

40 PROPHETIC NARRATIONS ON KNOWLEDGE

اَوْ كَدِّ بَعْدِ بَعْدِ لَسْزِ عَلَيكُمْ حِيَا حِيَا رَا تَا طَوَا حَمِيَا
اَوْ اَسْبَا فَا دَا دَا حَلَمِ بُوَا فَا سَلَمُوَا كِيَا تَا بَعْسِكُمْ
بَعْدِ مَرِ عِنْدِ اَللّٰهِ مَرِ كَتَا طَلَبَةُ كَدِّ لَطِ بَعْدِ اَللّٰهِ لَكُم
اَلَّا يَكُنْ لَكُمْ سَعْلُوَا زَا تَا تَا اَلْمُوَا جُوَا زَا لَكِ بِنِ اَلْ
مُوَا اَنَا لَلّٰهِ وَ دَسُوَا لَهْ وَ اَدَا كَا بُوَا مَنَهْ كِيَا اَمْرُ
حَمِيَا لَمْ يَكُنْ فُوَا حِيَا سَبِيحُوَا هُوَا اَزَا لَكِ بِنِ سَبِيحُوَا
نَكْرَا وَ اَلْبَا لَكِ بِنِ بُوَا جُوَا زَا اَللّٰهِ وَ دَسُوَا لَهْ فَا دَا
اَسْبُوَا طَا لَسْبُوَا سَا بَعْدِ فَا دَا رَا فَرِ سَبِيحُوَا مَنَهْ وَ اَلْ
سَبِيحُوَا لَهْ اَللّٰهِ اَزَا لَلّٰهِ عَمُوَا دَا حَمِيَا لَّا عَمُوَا كَا
حَا اَلْ سُوَا لَسْبُوَا كَدِّ اَلْ سَبِيحُوَا سَكَا وَ دَسَا لَم
اَلْ اَلْ بِنِ سَبِيحُوَا زَا مَكْمُوَا اُوَا دَا اَلْبَا لَكِ بِنِ اَلْ بِنِ اَلْ
حَمِيَا مَرِ هُوَا اَزَا لَكِ بِنِ سَبِيحُوَا وَ اَلْ سَبِيحُوَا كَدَّا بِنِ
اَلْمَرِ اَلْ اَلْ اَزَا لَلّٰهِ مَا فَا اَلْ سَبُوَا وَ اَلْ اَلْ اَلْ وَ دَسُوَا
سَلَمُوَا اَلْ اَلْ اَلْ اَلْ وَ دَسُوَا لَهْ اَلْ جُوَا زَا اَللّٰهِ فَا بَعْدِ مَنَهْ
كَمُوَا اَلْ اَللّٰهِ بَعْدِ اَلْ اَلْ اَلْ اَلْ

بِسْمِ اَللّٰهِ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ اَلْحَمْدُ

Compilation and Commentary
by
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40 Prophetic Narrations on Knowledge

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Prologue

All praise and glory is for Allah, the Exalted, the All-Knowing, Mighty Lord of the Universe. His Knowledge is everlasting and absolute and He bestows knowledge to whosoever He wills. His first revelation to His most esteemed Prophet (ﷺ) was about knowledge and it is knowledge that excels and distinguishes mankind from the other creation.

Knowledge itself is a three phase process for it to be beneficial. The initial phase is the acquiring of information. Most people who claim to be knowledgeable halt here, unwisely assuming that this is knowledge. The second phase after acquiring information is the process of understanding and analysing the information. This aspect is crucial for every individual who aspires to become a jurist or a scholar. Because, understanding the spheres of the information will allow one to proceed to the final phase of knowledge: implementation. When information is acquired, analysed and implemented – then such an individual will see the fruits of knowledge; otherwise simply acquiring information from the texts and speeches serves no benefit except that the individual will remain stagnant like a lonesome dusty book in a library.

Each *Hadith* has been commented upon for the benefit of the readers so that they may understand the *Hadith* and thereafter implement on its injunctions. For the Pleasure of my Merciful Creator, the compilation and commentary was completed within a week by this weak servant. Salutations in abundance be upon the esteemed Messenger of Allah, Sayyiduna Muhammad Al-Mustafa (ﷺ), his pure household, his

illustrious companions and every jurist and scholar of Islam who implemented knowledge for the benefit of mankind.

Khaadim al-Mashaaikh

Tehseen Raza Hamdani Nuri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hadith 1 Beneficial knowledge

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ عِلْمًا نَافِعًا وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ

Narrated by Jabir {رضي الله تعالى عن} that the Prophet {ﷺ} said:

“Ask Allah for beneficial knowledge¹ and seek refuge with Allah from knowledge that is of no benefit.”

