

الجمع المفيد لجواهر المفتي رشيد

Advice for the

Ahl al-‘Ilm

(People of Knowledge)

From the Discourses of Mufī Rashīd Aḥmad Ludhyānwī
(May Allāh have mercy on him)



ويليه: وصايا لطلاب العلم

لشيخ الفقه والأدب مولانا محمد إعزاز علي الأمرهوي الديوبندي

Advice for Students of Sacred Knowledge

By Shaykh al-Fiqh wa ‘l-Adab Mawlānā I‘zāz ‘Alī
Amrohawī (May Allāh have mercy on him)



Markazul Fiqh

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FOREWORD BY SHAYKH AYYUB
SURTI ḤAFĪZAHULLĀH

کسی بھی چیز کے حاصل کرنے کے کچھ آداب و شرائط ہوتے ہیں، اگر ان کی رعایت کر کے ان کو حاصل کیا جائے تو وہ مفید ہوتا ہے ورنہ یا تو وہ چیز حاصل ہی نہ ہوگی یا ہوگی تو ناقص ہوگی۔

پھر علم کا حصول تو بہت بڑی چیز ہے اور چہ جائیکہ وہ علم دین ہو اسکے لئے تو نہ صرف ظاہری بلکہ باطنی آداب بھی ہیں۔ عربی میں مقولہ ہے العلم ادب کلدہ، علم سراپا ادب کا نام ہے۔

اس سلسلہ میں، ہر دور میں علماء نے مستقل کتابیں تصنیف کی ہیں اور کسی بھی فن یا علم کی کتاب یا اس کی شرح لکھنے سے پہلے آداب حصول علم بھی بیان کئے ہیں۔ مظاہر علوم سہارنپور میں احقر کی طالب علمی کے دور میں تعلیم المتعلم علامہ زرنوجی تلمیذ صاحب ہدایہ کی مستقل کتاب نصاب درس میں شامل تھی جو کنز الدقائق کے ختم کے بعد پڑھائی جاتی تھی۔

ضرورت ہے کہ عصر حاضر کے بچوں اور نوجوانوں کے سامنے بھی وہ آداب لائے جائیں کہ اس آزادی کے دور میں ان کو بتانے کی سخت ضرورت ہے۔

شکر ہے ہمارے عزیز محترم مولانا بلال اسحاق صاحب سلمہ اللہ تعالیٰ اکابر اور بزرگوں کی کتابوں سے مختلف فولد و آداب جمع کر رہے ہیں اور انگریزی میں اسکو شائع کر رہے ہیں۔ ضرور اسکو پڑھیں اور فلدہ اٹھائیں اللہ تعالیٰ مقبول و نافع بنائیں۔

والسلام

(حضرت مولانا) محمد ایوب سورتی (حفظہ اللہ)

۲ رجب ۱۴۴۷ھ

۲۲ دسمبر ۲۰۲۵ء

There are certain etiquettes and conditions for attaining anything. If it is attained while observing them, it is beneficial; otherwise, either that thing will not be attained at all, or if it is attained, it will be deficient.

The acquisition of knowledge is a very great matter, especially when that knowledge is religious knowledge. For this, there are not only outward etiquettes but also inward ones. There is a saying in Arabic: *al-Ilmu Adabun Kulluh* — “Knowledge, in its entirety, refers to etiquette.”

In this regard, in every era the scholars have authored books, and before writing a book of any discipline or knowledge, or its commentary, they have also set out the etiquettes of acquiring knowledge.

During my days of studying at Mazāhir-i-‘Ulūm Saharanpur, a separate book on the etiquettes of the students of knowledge – *Ta‘līm al-Muta‘allim* by ‘Allāmah Zarnūjī, a student of the author of *al-Hidāyah* – was included in the curriculum, and it used to be taught after the completion of *Kanz al-Daqā’iq*.

There is a need that these etiquettes also be presented before the youth of the present age. There is a need—indeed, in this age of freedom there is a severe need to inform them of this.

It is a matter of happiness that our dear and respected Mawlānā Bilal Ishaq (may Allāh Most High preserve him) is gathering various benefits and etiquettes from the books of the elders and publishing them in English. Do read it and benefit from it. May Allāh Most High accept it and make it beneficial.

Was-Salām

(Ḥaḍrat Mawlānā) Muhammad Ayyub Surti

(May Allāh preserve him)

2nd Rajab 1447 AH

22nd December 2025



FOREWORD BY MUFTI IMRAN FALĀHĪ ḤAFĪZAHULLĀH

باسمہ تعالیٰ

علم اللہ تعالیٰ کی معرفت کا سب سے بڑا ذریعہ ہے، اور وہی علم اصل ہے جو انسان کو اللہ تعالیٰ تک پہنچائے، جو علم اللہ تک نہ پہنچائے وہ علم ہی نہیں۔ بلکہ بسا اوقات وہ اللہ تعالیٰ کی نداشتگی اور دوری کا سبب بن جاتا ہے، جیسا کہ شیطان کا علم ہے، اس لئے احادیث میں رسول اللہ صلی اللہ علیہ وسلم نے امت کو علم نافع کی دعا سکھائی اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَّافِعًا، اور علم غیر نافع سے پناہ مانگی اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا یَنْفَعُ اور علم نافع اسی وقت ہوتا ہے جب اخلاق و آداب اور تزکیہ باطن کے ساتھ حاصل کیا جائے، ہمارے اکابر و اسلاف کے احوال اور تراجم اس بات پر شاہد ہیں کہ ان کی زندگیوں میں آداب و اخلاق اور تزکیہ باطن کا کس قدر اہتمام تھا۔ اور اسی وجہ سے سیکڑوں سالوں کے بعد بھی آج امت ان کے علوم سے مستفید ہو رہی ہے۔ نیز ان اکابر علماء نے اپنی کتابوں میں اپنے شاگردوں اور اولاد کو اس سلسلہ میں نصیحت بھی فرمائی ہے اور آداب بھی پیش کئے ہیں۔

اس بات کی ضرورت تھی کہ ان قیمتی نصیحتوں اور عمدہ آداب کو آسان اسلوب میں اور عرف کی آسان زبان میں موجودہ زمانہ کے طلبہ عزیز کے سامنے پیش کیا جائے، الحمد للہ اسی سلسلہ کی ایک کڑی یہ مختصر کتابچہ ہے جسکو ہمارے عزیز دوست مفتی بلال اسحاق سلمہ اللہ نے اکابر علماء کے کلام سے منتخب کر کے تیار کیا ہے۔ ہر ایک علم دوست اسکو ضرور پسند کرے گا۔

اللہ تعالیٰ مؤلف کو جزاء خیر عطا فرمائے، اور اخلاص کے ساتھ مزید کی توفیق نصیب فرمائے، فقط۔

(حضرت مفتی) عمران بن سید افسر علی الفلاحی (حفظہ اللہ)

۱۵ رجب ۱۴۲۷ھ

۵ جنوری ۲۰۲۶ء

In His Name, the Most High

Knowledge is the greatest means of Allāh Ta‘ālā’s recognition, and that knowledge alone is truly meaningful which brings a person close to Allāh Ta‘ālā. The knowledge that does not make one close to Allāh has no value, in fact, it often becomes a cause of Allāh Ta‘ālā’s displeasure and remoteness, For this reason, in the Aḥādīth, the Messenger of Allāh (ṣallallāhu ‘alayhi wasalam) taught his Ummah the supplication for beneficial knowledge: **اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا**, and he sought refuge from non-beneficial knowledge: **اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ**.

