who did this.

The main reason for this is that scholars have acquired cognizance (*ma'rifa*) of Allah and fear Him.

Verse 28 of Surah Fāṭir describes their traits:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

only the learned 'are truly' in awe of Allah.¹

Dear Islamic brothers! Scholars will be given the virtue of interceding for others on the Day of Judgement. Strive towards a better Hereafter, help your children memorise the Quran, and support them in their journey of becoming scholars. If this is not possible, encourage at least one of them to become a scholar. If Allah wills, this child will be a means of forgiveness for your family.²

¹ Al-Quran, part 22, Al-Fāṭir, verse 28; translation from Kanz al-'Irfān

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, pp. 200-202

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Question: How can we learn a lot in a small period of time?

Answer: Intelligent people attain knowledge quickly, as they find it easy remember what they learn. People with less intelligence require more time. Sitting and facing the Ka'ba whilst learning helps one memorise quickly.

Shaykh al-Islam, Burhān al-Dīn Ibrāhīm Zarnūjī رَحْمَةُ اللهِ عَلَيْهِ wrote of an incident regarding two students:

Two students travelled to gain knowledge, yet only one returned as a great scholar. When elder scholars delved into this issue to find out why, they found the student who became skilled always revised, memorised, or studied facing qibla, thus declaring his academic success a result of this.¹

Sitting facing the qibla is Sunna.²

When sitting, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mostly face the Ka'ba.³

Question: What type of children should be sent to a madrasa to learn Islamic knowledge?⁴

¹ Ta'lim al-Muta'allim, p. 114

² Jam'a al-Jawāmi: hadith 11876

³ Ihyā' al-'Ulūm, vol. 2, p. 449; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 10, p. 23

⁴ This question was asked by the Malfuzat Amir Ahl al-Sunna Department and answered by the shaykh.

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Answer: When it comes to this, one should choose their most intelligent child for Islam. What usually happens is parents sending the child they consider to be less intelligent. Sometimes, it is done to get rid of him, so the mother can focus on her daily tasks and the father can run his business without any distractions. They put him in the care of scholars and show no interest in his studies.¹

Question: Islamic knowledge must be practically implemented and there are warnings for not doing so. What do you say about people who avoid learning out of fear of having to practice it?

Answer: This dangerous mindset is a ploy of Satan. Nobody would have Islamic knowledge if this happened. Everybody would be ignorant. All would say, "I'll be stuck if I don't practice my knowledge." I exhort you to acquire Islamic knowledge, and if Allah gives you ability, try your absolute best to practically implement it.²

Question: If someone does not act upon his knowledge, should he stop seeking it?

Answer: It is necessary to perform obligatory (*farḍ*) and necessary (*wājib*) actions, irrespective of whether one is a scholar or not. If one does not carry out these obligations and necessities, he will be sinful.

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 63

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 236

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Yet, it is not a sin to abandon *mustahabba* actions. These entail deeds which earn reward if done and incur no sin if left. We should all acquire Islamic knowledge, as doing so is rewardable, and strive to act upon it as best we can. Whether we are scholars or not, we must all do things which earn us reward.

Satan whispers into people's hearts to stop them learning about Islam. This results in them speaking ill of public speakers or those who give dawah. Families taunt students of sacred knowledge, saying, "Act upon your knowledge before preaching to others." Families should not speak like this, but encourage those who seek to do good.

If they do not practically implement their knowledge today, who is to say they will not develop and do so tomorrow? If they are stopped from calling to goodness entirely, however, they will fall further away from practical implementation.¹

Question: People run towards universities, colleges, and schools nowadays, but their passion to attend Islamic institutes is not to the same degree. Why is this?

Answer: People's inclination for Islamic institutes is pretty much non-existent. At the same time, schools, colleges, and universities are laden with students. Many happily pay thousands for education, accommodation, and food. Many

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 9, pp. 265-266

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madrassas provide Islamic education, as well as accommodation and food, all for free. Despite this, nobody is interested in them.

