

Weekly Booklet



A Literary bouquet of the statements of Amir Ahl al-Sunnah

امام اہل سنت
السنۃ

18 Questions and Answers Concerning Students



Use of Social Media

Using others' items

Should one seek a skill during their studies?

To what extent should children be disciplined?

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امام اہل سنت
السنۃ

طلبہ کے بارے میں ۱۸ سوال جواب

18 Questions and Answers Regarding Students

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18 Questions and Answers regarding Students



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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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Supplication of Amīr Ahl al-Sunnah's spiritual successor:

O Allah! Whoever reads or listens to the booklet *18 Questions and Answers Regarding Students*, grant them the ability to acquire religious knowledge, and act upon it, and forgive them and their parents without accountability.

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending ṣalāt upon the Prophet

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever sends ṣalāt upon me three times in the day and night out of love and devotion towards me, Allah will forgive the sins he committed during that day and night.¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Mu'jam al-Kabīr: hadith 928

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Question: Is the use of social media affecting students' results?

Answer: The use of social media is not only affecting students, but teachers, parents, and children too. A mother asks her son to get food from the market, or a tablet for her headache, but he is busy using social media on his phone and has no idea his mother is calling him. This is an international problem, and the situation has become perplexing. I visited a hospital in another country, and their system is considered to be of a high standard, but believe me! The security guard was sitting down using his phone and had no idea I was there. Social media has taken the world by storm, and it has many consequences. In this scenario, someone could have snatched the guard's weapon. May Allah Almighty make things easier.

Those who do not use social media should not yearn for it, and those who use it should do so in a limited and religious manner. Follow my social media pages, and those of Dawat-e-Islami, Nigran-e-Shura, and other scholars of the Ahl al-Sunnah. We try to provide Islamic, worldly and medical information, so allocate certain times to check these pages. For example, use social media after praying 'Aṣr and reciting litanies, but ensure you are in the masjid before the azan of Maghrib. This will allow you to save time and energy.

If you check social media continuously, you will waste your time indulging in useless matters, like checking for video clips, the latest world news, and incidents in your city; refrain from this.

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Limiting your usage will protect you from its negative effects, or your condition will worsen. Most of the world's population uses social media; billions of people use it. May Allah protect us from the harms of social media, and may we use it in a permissible manner that does not affect our worldly and religious affairs.¹

Question: PhD students have to write a thesis during their studies, and they write throughout their careers. Should they get their writing checked by a mufti to ensure there are no mistakes?

Answer: Those who pursue worldly status are usually distant from scholars. They probably think scholars will have no idea about their writings as they imagine them sitting in the masjid, eating all day. This is absolutely not the case. Scholars of Islam are very intelligent, and muftis are a level above. They generally do not engage with worldly educated people due to their simplicity, but this does not imply they lack understanding.

If someone does not have this mindset, Satanic whispers lead to them thinking, "How will this *mawlana* understand my thesis or article? Yes, he is a good person, I offer the Friday prayer behind him, and his speeches are great, but he will not understand my work." Yet, it is possible that he does understand. Therefore, it should at least be checked from a religious perspective.

The people who author these papers often write about worldly

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, pp. 36-37

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topics because they are comfortable with that, otherwise they would make many mistakes if they covered Islamic topics.

(Nigran-e-Shura said:) These people also write on Islamic topics.

(Amīr Ahl al-Sunnah responded:) If someone is truly capable of discussing Islamic topics, he can write about them, but how do we identify such a person? One will need to have their writing reviewed by a qualified Islamic scholar. People consider themselves qualified and say, “We have read the entire Quran, and we completed it twice during Ramadan.” They think they recite correctly, but if they recited to a Qari, he would point out that they do not even know how to recite بِسْمِ اللّٰهِ properly. They would argue with him, saying, “I have recited the Quran for years, and you are telling me I am reciting بِسْمِ اللّٰهِ incorrectly?”

You will never know you are making mistakes if you do not refer to a scholar for guidance. From what I have experienced, I think 99% of people do not know how to recite اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ correctly, and I know many people do not recite بِسْمِ اللّٰهِ properly too, let alone al-Fātiḥah. Everyone must learn.