Beneficial knowledge is attained only when acquired alongside ethics, manners, and inner purification. The lives and biographies of our elders and predecessors bear witness to how much they emphasised inner purification, ethics, and manners. And for this very reason, the Ummah continues to benefit from their knowledge even hundreds of years later. Moreover, these noble elders have offered advice to their students in this regard in their books and also, presented manners for their children and offspring.

There was a need to present these precious counsels and excellent manners in an easy style and in the simple language of the time and current usage before the dear students of the present time.

All praise be to Allāh, this brief booklet is one link in that series, which our dear friend Muftī Bilal Ishaq (may Allāh protect him) has prepared by selecting from the words of the senior scholars. Every seeker of knowledge will surely find it pleasing.

Allāh Most High grant the author a generous reward and grant him tawfīq to do more with sincerity.

(Muftī) Imran ibn Sayyid Afsar ‘Alī al-Falāhī

(May Allāh preserve him)

15th Rajab 1447 AH

4th January 2026



PREFACE

It has been the practice of scholars from the past, particularly those of the Indian subcontinent, to collect valuable discourses and anecdotes of their Mashāyikh to then publish as the “malfūzāt” (sayings) of so-and-so shaykh.

These sayings serve as a reference point and source of immense benefit for future generations, containing many valuable points and, at times, academic insights. It should be noted that these sayings are not fatwās and hence, do not serve as a source of juristic rulings. It is also important to note that not every discourse is general and applicable across the board. At times, the shaykh may have made a particular point based on a specific context relevant to his time and place. It is therefore imperative to ensure the sayings are not misrepresented. However, some sayings are indeed for common usage and apply to all times and ages.

The compilation before you is a collection of sayings from the works¹ of the former Grand Muftī of Pakistan, Muftī Rashīd Aḥmad Ludhyānwī, the teacher of Muftī Taqī ‘Uthmānī ḥafīẓa-hullāh and Muftī Rafī‘ ‘Uthmānī raḥimahullāh.

It is the result of a proposal by a dear friend who suggested to me that I translate some discourses of Muftī Rashīd Aḥmad and compile them in a book format. After much contemplation, I concluded that since Muftī Rashīd Aḥmad was well-known in the academic sphere and his fatāwā (juristic edicts)² till today serve as a reference point for those involved in the field of iftā’, it is more appropriate for me to translate discourses which will be beneficial for those on the path of seeking or imparting sacred knowledge.

I thus sought Allāh’s guidance and assistance, commencing this task with His grace on the 28th of Ramaḍān 1441 AH, which corresponds to 22nd May 2020, the concluding Friday of the sacred month.

Much effort and time was spent in prudently selecting the discourses, resulting in a collection of 20 discourses which I felt will in-shā’ Allāh be beneficial for the people of knowledge.

A concise biography of Muftī Rashīd Aḥmad has been included at the beginning of the book. Furthermore, an article authored by Shaykh I’zāz ‘Alī al-Amrohawī, entitled “Advice

1 Namely, Jawāhir al-Rashīd

2 Printed in 10 volumes: Aḥsan al-Fatāwā

to Students of Sacred Knowledge,” has been appended to the concluding section of the booklet. This article was translated by Muftī Zameelur Rahman and has been included in this booklet for the benefit of the readers.

Lastly, I would like to thank Allāh for giving me the ability to complete this work, and I would also like to extend my gratitude to all those who have supported and assisted me with this booklet, especially Mawlānā Asim Khan and Mawlānā Tameem Ahmadi for providing valuable feedback, and my dear friend Muftī Zameelur Rahman for thoroughly checking through and editing the work. May Allāh reward them all immensely and continue to take the work of Dīn from them. Āmīn.

I ask Allāh to accept this humble work, make it beneficial for its readers, and to make this the first of many more publications to come. Āmīn.

Bilal al-Maḥmūdī

Whilst seated in Riyāḍ al-Jannah, Madīnah Munawwarah



ABOUT MUFTĪ RASHĪD AḤMAD LUDHYĀNWĪ

(May Allāh have mercy on him)

Lineage and Birth

Faqīh al-‘Asr Muftī Rashīd AḤmad ibn Mawlānā Muḥammad Salīm ibn Muḥammad ‘Azīm Ludhyānwī hailed from Ludhiana, an area located in east Punjab. Ludhiana prides itself for its legacy of pious and scholarly personalities.

He was from a family renowned for their knowledge, piety, intellect, bravery, miracles and various accomplishments.

His father, Mawlānā Muḥammad Salīm ﷺ, had stayed in the company of Ḥakīm al-Ummah Shaykh Ashraf ‘Alī Thānwī. Due to a dream he had seen, he was titled “Şāhib al-Ru’ya” in Shaykh Thānwī’s “Bazm-e-Ashraf”.

Muftī Rashīd AḤmad was born on Tuesday 3rd Şafar 1341

AH/26th December 1922 in a small village called Kawt Ashraf in the district of Khaniwal.

Childhood

From a young age, he was dearly loved by his parents, as two of his brothers had passed away in their infancy. He was the favourite of his siblings and doted on by the villagers. At the age of five, he accompanied his father to Ludhiana to meet his paternal grandmother.

Education

Also at the age of five, he commenced his formal education under the guidance of his parents. During this formative period, he acquired proficiency in reciting the Qur'ān, performing ṣalāh and studying the fundamental jurisprudential principles (masā'il). Subsequently, he was admitted to a state school for primary education. His exceptional intellect earned him the admiration of his teachers and the respect of his peers.

Studying Farsi

Muftī Rashīd Aḥmad's elder brothers, Mawlānā Muḥammad Na'īm, Mawlānā Muḥammad Khalīl and Mawlānā Muḥammad Jamīl, were already enrolled at Ghota Sharif, situated near Multan. Hence, at the age of twelve, he was also sent to study at Ghota Sharif alongside his elder brothers.