Considering this, we established Dar al-Madinas to provide worldly and Islamic education to the public, bringing them closer to Islam any way we can. This schooling system is 100% compliant with Islamic law and monitored by scholars to prevent unlawful matters from corrupting the education, upbringing, and character of students.

Everyone must think about the Hereafter of their children amidst this fast moving world. I am not saying you must be poor, die of hunger, or beg for money **نَعُوذُ بِاللَّهِ**.

اَلْحَمْدُ لِلّٰهِ We do not beg for money. Our children wear clothes and are fed good food. None of Dawat-e-Islami's preachers die of hunger or beg for food. They earn enough to suffice them in their own ways. Not all of them lack worldly knowledge either; in fact, many of them are highly educated.

The irreplaceability of Islamic scholars

Whilst the rest of the world focuses on worldly education, we focus on Islamic. This allows us to help people come close to Islam and produce scholars for the Umma. Without scholars, we would face immense difficulty. When it comes to people who have an issue with Islamic education, you can hear them saying,

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“If you become an imam or ‘ālim, you’ll be stuck eating the food you find in the masjid.”

Regarding such individuals, I first ask Allah to give them ability to pray five times a day, if they do not. I would then like to ask them; you pray five times a day, but do you also offer Jumu‘a salah? If there were no imams, would a member of parliament or career professional come to the masjid to lead you for Jumu‘a? Would a prime minister or chairman do this? Only imams and scholars lead Jumu‘a salah.

Remember! You need imams and scholar. Honour and dignify them. To reinforce my point, remember that when you die, no officer, businessman, or minister will lead your funeral salah.

An imam will do this, lower you into the grave, recite Quran, and convey the reward of it to you. Do you not perform Eid salah? Who leads it? Without doubt, an imam or scholar does. Hopefully, this has helped you understand our need for them in society.

Imams and scholars manage our masjids. Without them, nobody would lead congregations of salah or deliver a khuṭba at Jumu‘a. No matter how well read a person is, he cannot deliver a khuṭba, as this is only reserved for the Islamically learned.¹

Question: Some say, “If you learn worldly knowledge, you will live a happy and comfortable life. But, if you learn about Islam

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 10, pp. 284-286

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and become a mawlana, you will die hungry.” What is the ruling of saying such a statement? How can we rectify those who say this?

Answer: Maktabat al-Madina has published a book entitled *Kufriya Kalimāt Ke Bārē Mēin Sawāl Jawāb*. The answer to this question is mentioned therein:¹

This statement contains a facet of disrespect for Islamic knowledge. For this reason, it is disbelief (*kufr*).

Whoever said this must repent and renew their faith. If the objective behind this statement was to ridicule both Islamic knowledge and scholars, said statement becomes categoric *kufr*. The speaker becomes a disbeliever and apostate whilst their marriage is voided. All their previous good deeds are now wasted.²

Belittling or insulting Islamic knowledge, Islamic literature, and Islamic law is also *kufr*.³

If a scholar is insulted for his knowledge, this too is *kufr*.⁴

May Allah preserve our faith. With regards to the claim that people who pursue Islamic education die of hunger, remember

¹ This Urdu book has 708 pages and was written by Mawlana Ilyas Attar al-Qadiri. It contains 398 questions and answers, and 242 examples of statements of disbelief. It also includes verses of the Quran, narrations, and incidents regarding the protection of one's faith.. (Weekly Booklet Department)

² *Kufriya Kalimāt Ke Bārē Mēin Sawāl Jawāb*, p. 357

³ *Majma' al-Unhur Sharḥ Multaqa al-Ubhur*, vol. 2, p. 509

⁴ *Fātāwa Riḍawiyya*, vol. 21, p. 129

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those with worldly educations certainly do on occasion. I issued a challenge a long time ago for the public to bring me the name of a scholar or mufti who committed suicide. Around three people commit suicide every minute in the world daily, but the name of one scholar has never been given to me.

