

يَا مَعْشَرَ الْعُلَمَاءِ يَا مِلْحَ الْبَلَدِ

مَا يُصْلِحُ الْمِلْحَ إِذَا الْمِلْحُ فَسَدَ

*O group of Ulama, you are like the salt of the town.*

*If the salt goes bad,*

*then what is there that can put the salt right.*

**The Ulama-e-Haq  
(The True Ulama)**



# The Ulama-e-Haq (The True Ulama)

*Compiled by*

Sheikhul Hadeeth, Hadhrat Moulana Muhammad  
Zakariyya Kaandhlawi Saahib رَحْمَةُ اللَّهِ عَلَيْهِ

(Extracted from Fazaail-e-Sadaqaat)

*No Copyright (c)*

**Title: The Ulama-e-Haq**

Author: Hadhrat Moulana Muhammad Zakariyya Kaandhlawi رحمۃ اللہ علیہ

Published by:

Jamiatul Ulama (KZN)

Ta'limi Board

4 Third Avenue

P.O.Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 912 2172

Fax: (+27) 31 902 9268

E-mail: [info@talimiboardkzn.org](mailto:info@talimiboardkzn.org)

Website: [www.talimiboardkzn.org](http://www.talimiboardkzn.org)

First Edition: Ramadhaan 1436

Permission is granted for reprinting this booklet without any alterations. A humble appeal is made to the readers to offer suggestions/corrections to improve the quality of this publication. May Allah Ta'ala reward you for this.

The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaaiikh.

# Contents

<b>Preface</b> .....	<b>v</b>
<b>Forewords by Leading Ulama</b> .....	<b>vi</b>
Hadhrat Mufti Ebraheem Salehjee Saahib .....	vi
Hadhrat Moulana Shabbier Saloojee Saahib.....	vii
Hadhrat Moulana Abdul Hamid Ishaq Saahib .....	viii
Hadhrat Moulana Ebrahim Pandor Saahib .....	ix
Hadhrat Mufti Muhammad Saeed Motara Saahib.....	x
<b>Introduction</b> .....	<b>1</b>
<b>General Advice to the Ulama</b> .....	<b>2</b>
Reason for giving Lectures.....	5
Stench .....	6
Dead Heart.....	6
<b>Distinguishing signs of an Aalim-e-Rabbaani</b> .....	<b>8</b>
1 - He does not earn wealth through his knowledge.....	8
2 - He practices on his knowledge.....	10
3 - He is always concerned about increasing his knowledge	11
4 - He is not interested in the pleasures of the world .....	15
5 - He stays far away from the company of the wealthy .....	21

6 - He is not hasty in giving Fatwa .....	24
7 - He is always concerned about his Islaah (Self Reformation) .....	25
8 - He has firm Yaqeen in Allah Ta'ala.....	27
9 - He has great fear for Allah Ta'ala .....	28
10 - He is always concerned about Halaal and Haraam .....	30
11 - He has deep knowledge about the different branches of ilm.....	30
12 - He avoids Bid'ah .....	31
<b>Conclusion .....</b>	<b>32</b>

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Preface

All praise is due to Allah Ta'ala and abundant durood and salaam be upon our Master Sayyiduna wa Maulana Muhammadur Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

This booklet is actually a part of the Fazaail-e-Sadaqaat written by Sheik hul Hadith, Hadhrat Moulana Muhammad Zakariyya Kaandhlawi رَحْمَةُ اللهِ عَلَيْهِ. This section of the Fazaail-e-Sadaqaat had been directed especially to the Ulama-e-Kiraam wherein Hadhrat Sheikh رَحْمَةُ اللهِ عَلَيْهِ reproduces 12 special qualities of an Aalim-e-Rabbaani which Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ has listed. This section has been printed separately in a booklet so that it may be easier for the Ulama-e-Kiraam to benefit from the great advices mentioned therein.

May Allah Ta'ala make this booklet a means of Sadaqah-e-Jaariyyah for Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Sheik hul Hadith رَحْمَةُ اللهِ عَلَيْهِ and may Allah Ta'ala, in His infinite Mercy and Grace, accept it and make it a means of His pleasure and forgiveness. *Aameen*.

# Forewords by Leading Ulama

## Hadhrat Mufti Ebraheem Salehjee Saahib

*Alhamdulillah*, on account of the frequent reminders by the senior Ulama and pious personalities, there is a general concern among the Ulama and learned people to correct themselves and progress in every aspect of Deen. Nevertheless, the crucial question is what is the benchmark for rectification and how is it achieved?

This booklet, which is an extract from Fazaail-e-Sadaqaat by Sheikhul Hadith Moulana Muhammad Zakariyya Saahib رحمۃ اللہ علیہ, will *insha Allah* be an excellent guideline to use as a benchmark for improving oneself. The author (Hadhrat Sheikh رحمۃ اللہ علیہ) was a personality who was an expert in the Islamic sciences, taught the higher level kitaabs for many years, wrote many highly acclaimed commentaries of major Ahaadith compilations, was among the senior most mashaikh of tasawwuf of his time and was a patron and spiritual guide of the work of Da'wat and Tabligh. Moreover, he interacted with numerous Ulama of the indo-pak sub-continent and around the world.

In the light of his deep knowledge, expertise and vast experience he had a very clear understanding of the needs of the Ummah. Hence his diagnosis and prescriptions to remedy the problems would be most comprehensive and effective.

A careful and repeated study of this booklet will *insha Allah* create the consciousness and concern to follow in the footsteps of the Salaf-e-Saaliheen and help us to keep getting closer to acquiring the qualities of the true Ulama. May Allah Ta'ala accept this work and make it a means of great benefit for all. *Aameen*.

(Hadhrat Mufti) Ebraheem Salehjee (daamat barakaatuhu)  
Principal, Madrasah Ta'leemuddeen Isipingo Beach



## Hadhrat Moulana Shabbier Saloojee Saahib

الحمد لله الذي بعث في الأميين رسولا منهم يتلو عليهم آياته ويزكيهم، ويعلمهم الكتاب والحكمة وإن كانوا من قبل  
لفي ضلال مبين، نحمده على ما أنعم ووفق وأعان، ونصلي ونسلم على المعلم الأول محمد عبد الله ورسوله إمام العلم والتقى  
والسراج المنير خير من علم الأمة، وعمل بما علم، صلى الله وسلم وبارك عليه وعلى آله وأصحابه مصابيح الدجى وأقمار  
المعارف ونجوم الهدى، ومن تبعهم بإحسان إلى يوم الدين.

I received a copy of the book titled 'The Ulama-e-Haq', which is a translation of a portion of Hadhrat Sheikh's Fazaail-e-Sadaqaat. The title itself alludes to the content of this booklet, and I feel it is an important work that needs to be read, reflected and put into practice by all of us.

All the promises for possessing knowledge that is contained in the Quran-e-Kareem and Ahaadith of Our Nabi-e-Kareem ﷺ are for those who practice upon their knowledge and are for those who are imbued with these qualities. It is a great misconception that we believe ourselves to be Ulama due to a certificate that we receive after passing a few years at a Darul Uloom. The course that the Darul Uloom offers is to formally introduce learners to the different sciences required to start to understand Deen, which will come alive when these qualities are found in our lives. Each person should read this booklet with the intention of introspection and self reformation. I humbly appeal to all, that they read these points carefully, daily if possible, and make an effort to practice on them, to allow us to be included amongst the Ulama-e-Rabbaaniyyeen.

May Allah Ta'ala reward the Ulama who undertook the task of printing this as a separate book for this noble effort and grant us the ability to derive benefit from it. *Aameen.*

(Hadhrat Moulana) Shabbier Saloojee (damat barakatuhu)  
Principal, Darul Uloom Zakariyya

## **Hadhrat Moulana Abdul Hamid Ishaq Saahib**



Advices and guidelines have been given to the Ulama from the time of Nabi-e-Kareem ﷺ. However, of late, alarm bells are ringing at an alarming rate, reminding the Ulama of their honourable position and responsibilities and the consequences.