Studying Arabic

He began his primary Arabic education in Shawwāl of 1353 AH in Jahanghiraba. His elder brother, Mawlānā Muḥammad Jamīl, had completed his Farsi books and started his Arabic studies. Muftī Rashīd Aḥmad joined him. He studied *Gulistān* and *Būstān* under his brother, Maulana Muḥammad Khalīl. Mawlānā Sulṭān Maḥmūd taught him Arabic syntax and morphology.

For his second year of Dars-e-Nizāmī (1354-1355 AH) he travelled to Ghakkar, Gujranwala and studied there. His brother-in-law, Mawlānā Maḥmūd Aḥmad was his teacher here. In 1355, Mawlānā Maḥmūd Aḥmad moved to Jung to teach at an institute there. Muftī Rashīd Aḥmad accompanied him and completed his third and fourth years of study there. During his stay in Ghakkar and Jung, he studied the following books: *‘Ilm al-Ṣiḡḡah*, *Fuṣūl-e-Akbarī*, *Hidāyat al-Naḥw*, *Kāfiyah*, *Sharḥ Jāmī*, *Nūr al-Īdāḥ*, *Mukhtaṣar al-Qudūrī*, *Sharḥ al-Nuqāyah*, *Taysīr al-Mantiq*, *al-Mirqāt*, *Sharḥ al-Tahdhīb*, *Qutbī*, *Risālah Uṣūl-e-Fiqh*, *Uṣūl al-Shāshī*, *Nūr al-Anwār*, *Nafḥāh al-Yaman* and *Inshā’-e-‘Arabī*.

In 1357 AH his father moved to Khairpur in Sindh. Here, along with his brothers, he enrolled in Jāmī’ah Dār al-Hudā near Khairpur where he studied under Mawlānā Maḥmūd Aḥmad and Mawlānā Muḥammad. He studied many books with a special emphasis on mathematics, geometry, astronomy and other rational sciences, which he excelled in greatly.

In 1357-1358 AH, he studied *al-Hidāyah* (1st half), *Mukhtaṣar al-Ma‘ānī* and *Muṭawwal* under Mawlānā Maḥmūd Aḥmad. He studied *Ḥāshiyah ‘Abd al-Ghafūr*, *Mīr Quṭbī* and *Iqlīdas* under Mawlānā Muḥammad.

In the year 1358 AH, his elder brother, Mawlānā Muḥammad Khalīl, completed his studies at Jami‘ah Islāmiyyah Dabhel, and returned home. Both he and Mawlānā Maḥmūd Aḥmad, his brother-in-law, were subsequently appointed to teach at a madrasah in Dargah Sharif.¹ Muftī Rashīd Aḥmad accompanied them and studied under their guidance. During this period, he studied the following books: *Tafsīr Bayḍāwī*, *Sullam al-‘Ulūm*, *Mullā Ḥasan*, *Sharḥ al-‘Aqā’id al-Nasafiyyah*, *Khayālī*, and *Sab‘ Mu‘allaqāt*. Additionally, he engaged in a personal study of Madhāhib Bāṭilah (false groups), practised conducting debates, and immersed himself in Arabic literature.

In the year 1359 AH, he embarked on a journey to study at an esteemed institution renowned for its teaching of the rational sciences (al-‘Ulūm al-‘Aqliyyah), situated within the Gujrat district of Punjab. While studying at this institution, Mawlānā Waliyyullāh imparted knowledge to the senior students. Notably, Muftī Rashīd Aḥmad’s intellectual acumen was such that he diligently completed the study of an extensive corpus of books within a single year which would normally take an ordinary student three years to complete.

1 This refers to a place, and not a tomb where innovations take place.

Admission into Dār al-‘Ulūm Deoband, India

After studying various subjects, Muftī Rashīd Aḥmad decided to travel to India to study at the prestigious institute, Dār al-‘Ulūm Deoband, founded by Shaykh Qāsim Nānotwī. He took admission at Dār al-‘Ulūm Deoband in Shawwāl 1360 AH. His admission exam was taken by Shaykh Ibrāhīm Balyāwī, who was a master of ‘Ilm al-Ma‘qūl and Manqūl (rational and revelatory knowledge).

His teachers at Dār al-‘Ulūm included:

- Mawlānā Ḥusayn Aḥmad Madanī; under whom he studied *Ṣaḥīḥ al-Bukhārī* and *Sunan al-Tirmidhī*.
- Mawlānā I‘zāz ‘Alī; who taught him *Sunan Abī Dāwūd* and *Shamā‘il al-Tirmidhī*.
- Mawlānā Muḥammad Ibrāhīm Balyāwī; under whom he studied *Ṣaḥīḥ Muslim*.
- Mawlānā ‘Abdul-Ḥaqq Nāfi‘; who taught him *Sunan al-Nasa’ī*.
- Muftī Muḥammad Shafi‘ ‘Uthmānī; under whom he studied *Sharḥ Ma‘ānī al-Āthār* (al-Ṭaḥāwī).
- Muftī Riyāduddīn; who taught him *Sunan ibn Mājah*.
- Mawlānā Muḥammad Idrīs Kandhlewī; under whom he studied *Muwattā’ Imām Mālik*.

- Mawlānā Ṣahūr Aḥmad; under whom he studied the *Muwattaʿ* of Imām Mālik narrated by Imām Muḥammad.

May Allāh have mercy on them all, āmīn.

He graduated from Dār al-ʿUlūm Deoband in Shaʿbān 1361 AH.

During his stay at Dār al-ʿUlūm Deoband, he was fortunate to have the close companionship of Shaykh al-Islām Mawlānā Ḥusayn Aḥmad Madanī, to whom he was bayʿah. From his teenage years, he had been regularly immersed in the spiritual discourses and lectures of Ḥakīm al-Ummah Mawlānā Ashraf ʿAlī Thānwī. During the few years that Ḥakīm al-Ummah was still alive after the year 1360 AH, he had the privilege of visiting him in Thānābāwan on numerous occasions. While he derived immense spiritual nourishment from the guidance of numerous pious individuals, he ultimately attained khilāfah (spiritual permission to assist others in self-rectification) in the ṭarīqah from the illustrious successor of Ḥakīm al-Ummah, Mawlānā ʿAbd al-Ghanī Phūlpūrī.

Teaching Career

In the year 1362 AH, he commenced his teaching career at Madīnat al-ʿUlūm, Hyderabad, Pakistan. His exceptional teaching abilities were widely acknowledged, leading to his appointment as head teacher in 1364 AH. Simultaneously, he commenced teaching *Ṣaḥīḥ al-Bukhārī* and other Ḥadīth texts.