Keep in mind that a scholar refers to he who possesses knowledge; not everyone with a beard is a scholar. Those who take their lives due to being pushed to the limit by unemployment; many of them come from backgrounds with little or no Islamic influence. Contrastingly, scholars of Islam live happily and with less worries than regular folk.

Scholars are widely respected. People kiss their hands and seat them in places of honour. Nobody else is afforded this decorum. Even the imam of a masjid, who may not be a scholar, is respected greatly in comparison to an ordinary person. It is incorrect to assume those who acquire worldly education have a better quality of life. Being a scholar of Islam does not mean one reviles worldly knowledge. Dawat-e-Islami has many scholars who can speak multiple languages and possess a substantial amount of secular knowledge.¹

Question: How can Islamic knowledge be acquired?²

Answer: Watching Madani Channel, participating in Dawat-e-

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 10, pp. 18-19

² This question was asked by the Malfuzat Amīr Ahl al-Sunnah Department and answered by the shaykh.

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Islami's weekly gatherings, and reading the books of Maktabat al-Madina; these are excellent methods of gaining Islamic knowledge.

Similarly, asking Sunni scholars about Islamic rulings is another source of knowledge. You may ask a scholar a question, but due to extenuating circumstances, he may not answer your question at that time or perhaps give a harsh reply. Never think bad of him or be rude in response, no matter the scholar's actions.

When a customer is rude to a tradesman, the latter ignores this and ensures to sell his product. Likewise, you must act with wisdom in this scenario. If worries or fatigue weigh heavy on the scholar, then instead of being harsh, they can ask the questioner to come later. Said questioner should ensure to do this, even if the scholar calls him a hundred times.

If you want the scholar to stand up, sit you in his seat, and give you tea, you will not gain knowledge. You will only benefit from scholars if you respect them, but if your ego is as high as Mount Everest and you feel offended by him if his mood is off, you will gain nothing.¹

Question: How is it to refrain from wearing religious attire or not gain Islamic knowledge due to fear of being mocked by others?²

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, pp. 131-132

² This question was asked by the Malfuzat Amīr al-Sunnah Department and answered by the shaykh.

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Answer: Some people who harass others due to their religious appearance. Allah's prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were attacked because of their faith too.

أَلْحَمْدُ لِلَّهِ I have never cut my beard or trimmed it less than a fist. Many persecuted me, but the majority respected me. Are people with no beards never harassed? Are people who do not seek religious knowledge never harassed? In fact, I hear more incidents about the normal public being oppressed. They are mercilessly killed and their bodies thrown into the wilderness, whereas this does not happen as much with scholars. Nevertheless, nobody should be oppressed. In summary, the respect a scholar affords is greater than everybody else's.¹

Question: For children to live their lives according to Islamic law, must their parents also be upon this path?

Answer: Yes, parents can only guide and raise their children correctly if they learn how to. Unfortunately, the parents of today have little Islamic knowledge. If their children find good company, like that of scholars, or they benefit from the environment of Dawat-e-Islami, parents can learn about a lot of rulings and Sunnas from their children.

Children can sometimes be tough to manage, but their parents may have knowledge which can help cater to this situation, due

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, pp. 205-206

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to their previous attachment with a religious environment. Both scenarios are common in our society.

اَلْحَمْدُ لِلّٰهِ! There are many in Dawat-e-Islami who learn Islam before they become parents, because most of them are young. Even having said this, the number of those who fully know obligatory branches of knowledge are but a few. May Allah grant us the passion to gain knowledge. It is a great act of worship to learn obligatory knowledge, such as rulings of salah or fasting.¹

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami provides the perfect learning environment in an Islamic setting. Islamic sisters can enrol on Islamic law courses and more.²

Brothers can enrol on a 7 day Blessings of Salah course. You will be unable to learn everything within this time, but you will learn **something**, and the spark to learn more will have been lit.

