



WEEKLY BOOKLET: 276

VIRTUES OF ISLAMIC KNOWLEDGE

Pages 20

How the throne of Bilqis was transported

The will of Luqmān the Wise

How to ease all difficulties

Narrations regarding the virtues
of Islamic knowledge



Translated into English by
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علم دین کے فضائل

Virtues of Islamic knowledge

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

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Virtues of Islamic knowledge

An English translation of '*Ilm e Deen kay Fazaail*'



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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ
أَبَأْتَنَا فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يُسَوِّ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Du'ā for reading this book

Read the following *du'ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنْ شَاءَ اللّٰهُ:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *salāt* upon the Prophet ﷺ once before and after the *du'ā*.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْتِ
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Virtues of Islamic knowledge

Du'a of At-tār

O Lord of Muşṭafā! Whoever reads or listens to the 20-page booklet ‘Virtues of Islamic Knowledge’, grant them the honour of seeking Islamic knowledge and acting upon it sincerely for Your pleasure, and forgive them without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The excellence of reciting ṣalāt upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

“As long as a Muslim recites ṣalāt upon me, angels continue to send mercy upon him. So, it is up to the person if he recites less or more.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

¹ Ibn Mājah, vol. 1, p. 490, hadīth 907

How the throne of Bilqīs was transported

The royal throne of Queen Bilqīs was 80 yards long and 40 yards wide. It was decorated with gold, silver, jewels, pearls and a host of other precious items. When Prophet Sulaymān ﷺ turned away Bilqīs' message-bearer and the gifts she had sent, he then sent her a letter in which he instructed her to become Muslim and visit him.

A wish then developed in the heart of Prophet Sulaymān ﷺ. Before Bilqīs arrived in his court, he wanted her throne to be present beforehand. He intended to show her this as a miracle so that the truthfulness of his prophethood may become apparent to her, because a miracle serves as proof of a prophet's veracity.

Quranic exegetes shed further light on this. They explain how Prophet Sulaymān ﷺ desired to change the appearance of the throne before Bilqīs arrived and test her intellect as to whether she would be able to recognise it. He then addressed his courtiers as mentioned in the Quran:

فَالْيَأْتِهَا الْمُلْوَّا أَيْكُمْ يَأْتِيهِ بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٤﴾ قَالَ عَفْرِيْتُ
مِنْ الْجِنِّ إِنَّا أَتَيْتُكُمْ بِهِ قَبْلَ أَنْ تَقُومُ مِنْ مَقَامِكُمْ وَلَئِنْ عَلِيْهِ لَقَوْىٌ أَمِينٌ ﴿٥﴾

Said Sulaymān, "O members of my chamber, which one of you can bring me her throne before they come in my respected court

*submitting?" An extremely evil jinn said, "I will present that throne in your respected court before your highness terminates this assembly, and I am indeed powerful and trustworthy upon it."*¹

Hearing what the jinn had to say, Prophet Sulaymān عليه السلام replied, "I desire for the throne to be here even quicker than this." This statement was heard by his minister, Sayyidunā Āṣif b. Barkhiyyā رحمه الله عليه, who had knowledge of the *ism al-aṣam* and was a saint who demonstrated miracles. The Quran describes how he then submitted a request in the court of Prophet Sulaymān عليه السلام, as mentioned in verse 40 of Sūrah al-Naml:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَتَا أَيْمَانَكِ بِهِ قَبْلَ أَنْ يَرَقِّدَ لِأَيْمَانِكَ كَرْفَةً²

*He who had knowledge of the Book submitted, "I will present it in your majesty's court before the blink of an eye."*²

Sayyidunā Āṣif b. Barkhiyyā رحمه الله عليه utilised his spiritual power to bring the throne of Bilqīs from Sheba (in Yemen) to Bayt al-Maqdis (in Jerusalem). The throne itself was transported underground and appeared next to the seat of Prophet Sulaymān عليه السلام instantly.³

¹ [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah al-Naml, verses 38-39)

² [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah al-Naml, verse 40)

³ 'Ajāib al-Quran ma'a Gharaib al-Quran, p. 189/190; Sirat al-Anbiyā, p. 714

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May Allah have mercy upon him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَوًا عَلَى الْحَبِيبِ

Dear Islamic brothers, the way this incident describes a (saintly) miracle performed by Sayyidunā Āṣif b. Barkhiyyā, ﷺ, the Quran also highlights knowledge as being the distinguishing factor of his excellence. Acquiring Islamic knowledge is one of the most superior acts of worship, as evidenced by the following statement of Sayyidunā ‘Abdullah b. Mubārak, رضي الله عنه. He was asked, “Who is (truly) human?”