From 1362 AH, he began issuing fatāwā, and in 1366 AH, he was elevated to the position of head Muftī. Notably, from 1366 AH onwards, he held the simultaneous roles of Shaykh al-Ḥadīth, principal, and head Muftī.

In 1370 AH, he was appointed Shaykh al-Ḥadīth and head Muftī at Jāmi‘ah Dār al-Hudā, his alma mater. He was tasked with teaching 8 subjects over 8 periods in a day at this institute, and he also headed the Dār al-Iftā’.

Upon the insistence of his teacher, Muftī Muḥammad Shafi‘ ‘Uthmānī, he took the position of Shaykh al-Ḥadīth at Dār al-‘Ulūm Korangi, in Karachi in 1376 AH, and remained at the Dār al-‘Ulūm until 1383 AH. From 1364 to 1383, he taught *Ṣaḥīḥ al-Bukhārī* each year, a total of 20 times. He also taught books on astronomy, as well as *al-Hidāyah* (volumes 3 & 4) and the laws of inheritance according to his own unique method of calculation. It was during these years when Muftī Rafī‘ ‘Uthmānī and Muftī Taqī ‘Uthmānī were blessed to study under him for seven consecutive years.

He is credited with establishing a separate faculty in 1381 AH at the Dar al-‘Ulūm Karachi for students seeking to specialise in Fiqh and issuing fatwā.

Iftā’

From 1362 AH, he commenced writing fatāwā. Then, in 1366 AH, he was entrusted with the full management of the Dār al-Iftā’ at Jāmi‘ah Madīnat al-‘Ulūm. The fatāwā he issued dur-

ing this period (1366-1370 AH) were not preserved and thus could not be retrieved for compilation, except for a few.

From the year 1371 AH to 1376 AH, he issued approximately 2025 fatāwā, which too were not archived. However, he himself had made copies of the important fatāwā and research papers which totalled 451, many of which would be later compiled in his magnum opus, *Aḥsan al-Fatāwā*, in ten volumes.

Two years later, in 1383 AH, he resigned from Dār al-‘Ulūm Karachi and established his own institute, Dār al-Iftā’ wa l-Irshād, upon the guidance of his Shaykh, Mawlānā Shāh ‘Abdul Ghanī Phūlpūrī. Students from all over Pakistan flocked to Dār al-Iftā’ wa l-Irshād to pursue advanced studies and acquire spiritual benefit, since the Dār al-Iftā’ also served as a khanqah.²

The admission criteria were stringent, and only students who met these criteria were enrolled. He believed only students possessing a sound disposition and firm academic grounding deserved to qualify as Muftīs.

2 Khanqah or Zawiyah (in Arabic) is a centre where a Shaykh assists his disciples for tazkiyah (self-rectification and purification). It was a norm amongst our pious predecessors to spend time in the company of a pious, upright Shaykh who had mastered this science and who would impart it to his disciples.

Snippets of his life

“Gangohī”

His colleagues would often refer to him as “Gangohī” due to his name and his excellent academic abilities resembling that of Shaykh Mawlānā Rashīd AḤmad Gangohī.

“Rashīd Thānī” (Second Rashīd)

His teacher, Mawlānā Waliyyullāh, remarked to Muftī Rashīd AḤmad while he was studying philosophy and astronomy that in-shā’ Allāh, you shall become the second Rashīd, following the illustrious Shaykh Mawlānā Rashīd AḤmad Gangohī.

Additionally, Muftī Shafī‘ ‘Uthmānī bestowed upon him the esteemed title of “Rashīd Thānī” (Second Rashīd).

His teacher’s foreword to his first book

Shortly after graduating from Dar al-‘Ulūm Deoband, Muftī Rashīd AḤmad authored his inaugural book on inheritance, entitled *Tashīl al-Mīrāth*. He sent his book to his teacher, Mawlānā I‘zāz ‘Alī, who held onto it for an extended period (with the intention of perusing it comprehensively). Subsequently, he composed a foreword for the book, commending its merits and the exceptional abilities of Muftī Rashīd AḤmad. Additionally, he extended his supplications for blessings and further success.

Debating a Qādiyānī and defeating him

Muftī Rashīd AḤmad once swiftly silenced a Qādiyānī in a debate within minutes. Remarkably, Muftī Rashīd AḤmad was quite young at that time and had not yet studied the Qādiyānī ideology nor had he read any refutations against them. In contrast, the Qādiyānī was a renowned debater and “scholar”.

Appointment as “Shaykh al-Ḥadīth”

Muftī Rashīd AḤmad was appointed as Shaykh al-Ḥadīth³ at Dār al-‘Ulūm Karachi, one of the largest seminaries in Pakistan by his teacher, Muftī Shafī‘ Uthmānī at the age of 35.

Imām (master) in the science of inheritance

His teacher, Muftī Shafī‘ Uthmānī once said in a gathering regarding Muftī Rashīd AḤmad that he is an Imām in the laws of inheritance.

(It should be noted that the science of inheritance is one of the most challenging sciences and not many scholars are able to gain expertise in it).

3 The title Shaykh al-Ḥadīth is commonly used in the subcontinent to refer to a scholar who teaches *Ṣaḥīḥ al-Bukhārī* to the final year students of the ‘ālimiyyah programme.

Marriage and children

Muftī Rashīd AḤmad married at the age of 21. He had eight children: four daughters and four sons. Two of his daughters and one son passed away in their infancy. The following children survived into adulthood:

1. Ṣafūrah. She was born on Thursday 5th Dhū l-Qa‘dah 1367 AH.
2. Muḥammad. He was born on Wednesday 12th Jumād al-Ukhrā 1370 AH.
3. AḤmad. He was born on Friday 21st Shawwāl 1372 AH.
4. Ḥāmid. He was born on Monday 3rd Muḥarram 1375 AH.
5. Asmā’. She was born on Wednesday 15th Rajab 1377 AH. She memorised the Qur’ān at the age of 10.

Demise

He passed away at the age of 81 in February 2002 (1422 AH) at his residence located in Dār al-Iftā’ wa l-Irshād, Nazimabad, Karachi.

May Allāh envelope him in His mercy and fill his grave with nūr.