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Similarly, there is a possibility of making mistakes for the Islamic brothers who write articles, and those who write about worldly topics.¹

Question: How should a student of knowledge be?

Answer: A student of knowledge should always keep in mind the goal of pleasing Allah. He should not waste his time. He must improve his character, protect his tongue, eyes and heart, and refrain from asking people for money and other things. Of course, it is good to ask teachers questions to increase knowledge. He should be humble, and not be tempted by money. While seeking knowledge, he should respect his shaykh, teachers and parents, and follow the schedule of the madrasah.

The student should fulfil the rights of fellow students, because on the Day of Judgement, he will be questioned about whether he fulfilled the rights of his neighbours. He must not harm other students and ensure to aid them in their studies. He should be patient when facing difficulties, worship abundantly, and invite people to righteousness.

These are some pearls of wisdom I have mentioned from Maktabat al-Madina's publication, *Kamyāb Ṭālib-i-Ilm Kōun*?²

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, pp. 29-30

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat,, vol. 4, pp. 357-358

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Question: How should students of knowledge live among each other?

Answer: You must fulfil the rights of the people you live with. One day, the Prophet ﷺ went into the wilderness with one of his Companions. He cut two *siwāk* sticks, one of which was curved whilst the other was straight.

He gave the straight *siwāk* to his Companion, who said, “O Messenger of Allah! You are more rightful to the this than me.”

The Prophet ﷺ replied:

Whoever spends even a moment in somebody’s company will be questioned about this; whether he fulfilled or neglected the rights of Allah regarding companionship.¹

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes regarding this hadith: “This indicates that the right of Allah in companionship is اِيشَار (altruism). The rights of companionship exist everywhere.”²

For example, if you are travelling on a bus and someone sits next to you. Now, you must fulfil their right of companionship. Likewise, students of knowledge who study with you in the Jami‘ah, irrespective of whether they are in the same class as

¹ Tafsīr al-Ṭabarī, vol. 4, p. 85, hadith 9483; Iḥyā' al-‘Ulūm, vol. 2, p. 218

² Iḥyā' al-‘Ulūm, vol. 2, p. 218; Iḥyā' al-‘Ulūm (translated), vol. 2, p. 633

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you; they are your neighbours and they have rights. The rights of a Muslim are linked to everyone, even if they are thousands of miles away. So, we must take care of everyone and rectify our manners.¹

Question: Students often use each other's notes, books, stationery, and other belongings, without permission. What is the ruling regarding this?

Answer: There are various examples of students using each other's belongings. For example, there are two adults who are good friends and freely use each other's things without any problems, and neither of them mind; this is permissible.

If this relationship is not found and one uses the item of the other and damages it, he will be sinful. On occasions like this, it is often said, "What damage have I caused? It's only two torn pages from a whole notebook." However, this is damage too. Similarly, using someone's pen and finishing the ink is also considered causing a loss. Even if damage is not caused, one should not use other people's belongings without permission, because if he is held accountable for this on the Day of Judgement, how will he answer?

Safety in not using other people's belongings

In any case it is safer to use your own belongings. One should not

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 9, pp. 245-246

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use a close friend's belongings without permission, and he should not repeatedly ask for permission to use them. Issues can arise even between close acquaintances. If someone punctures the tyres of his friend's motorbike, or damages it in an accident, the owner who suffered the loss will be displeased, and he might express his anger with remarks like, "Do you know how to drive? You used all the petrol, where did you go? You ruined the brakes," and so on.

Refusing to ask

The Companions **رَضِيَ اللَّهُ عَنْهُمْ** endured severe hunger, but they never begged. There are many incidents in this regard, especially of Abū Hurayra **رَضِيَ اللَّهُ عَنْهُ**. Some Companions even pledged allegiance to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** that they would never ask from anyone.