In response, he said, “The scholars.”

“Who is a king?”, he was further asked.

“The righteous”, he replied.

Finally, he was then asked, “Who are lowly people?”, to which he responded, “Those who amass the world in place of religion.”¹

Imam Muhammad al-Ghazālī رحمه الله علية explains this statement:

‘Abdullah b. Mubārak رضي الله عنه did not consider a non-scholar to be (truly) human, as knowledge is the

¹ Al-Majālisah wa Jawāhir al- ‘Ilm lil-Daynōri, vol. 1, p. 160, raqm 300

distinguishing merit which differentiates humankind from other creatures. Humans attain the very essence of humanity through this merit, which grants them honour. Physical strength does not make one human, as even camels are greater in strength. Nor does physical size, as elephants are a great deal larger than humans. In the same vein, bravery does not make one human, as predatory animals are much braver. Consuming more also does not necessitate this, as the stomach of bulls are bigger than any stomach of a human. On the contrary, humans were made exclusively for knowledge.¹

Allah says in verse 43 of Surah al-‘Ankabūt:

وَتِلْكَ الْأَمْثَالُ نَضْرُبُهَا لِلنَّاسِ وَمَا يَقْعِلُهَا إِلَّا عُلَيْنُونَ ﴿٤٣﴾

*And We illustrate these examples for the people, and no one understands them except the people of knowledge.*²

A pillar of faith

The Messenger of Allah ﷺ said:

No worship of Allah has ever been performed which is greater than acquiring an understanding of religion. And one jurist (scholar) is weightier upon Satan than a

¹ *Ihyā al-‘Ulūm*, vol. 1, p. 23

² [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah al-‘Ankabūt, verse 43)

thousand worshippers. Everything has a pillar, and the pillar of this religion is fiqh.¹

In another hadith, it states: “Two traits are such that cannot be found in a hypocrite: good manners and understanding of religion.”²

A prerequisite to being an Islamic scholar

Imam al-Ghazālī رحمه الله عليه elaborates on the wording of this hadith by saying:

The meaning of fiqh in this hadith is not what you consider it to be. The minimum rank of a jurist requires that he has complete certainty that the Hereafter is greater than this world. If his recognition of this matter is genuine, he shall become pure from hypocrisy and ostentation.³

The will of Luqmān the Wise

Narrations describe how Sayyiduna Luqmān رحمه الله عليه issued a will to his son. In it, he said, “Son, remain in the company of scholars, as Allah enlivens the hearts with the light of wisdom as He enlivens earth with continuous rain.”⁴

¹ M’ujam al-Awsat, vol. 4, p. 337, ḥadīth 6,166

² Tirmidhi, vol. 4, p. 313, ḥadīth 2,693

³ Iḥyā al-‘Ulūm (translated), vol. 1, p. 46

⁴ Muwaṭṭa Imām Mālik, vol. 2, p. 478, ḥadīth 1,940

What the heart is nourished by

The ascetic Fath Mawṣalī رحمه اللہ علیہ once asked people, “Will a patient not die if they are stopped from eating, drinking and taking medicine?”

“Why wouldn’t they? Of course”, they replied.

He then explained, “The same matter applies to the heart. It will die if kept away from knowledge and wisdom for more than three days.”¹

Imam al-Ghazālī رحمه اللہ علیہ said regarding this:

Fath Mawṣalī رحمه اللہ علیہ spoke the complete truth. The same way in which food is the nourishment of the body, knowledge and wisdom are the nourishment of the heart. Through this, a person remains alive.

Whoever does not possess knowledge has an ailing heart which will surely die, yet they are unaware of this fact. This is because love of the world and remaining engaged in it removes this realisation, similar to how one does not notice the pain of a wound when overcome with fear, despite the pain being present.