Advice for the Ahl al-‘Ilm (People of Knowledge)

*From the Discourses of
Muftī Rashīd Aḥmad Ludhyānwī
(May Allāh have mercy on him)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) IMPORTANT CODE OF CONDUCT FOR 'ULAMĀ' (SCHOLARS)

Muftī Rashīd Aḥmad Ludhyānwī outlines three fundamental principles that every scholar must adhere to:

1. A ruling should never be issued without conducting thorough and comprehensive research on the subject matter.
2. If there is any lingering doubt, it is prudent to undertake further study. During this process, two key practices should be observed:
 - a. Extensive research to comprehensively explore the subject matter.
 - b. Constant supplication to Allāh, particularly with the following supplication:

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

3. If an erroneous ruling has been issued, it is imperative to inform the questioner of the correction.

Muftī Rashīd Aḥmad subsequently recounts a personal experience where he realised an error in issuing a shar'ī ruling.

He writes: “Yesterday, I issued a ruling and, after deliberation, I realised that my response should have been different due to the nature of the query. I typically take my daily siesta after the Z̤uhr ṣalāh, but I was unable to rest due to this concern. Consequently, I immediately began composing the correct answer. I then enquired about the address of the questioner and appointed someone to deliver the correct answer through the letterbox. I also instructed them to inform me once they had completed the task. Only then did I feel relief.” (*Jawāhir al-Rashīd: 1/13*)

(2) RESPECTING AND REVERING THE TOOLS OF KNOWLEDGE

I never waste paper. Students tend to leave blank spaces on their exam papers, so I cut out those blank papers. Similarly, if I notice any blank spaces in the mail, I cut those out as well and use them to write down notes for my academic research. I receive many photocopies of various theses, the opposite side of which is blank. I give these papers to students for their iftā' practice, to calculate inheritance laws and to write down astronomical

analysis. Paper is a valuable resource because it is an essential tool for preserving and protecting Islamic sciences. Therefore, it is mandatory to respect it, and wasting it is disrespectful and ungratefulness towards this blessing. (*Jawāhir al-Rashīd: 1/66*)

(3) METHOD OF DEALING WITH CRITICISM BY THE *MUKHĀLIFĪN* (ANTAGONISTS)

One must reflect deeply on the criticism of an antagonist. If one perceives an error in oneself, it should be rectified, and the criticiser should be informed of the correction. Subsequently, the following du‘ā’ should be recited to them:

جَزَاكَ اللهُ تَعَالَى وَأَحْسَنَ الْجَزَاءِ

“May Allāh Ta‘ālā grant you the best of rewards.”

However, if after careful consideration you determine that the criticism was solely founded on ignorance, prejudice, and stubbornness, then it is advisable to refrain from responding to it. Leaving your work aside to respond to criticism makes your antagonists victorious. They wish to waste your time by distracting you from constructive work. (*Jawāhir al-Rashīd: 1/100*)

(4) CREATING EASE AND SCOPE IN MATTERS OF DĪN HAS ITS LIMITATIONS

Nowadays, numerous scholars (molwīs)⁴ consistently emphasise the necessity of creating ease in matters of religion as much as possible. Their ardent desire to facilitate ease breaks the limitations set by Allāh. While Allāh Ta‘ālā has already broadened the parameters of religion, there is a definite limit to what can be accommodated within its boundaries. Introducing any additional elements beyond this limit will inevitably lead to its collapse. Similarly, granting concessions in matters of religion that exceed its capacity is impermissible and constitutes *ilhād* (heresy). (*Jawāhir al-Rashīd*: 2/28)

(5) IMPORTANT ADVICE TO STUDENTS

I am specifically advising those who are in the pursuit of knowledge, when rising in the morning, to make a firm resolution that whatever I learn today will be accompanied by the intention of practising upon it. This will only take a few seconds. Thereafter, throughout the day renew this intention. Then, before retiring to bed, evaluate whether you practised upon the knowledge that you acquired or was the day spent in total negligence. The objective behind studying [knowledge] is to

4 Molwī or Mawlānā is a title awarded to an individual who has studied and completed the ‘ālimiyyah course, also referred to as the Dars-e-Nizāmī in the subcontinent.

practise. What is the point of studying if one does not practise upon it? If your objective is to attain the title of a “scholar” and to gain respect in the eyes of people, then these days a sewage cleaner is given more respect than a [standard] *molwī*. If the purpose is to become a scholar and earn wealth, that too is incorrect.

Muftī Shafī ‘Uthmānī whilst addressing a crowd in Dār al-‘Ulūm Korangī once said: “The daily income of a farmer is more than the wages of the Shaykh al-Ḥadīth of this institute.”

In the current materialistic world, it is a prevalent observation that individuals who commit the most despicable acts often acquire abundant wealth and honour. Hence, the pursuit of material possessions should not be the primary objective. Instead, the sole purpose of [studying ‘ilm] should be to attain the Pleasure of Allāh, the Almighty, honour in the hereafter, and the consecrations of the afterlife. When scholars make this their objective, it will naturally motivate them to apply the knowledge they possess in their daily lives. Conversely, if the primary objective is not this, then individuals may spend their entire lives studying and teaching, yet they may struggle to practice even basic rulings. (*Jawābir al-Rashīd*: 2/36)

(6) THE CORRECT METHOD OF GUIDING SOMEONE [IN RELIGIOUS MATTERS]

When attempting to rectify an individual, it is advisable to do so in a gentle manner. In certain circumstances, not only is it appropriate but indeed necessary to be firm. Nonetheless, for the general populace, the most effective approach is to correct them gently and with affection. Conversely, harsh corrections can have significant negative consequences for both parties' worldly and spiritual well-being.

The following are the adverse effects experienced by the individual who received correction:

1. He may feel offended, which will subsequently affect his emotional well-being.
2. This could lead to resentment towards the individual correcting him, potentially resulting in retaliatory actions such as backbiting or attempts to harm them.
3. He may disregard the advice, failing to rectify his actions. Instead, he may become obstinate and persist in his wrongdoings.

The following evils are connected to the one correcting:

1. He has engaged in ridiculing a Muslim. The honour of a Muslim is more sacred than one's wealth.
2. He may have corrected him in a commanding manner which could create pride and egotism in his heart.

3. It may lead to opposition between the two which will lead to harm in this world and the hereafter.

The most appropriate method of correcting an individual is to treat them as your superior. If you perceive them as inferior and yourself as superior, then offering advice is not considered acceptable. (*Jawābir al-Rashīd: 2/61*)

(7) TREATMENT FOR JEALOUSY – A SPIRITUAL AILMENT

If there is any animosity, malice, or jealousy towards an individual, the following actions should be taken to address this issue:

1. Make du‘ā’ for the person’s success in this life and the hereafter.
2. Offer praise to the person within the bounds of propriety.
3. If feasible, provide physical assistance to the person.
4. Send gifts to the person.