Thawbān **رَضِيَ اللَّهُ عَنْهُ** was amongst them. If he was riding an animal and dropped his whip, he would never ask anyone to retrieve it for him; instead, he would dismount and pick it up himself.¹⁻²

¹Mufti Ahmad Yār Khān **رَحِمَهُ اللَّهُ عَلَيْهِ** says regarding another similar narration, "It is evident that this ruling was specifically for him, otherwise asking someone to pick up a fallen whip is permissible." (Mir'āt al-Manājīh, vol. 3, p. 68)

²Sunan Ibn Mājah, vol. 2, p. 401, hadith 1837; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, pp. 324-325

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Question: If something belonging to another child is found in a school bag and it is not known who it belongs to, what should be done?

Answer: When the child returns to school the following day, they should ask other students if they lost a possession. If someone claims they have, ask them to describe the item correctly before returning it. The purpose of asking for a distinguishing mark is because if an item is shown to children and they are asked who it belongs to, they will rush to ask for it.

Some children are smart but they have a habit of lying, so it is possible they might claim it belongs to them. Enquiring about its identifying features ensures the item is returned to the rightful owner.

Alternatively, the item can be given to the teacher who will ensure it reaches the right person. Anyhow, if you find an item in your bag that does not belong to you, you are not permitted to use it. You must return it to the owner.¹

Question: Can someone become a scholar by watching informative programmes?

Answer: You cannot become anything by simply watching. Bring psychology books to a donkey and it will not become a psychologist. One becomes an Islamic scholar through seeking

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 458

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knowledge. A true scholar is he who fulfils the preconditions of Islamic Scholarship. He must be fully aware of correct beliefs, be steadfast upon them, have knowledge of essential matters, and possess the ability to extract necessary rulings for himself from books.¹

It is a separate issue if he instructs someone else to extract rulings for him, but he himself must have the capability of doing so too. If he attains knowledge through a teacher, listening to someone, reading books, watching programmes or from any other source, once the acquired knowledge reaches the required level, he will become a scholar.

Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said, “A certificate is not proof; one should have knowledge.”²

Question: During our studies, should we acquire other skills, such as computing?

Answer: Yes, one should possess knowledge and other relative skills. But remember! Knowledge here refers to Islamic knowledge. First, learn obligatory knowledge and essential beliefs. After that, learn disciplines which function as tools, such as different languages etc. Acquire skills for sure, provided these

¹ Aḥkām-i-Sharī‘at, part 2, p. 231,

² Fatāwā Riḍawīyyah, vol. 23, p. 783; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 387

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are lawful to learn and it is permissible to learn from the respective teacher.

Otherwise, people even learn how to implement usury!¹

Question: How should students of knowledge be in relation to worship?

Answer: Nowadays, students do not dedicate enough time for acquiring knowledge and fall behind. In their free time, they will be found in restaurants dining on lavish foods or gossiping away in social gatherings. Those who have passion for studying will always carry books and read them whenever they have a few minutes to spare.

I have seen students who sit alone and study whilst others socialise and have fun. Such are one in a million.

If someone is dedicated to gaining Islamic knowledge for the sake of Allah; this is a superior act of worship. Yet, he should not neglect his obligations and must offer pray in congregation. If Allah grants him the ability, he should perform voluntary prayers too.²

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 421

² Shaykh Abū Bakr al-Kattānī رَحْمَةُ اللّٰهِ عَلَيْهِ saw Imam Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ in a dream and asked, “What has Allah decided for you?” He replied, “My written works and references did not help me. I achieved success due of two units of salah I offered regularly in the middle of the night.” (Iḥyā' al-'Ulūm (translated), vol. 5, p. 658)

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We do not know which of our actions Allah will be pleased with, or what His hidden plan is. Our learning and teaching may not be accepted by Him, as there are many risks involved in this. It is obligatory to learn about the essentials of faith and fundamental rulings as per requirement.

Acquiring more than this and becoming a scholar is not *farḍ ‘ayn*. Nevertheless, it has countless virtues, so one should strive to attain this position with sincerity, though it is a very difficult path.¹

Question: If a student brings food to Madrasa-tul-Madinah and leaves it behind when class ends, can we eat this if there is fear it may go off?