When death then removes the weight of this world from them, they realise their destruction and fall into regret,

¹ Al-Tadhkirah fī al-Wāzī li ibn Jawzī, p. 56

but this is of no benefit at that stage. This is similar to how an intoxicated individual who is afflicted with wounds whilst drunk and fearful only realises this once he is no longer in this state.

We seek refuge in Allah from the day in which all will be revealed. People are indeed asleep, and death will open their eyes.¹

The attire of modesty

In verse 26 of Sūrah al-A'raaf, Allah declares:

يَسِّنِي أَهْمَرْ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِتَبَاسَأَ يُؤْوِلَى سَوْا إِكْمَلَ وَرِيشًا وَلِتَاءُ الشَّقْوَى ذِلْكَ خَيْرٌ^٢

O descendants of Adam! Undoubtedly, We have sent down to you a garment that may conceal your parts of shame, and another for your adornment; the garment of piety (faith and good character); that is the best.²

Regarding this verse, one opinion is that **لباساً** refers to knowledge,

ريشًا means certainty, and **لبائس الشَّقْوَى** denotes modesty.

¹ *Ihyā al-'Ulūm* (translated), vol. 1, p. 51

² [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah al-A'raaf, verse 26)

As narrated from *Sayyidunā* Wahb b. Munabbih al-Yemeni رَضِيَ اللَّهُ عَنْهُ, “Faith is unclothed. Its clothing is righteousness, whereas its adornment is modesty, and knowledge is its fruit.”¹

I do not have time to meet the city's ruler

The great *Tabi‘ī* saint, Sālim b. Abū J‘ad رَضِيَ اللَّهُ عَنْهُ explains:

My master bought me for 300 dirhams, and then freed me. I then contemplated what profession I should go into, until I eventually engrossed myself in seeking Islamic knowledge. Not even a year had passed when the city's ruler came to meet me, but I did not give him permission (and declined to meet him entirely).²

In a statement related to this subject, Abū Aswad رَضِيَ اللَّهُ عَنْهُ said: “There is nothing more esteemed than knowledge. Kings rule over people, whilst scholars rule over kings.”³

The literal and terminological definition of *fadīlah*

Imam al-Ghazālī رَضِيَ اللَّهُ عَنْهُ explains:

The term *fadīlah* (excellence) is taken from *fadl*. The latter means “to increase”. When two things are initially equal to one another, but one becomes distinguished

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 20

² *Fayd al-Qadīr*, vol. 3, p. 552, under ḥadīth 3,827

³ *Iḥyā al-‘Ulūm* (translated), vol. 1, p. 50

due to an increase of any kind, it is said to have become *afdal* (greater) to the other and attained *fadīlah* over it. This increase is a matter of excellence for whatever it is found in.

This is similar to how it is said, “Horses have *fadīlah* over donkeys.” Although both are able to carry the same weight, horses are greater in their ability to attack, run and assail, as well as their physical beauty. If the donkey was specified to carry more belongings, it still cannot be said to have taken *fadīlah* over the horse. The increase it is subject to is simply in physical load. This is a shortcoming and unremarkable in reality, as animals are utilised for their qualities, as opposed to simply their physicality.

Knowledge itself maintains absolute *fadīlah* without having to be extended or attributed to anything else. This is because it is a perfect attribute of Allah, as well as being that which the noble prophets and angels عَلَيْهِ السَّلَامُ were honoured with.¹

Why we seek what we seek

Imam al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Ensure to remember that all fine things ardently sought after can be divided into three categories.

¹ *Iḥyā al-‘Ulūm* (selected extracts), vol. 1, p. 29

First is something whose attainment has another reason behind it, such as money, which in reality is a useless piece of paper. The stomach is not sated by eating it, nor is thirst quenched. If Allah did not make it easy for us to fulfil our requirements by utilising it, money and waste-paper would both be of the same value.¹

Sayyidunā Wahb bin Munnabih رَحْمَةُ اللَّهِ عَلَيْهِ was once asked regarding money, and explained in reply, “For mankind’s subsistence, these are the stamp of Allah upon the earth. They cannot be eaten or drank, and your needs will be fulfilled wherever you take them.”²

The imam continues:

Second is anything which is sought in and of itself, such as success in the Hereafter and the delight of beholding Allah. These are the highest and greatest of all bounties granted by Allah.