If you do not know how to recite the Quran correctly, join Madrassat al-Madina for adults to correct your pronunciation. If you wish to learn at home, join online classes and courses. In the past, people travelled thousands of miles on horses and

¹ The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “The greatest act of worship is to learn matters of the religion.” (Jāmi‘ al-Ṣaghīr: hadith 1280)

² Here are some courses for Islamic sisters: The Path to Paradise, Islamic Activities, Tajwīd al-Quran, Better Deeds, Zakat, Madani Qā’ida, Salah, Rafīq al-Haramayn, Islamic Lifestyle, Umrah, Quranic Recitation, Ramadan, and a course for special needs sisters.

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camels to learn, and sometimes they were robbed by highwaymen. The thirsty used to go to a well, but now the well travels to their home and tells them to drink from it. People now refuse and would rather die of thirst. Refrain from this and learn as much as you can.

I ask Allah for my words to touch your hearts!¹

Question: Who should we learn Islamic knowledge from?²

Answer: The treasure of Islamic knowledge must only be attained from those who truly love Allah's Messenger. Learn from staunch Sunni scholars, who themselves follow and accept the works of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ.

إِنْ شَاءَ اللهُ You will benefit greatly.³

Question: Is sustenance (*rizq*) only provided to those with worldly education?⁴

Answer: As a matter of personal experience, the most successful people are not the highly qualified or extensively educated. There is no correlation between one's level of worldly education

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 375-376

² This question was asked by the Malfuzat Amīr Ahl al-Sunnah Department and answered by the shaykh.

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, p. 131-132

⁴ This question was asked by the Malfuzat Amīr Ahl al-Sunnah Department and answered by the shaykh.

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and amount of sustenance received. Allah is Al-Razzāq. He grants sustenance to everyone.

We may wake up on an empty stomach, but we do not sleep this way.

Birds start their days hungry and return home full. Whether insect, elephant, or whale; they are all given sustenance by Allah.

You may have heard of highly educated people who took their lives due to poverty, but you will never hear this about a scholar. I do not say this to offend, but to teach you not to belittle people with Islamic knowledge, for they are slaves of Allah just like you.¹

Question: During our Islamic studies, should we learn a skill in another background?

Answer: One should possess both skills and knowledge, and by knowledge, I am referring to Islamic. One must learn branches of obligatory knowledge pertaining to him and matters of Islamic creed, before anything else. He can then develop a skill, like learning another language. The skill in discussion must be permissible and taught in a permissible scenario. Otherwise, we even find people being taught the “skill” of earning interest!²

Question: A person keeps Islamic books at home, but is not a scholar himself. Will earn reward for this?

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, pp. 205-206

² Ibid, vol. 7, p. 421

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Answer: Why would he not? If he reads Islamic literature and loves religious knowledge, he will definitely be rewarded. It is not sinful to not be a scholar.

In fact, it is impossible for everyone to be a scholar, and it is not obligatory upon everyone to become one.¹⁻²

Question: You are often seen displaying great passion when it comes to discussing the importance of learning Islamic knowledge. What is the reason for this?

Answer: May Allah grant us sincerity. I love Islamic knowledge and scholars. A human is only truly human if he possesses religious knowledge; otherwise, he falls into animalistic behaviour.

There are many virtues of gaining Islamic knowledge, some of which I will explain now.

- Imam Ibn ‘Abd al-Barr رَحْمَةُ اللَّهِ عَلَيْهِ reports of how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

خُذُوا عَنِّي، خُذُوا عَنِّي

Learn from me, learn from me.³

¹ It is obligatory upon every sane, adult, Muslim man and woman to learn the rulings of matters they are involved in. (Fatāwā Riḍāwiyya, vol. 23, p. 624)