Hadhrat Sheikul Hadith رَحْمَةُ اللهِ عَلَيْهِ, on one occasion, cried profusely, lamenting the condition of Ulama who don't do their 'houseman ship', i.e. the Suhbat and company of the MashaaiKh, by which ones islaah is made.

May Allah Jalla Jalaaluhu reward the Ulama-e-Kiraam of the Ta'limi Board for presenting these greatly essential and important points from Hadhrat Sheikh's رَحْمَةُ اللهِ عَلَيْهِ work for the more general and common benefit of the Ulama. May Allaah Jalla Jalaaluhu give us all taufeeq to study these points, check ourselves, correct where necessary or make Shukar on our condition and take heed of these golden points.

Was Salaam

*(Hadhrat Moulana) Abdul Hamid Saahib (daamat barakaatuhu)*  
*Principal, Darul Uloom Azaadville*

## Hadhrat Moulana Ebrahim Pandor Saahib

نحمده و نصلی علی رسولہ الکریم

*In the name of Allah, Most Gracious, Most Merciful*

The Ulama-e-Kiraam are the leaders of this Ummah. The masses take the lead from their leaders -- the Ulama-e-Kiraam. If the Ulama correct themselves, the Awaam (public) will follow in their footsteps. The importance of the Ulama continuously making an effort to reform and rectify themselves will eventually rub off on their followers. In this day and age, the most effective way of islaah (self reformation) is to link oneself to a Sheikh-e-Kaamil. Taking regular guidance from him will lead one to become an Aalim-e-Rabbani.

Sheikhul Hadeeth, Hadhrat Moulana Muhammad Zakariyya Khandlawi رحمۃ اللہ علیہ has in an excellent manner explained these qualities in the Fazaail-e-Sadaqaat. Every Aalim should read these advices carefully and reflect these on his heart. May Allah Ta'ala accept this booklet and make it a means of our *hidaayat*. *Aameen*.

*(Hadhrat Moulana) Ebrahim Pandor (Saahib) Germiston  
Khaadim of Hadhrat Faqeehul Ummat رحمۃ اللہ علیہ*

## Hadhrat Mufti Muhammad Saeed Motara Saahib

نحمده و نصلى على رسوله الكريم

It is our firm belief that the amount of knowledge that was bestowed by Allah Ta'ala to His beloved Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with regard to the Ma'rifat of Allah, with regard to the attributes of Allah Ta'ala and with regard to matters of Deen and the Akhirah was so phenomenal that if that knowledge was placed in one pan of a scale and the knowledge of the rest of the creation in the other pan, the knowledge of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would far outweigh the knowledge of the entire creation. In spite of this vast knowledge being bestowed upon him, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still commanded by Allah Ta'ala to make this Duaa: رَبِّ زِدْنِي عِلْمًا -- O Allah! Increase me in knowledge!

In response to this, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to make this dua:

اللهم إني أسألك علما نافعا -- "O Allah, I beseech you to grant me useful and beneficial knowledge." And he also used to make this dua:

اللهم إني أعوذ بك من علم لا ينفع -- "O Allah! I seek your refuge from knowledge that is not beneficial."

This teaches us a very important lesson that we should all aspire to acquire beneficial knowledge for it is only through beneficial knowledge that an Aalim of Deen can be regarded as an Aalim in the true sense of the word. Beneficial knowledge is in essence that knowledge from which a person himself benefits by practising upon it with sincerity and thereafter benefits others too by disseminating and propagating that knowledge. That is the stepping stone towards becoming what is known as an Aalim-e-Rabbani.

The virtues mentioned in the Qur'aan and Ahaadeeth with regard to an Aalim, for instance that it is only the Ulama who fear Allah

## Foreword

Ta'ala or the virtue that a single Aalim is more of a threat to Shaytaan than a thousand worshippers; refer to an Aalim-e-Rabbani.

But the question may arise that how does one recognize an Aalim-e-Rabbani and what are the qualities that an Aalim should imbue himself with to be included in the noble ranks of the Ulama-e-Rabbaniyyeen?

*Alhamdulillah* the Jamiatul Ulama (KZN) Ta'limi Board have done a sterling job by collating the distinguishing characteristics and signs of an Aalim-e-Rabbani mentioned by Hadhrat Shaikhul-Hadeeth Moulana Muhammad Zakariyya Saahib رحمۃ اللہ علیہ in his renowned book *Fadhaail-e-Sadaqaat*.

May Allah Ta'ala accept this noble effort and make it a source of Sadaqah-e-Jaariyah for all of those people who were instrumental in making this work reach fruition and may Allah Ta'ala through His Infinite Mercy grant all Ulama-Kiraam the *tawfeeq* and ability to imbibe themselves with these qualities so that they may be raised amongst the ranks of the Ulama-e-Rabbaniyyeen. *Aameen*.

*(Hadhrat Mufti) Muhammed Saeed Motara*  
*Head Mufti of Madrasah Arabia Islamiyyah Azaadville*



# Introduction

Allah Ta'ala mentions in the Qur-aan-e-Kareem:

وَلَكِنْ كُونُوا رَبُّبَيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

*"Become worshippers of Him Who is Truly the Cherisher of all: for you have taught the Book and you have studied it earnestly."*

Hadhrat Moulana Ali Mia رحمۃ اللہ علیہ expounds on this verse saying that this aayah of the Qur'aan itself is a separate miracle on its own. Allah Ta'ala says to us, **"Become Allah Waala."** Allah Ta'ala has used the words Rabbaaniyeen. In this word the aspect of *tarbiyah* is also included i.e. An Aalim is one who has *ta'alluq* with his Rabb, has *ikhlaas* and also has a high level of Imaan (faith) and ihtisaab (hope in Allah's reward). i.e. he is focused on da'wat, tarbiyah and islaah.

Allah Ta'ala is reminding the Ulama of the Ummah and the Ulama of Islam with the word Rabbaaniyyeen which means "Become Allah Waala." Here Allah Ta'ala chose His quality of Rabb i.e. become such Ulama that you will have *tarbiyah* in you and you will have the ability of making *tarbiyah* as well. These are known as Ulama-e-Rabbaaniyyeen.

# General Advice to the Ulama

By Sheikhul Hadeeth, Moulana Muhammad Zakariyya رحمۃ اللہ علیہ

On the Day of Qiyaamah every person shall be questioned about the knowledge given to him by Allah Ta'ala and to what extent did he practice on it. Not knowing the law is not accepted as a valid excuse in any court of law. It is our duty to have knowledge of the law. Not knowing the commands of Allah Ta'ala is in itself a crime and a sin.

Therefore, Rasulullah صلی اللہ علیہ وسلم said, “The search for (Islamic) knowledge is Fardh for every Muslim.” Obviously, committing a crime knowingly is a far greater offence. Rasulullah صلی اللہ علیہ وسلم said, “Keep on giving good advice to one another with the knowledge you have. Not fulfilling the responsibility of having knowledge is worse than cheating in money matters and you will have to answer for your knowledge.” There are many Ahaadith which say that to the effect:

Whoever is asked about something he knows and he hides it, a bridle (rope) of fire will be pushed into his mouth on the Day of Qiyaamah.

Once, Rasulullah صلی اللہ علیہ وسلم gave a talk, in which he praised certain tribes. He then said: “What is wrong with those people who do not instruct their neighbouring tribes in Deen, and do not give them good advice. They have not given them a proper understanding of ‘Deen’, they did not encourage them to do good deeds, and they did not stop them from doing evil deeds? Why is it that some people who do not know do not wish to learn (Islamic) knowledge from their neighbouring tribes, they do not wish to have a proper understanding, and they do not take advice from their neighbours? Let those who know teach Deen to their neighbours, scold them when needed and give them a proper understanding of Deen. Let those who do not know learn from those who do. I swear by Allah, if they do not do so,



they would be punished severely even in this world (in addition to the punishment in the Hereafter).” Saying this, Rasulullah ﷺ got down from the mimbar.