The third and final thing is anything which is initially sought in and of itself, but in pursuit of it, something else is acquired along the way. For instance, man desires for his body to remain well, because if he were to injure his foot (even), not only will he experience pain, but this will also

¹ *Ihyā al-‘Ulūm* (with changes), vol. 1, p. 29

² *Hilyah al-Awliyā*, vol. 4, p. 57, raqm 4729

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negatively impact other necessary works in his life. Hence, he strives to keep his body well (and free from harm).

Let us now analyse knowledge from this perspective. Intrinsically, knowledge is gratifying and falls into the second category (which is superior to the first). It is a means of attaining success in the Hereafter and can draw an individual close to Allah. Without it, gaining this proximity is not possible.

The highest rank afforded to man is everlasting felicity and prosperity. The means to attain this is superior to all other things. This highest rank is not attained without knowledge and deeds. If one does not even have knowledge of how to perform deeds, they will not be carried out. We learn that knowledge is the real honour of the world and Hereafter. For this very reason, it is superior to everything else.¹

In a narration relative to this discussion, it is stated, “The greatest action of your religion is that which is easiest, and learning the religion is the greatest of all acts of worship.”²

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 29; *Itḥāf al-Sādah*, vol. 1, extracted from pages 187 to 190

² *Jāmi‘ Bayān al-‘Ilm wa Fadlihī*, p. 34, ḥadīth 80

Better than wealth

The fourth Caliph of the Muslims, *Sayyidunā ‘Alī* ﷺ once said to *Sayyidunā* Kumayl b. Ziyād Nakhī: ﴿عِلْمُ اللَّهِ أَعْظَمُ مَالِهِ﴾:

O Kumayl! Knowledge is better than wealth, as knowledge protects you whilst you must protect wealth. Knowledge is a ruler and wealth is ruled over. When wealth is spent, it decreases. When knowledge is spent, it increases.¹

Sayyidunā ‘Alī ﷺ further said:

A scholar is greater than a warrior who spends his entire night in worship and entire day fasting. When a scholar dies, a gap appears in Islam which cannot be filled by anyone other than the (scholar's) deputy.²

On one occasion, he recited certain couplets of poetry which contained the following, “Gain success through knowledge; you will attain everlasting life. The people die whilst scholars remain alive.”³

Difficulties will be alleviated

Sayyidunā Zubayr b. Abū Bakr رضي الله عنه explains,

I was in Iraq when my father sent me a message saying, “Make (the seeking of) knowledge obligatory (upon

¹ *al-Faqih wa al-Mutafaqqih*, vol.1, p. 182, *hadīth* 176

² *al-Faqih wa al-Mutafaqqih*, vol.2, p. 197, *hadīth* 856

³ *al-Faqih wa al-Mutafaqqih*, vol.2, p. 150, *hadīth* 769

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yourself)! If you become poor, it (knowledge) will be your wealth. If you become rich, it will be your beauty.”¹

One narration in this regard is as follows: “Allah will ease the difficulties of whoever acquires Islamic knowledge and grant them sustenance from where they would have never thought.”²

When a scholar passes away

As mentioned in a hadith, “A scholar is the trustee of Allah upon the Earth.”³

In another narration, it states, “The demise of an entire tribe is easier than the death of a single scholar.”⁴

A wise man once said, “When a scholar dies, fish in the sea and birds in the air begin to cry. The scholar’s face may no longer be visible, but memories of him remain.”⁵

How knowledge benefits you in the Hereafter

Imam al-Ghazālī رحمه اللہ علیہ articulates:

Another reason for the excellence of knowledge is due to the fact that the greater the effect of something, the more virtuous it is, and as you are aware, the benefit that

¹ *Ihyā al-‘Ulūm*, vol. 1, p. 24

² *Jāmi‘ Bayān al-‘Ilm wa Fadlīhī*, p. 65, *ḥadīth* 198

³ *Jāmi‘ Bayān al-‘Ilm wa Fadlīhī*, p. 74, *ḥadīth* 225

⁴ *Shu‘ab al-Imān*, vol. 2, p. 264, *ḥadīth* 1699

⁵ *Ihyā al-‘Ulūm*, vol. 1, p. 24

knowledge provides in the Hereafter is closeness to Allah. Also, the worldly benefits (of Islamic knowledge) are increments in honour and esteem and the natural inclination to respect such a person.