By implementing these measures, the malice of jealousy can be effectively mitigated. (*Jawābir al-Rashīd: 3/41*)

(8) A FEW ADVICES FOR THOSE WHO ARE SEEKING SACRED KNOWLEDGE

Those who intend to tread the path of seeking sacred knowledge should practice upon the following advice:

1. Seek the counsel of a proficient scholar who is an expert in both knowledge and practice, as to whether you have the necessary abilities to enrol into an institute. If the scholar advises against enrolling into an institute, then one should suffice on the necessary requirements of knowledge by studying *Bahishtī Zewar*.⁵
2. If the [proficient] scholar confirms that there exists the ability to study the sacred knowledge, then firstly, the intention should be rectified that knowledge is only going to be sought for the Pleasure of Allāh.
3. Whilst studying, one's intention should be continuously monitored.
4. All effort must be exerted to maintain focus and diligence during the pursuit of knowledge.
5. Continually ask Allāh for success.
6. Refrain from all disobedience to Allāh. A scholar who indulges in disobedience is in reality a rebel, he tells others of the laws of the *sharī'ah*, yet he does not follow them.

5 A book authored by Ḥakīm al-Ummah, Shaykh Ashraf 'Alī Thanwī on the basics of religion (*Dīn*).

7. Disrespecting the tools of knowledge acquisition, such as teachers, books, paper, pens, inkpots, and desks, leads to the loss of valuable knowledge. It is imperative to demonstrate conscientious respect for teachers.
8. Endeavour and seek Allāh's favour to undertake tasks that align with one's abilities, such as teaching, writing fatāwā, or authoring books.
9. Persist steadfastly in carrying out the work of Dīn, with unwavering faith in Allāh. Those who diligently serve Dīn will find sustenance provided by Allāh. Just as a civil servant fulfils his duties with confidence in receiving wages upon the completion of his work, similarly, those devoted to Dīn should concentrate on the work itself without excessive concern for remuneration, maintaining their dedication to the cause. (*Jawābir al-Rashīd: 3/43*)

(9) A RESPONSE TO THE GHAYR-MUQALLIDĪN (NON-MADHHABĪTES)

A scholar in Toronto mentioned that the *ghayr-muqallidīn* there claim that in *Ṣaḥīḥ al-Bukhārī* we find the practice of Sayyidah Umm ad-Dardā' (raḍiyallāhu 'anhā) that she would sit in the *tashabbud* position just like the men. Further, Imām al-Bukhārī has labelled her a *faqīhab* (jurist). In response to this, Muftī Rashīd Aḥmad said: "The *ghayr-muqallidīn* themselves are making *taqlīd* of a woman and are preventing us from

making *taqlīd* of Imām Abū Ḥanīfah. Secondly, they accept the narrations reported by Imām al-Bukhārī, but they stop us from relying on Imām Abū Ḥanīfah's narration of aḥādīth, yet Imām Abū Ḥanīfah is senior to Imām al-Bukhārī by 100 years. Moreover, Allāh granted the Madhhab of Imām Abū Ḥanīfah 1200 years of governance as he is the only faqīh whose madhhab became widespread in the four corners of the world. Similarly, in the 1200 years, whenever Islāmic rule was established, the judge would issue verdicts in line with Imām Abū Ḥanīfah's Madhhab. His student, Imām Abū Yūsuf, was the chief judge of his era. Court rulings were given based on the Ḥanafī Madhhab. Other Madhāhib were also in existence, however, the Ḥanafī Madhhab was dominant. Imām Abū Ḥanīfah's criteria far surpasses the standard criteria established for the acceptance of Aḥādīth, when compared with other scholars of Ḥadīth." (*Jawābir al-Rashīd*: 3/48)

(10) TWO METHODS OF RECITING THE QUR'ĀN

There are two ways one can derive benefit from the ocean. One is to sail on the ocean, and the other is to dive deep into it and extract pearls and gems. Similarly, there are two ways one can derive benefit from the Qur'ān. One method is to recite the Qur'ān at a steady pace with continuity, which is akin to sailing on the ocean. The other method is to recite the Qur'ān while reflecting, contemplating, and pondering over its meaning and

message, which is akin to diving deep into the ocean in order to extract precious pearls. Both methods should be adopted when reciting the Qur'ān. (*Jawābir al-Rashīd*: 3/69)

(11) TAŞAWWUF IS THE HIGHEST PINNACLE OF FIQH

Fiqh is of two types:

1. Fiqh Zāhir (External Fiqh)
2. Fiqh Bāṭin (Internal Fiqh)

The definition of fiqh provided by Imām Abū Ḥanīfah has been mentioned in *at-Tawdīḥ* as:

مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا

“The recognition of that which is beneficial and harmful to the self (nafs).”

Subsequently, due to the paramount significance of fiqh bāṭin, it was subsequently exclusively referred to as “Tazkiyah an-Nafs” and “Sulūk”.

Similarly, while blood is found within the bladder of the deer, its brilliance demanded it be designated as “musk”. Similarly, “yāqūt” is a mere stone, yet it holds immense value. It is not regarded as an ordinary stone but has been bestowed with an exclusive name, “yāqūt”.

The essential importance of internal fiqh stems from the fact that the actions of external fiqh are intrinsically linked to the purity of the heart, which is the ultimate objective of internal fiqh. Without the heart being pure, certain actions are deemed unacceptable and, in fact, lead to Jahannam instead of Jannah. Conversely, actions accepted with a pure heart yield complete rewards.

In essence, the purity of the heart serves as the prerequisite for the acceptance and full reward of actions. (*Jawābir al-Rashīd: 4/100*)

(12) THE METHOD OF PROGRESSING IN KNOWLEDGE

Progression in knowledge is achieved when every senior consults the juniors. One should attempt to achieve their objective whether its [through consulting] a senior, a contemporary or a junior. There should be no embarrassment in learning from one's juniors; they too should be consulted. This will become the means of progression in knowledge, and it will free the heart of arrogance and vanity. In particular, a habit should be made of consulting in front of others. (*Jawābir al-Rashīd: 4/101*)

(13) TARBIYAH ʿILMIYYAH

Rectifying one's inner self (bāṭin) and outer self (zāhir) should be of utmost priority. Among the vices of the heart, the most detrimental is the love of this [perishing] world, which manifests in two forms:

1. Love for wealth.
2. Love for fame.

The love for fame is far more detrimental than the love for wealth, and its treatment is equally challenging.