People began to talk about the tribes which he meant. Rasulullah ﷺ said that he was talking about the Ash’arites (people of the al-Ash’ari tribes) who were filled with knowledge and proper understanding of ‘Deen’, whilst the tribes living around them did not have any Islamic knowledge.

When the news reached the Ash’arites, they came to Rasulullah ﷺ and said, “O Rasulullah ﷺ! We have heard that you praised some people but you said some evil things about us.” Rasulullah ﷺ repeated his words before them: “Let them instruct their neighbours in Deen, scold them and give them a proper understanding of Deen, encourage them to do good deeds and stop them from evil deeds; and let those who do not know, learn from the Ulama. If they do not do so, I will punish them severely even in this world.” They said, “O Rasulullah ﷺ! How should we teach them the understanding of Deen?” Rasulullah ﷺ again repeated the same words. They asked the same question a third time and Rasulullah ﷺ repeated the same advice. Then they said, “O Rasulullah ﷺ, give us one year”, so he gave them a year to teach their neighbours.

This Hadith, which contains a severe warning by Rasulullah ﷺ, clearly shows that it is necessary on those who have knowledge and the understanding of ‘Deen’ to teach those who do not know. They should not think that those who really want to learn will come to them. Not learning basic Deen is itself a sin and those who have not learnt will be asked about it on the day of Qiyaamah. However, it is a separate responsibility of the Ulama to teach them about ‘Deen’. They should, therefore make an effort for the Deeni education of the people. In doing so, they will be making practical use

of their knowledge because teaching others is one way of imparting knowledge correctly.

A famous dua of Rasulallah ﷺ is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

*‘O Allah! I seek your protection from knowledge that is not beneficial.’*

Rasulallah ﷺ once said: “On the Day of Qiyaamah, a person will be thrown into Jahannam and his intestines will come out of his body. He will go around his intestines just as a donkey goes around while turning a mill. The people of Jahannam will gather around him and ask, ‘What has happened to you? You would command us to do good deeds and stopped us from committing sins.’ He will say, ‘I instructed you to do good deeds, but did not practise them myself.’”

In another Hadith, Rasulallah ﷺ said: “On the night of Mi’raaj (going up to the heavens), I saw a group of men whose lips were being cut with scissors made of fire. When I asked who are these people, Jibraa-eel عَلَيْهِ السَّلَامُ told me that they were those people of my Ummah who commanded others to do good deeds but did not do so themselves.”

In another Hadith, Rasulallah ﷺ once said: “The Zabaaniyah (the guards of Jahannam) will arrest the wicked Ulama even before arresting the kuffaar. When they will ask, ‘How is it that we are being punished even before the kuffaar?’ they will be told, ‘The learned and the ignorant cannot be treated alike.’ i.e. you committed these sins despite having the knowledge of Deen.” The Zabaaniya are the angels who will throw people into Jahannam. They are mentioned in Surah Iqra.

## Reason for giving Lectures

Maalik bin Dinaar رَحِمَهُ اللهُ reports from Hasan Basri رَحِمَهُ اللهُ that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said: “Whoever gives a lecture will be questioned by Allah Ta’ala on the Day of Qiyaamah about the reason for his lecture.” (i.e. he will have to explain whether it was for wealth, fame, worldly honour and glory, etc. or whether it was for the pleasure of Allah Ta’ala). A student of Maalik رَحِمَهُ اللهُ says that whenever he related this Hadith, he cried so much that his voice broke and he choked because of his tears. He then said: “You think that I enjoy giving lectures. I know very well that on the Day of Qiyaamah I shall have to explain the reason for my talks.”

Nevertheless, it is very important for every Aalim to give talks (as explained previously) because it is his responsibility to teach others Deeni knowledge.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ used to say, “What I fear most is that Allah Ta’ala should call me on the Day of Qiyaamah and I should say, ‘I am present, my Rabb and Sustainer’. Then Allah Ta’ala should command me to explain how much I practiced on my knowledge.” In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who would have to suffer the severest punishment on the Day of Qiyaamah would be a learned man (an Aalim) who did not benefit from his knowledge”.

Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ says: “Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent me to the people of the Qais tribe to teach them Deen. I found that they were like wild camels. They were only worried about their camels and goats and nothing else. So, I had to come back. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked me, ‘What did you do about your task?’ I told him about their condition and their being unconcerned about Deen. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Ammaar, more astonishing is the condition of the people who have knowledge and, yet, are unconcerned about their Deen as these ignorant people.’”

## Stench

It is reported in another Hadith that some people will be thrown into Jahannam and their terrible smell will be too revolting even for the people of Jahannam. They will ask them: “What sins did you commit because of which you are stinking so terribly? We were already in great suffering but now you have added to our punishment.” They will reply: “We did not benefit from our knowledge.”

Hadhrat Umar رضي الله عنه says: “The person I fear the most in this Ummah is a two-faced Aalim.” When someone asked what he meant by a two-faced Aalim, he replied: “One who acts like the ignorant people, but speaks like the Ulama.” This refers to an Aalim who speaks beautifully but does not practise what he teaches.

Hasan Basri رحمته الله says: “Don’t be like one who gathers up the teachings of the Ulama and collects the rare wisdom of the pious, but acts like the ignorant fools.” Sufyaan Sauri رحمته الله says: “Knowledge calls for action. He who acts upon what he knows will remember his knowledge, while he who does not act upon it will forget it.” Fudhail رحمته الله says: “I feel very sorry for three people; the leader of a people who has been disgraced, a wealthy man who has become poor and a learned man (Aalim) who has become a toy of the people due to his worldly interests.”

## Dead Heart

Hasan Basri رحمته الله says: “The Ulama are punished when their hearts die. A sign of a dead heart is when one looks for worldly compensation in place of good deeds, whereas he should be hopeful of receiving rewards in the Akhirah.”

## Introduction

A poet says:

عَجِبْتُ لِمُبْتَاعِ الضَّلَالَةِ بِالْهُدَى      وَمَنْ يَشْتَرِي دُنْيَاهُ بِالْدِّينِ أَعْجَبُ  
وَأَعْجَبُ مِنْ هُدَيْنٍ مَنْ بَاعَ دِينَهُ      بِدُنْيَا سِوَاهُ فَهُوَ مِنْ ذَيْنِ أَعْجَبُ

*I am astonished at a person who buys misguidance at the cost of true guidance (Hidaayah); more astonishing is the case of a man who buys his dunya with Deen.*

*But even more astonishing than these is the case of a person who sells away his own 'Deen' for the dunya of others.*

# Distinguishing signs of an Aalim-e-Rabbaani

Imaam Ghazaali رَحْمَةُ اللَّهِ writes: An Aalim who loves the world is worse and lower in Deen than an ignorant person. Such an Aalim will be punished most severely in the hereafter. Successful indeed are the Ulama who are close to Allah Ta'ala and who are always concerned about the Aakhirah. There are certain prominent salient signs of such Ulama which are listed below:

## *1 - He does not earn wealth through his knowledge*

A true Aalim is one who does not earn wealth through his learning. Even an ordinary Aalim knows that this world is disgraced, mean, filthy and temporary; and that the life of the Aakhirah is everlasting and glorious. Also, every true Aalim fully understands that this world and the Aakhirah are opposite to each other. They are like two wives married to one husband: when one is pleased with him, the other is naturally displeased. To give another example, they are like two sides of a scale - when one side goes down, the other goes up automatically. He who does not realise that this world has no value and is impure, is really mistaken.

It is well known that all worldly enjoyments in this world will cause sufferings in the Aakhirah. A person who has no idea of the wonders of the Aakhirah cannot be a true believer. How can such a person even be called an Aalim? If a person does not realise that this world and the next are complete opposites and he tries to join both, is trying to do something foolish. Such people have not understood the way of life of all the Ambiyaa عَلَيْهِمُ السَّلَام. If a person despite knowing

all of this, still chooses the dunya, he is a slave of shaytaan. Obviously, such a person cannot be counted among the Ulama.