This is the unconditional virtue of knowledge. Its branches encompass a wide spectrum. As knowledge is from the matters holding excellence, acquiring it is to pursue the most excellent of affairs, whilst teaching it is to convey benefit of the greatest matter.¹

Four hadith of the final Prophet ﷺ discussing scholars

1. “How commendable is the scholar of Islam; he conveys benefit if the need arises and keeps himself independent if ignored.”²
2. “There are 100 ranks between a scholar and worshipper. The distance between every two ranks is that covered by a fine, trained horse running for 70 years.”³
3. “A believing scholar possesses 70 ranks of excellence over a believing worshipper.”⁴

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 29

² *Mishkāt al-Maṣābīḥ*, vol. 1, p. 67, *hadīth* 251

³ *Jāmi‘ Bayān al-‘Ilm wa Fadlīhī*, p. 43, *hadīth* 118

⁴ *Jāmi‘ Bayān al-‘Ilm wa Fadlīhī*, p. 36, *hadīth* 84

4. It was asked, “O Messenger of Allah ﷺ! What is the greatest deed?”

“اَعْلَمُ بِاللهِ”， he explained in reply.

“O Messenger of Allah ﷺ!” he was then asked, “What do you consider knowledge to be?”

“Knowledge regarding the Being of Allah (to have cognisance and recognition of Allah)”

It was further asked, “Our question was related to physical actions, yet you replied by mentioning knowledge (instead)?”

He answered, “If you have knowledge regarding the Being of Allah, even a small amount of action will then cause benefit. If you do not have this, then even a great number of actions will be empty of benefit.”¹

The meaning of goodness in this world and the Hereafter

In commentary of the divine statement رَبَّنَا أَتَيْنَا فِي الدُّنْيَا حَسَنَةً وَّفِي

الْآخِرَةِ حَسَنَةً وَّقَاتَ عَذَابَ النَّارِ ﴿٢﴾ the renowned *Tābi’ī* Hasan

¹ *Iḥyā al-’Ulūm*, vol. 1, p. 22

² [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah al-Baqarah, verse 201)
‘O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.’

Baṣrī رَجُلُ الْمَدِينَةِ said, “In regard to this world, حَسَنَةٌ means knowledge and worship. In regard to the Hereafter, it means Paradise.”¹

Statements of pious predecessors regarding the excellence of Islamic knowledge

1. The second Caliph of the Muslims, *Sayyidunā* ‘Umar رَضِيَ اللَّهُ عَنْهُ said: “O people! It is mandatory for you to acquire knowledge. Indeed Allah has a cloth of love, and whoever learns a chapter of knowledge will be wrapped in it by Allah.”²
2. *Sayyidunā* ‘Abdullah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ said:

Learn knowledge before it is lifted, and the lifting of knowledge refers to scholars passing away. I take oath by He Who has power over my soul; when those martyred in the way of Allah see the rank of scholars, they will wish to have passed away as a scholar.³ Nobody is born a scholar. Knowledge comes from learning.⁴

¹ *al-Tirmidhī*, vol. 5, p. 295, *ḥadīth* 3,499

² *Jāmi‘ Bayān al-‘Ilm wa Faḍlīhī*, p. 83, *ḥadīth* 251

³ *Iḥyā al-‘Ulūm*, vol. 1, p. 23

⁴ *Kitāb al-Zuhd li al-Imam Ahmad*, p. 184, *ḥadīth* 899

3. Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُ said: “Revising knowledge for some time at night is more beloved to me than spending the entire night in worship.”¹

(The same has also been reported from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and Imam Ahmād b. Ḥanbal رَحْمَةُ اللَّهُ عَلَيْهِ²)