Those who possess the disease of love for fame are of two types:

1. The Foolish One: A fool is unable to conceal their disease—their insatiable desire for fame. Their actions are akin to that of an individual who emits an unpleasant odour in a large gathering.
2. The Adroit and Cunning One: A cunning individual poses a significant threat. They deceptively project their own superiority onto others, while simultaneously instilling the inferiority of others in a subtle manner, leaving others unaware of the deception. (*Jawāhir al-Rashīd*: 5/28)

(14) TO SAY, “I DON’T KNOW” IS THE SHIELD OF A SCHOLAR

Allāh says in the Qur’ān:

وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

“You have not been given but a little knowledge.” (17:85)

No one should be proud of their knowledge. If the collective knowledge of an entire creation is limited, then by default, the knowledge of an individual will be even more restricted.

An elderly woman once sought a ruling from a scholar. He responded to her by saying, “I do not know” (*Lā adrī*). The woman retorted in anger, “Then for what do you accept payment?” He replied, “I accept payment equivalent to what I possess, which is very limited. If I were to accept payment for all the things that I do not know, even the treasures of Qārūn would not suffice.”

A similar incident occurred with one Muftī and a Bedouin.

Imām Mālik was once asked forty-eight questions, from which he only answered fifteen and responded, “I do not know” for the remaining thirty-three.

On another occasion, he was asked forty questions, from which he only answered five and responded, “I do not know” for the remainder.

Imām Mālik رحمته الله said:

جُنَّةُ الْعَالِمِ لَا أُدْرِي

“The shield of the scholar is [to say] ‘I don’t know’.”

Once Shaykh Ashraf ‘Alī Thānwī said in a *majlis* (gathering), “Ask me any question, I will give you an answer immediately.” Those present were surprised as shaykh was a very humble man. He would always say that I am a junior student and now he is making such a bold claim. Shaykh Ashraf ‘Alī Thānwī then clarified: “What I meant to say was, if I know the answer, I will tell you and if I don’t, then I will tell you that I do not know the answer.” (*Jawābir al-Rashīd*: 5/34)

(15) REMAIN OCCUPIED IN THE PROPAGATION OF DĪN

It is incorrect (for one) to believe that no one will pay attention to my (religious) advice. Indeed, there will be a few listeners who will practise (on the advice). Even if no one practises upon it, at least they will be made aware of sound knowledge, which in itself is a matter of great merit. Further, if the one asking to seek a dīnī (*religious*) ruling earns a reward of performing more than one thousand rak‘āt of supererogatory prayers, then one can imagine the reward for the one mentioning the dīnī ruling. Hence, you should continue imparting the laws of Allāh with the hope of guidance and accompanied by supplication. (*Jawābir al-Rashīd*: 6/58)

(16) SUPPLICATIONS/LITANIES TO BE RECITED BEFORE STARTING ANY ACADEMIC WORK

Before engaging in any academic ('ilmī) work, read the following supplications focusing all your attention towards Allāh:

1. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا، إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

“Glory be to You, we have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.”

2. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ، عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

“My success is only through Allāh. In Him I place my trust, and to Him I turn in repentance.”

3. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no power and no strength except through Allāh.”

4. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Our Lord, accept from us. Indeed, You are the All-Hearing, the All-Knowing.”

(Jawābir al-Rashīd: 6/70)

(17) THREE TYPES OF “PĪRS” (SPIRITUAL GUIDES)

There are 3 types of pīrs (spiritual guides):

1. The first is [like] a very thick log that people place into the water and mount it along with their gear. The log neither sinks nor does it allow its riders to drown whilst safely getting them to the opposite side. Such a mentor is an upright spiritual guide. The one who adopts the company of such a spiritual guide will most definitely succeed [spiritually].
2. The second is [like] a leaf. The onlooker sees the leaf floating in the river and decides to mount it. However, if he does so, the leaf will wither away leaving the person to drown. This is the example of a *majdhūb* (spiritually absorbed). Whilst he himself is upon *ḥaqq* (the correct path), his followers will be left to drown.
3. The third is [like] a rock. The rock itself sinks and with it drowns the one who sits on it. The one who has made his *nafs* his “God” drowns and takes down those who follow him. The followed and the followers are doomed alike. (*Jawābir al-Rashīd*: 7/43)

(18) IT IS AGAINST ETIQUETTE TO INITIATE ACADEMIC DISCOURSES WITHOUT CONSULTING ONE'S TEACHER

Imām Abū Yūsuf رحمته الله commenced delivering academic lectures without prior approval from his teacher, Imām Abū Ḥanīfah رحمته الله. Upon becoming cognizant of this, Imām Abū Ḥanīfah entrusted a man with the task of posing five questions to Imām Abū Yūsuf. The individual returned and informed Imām Abū Ḥanīfah of the responses received from Imām Abū Yūsuf. Imām Abū Ḥanīfah deemed all of them erroneous.

The man subsequently approached Imām Abū Yūsuf and posed the same questions, subsequently returning to Imām Abū Ḥanīfah to report the new responses which were diametrically opposed to the preceding ones. Imām Abū Ḥanīfah declared these responses equally erroneous and provided the correct answers. Imām Abū Yūsuf acknowledged his error and presented himself before the majlis of Imām Abū Ḥanīfah, who remarked, “You commenced teaching without a solid foundation in knowledge.”

There are two plausible reasons for Imām Abū Ḥanīfah's actions:

1. To assess the depth of his student's knowledge.
2. To caution the student that it is contrary to good conduct to commence any academic endeavour without informing one's teacher. (*al-Ashbāh wan-Naẓā'ir, al-Fann as-Sābi'*)

(*Jawābir al-Rashīd: 7/69*)

(19) DON'T BE A FOOLISH SHAYṬĀN

Convey the Message of dīn. Have genuine concern in your hearts and strive to correct the wrongs with love and gentleness. If everyone remains silent (from expressing the truth), you will all become foolish shayṭāns, and the darkness of evil will prevail. Your small efforts may, however, become the means of someone's liberation from the infernal torments of hellfire. (*Jawābir al-Rashīd: 8/17*)

(20) METHOD OF RAISING YOUR OBJECTION WITH SOMEONE

If you encounter any issues or objections regarding a specific individual, it is crucial to address them directly with that person. Refrain from discussing these matters with third parties. If someone else brings up certain concerns to you about another individual, kindly inform them that you should address the matter with the person directly involved. By indirectly mentioning the issues, you may inadvertently engage in ghībah (backbiting) and contribute to discord, disunity, and disharmony. However, if, after attempting to resolve the matter directly with the individual, their behaviour remains unchanged, it is advisable to involve a senior responsible person for further intervention. (*Jawābir al-Rashīd: 8/43*)

Advice to Students of Sacred Knowledge

*By Shaykh al-Fiqh wa 'l-Adab
Mawlānā I'zāz 'Alī al-Amrohawī*

*Translated by
Muftī Zameelur Rahman*



FIRST:

Understand, my dear child (Allāh give you knowledge and enable you to please Him), that religious knowledge depends on two things:

Firstly:

Working hard to acquire it and detaching yourself from everything else. *‘ilm* (sacred knowledge) will not give you any part of it until you give your whole self to it. Make the criterion of something being bad or good whether it hinders you from *‘ilm* or not. If something hinders you from *‘ilm* or causes you to lose interest in it, then it is bad, no matter what it may be. Or else, it is not bad. The obligatory and necessary actions (*fards/wājibs*) owed to Allāh, and their supplements, namely, the emphasised practices (*sunnah mu’akkadahs*), are exceptions to this. Thus, you will notice the *‘ulamā’* agree that studying books and repeating and revising lessons (*sabaqs*) are more virtuous for students than optional acts (*nawāfil*). What then do you think about other (non-beneficial) actions?