Daawood عَلَيْهِ السَّلَام relates that Allah Ta'ala says: "If an Aalim chooses worldly desires (the dunya) to My love, the least I do to him is that I make him lose the enjoyment of talking to Me. (He cannot experience the wonderful joy found in the 'Zikr' of Allah Ta'ala and in making dua to Him). O Daawood, Do not have respect for an Aalim who is madly in love with this dunya, because he would lead you away from My love. Such people are, in reality, thieves. O Daawood, if you find someone who really looks for Me, then you become his servant. O Daawood, if anyone comes to Me running I record his name as a 'Jahbaz' (a great wise person) and I do not punish a man who has been recorded as such."

Yahya bin Mu'aaz رَضِيَ اللهُ عَنْهُ says: "When knowledge and wisdom are used for earning this dunya, then such *ilm* has no noor and light." Sa'eed bin al-Musayyab رَضِيَ اللهُ عَنْهُ says: "If you find an Aalim mixing with the wealthy, then regard him to be a thief."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ says: "If you find an Aalim who loves this dunya, then treat him as a suspect because people busy themselves with things which are close to them."

Someone asked a buzurg: "Can anyone who commits sins be an 'Aarif' (a pious person who is blessed with the recognition of Allah Ta'ala)?" The buzurg replied: "Verily, the one who chooses this world over the next, can never be an 'Aarif. Enjoying sins is a far greater evil hence a sinner cannot be an Aarif!"

Remember that an Aalim cannot be regarded as pious only because he does not chase after money. He also has to be such that no hubb-e-jaah (love for worldly position and status) lurks in his heart. These desires (hub-e-jaah) are in fact more harmful to the soul than the love for wealth.

## 2 - He practices on his knowledge

The second sign of a true Aalim is that there should not be any contradiction between his knowledge and his actions. i.e. he must practice what he teaches to others. Allah Ta'ala says in the Qur-aan:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

*'Do you command the people with good deeds while you yourselves forget (to practise) it? And you read the kitab!' (al-Baqarah 44)*

In another Aayah, Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

*'O you who believe, why do you say that which you do not do?' (as-Saff: 3)*

Haatim Asamm رَحِمَهُ اللهُ says: "On the Day of Qiyaamah, no one will be more grieved than an Aalim who taught others, which they practiced upon and entered Jannah, while he himself did not practice and, therefore, failed miserably." Ibne Simaak رَحِمَهُ اللهُ says: "There are many who encourage zikr (remembrance of Allah) on others, but do not remember Allah Ta'ala themselves; they warn others to fear Allah, but they themselves disobey Him openly; they tell others to get close to Allah, but are far away from Him themselves; they invite others to Allah, but themselves run away from Him."

Abdur Rahmaan Ibne Ghanam رَحِمَهُ اللهُ says that ten Sahaabah رَضِيَ اللهُ عَنْهُمْ told him the following Hadith: "We were once sitting in Masjid-e-Quba and learning (Deeni) knowledge when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came and said to us, 'Learn as much knowledge as you wish but Allah Ta'ala will not reward you unless you practice on what you know.'"



### 3 - He is always concerned about increasing his knowledge

The third sign of a true Aalim is that he is always concerned about acquiring knowledge that is beneficial for the Aakhirah and which encourages him to perform good deeds. He is not interested in that knowledge which has little or no benefit for the Aakhirah. In fact, it is incorrect to think of this knowledge as true *ilm* or learning. It is a big mistake to accept someone as an Aalim simply because he has worldly knowledge. It is sad that such people are not concerned about learning Islamic knowledge. An uneducated person, on the other hand, knows about his ignorance and therefore tries to learn Deeni knowledge. That person is a real loser who thinks himself to be an Aalim though he is in reality full of ignorance.

Haatim Asamm رَحْمَةُ اللَّهِ was a famous buzurg and the favourite pupil of Shaqiq Balkhi رَحْمَةُ اللَّهِ. Once the Sheikh asked him, “Haatim, how long have you been here in my company?” He replied, “Thirty-three years.” The Sheikh asked, “What did you learn during these thirty-three years of being with me?” Haatim رَحْمَةُ اللَّهِ replied, “I have learnt eight lessons.” At this, Shaqiq رَحْمَةُ اللَّهِ became very disappointed and read:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*‘Indeed! We belong to Allah and certainly to Him is our return’.*

He said regretfully, “You learnt only eight lessons during these long years in my company? I have wasted all my life with you.” Haatim رَحْمَةُ اللَّهِ said most respectfully: “I cannot lie to you, I have learnt only

eight lessons.” The Sheikh said: “Tell me, what are those eight lessons?” Haatim رَحِمَهُ اللهُ answered thus:

1. ‘I have found that everybody loves someone or something (wife, children, property, friends, etc.), but I know that, as soon as he is put in the grave, the loved ones leave him. Therefore, I love good deeds so that when I die and go into the grave, my good deeds should also come with me into the grave and I should not be left alone.’ Shaiqi رَحِمَهُ اللهُ said, “You have done well.”
2. ‘I have read in the Holy Qur-aan that Allah Ta’ala says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ ﴿٤١﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

*‘But as for him who feared (in this world) to stand before his Lord (in the Hereafter) and stopped himself from (haraam) desires, certainly Jannah will be his abode.’ (an-Naaziaat: 40-41)*

I know that whatever Allah Ta’ala says is true. Therefore, I have kept myself away from worldly desires and I have become firm in my ibaadat to Him.

3. I know that, in this world, things which are dearest and most precious are looked after properly. Then I read in the Holy Qur-aan that Allah Ta’ala says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

*‘That which you have (in the world) will get diminished (either you will die and leave it behind or it will be wasted away in your life); and that which Allah has, remains (forever).’ (an-Nahl: 96)*

Thus, whenever I saw something which was of great value to me, or which I loved more than other things, I spent it for the sake of Allah Ta’ala, so that it will remain forever.

4. I have seen that, for honour and glory, men turn to wealth, family connections and other things of pride. They become proud about their wealth, parents, etc., and think that they are better than others. But I have read in the Holy Qur-aan that Allah Ta'ala says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

*'Certainly! The noblest of you, in the sight of Allah, is the most pious.'*  
(al-Hujuraat: 13)

Therefore, I have learnt piety so that I may become the best of men in the sight of Allah Ta'ala.

5. I have noticed that people scold others, insult them or find fault with them because of jealousy. Then, I read in the Holy Qur-aan that Allah Ta'ala says:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

*'In this world, We have divided their livelihood between them, and (in so doing) We have raised some of them above others in rank, (so) that some of them (should) take work from others.'* (az-Zukhruf 32)

(That is to say, if all men were alike and equal, no one would work for others or serve anybody and there would be confusion and chaos in the world).

Therefore, I have stopped myself from jealousy and I don't concern myself with other people. I know for certain that the distribution of wealth is completely in the hands of Allah Ta'ala and He gives as much as He pleases to whomsoever He likes. I therefore, don't hate anyone, because a person's effort has little to do with his being rich or poor. It has been decided by Allah Ta'ala, who is the

Supreme Master of the worlds. Hence, I do not feel angry with anyone.

6. I have seen that, in this world, everybody has at least one enemy. Allah Ta'ala says in the Holy Qur-aan:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

*'Certainly! Shaytaan is an enemy for you, so treat him as an enemy (Do not be friends with him).'* (al- Fatir: 6)

So, I have taken shaytaan to be my enemy and I always try to keep away from him. Therefore I have no other enemy besides shaytaan.