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 139

³ Jāmi‘ Bayān al-‘Ilm wa Faḍlih, pp. 156

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- During the Days of Naḥar (10th, 11th and 12th of Dhū al-Ḥijja), the Prophet ﷺ threw stones at the Jamarāt whilst riding an animal, and said, “Learn rulings of ḥajj from me, as I do not know whether I will perform it again after this year.”¹
- The Muslim’s 4th Caliph, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, “Is there anyone who wants to ask me questions, to benefit themselves and others?”²
- The Tābi‘ī, Sa‘īd b. Jubayr رَضِيَ اللهُ عَنْهُ would say, “It is of immense importance for me to ensure people acquire the knowledge I have.”³
- Imam Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ encouraged people to learn and said from time to time, “Ask me questions.”⁴
- The Tābi‘ī, ‘Urwa رَحِمَهُ اللهُ عَلَيْهِ said, “O people! Come to me and learn.”⁵
- The Tābi‘ī ‘Ikrima رَحِمَهُ اللهُ عَلَيْهِ said, “What has happened to you that you do not ask me questions? Have you become poor?”⁶

¹ Jāmi‘ Bayān al-‘Ilm wa Faḍlih, pp. 156-157

² Ibid, p. 157

³ Ibid, p. 160

⁴ Ibid

⁵ Ibid, p. 161

⁶ Ibid

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- Sufyān Thawrī رَحْمَةُ اللهِ عَلَيْهِ said, “If a student of knowledge does not come to me for study, I swear by Allah, I will go to his house to teach him.” Someone said, “They do not have good intentions behind gaining knowledge.” He replied, “Acquiring Islamic knowledge is their good intention.”¹
- Imam Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ said, “If possible, I would dissolve knowledge ‘into water’ and feed it to people.”²

Everyone should eagerly desire knowledge. By participating in Dawat-e-Islami’s weekly gatherings, watching Madani Muzakaras, or reading *Blessings of Sunna* etc., one partakes in what are effectively study circles. They are incredible ways of incrementing your Islamic knowledge.

If Allah wills, you can take entry to Jamiat al-Madina and become a scholar of immense calibre. May Allah grant us sincere desire for knowledge.³

Question: How is it to turn away from Islamic knowledge out of fear of missing out on worldly advancements?⁴

Answer: Some avoid Islamic knowledge entirely, thinking they will not advance or succeed in worldly matters if they spend

¹ Jāmi‘ Bayān al-‘Ilm wa Faḍlih, p. 162

² Ibid, p. 162

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, pp. 224-225

⁴ This question was asked by the Malfuzat Amīr Ahl al-Sunnah Department and answered by the shaykh.

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their time acquiring it. Perhaps, they are unaware of the importance of being successful in one's grave and in the Hereafter. This is why they deprive their children from sacred knowledge, in a misplaced grasp at worldly prosperity.

Remember! Failing to gain Islamic knowledge is a means of great regret and loss. Let's say you provide your son a worldly education and pass away. Now, even if he wanted to, he cannot convey reward to yourself, as he did not learn how to recite the Quran. Now, if you make your child religious or a scholar, they will come to your grave and recite Quran so beautifully, you will not want them to leave.

If you do not teach your son about Islam, how will he recite the Quran by your grave? If he intends to recite and convey reward to you, it will only reach you if he receives reward himself, and this will only happen if he recites correctly. If he recites incorrectly and makes mistakes which alter the meaning, how will you receive reward?¹

Question: الْحَمْدُ لِلَّهِ Madani Muzakaras are an amazing source of Islamic knowledge. Please tell us an easy way we can remember what we learn from them.

Answer: May Allah strengthen our memories. We remember things which are important to us. We remember when we need

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 10, pp. 283-284

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to eat breakfast and lunch. We consider this important.

Yet, we do not know when fajr starts or when it is offered in congregation, as we do not give it due importance.

May Allah allow us to take our learning seriously. Do not consider Islamic knowledge a trivial matter and understand the importance of memorising it. **إِنْ شَاءَ اللَّهُ** This will strengthen your memory.¹

Question: Will knowledge increase in Paradise?

Answer: Yes! Knowledge is a blessing of Allah, so it will increase in Paradise.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, p. 235

² Ibid, vol. 1, p. 451

Next Weekly Booklet



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