Answer: The food should be stored in a fridge if there is one available. The madrasa should have the details and contact information of every student, so if you know who it belongs to, you can contact them and ask what should be done with the food. After gaining permission, you are permitted to do what they request.

Nowadays, the culture of wasting food is widespread. Some people have food in their hands and decide to throw it away because of laziness, even though it is perfectly fine to eat. Anyhow, those who possess the fear of Allah will decide what to do with the food.²

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, pp. 358-359

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 215

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Question: Some students in madrasas write on the desks. What is the ruling of this?

Answer: You cannot write on desks that are religious endowments. Some students write in a manner that makes it impossible to remove the writing, even though it is the madrasa's desk. Even if the student's father donated the desk, he is not permitted to write on it.¹

Question: Some students of knowledge are academically weak. Please give some advice to increase their passion for knowledge.

Answer: Everyone strives to attain a worldly education. The media, families, and society are all focused on this. They are willing to pay extortionate fees for it, purchase expensive books, and some even travel abroad to study. There is a weakness when it comes to acquiring Islamic knowledge, and even though people are offered free accommodation and food, they still show little interest. 99% of people pursue worldly education, and less than the remaining one percent study Islamic sciences. Maybe one person from a thousand might want a religious education.

Virtues of attaining knowledge only apply to Islamic knowledge

¹ Fatāwā aRiḍāwiyya, vol. 9, p. 451; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, pp. 487-488

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All hadith which speak about the virtues of seeking knowledge refer to Islamic knowledge. Without doubt, one comes to know of the beliefs about Allah, the Prophet ﷺ, angels, Paradise and Hell, only through Islamic knowledge. In fact, all essential Islamic beliefs are known through it.

There are many things besides this that are only acquirable through Islamic knowledge. Those who only pursue worldly education do not know about these matters and neither do their teachers. They too so should gain Islamic knowledge.

When sufficient Islamic knowledge is acquired, one should then turn towards worldly education. Yet, the system has reversed now. In the era of the Companions, Muslims taught their children answers to the questions of the grave and made them memorise Surah al-Mulk.

Nowadays, parents, grandparents, students, teachers, lecturers, professors, doctors, and patients alike do not know about these matters. So, who will teach whom? While every Muslim should know about these matters, they generally do not know the true meaning of what it means to be a Muslim. It is through the grace of Allah that we were born into Muslim families. Otherwise, who knows what our state would be?

Some may dislike what I am saying, and may say, “Man has travelled to the moon, but look at what this mawlana is saying.” To such people, I would say that I am talking to a Muslim.

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نَعُوذُ بِاللَّهِ If you have no love for Islam, I am not addressing you at all. I hope Muslims do not find my words unpleasant, as I did not say them to feel good about myself. They were for Muslims to strive for betterment in the Hereafter. Be happy someone is telling you how to be successful, instead of taking it negatively.

Remember, Islam has not prohibited us from gaining worldly education if one remains within the boundaries of divine law. So, earn lawful sustenance, help your parents and children, and cater for necessities of life, such as food and shelter. Everything has a limit and we must remain within the boundaries of Islamic law.¹

Question: In the present era, how much interest do people have for religious and worldly knowledge?

Answer: AC is running during this Madani Muzakarah to provide comfort for those gaining Islamic knowledge. Despite this, not many people attend. If it were a coaching centre, a tutor, or an institute of worldly education, and a renowned professor was delivering a lecture, many would attend and even pay money to listen. There are lecturers who deliver seminars in hotels, and a single ticket costs hundreds of pounds, yet people still pay to listen. Religious knowledge is taught for free with many conveniences, and food is even provided without cost in some places.

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, pp. 34-36

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Unfortunately, our inclination towards religious knowledge is very low. We have to plea with and beg people to travel on a 3-day Qafilah, but they would pay out of their own pocket if it was a 3-day holiday. During summer, many travel to the beach for a holiday, and some unfortunate people drown in the sea. Nobody envisages a free holiday, but people expect free food and accommodation for learning Islam and still have countless demands and complaints. May Allah grant us the passion to gain Islamic knowledge.¹

Question: Is completing the Dars-i-Nizāmī syllabus a condition for becoming a scholar?