7. I have seen that people are struggling to earn wealth, so much so that they disgrace themselves before others and even use haraam ways to earn their daily bread. But I have read in the Holy Qur-aan that Allah Ta'ala says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

*'And there is no living being that moves on earth, but his sustenance depends on Allah.'* (Hud: 6)

I am also one of the creatures (that move on earth) whose sustenance depends on Allah Ta'ala, I have thus busied myself with that which I owe to Allah Ta'ala and I don't worry about what Allah Ta'ala has taken the responsibility off (i.e.to provide for me).

8. I have seen that people trust those things which have been created by Allah Ta'ala. Some trust their properties or businesses, others in their own skill or ability and there are still others who place their trust in their own power and energy. People have put their trust in things which have been created by Allah Ta'ala, like themselves. I have read in the Holy Qur-aan that Allah Ta'ala says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

*‘And whosoever puts his trust in Allah, He (Allah Ta’ala) will be sufficient for him.’ (at- Talaah: 3)*

Therefore, I have placed my trust and faith in Allah Ta’ala alone.

Shaqiq رَحِمَهُ اللهُ then said, “Haatim, may Allah bless you with ‘taufeeq’ (the ability to do good deeds) I have studied the teachings of the Taurah, the Injeel, the Zabur and the Holy Qur-aan, and I believe that these eight lessons summarise everything that is really good and beneficial for every person. Thus, anyone practicing on these teachings will actually be practicing on the teachings contained in all four kitaabs revealed by Allah Ta’ala.”

Really, these lessons can only be learnt by those Ulama who are really concerned about the Aakhirah. They cannot be learnt by those Ulama who hanker after money or worldly honour and recognition.

#### **4 - He is not interested in the pleasures of the world**

The fourth sign is that such Ulama are not interested in beautiful clothes or delicious foods. Like their seniors, they are moderate in their clothing and food. An Aalim should remember that simplicity in dress and food will bring him closer to Allah Ta’ala and place him in a high position among the ‘Ulama-e-Aakhirah’ (the Ulama concerned about the Aakhirah only).

There is an amazing story about Haatim رَحِمَهُ اللهُ. His student, Abu Abdullah Khawwaas رَحِمَهُ اللهُ, says, “Once, we were with our sheikh in a village called Rayy. There were three hundred and twenty people with us and we were all going for Haj. We were a Jama’at (group) of Mutawakkileen (people who had no money, food or any kind of

equipment except trust in Allah سُبْحَانَهُ وَتَعَالَى to look after them). In the village, we saw an ordinary businessman who looked unfriendly, but to our surprise he invited all of us for supper and to stay over the night at his place.”

“The next morning he said to Haatim رَحِمَهُ اللهُ that he was going to visit an Aalim who was ill, and that the Sheikh could join him if he liked. Haatim رَحِمَهُ اللهُ said, ‘Very well, I would be pleased to come with you. It is an ibaadat to visit a sick person and visiting an Aalim is a separate ibaadat. This Aalim was Sheikh Muhammad bin Muqaatil, the Qadhi of that village. When Haatim رَحِمَهُ اللهُ reached his house and saw its beauty, he began to ponder and said to himself, ‘Allahu-Akbar! An Aalim living in such a grand house!’ We knocked at the door and were allowed in. We saw that the inside was more beautiful, neat, clean and spacious, with curtains hanging all around. Haatim رَحِمَهُ اللهُ looked at all these things in amazement. Soon we reached the Qadhi’s room, who was lying in a fine, soft, comfortable bed. A slave stood near his head fanning him. The businessman greeted him with, ‘Assalaamu Alaykum’, sat next to him and asked about his health. Haatim رَحِمَهُ اللهُ remained standing. The Qadhi asked him to sit down, but the Sheikh refused to take a seat. The Qadhi said, ‘Have you got anything to say?’ The Sheikh said, ‘I want to ask you about a Deeni matter.’ The Qadhi said, ‘Well what is it?’

Haatim رَحِمَهُ اللهُ said: ‘Would you mind sitting up in bed?’ At this, the servants helped him (because he was too weak) and the Qadhi sat up in bed. After this, the following conversation took place:

Haatim: From whom did you learn your knowledge?

Qadhi: I learnt it from the pious Ulama

Haatim: Who taught it to the Ulama?

Qadhi: The Sahaabah رَضِيَ اللهُ عَنْهُمْ taught it to them.

Haatim: Who taught it to the Sahaabah رَضِيَ اللهُ عَنْهُمْ?

Qadhi: Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught it to them.

Haatim: Who brought it to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

Qadhi: Jibraa-eel عَلَيْهِ السَّلَامُ brought it to him.

Haatim: Who sent it with Jibraa-eel عَلَيْهِ السَّلَامُ?

Qadhi: Allah سُبحَانَهُ وَتَعَالَى sent it with him.

Haatim: Did you see anywhere in the knowledge sent down by Allah Ta'ala to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through Jibraa-eel عَلَيْهِ السَّلَامُ and taught to you by the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the pious Ulama, that if a person lives in a palatial home, he gets closer to Allah Ta'ala?

Qadhi: There is nothing like that in this knowledge.

Haatim: If not, what comes in that knowledge?

Qadhi: It comes that, in the sight of Allah سُبحَانَهُ وَتَعَالَى, only those will be honoured who stay away from the worldly joys, busy themselves with the Akhirah, love the humble and the poor ones, and spend for the sake of Allah Ta'ala.

Haatim: Then, whose example are you following? Are you following the Sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Are you imitating the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the pious Ulama? Or, are you following in the footsteps of Fir'aun and Namrud?

'O wicked Ulama of Islam!' When the worldly people see men like you, they will say, 'If this is the condition of the Ulama, we cannot be blamed for chasing after the dunya.' Saying this, Haatim رَحِمَهُ اللهُ went away.

This severe scolding had a negative effect on the Qadhi's health and his illness increased.

Someone said to Haatim رَحِمَهُ اللهُ, "Tanaffasi, another Aalim who lives in Qazween, eighty-one miles away, is leading a far more luxurious life." So, Haatim رَحِمَهُ اللهُ set out on a journey to Qazween, intending to correct him as well. When he reached there, he said to Tanaffasi, "I am a man from a non-Arab country. I beg you to teach me Deen, starting from the beginning. I would like you to show me how to make wudhu since wudhu is the key to Salaah." Tanaffasi said, "Certainly," and asked someone to fetch some water. He then performed wudhu before the Sheikh to show him how it is performed.

Haatim رَحْمَةُ اللَّهِ said: “Let me perform wudhu before you, so that you can correct me. Tanaffasi got up and the Sheikh sat in his place. He began to perform wudhu and washed his hands four times. Tanaffasi said, “This is ‘Israaf’ (wasting), you should wash every part thrice only. Haatim رَحْمَةُ اللَّهِ immediately said ‘Subhan-Allahil-Azeem! (Allah, the Most High is pure of all faults!) Is it “wasting” if I use a little extra water for wudhu, but is it not wasting when you use all of these luxuries and comforts that you own?” Then, of course, Tanaffasi realised that Haatim رَحْمَةُ اللَّهِ had not come to learn, but to correct him.

After this, Haatim رَحْمَةُ اللَّهِ went to Baghdad. When Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ learnt about him, he came to see the Sheikh. The Imaam asked him, “How can a person be safe from the attraction of the world?” Haatim رَحْمَةُ اللَّهِ replied, “You cannot protect yourself from the attraction of the world unless you have four qualities:”

- (i) You should forgive the people who behave rudely or harshly towards you.
- (ii) You should not behave towards them in the same manner.
- (iii) You should spend on others whatever you have.
- (iv) You should not feel greedy for what other people own.