Secondly:

Consciousness and fear (*taqwā*) of Allāh, following the Sunnah of His Messenger ﷺ and devoting all good deeds exclusively to Allāh. You are more in need of this second quality than you are of the first. You will find many who do not fear anyone besides Allāh, given drink upon drink from the oceans of knowledge and religious sciences, although they fall short somewhat in their hard work and in staying awake at nights. But you will not find any of the rebellious (*fussāq*), those without fear of Allāh, attain anything, even if they properly tire themselves out and completely exert themselves. If you see anyone that contradicts what I said, and you hold a good opinion of them, then that is based on what the enchanting poet said:

*The (true) horse is not, but like the (true) friend, rare,
Even if they are many according to those who have no experience.*

*When you see not but beauty in their blemishes
And their appendages, then beauty from you is hidden!*

SECOND:

You must respect the books and teachers, in fact, all who are superior in knowledge and intelligence, even if they are students. This has a significant impact in adorning the soul with the ornament of knowledge. We have seen many of those acquiring *ilm*, of whom a good opinion was held at the start, and it was

sworn that they will be from the *'ulamā'* and the preservers of the *dīn* (religion), but when they exhibited bad behaviour with the books and teachers, they were deprived of *'ilm* and its blessings. You should be aware that a small quantity with blessing (*barakah*) is better than a large quantity without it. Do you think Qārūn is better than someone who spends all his wealth for the Pleasure of Allāh? Of course not.

Burhān al-Islām al-Zarnūjī said in his book *Ta'lim al-Mutta'allim* in the chapter on being mindful of the teacher:

Shams al-A'immaḥ al-Ḥalwānī left Bukhārā and stayed in a village for a few days. His students came to him besides Qādī Abū Bakr Muḥammad al-Zaranjarī. He asked him when he met him: "Why did you not come to me?" He replied: "I was busy with serving my mother." He said, "You will be granted a long life, but you will not be granted the splendour of teaching." It was so, because he spent most of his time in villages and teaching was not feasible for him. If one's teacher is hurt by him, he will be deprived of the blessing of 'ilm and will not benefit from it but little.

THIRD:

Beware, and again beware, of desiring *dunyā* (the material world), its prestige and its wealth, by means of religious knowledge. The acrobat who plays on top of the mountains is better than the *'ulamā'* who are drawn towards wealth. The former consumes the *dunyā* by means of the *dunyā*. The latter con-

sumes the *dunyā* by means of the *dīn*. One of the ‘*ulamā*’ said:

*Acquiring a corpse (i.e. unlawful things of the world) using
musical instruments is less (in sin) than acquiring it using
muṣḥafs.*

Allāh (exalted is His majesty) said:

*Nor sell My āyahs (signs) for a small price; and fear Me
alone. (Qur’an 2:41)*

It is incumbent that the focus of your aspirations is nothing besides what is found in these lines of poetry:

*Every son of the dunyā has a purpose and an aim.
My purpose is good health and free time,
So, I can reach in the knowledge of Shari’ah a degree,
That will take me to the gardens (of Paradise).
Those of intelligence should compete in this.
A sufficient amount is enough for me in the deceptive dunyā.*

A poem of Imām al-Shāfi‘ī (Allāh be pleased with him) was recited to me on the authority of al-Rabī‘:

*My ‘ilm is with me wherever I turn: it benefits me.
My heart is its vessel, not the inside of a box.
If I am in a house, ‘ilm is in there with me.
Or if I am in the market, ‘ilm is in the market.*

FOURTH:

Beware of being vain, arrogant, or shy in acquiring knowledge. It was said to one of the great *'ulamā'* (scholars): "One of your students served you for years. No one strives as much as him in acquiring *'ilm* (knowledge), yet he was not successful." He replied: "Vanity hindered him from ascending to the paths of perfection."

Thus, I say that serving (the teachers) alone is not sufficient for gaining the objective so long as obstacles are not removed. We have seen many who serve the teachers and stop at this. They thus succumbed to what they brought on themselves. *'Ilm* is grander than it giving any attention to someone who gives it no attention. One of the prominent figures was asked: "How did you attain success in knowledge?" He said: "I was not embarrassed to ask about something I did not know whether the one I was asking was young or old." Al-Khalīl ibn Aḥmad said: "Ignorance (*jahl*) grazes between being too shy or arrogant to acquire *'ilm*."

FIFTH:

You must be generous and spend of what Allāh has given you from the treasures of knowledge, little or much. Generosity and spending are praiseworthy in all matters, particularly *'ilm*. We do not know of any possession in this world, besides *'ilm*, that is not depleted by spending and is not eliminated by over-

spending and wasting. It is like the water of the ocean which does not dry up by one or two gulps. In fact, spending it does not yield anything but growth. Overspending and wasting do not occur in *‘ilm*. However, Anas ibn Mālik (may Allāh be pleased with him) narrated from Allāh’s Messenger ﷺ that he said:

Conveying knowledge to the non-deserving is like putting necklaces of jewels, pearls, and gold around the neck of swine. (Sunan Ibn Mājah)

‘Īsa ibn Maryam (upon our Prophet and him be blessings and peace) said:

Convey not jewels to swine. ‘Ilm is better than pearls and someone who is not deserving of it is worse than swine.

It was related that a student asked an *‘ālim* (scholar) about one of the fields of knowledge. He did not teach it to him. He was asked: “Why did you withhold it from him?” He said: “Every soil has its vegetation and every structure its foundation.” An eloquent speaker said: “Every clothing has a suitable person to wear it and every field of knowledge has a suitable seeker.”

Imām Abū Ḥanīfah (may Allāh be pleased with him) was asked: “How did you reach the position you have attained?” He replied: “I was not stingy in teaching others, nor did I shrink from learning from others.”

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