Answer: Completing Dars-i-Nizāmī is neither a condition nor sufficient for becoming a scholar, but certainly one of the best means of becoming one. Not everybody who completes Dars-i-Nizāmī becomes a scholar, as not all obligatory knowledge is taught during this course.

This scholar course is now becoming more condensed. In the past, it was 16 years in length. It then decreased to 10, then 8, and it is now 5 years for Islamic sisters. It was shortened over time due to necessity, as people would not enrol for a 16-year course. Many books were omitted in the process. Learning Persian was a necessary part of the syllabus in the past, but not anymore. This was done to encourage people to enrol onto the

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, pp. 503-504

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course. Doing part of something is a million times better than not doing it at all.¹

Question: Is “dawrat al-ḥadīth” the final year of acquiring Islamic knowledge?

Answer: Dawrat al-ḥadīth should be called the first year of acquiring knowledge, as we are students of knowledge from the cradle to the grave.

Students who partake in these studies think they have become the greatest scholars of their era. People even give them grand titles. Yet, the process of gaining knowledge has not ended. They must enrol on more courses, like fiqh specialisation (the mufti course), if they meet requirements.

May Allah make you all muftis. But do not enrol on this course with the desire to gain the title of mufti. Enrol and acquire knowledge for the sake of Allah, and He will grant you what you cannot imagine. There is a special reward for those who gain knowledge solely for the sake of Allah. Enrolling in the mufti course will correct your worship, your knowledge of religious rulings will increase, and you will receive many more benefits.²

Question: Should all students be encouraged to enrol on specialisation courses for fiqh, hadith, etc?

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 359

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 9, p. 248

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Answer: Not everyone is capable of completing specialisation courses. Some have household responsibilities or other commitments that make it difficult. Yet, everybody should try to learn, just like the incident of the old woman who went to register her name among the buyers of Prophet Yūsuf عَلَيْهِ السَّلَام.¹ Everyone should try to encourage their family members.²

Question: As part of their practical training, medical students are required to treat many patients without payment. Can they make good intentions while doing this?

Answer: Those who are treating patients without salary should also give money to the patient for medicine. They are doing it for their own benefit, not with the intention of serving the patient, but with the aim of attaining a degree. Nonetheless, if someone fears Allah, makes good intentions, and is lenient when it is not usually expected, they will receive reward for their intentions as long as they do not breach Islamic law. Otherwise, from an Islamic perspective, there are many potential wrongs in these actions.³

Question: If a child who is learning to recite Quran misses lessons and neglects his studies, how should the teacher deal with them?

¹ Tafsīr Rūḥ al-Bayān, vol. 1, p. 177

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 9, pp. 248-249

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, pp. 386-387

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Answer: One must always remain within the boundaries of Islamic law. In our Madrasa-tul-Madinahs, any kind of physical punishment of students is prohibited. Teachers should teach with kindness and love. Students should be admonished, if necessary, but without the use of foul language and shouting. Use wisdom when dealing with such matters.

Disciplining students

Striking students has no benefit, as it can make them more stubborn and lose trust in their teacher. Children who are physically abused by their parents also develop anger issues. There have been incidents where a teacher hit a student, and in retaliation, the student and his friends attacked the teacher. Such incidents may still be occurring and perhaps have increased.

Beating students is a universally scorned action. If any Muslim, religious scholar, or even someone with a beard does so, it will disgrace the religious community, especially because of how fast news spreads with social media. Then, non-Muslims get the wrong impression that Islam promotes violence, whereas Islam forbids injustice even against ants.¹

If a Muslim is involved in this action, it is their personal act, because Islam does not permit them to do this. Islam promotes

¹ Sunan Ibn Mājah: hadith 3223

18 Questions and Answers regarding Students

love, gentleness, and good character. May Allah grant us these qualities.¹


صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ


¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, pp. 473-475


Next Weekly Booklet



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