Later, when Haatim رَحْمَةُ اللَّهِ reached Madinah Munawwarah and people heard of him, they came to see him and gathered around him. He asked, “What city is this?” The people said, ‘It is the city of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’ Haatim رَحْمَةُ اللَّهِ said, “Which is the palace of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? I would like to read two Rakaats in his palace.” They said that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had not lived in a palace, but in a humble low-roofed house. Haatim رَحْمَةُ اللَّهِ said, “Show me then the palaces of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.” The people said, “The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also had no palaces to live in. They lived in small houses with low roofs slightly above the ground.” Haatim رَحْمَةُ اللَّهِ said, “Then, this must be the city of Fir’aun.” The people got offended. They arrested



the Sheikh and brought him before the ‘Ameer’ (governor) of Madinah. They thought that he was guilty of disrespect by calling Madinah Munawwarah the city of Fir’aun. When the Ameer (governor) demanded an explanation, Haatim رَحْمَةُ اللَّهِ said: “Don’t be in such haste. Listen to what I have to say till I complete. I come from a non- Arab country. When I entered this city, I asked what city is this and they said that it was the city of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Sheikh then repeated the entire conversation that had taken place between him and the people of Madinah Munawwarah and thereafter read the following Aayah from the Holy Qur-aan:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*‘Certainly you have, in the Rasul of Allah, a good example for him whose hope is in Allah and who fears the Last Day, and who remembers Allah Ta’ala very often’ (i.e. for him who is a perfect ‘Mu’min’ (believer). (al-Ahzaab: 21)*

The Aayah means that, at all times we should follow the example of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereafter, he said, ‘اللهُ سُبْحَانَهُ وَتَعَالَى commands us to follow in the footsteps of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Now tell me whether you are following the Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or the ways of Fir’aun. The people then let him go.

At this juncture we also understand that it is not haraam to enjoy things that are ‘Mubaah’ (permissible) according to Shariah, and it is not haraam to own them. However, having such luxuries creates a love for them, to such an extent that it becomes difficult to live without them. A person will continuously strive to earn more for the lifestyle he is accustomed to. By doing this, he will start giving less time for Deen. Very often, he will fall into sins as well. Most people who get involved in the dunya eventually get trapped by it.

Rasulullah ﷺ commanded his Ummah not to get too involved in the dunya. In fact, he himself refused to wear a jubba (gown) that had some embroidery on it.

Yahya bin Yazid Naufali رَحِمَهُ اللهُ wrote a letter to Imaam Maalik رَحِمَهُ اللهُ: *“I have come to know that you wear fine clothes, eat fine bread and sleep on a soft bed. You also have a door-man at your house. All this looks odd, because you are one of the great and famous Ulama and people come to you from far off places to learn ilm (knowledge). You are our Imaam and leader and people follow your example. I suggest that you should be very cautious in these matters. I am writing this letter because of my sincerest concern for you and no one except Allah Ta’ala knows about this letter. The end. Assalaamu Alaykum.”*

In reply to this letter, Imaam Maalik رَحِمَهُ اللهُ wrote: *“I received your letter, which was full of advice and correction for me and also shows your concern for me. May Allah Ta’ala bless you with piety and goodness. May Allah reward you in the best way for this advice. May Allah Ta’ala give me ‘taufeeq’ (the ability) to practice on your advice. Of course, nobody can perform good deeds or protect himself from bad deeds without the help of Allah Ta’ala. What you have heard of me is true. I am in the habit of using all these things. May Allah Ta’ala grant me forgiveness. However, all these things are allowed in Islam. Allah سُبْحَانَهُ وَتَعَالَى says:*

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

*‘Say: Who has made haraam the decorations of Allah (clothes, etc.) which He has taken out for His servants and the good and pure things (food and drinks) that He has provided for rizq?’ (al-A’raf 32)*

I know very well that although it is halaal; it is much better not to use these luxuries. I hope that in the future, you would be kind enough to

write to me from time to time. I shall also continue to write letters to you. (Assalaamu-Alaykum)

Imaam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ has made a very good point. He has given a fatwa (rule) that it is halaal to use the good things of life and, at the same time, agreed that it is better to stay away from them.

## *5 - He stays far away from the company of the wealthy*

The fifth sign of the Ulama who are concerned about the Aakhirah is that they keep away from the company of the princes, wealthy people and rulers. They don't mix with them except in cases of necessity. The Ulama should avoid such people, even if they come personally to visit them. Being in their company may cause you to ask them for favours. Besides, the princes often are cruel, do injustice and other sinful acts. It is necessary for an Aalim of Deen to stop them from such evil deeds, to show them their injustice or cruelty, and to correct them when they break the orders of Allah Ta'ala. Remaining silent in such circumstances is completely incorrect.

Remember also that if you praise the princes and the rich, hoping for their favours, you will end up telling lies, and if you are desirous for their wealth, then this is greed which is completely haraam. In short, mixing with the princes will lead to many evil practices.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that whosoever lives in the jungle becomes hard-hearted; one who likes hunting, becomes neglectful and the one who visits the kings often, will fall into temptation.

Hadhrat Huzaifah رَضِيَ اللَّهُ عَنْهُ said: "Beware of the places of temptation!" When asked what the places of temptation were, he replied, "The front doors of the princes and the rich. Whoever visits them will have to agree with their evils and (by praising them) will have to say things about them which are not true!"

Rasulullah ﷺ once said that the worst among the Ulama are those who visit the princes and the rich and the best among the rulers are those who visit the Ulama.

Samnoon رَحْمَةُ اللَّهِ، one of the companions of Sirri Saqati رَحْمَةُ اللَّهِ، narrates that if you hear about an Aalim who loves this world, then don't trust him in matters of Deen. I have experienced this myself. Whenever I went to see the king and after returning, when I looked within my heart, I found the ill effects of the visit in my heart, inspite of talking to the kings harshly, disagree with them and do not eat anything that belongs to them, to the extent that I stay away from even drinking water, for as long as I am with them. Our worldly Ulama are worse than the Ulama of the Banu Israeel because they (i.e. our Ulama) go to the rulers and tell them how to escape the laws of Shariah just to get their favours. If the Ulama were to clearly explain to the rulers their responsibilities, they (the rulers) would never like them to visit often. Yet if they are clear and straight in their talks then this will become a means of safety from Jahannam in the sight of Allah Ta'ala. The Ulama visiting the rich and princes is certainly a great fitnah (trial). It helps shaytaan to lead them astray. Those who can speak beautifully are an easy target of shaytaan, who whispers into their ears:

“Your visiting the princes and the rich is good for them. They will be corrected by your good advices and you will be saving them from cruelty and injustice. It will also be helpful for preserving important signs of Islam (like Salaah, Jihaad, etc.)” Thus, such Ulama believe that visiting the kings is also an act of ibaadat, though the reality is that they have become trapped by shaytaan.

In a letter to Hasan Basri رَحْمَةُ اللَّهِ، Umar Bin Abdul Aziz رَحْمَةُ اللَّهِ wrote: Please send me the names and addresses of suitable people whom I should ask to assist me in running the affairs of the Khilaafat (Caliphate). Hasan Basri رَحْمَةُ اللَّهِ replied: “Pious people will not come to you and you will not choose the worldly people for this job. Greedy

and worldly people should not be given these jobs because they will corrupt the government. I suggest that you should hire people of noble families, because their sense of honour will not allow them to be dishonest.” Just imagine! This was the reply sent by Hasan Basri رَحْمَةُ اللَّهِ to Umar bin Abdul Aziz رَحْمَةُ اللَّهِ who is famous for his excellent qualities of piety, equality and justice, so much so that he is titled as the ‘Second Umar’ (because of his justice and piety like Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, the second Khalifah of Islam).

This is according to Imaam Ghazaali رَحْمَةُ اللَّهِ, but this humble author (Hadhrat Sheikh Muhammad Zakariyya رَحْمَةُ اللَّهِ) feels that unless it becomes necessary to refuse such offers for good reasons, there is no harm in helping the Khalifah, provided that he is watchful and able to protect himself (against temptations). Rather, sometimes, it becomes necessary to accept these responsibilities for the sake of Deen. However, it is very important that he should not accept such tasks for personal reasons, money, or worldly honour and glory. One should instead, look at the needs of the Muslim community. Allah Ta’ala says:

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

*‘And Allah Ta’ala knows him who spoils (does not try to improve the condition of the people) from him who improves (the condition of the Muslims).’ (al-Baqarah 220)*

## 6 - He is not hasty in giving Fatwa

The sixth sign of the virtuous Ulama is that they do not make hasty decisions when giving a fatwa and are very careful in giving advice on Islamic matters. Often, they would send the questioner to someone else whom they consider to be more capable of giving the correct answers.