4. Explaining the eminence of Islamic scholars, Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللَّهُ عَلَيْهِ said, “The ink of scholars shall be weighed against the blood of martyrs, and their ink shall outweigh the blood of martyrs.”³
5. Sayyidunā Ahnaf رَحْمَةُ اللَّهُ عَلَيْهِ remarked, “Scholars shall soon become rulers, and every form of honour that is not fortified by knowledge shall lead to disgrace.”⁴
6. The renowned Imam al-Shāfi‘ī رَحْمَةُ اللَّهُ عَلَيْهِ said, “The greatness of knowledge can be gauged from the fact whomsoever it is attributed to becomes happy, even if regarding a small matter, and whomsoever it is removed from becomes sorrowful.”⁵
7. A scholar once remarked, “If only I came to know what was given to the one who did not receive knowledge,

¹ Muṣannaf ‘Abd al-Razzāq, vol. 10, p. 238, ḥadīth 20,636

² Iḥyā al-‘Ulūm, vol. 1, p. 23

³ Iḥyā al-‘Ulūm, vol. 1, p. 23

⁴ Uyūn al-Akhbār lil-Daynōri, p. 137

⁵ Iḥyā al-‘Ulūm, vol. 1, p. 23

and what was not given to the one who did receive knowledge.”¹

8. A wise person was asked about what things should be collected. He replied, “Those things which will swim with you when your boat sinks, meaning knowledge.”² Some have said regarding this, “The perishing of one’s body via death is what is meant by the sinking or submerging of one’s boat.”³
9. It has been said that he who takes wisdom as his rein will have people make him their imam, and whoever comprehends wisdom will be looked at with honour by people.⁴

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 23

² *Jāmi‘ Bayān al-‘Ilm wa Fadīlātihī*, p. 80, *ḥadīth* 246

³ *Iḥyā al-‘Ulūm*, vol. 1, p. 23

⁴ *Jāmi‘ Bayān al-‘Ilm wa Fadīlātihī*, p. 80, *ḥadīth* 246

The excellence of learning and teaching

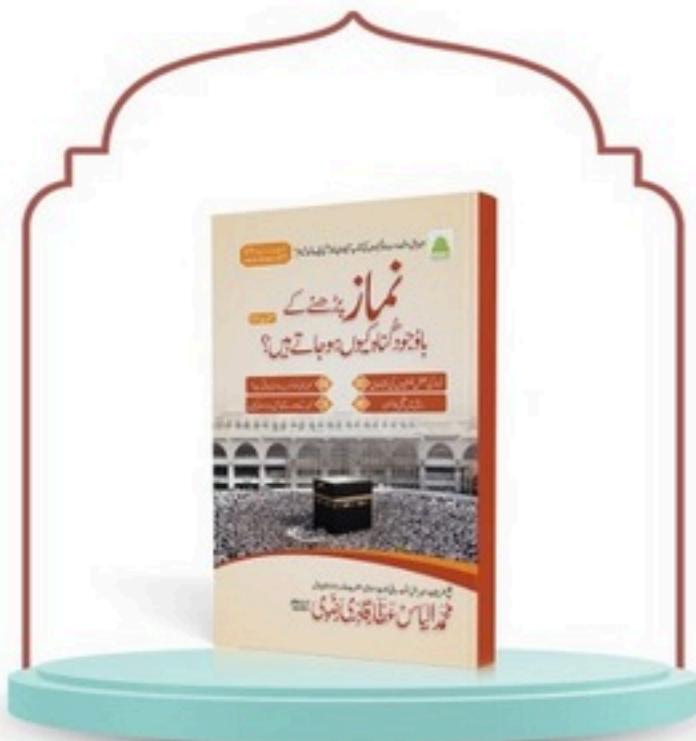
The Messenger of Allah ﷺ once left his blessed chambers and entered the masjid. He found two gatherings: one was reciting the Quran and supplicating to Allah, whilst the other learning and teaching. He then explained:

Both are upon good. These people are reciting the Quran and supplicating to Allah. If Allah wills, He may give to them or withhold from them. These (other) people are busy learning and teaching, and without doubt, I was sent as a teacher.

The Messenger of Allah ﷺ then sat with them (in the gathering of knowledge).¹

¹ *Ibn Mājah*, vol. 1, p. 150, hadīth 229

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