Abu Hafs Nisaapuri رَحْمَةُ اللَّهِ says, “A true Aalim is one who, when giving a fatwa or a mas’ala, is afraid about how he will have to explain, on the day of Qiyaamah, as to why he had given such a fatwa or mas’ala.”

Some of the Ulama have mentioned that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ disliked accepting four duties:

1. The position of an Imaam (one who leads the fardh salaah).
2. The position of an executor (divider) of an estate. (i.e. the responsibility to distribute the property of the deceased).
3. To look after someone’s amaanah (trust).
4. Giving decisions (Fatwaas) in Islamic matters.

And their five regular practices in life were:

- (1) Reciting the Holy Qur-aan.
- (2) Staying in the Masaajid for long periods.
- (3) Remembering Allah سُبْحَانَكَ وَتَعَالَى (zikr).
- (4) Encouraging others to do what is good; and
- (5) Stopping them from doing evil.

Ibne Haseen رَحْمَةُ اللَّهِ says: “Some people rush and quickly give a decision (fatwa) in such important matters which if Hadhrat Umar

ﷺ had to be asked, he would not have given a decision without first gathering and checking with all the great Sahaabah ﷺ who had taken part in the Battle of Badr.”

Hadhrat Anas ﷺ was one of the foremost Sahaabah who had the honour of serving Rasulullah ﷺ for ten years yet, whenever he was asked any mas’ala, he would refer it to Hadhrat Hasan Basri رحمه الله who although was a Tabi’ee was also as a great buzurg and a famous Aalim.

Similarly, Ibne Abbaas ﷺ, who was a famous Sahaabi known as Ra’eesul-Mufasssireen (the leader of the commentators of the Holy Qur-aan) would send people to ask the opinion of Jaabir bin Zaid رحمه الله who was a Tabi’ee and a very learned person in giving fataawa. Abdullah ibne Umar ﷺ, a great Sahaabi and a famous Aalim, would also refer people to Sa’eed Ibnul Musayyab رحمه الله, a Tabi’ee.

## **7 - He is always concerned about his Islaah (Self Reformation)**

The seventh sign of the true Ulama is that they are very particular about self-reformation. They are always busy in the struggle to correct and purify their hearts. They realise that correcting themselves helps to develop a deeper understanding of their ilm (knowledge). Rasulullah ﷺ said: “Whoever practices on his knowledge, Allah Ta’ala will bless him with knowledge of things which he has not even studied.” It comes in the kitaabs of the previous Ambiyaa عَلَيْهِمُ السَّلَامُ.

“O Children of Israa-eel! Do not say that knowledge is in the skies above and there is nobody to bring it down to us? Don’t say that knowledge is underground, too deep for us to dig it out. Don’t say that knowledge is across the seas too far away for us to reach. No!

The fountains of knowledge spring from within your own hearts. If you stay with the pious, observing the proper etiquettes and manners and you choose the ways of the Siddiqueen (extremely pious buzurgs), I shall cause fountains of knowledge to pour out from your hearts so much so, that you will be flooded with knowledge.” Experience shows that Allah Ta’ala gives such knowledge and understanding to his pious servants which is not even found in any books.

Rasulullah ﷺ says that Allah Ta’ala has said: “My servants cannot find any way of getting closer to Me and which is more beloved to Me than completing their Faraaidh, (such as Salaah, Zakaat, Fasting, Hajj, etc.). And, My servant continues to come closer to Me by Nafil (extra ibadaat of Salaah, Sadaqaat, etc.) until I make him My beloved, and when I make him My beloved, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, and his feet with which he walks. And, if he asks Me for something, I will give it to him, or if he asks for protection against anything, I will protect him.” (Bukhaari)

(This Hadith means that, when a man becomes the favourite of Allah Ta’ala, he completely accepts the will of Allah Ta’ala in his walking, seeing and hearing, and in everything he does). Some Ahaadith also say: “Whoever dislikes or hates anyone of my friends (favourites) has announced war against Me.”

Since the great buzurgs are the favourites of Allah Ta’ala, they are always immersed in the remembrance of Allah Ta’ala, and in this way, the fine and deeper meanings of the Holy Qur-aan are shown to them. The mysteries of Allah Ta’ala are then opened up to their hearts. The hearts of those who are always busy in the remembrance of Allah Ta’ala are blessed with the deeper meanings of the Qur-aanic Aayaat. Everyone can learn this special knowledge with help (taufeeq) from Allah Ta’ala by being punctual and diligent in practicing the commands of Allah Ta’ala.



Hadhrat Ali رَضِيَ اللهُ عَنْهُ explains the qualities of the Ulama of the Aakhirah. He says: “Hearts are like containers and the best hearts are those which contain all that is good; it is better to increase your knowledge than to increase your wealth because, knowledge gives you protection while wealth needs your protection, knowledge increases as you use it, while wealth decreases by spending. The benefits of wealth get finished after it has been spent, but the benefits of learning continue forever (people continue to benefit from the teachings of an Aalim even after his death).

He then sighed deeply and said, “I have true knowledge in my chest. I wish I could find people who would be able to receive this knowledge. It is a pity that either I find men who serve Deen with the intention of collecting wealth, or I find people who are busy in enjoyments, and are hankering after worldly wealth.” (To keep it short, I have only mentioned a few sentences from his lengthy discourses.) [Miftaahu Daaris Sa’aadah and Hilya]

## ***8 - He has firm Yaqeen in Allah Ta’ala***

The eighth quality of the pious Ulama is that their Imaan in Allah Ta’ala is always increasing. Such Ulama are really worried about their Imaan and Yaqeen, because they are fully aware that strong Imaan in Allah Ta’ala is the most valuable asset of a believer.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Yaqeen is actually true Imaan.” He also said, “Learn Yaqeen.” The Hadith means that we should be very particular about accompanying people who have yaqeen (true belief in Allah Ta’ala) and should try to follow their example so that by associating with them we will also develop yaqeen.

A true Aalim should have such yaqeen in the Absolute Power of Allah Ta’ala and His qualities, just as he has a firm belief in the existence of the sun and the moon. He should have perfect belief that Allah Ta’ala Alone is the Doer of all things. All the different things of

this world are under His control. He uses these as He wishes. All the things of this world are as helpless in His Hands as a stick in the hands of a person who beats someone with it. Everybody knows that it is not the stick that is doing the hitting. When this belief and faith gets firmly rooted in the heart, it will become easy for him to learn the qualities of ‘Tawakkul’ (trusting in Allah Ta’ala alone), ‘Ridhaa’ (always being happy with Allah Ta’ala’s decisions) and ‘Tasleem’ (completely accepting the Will of Allah Ta’ala).

A true Aalim should also have this perfect belief that Allah Ta’ala Alone is responsible for giving rizq to all living things. Every creature will get what is due to him. Similarly, no one can get what has not been written for him. When this belief is firmly rooted, a person will exercise moderation in seeking his livelihood. Such yaqeen removes greed and a person does not feel sad if he did not acquire something.

A true Aalim should also have firm belief that Allah Ta’ala is watching all his deeds, good or bad, at all times. Allah Ta’ala knows even a small good or bad action that he has done. He will get rewarded or punished for it. He should strongly believe that all good actions will be rewarded, just as he believes that eating removes his hunger. Similarly, he should firmly believe that evil has terrible results, just as he believes in the effect of a snake bite. In short, he should be attracted by good deeds, as a hungry person is by food and, he should fear sins just as he is scared of a snake or a scorpion.

## ***9 - He has great fear for Allah Ta’ala***

The ninth sign of a pious Aalim is that, every move of his should be filled with the fear of Allah Ta’ala. It should be seen from every gesture they make, from the style of his clothes, from his habits, from his speech and even from his silence. A mere look at such an Aalim’s face should encourage one to remember Allah Ta’ala. He should be calm, noble and dignified, humble and modest. He stays away from

useless or meaningless talks and his manner of speech is natural and genuine. False and made-up styles of speech arise because of pride and shows little fear of Allah Ta'ala.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ says: “Learn knowledge and learn calmness and dignity as well. Behave respectfully towards those who teach you knowledge, and do not earn the reputation of being hard-hearted.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: “The best of my Ummah are those who, in public, look happy thinking of the limitless mercy of Allah Ta'ala but, in private, weep and cry fearing His punishment. Bodily they are on earth, but their hearts are soaked in remembering the Aakhirah.” Someone asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “Which is the best of deeds?” He replied, “Staying away from what is haraam and keeping your tongue busy with the Zikr of Allah Ta'ala.” Someone asked, “Who is the best companion?” He replied, “The one who reminds you to perform good deeds when you become lazy.” Someone asked: “Who is an evil companion?” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: “The one who does not warn you when you are negligent in doing good actions, and does not help you when you want to do good.” Someone asked, “Who is the greatest Aalim?” He replied: “The one who fears Allah Ta'ala the most.” Someone asked, “With whom should we associate very often?” He replied: “Those who encourage you with zikr of Allah Ta'ala.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The most care-free person in the Aakhirah will be the one who remained worried in this life. The happiest person in the Aakhirah will be he who wept most in this life (out of the fear of Allah Ta'ala).”

## ***10 - He is always concerned about Halaal and Haraam***

The tenth quality of the pious Ulama is that they are extremely concerned about halaal and haraam. That is to say, they are interested in actions that are fardh to perform and are very keen to know things which are necessary to avoid. Similarly, they are very particular in learning about things which may spoil their good deeds, for example, things which break Salaah, the rewards of using a 'Miswaak' etc. And, they do not discuss things about the intricate branches of knowledge for the sake of being called a great researcher, a very great Aalim or a great philosopher.

## ***11 - He has deep knowledge about the different branches of ilm***

The eleventh sign of a pious Aalim is that he has studied, with deep understanding, the different branches of knowledge. He does not blindly accept the opinions of others because we have to follow Rasulullah ﷺ and seek guidance from his words and sayings alone. We follow the Sahaabah رَضِيَ اللهُ عَنْهُمْ simply because they closely watched and followed the ways of Rasulullah ﷺ. Since following the Sunnah of Rasulullah ﷺ is very important, a true Aalim should be very particular about collecting the Ahaadith of Rasulullah ﷺ that contain his mubaarak words and actions.

## 12 - He avoids Bid'ah

The twelfth quality of the pious Ulama is that they are very strict in avoiding *Bid'ah* (innovations) in Deen.

If something becomes a common practice among people, it does not necessarily mean that this is an Islamic practice. True Deen is in following the Sunnah of Rasulallah ﷺ. We should always find out what the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did in any situation. Hence, it is very important for a true Aalim to properly study the ways and manners of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and understand what they did in different situations.

Hadhrat Hasan Basri رَحِمَهُ اللَّهُ mentioned: “Two types of people make things up in Deen and they have made up two kinds of new things in Islam:

- (1) He who thinks that Islam is what he has understood (from his research etc.) and then he feels that only those who agree with him will be successful, and
- (2) The one who hankers after the wealth of this world will become extremely pleased with those people who struggle to get worldly things and will dislike those who do not try to earn it.

Both of them will go to Jahannam. As for him whom Allah Ta'ala has protected from these wrong ideas, he takes care to follow in the footsteps of the Akaabir (pious elders) of early times and learns their manners and practices. It is such people who will be generously rewarded in the Aakhirah, by Allah Ta'ala.”

Hadhrat Abdullah Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ has said: “You are living in a time when the dunya is controlled by Deeni knowledge. A time will soon come when knowledge will be controlled by people's desires. People will try to prove whatever they like with the help of their knowledge.”

Some of the pious people have mentioned: “During the times of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, shaytaan sent his groups to the four corners of the world. They roamed the earth and came back unsuccessful and exhausted. Shaytaan asked: ‘How did you do?’ They said: ‘These people (the Sahaabah) have spoilt all our plans. They are not at all attracted by our temptations. They have made our job very difficult.’ Shaytaan said, ‘Don’t worry. These people are the companions of the Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. You cannot possibly take them to evil. But soon, you will have people who will do what you want.’ Then, once again, shaytaan sent his armies in all directions, during the times of the followers of the Sahaabah رَضِيَ اللهُ عَنْهُمْ (i.e. the Tabi’een). Shaytaan’s armies again came back, worn out and disappointed. When he asked them about their duties, they said, ‘They troubled us a lot. Certainly they are strange people. During the day, we do succeed a little in making them commit some sins. But as soon as the evening comes, they make taubah so sincerely that all our effort is lost.’ Shaytaan again said, ‘Don’t worry; a time is soon to come when people will behave in a way that you will like. They will follow their desires thinking it to be a Deeni duty. They will not even think of taubah. They will introduce new things and make it a part of Islam.’ After some time, shaytaan invented such things that became accepted as a part of Deen. How could they possibly make taubah from sins when they believed themselves to be on the right path?”

## Conclusion

This is a short summary of the twelve qualities of the pious Ulama, which have been thoroughly discussed by Imaam Ghazaali رَحِمَهُ اللهُ. The Ulama should therefore fear the Day of their Reckoning. They will be questioned more severely because they have a greater responsibility. The Day of Qiyaamah will definitely be a most terrible Day. May Allah Ta’ala protect us all from the severity of that Day! *Aameen*.

# 14 ADVICES FOR ULAMA

BY

FAQEEHUL UMMAT, HADHRAT MUFTI MAHMOOD HASAN  
GANGOHI SAAHIB رحمۃ اللہ علیہ

*When Hadhrat Mufti Mahmood Hasan Saahib Gangohi رحمۃ اللہ علیہ sent his beloved student, Hadhrat Mufti Ahmad Khanpuri Saahib (db) to Dabhel to teach, he gave him 14 advices which is a great lesson for us all. They are as follows;*

1. Don't look for position and status. E.g. demand to teach a certain kitaab or ask to be posted to a certain position.
2. Don't ever ask for money i.e. asks for a certain amount as a salary or demand an increase in salary.
3. If someone tells you that you are not worthy of something then accept it and think in your heart that really I am not worth anything. The Madrasah authorities have seated me in this place. I make dua that Allah Ta'ala grant me the ability to teach these kitaabs.
4. If any student asks you a question, answer him with compassion even though the intent of his question is to test you.
5. If you do not understand any section in your kitaab, perform two rakaats Salaatul Haajah and engage in fervent dua. Thereafter send some e-saal-e-sawaab for the author of the book if he is a Muslim.

6. Refrain from explaining the lessons of a kitaab to students who are taught by another teacher.
7. Don't take service from the students. Hadhrat Thaanwi رحمۃ اللہ علیہ used to say that I regard it as haraam on myself to take khidmat and service from any of my students or mureeds.
8. Don't associate too much with the students. Many of them have their own personal motives.
9. Be thankful to the students for having presented themselves to you to sow the seeds of your *ilm* into their hearts. Otherwise your *ilm* would have remained stagnant. Don't ever feel that you are doing them a favour.
10. Students ask questions for different reasons. Some ask to show their capability and position whilst others ask just to irritate the ustaadh. Answer every question positively with wisdom. Don't answer in a debating manner.
11. Daily recite Surah Ikhlāas three times and send the rewards to the authors of the books that you are teaching, if they are Muslims.
12. If you said something incorrect in the class don't hesitate to retract your statement.
13. Don't ever teach any book without *mutaa-lah* (preparation).
14. Don't miss out your maamoolaat, zikr, tasbeeh and tilaawat because of your commitment to teaching.