{Sunan Ibn Ma’ajah, Kitaab ad-Duaa, Hadith 3843}

¹ Beneficial knowledge refers to that which humbles a person, increases sincerity and brings one closer to the Divine Proximity. It also refers to that knowledge which will benefit the creation in this world and the Hereafter. Ibn Rajab Hanbali [may Allah have mercy on him] has referred beneficial knowledge to all those branches of knowledge which is learned for the pleasure of Allah and any knowledge that is acquired for the sake of the creation, such as wealth, then it is considered non-beneficial. The question that arises is whether secular knowledge such as mathematics, physical sciences, geography and so forth – are these beneficial? Deducing from the words of Ibn Rajab Al-Hanbali, we may categorise this knowledge to be beneficial if the pleasure of Allah is intended – for example, ‘*O Allah, I am learning this knowledge so that it may benefit the religion of Islam*’, or ‘*O Allah, I am learning this knowledge of physical science so that it may benefit Islam in terms of Jihad*’. Many such intentions are noble and noble intentions are rewardable in the sight of Allah. The Prophet {ﷺ} used to receive letters in the Hebrew language so he ordered Zayd bin Thabit {رضي الله تعالى عن} to learn this language because knowing about it will bring benefit to Islam. Zayd bin Thabit {رضي الله تعالى عن} learnt this language in seventeen days. Similarly, there is a narration in which the Prophet {ﷺ} ordered the Muslims to acquire knowledge of things that are known by the disbelievers so that Muslims may use this knowledge for their advantage. In modern times, we may deduce these narrations and allot secular education, along with religious education, to our children with the intention of pleasing Allah Ta’ala. May Allah grant us the ability – Aameen!

Hadith 2

Knowledge is not cursed

حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، حَدَّثَنَا أَبُو خَلِيدٍ، عُنْتَهُ بْنُ حَمَّادٍ الدَّمَشْقِيُّ عَنْ ابْنِ نَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ صَمْرَةَ السَّلُولِيِّ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الدُّنْيَا مَلْعُونَةٌ مَلْعُونَةٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ أَوْ عَالِمًا أَوْ مُتَعَلِّمًا

Abu Hurairah {رضي الله تعالى عن} said: I heard the Messenger of Allah {ﷺ} saying:

“This world is cursed and what is in it is cursed², except the remembrance of Allah (*dhikr*) and that which is conducive to it, or one who has knowledge or one who acquires knowledge.”

{Sunan Ibn Majah, Kitaab Az-Zuhd, Hadith 4112}

² It is cursed in a way that it has a great influence over the heart of mankind. Man continues to hoard this world even though he knows that death is inevitable. In this context, it is cursed otherwise it becomes a blessing from Allah for those who live in accordance with the articles of Islam. Among the blessings in this world is the remembrance of Allah or anything that induces the remembrance of Allah, such as knowledge, its scholars and the seekers of knowledge. Being obedient to the commands of Allah and His Messenger {ﷺ} will allow this world to become a blessing otherwise it will be a curse.

Hadith 3 Death of the scholars

حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ، حَدَّثَنِي أَبُو وَهَبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، وَعَمِيرَةُ، عَنْ أَبِي
الْأَسْوَدِ، عَنْ عُرْوَةَ، قَالَ حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فَسَمِعْتُهُ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ الْتِزَاعًا، وَلَكِنْ يَنْتَرِعُهُ مِنْهُمْ
مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَقِي نَاسٌ جُهَالًا يُسْتَفْتُونَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ

Narrated by `Abdullah bin `Amr {رضى الله تعالى عنه} I heard the
Prophet {ﷺ} said,

“Allah will not deprive you of knowledge after He has given it to you³, but it will be taken away through the death of the religious learned men with their knowledge⁴. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray.”

{Bukhari, Kitaab Al-I'tisaam bil Kitaab Was-Sunnah, Hadith 7307}

³When knowledge is blessed by Allah, it will not be snatched away suddenly because this is a speciality of this nation of Muhammad {ﷺ}. Yes, forgetfulness is another matter which transpires if a person does not protect his knowledge from stagnancy.

⁴Occurrences of the death of true scholars of Islam will increase as the Day of Resurrection looms closer. The scholars of Islam are the vessels of knowledge. Allah Ta'ala will not cause the knowledge within these vessels to disappear, rather He will cause the vessels of the knowledge to expire – that is – the righteous scholars will pass away. Whatever will be left will be mostly the ignorant and immoral scholars who will pass incorrect verdicts that will proliferate misguidance. This *Hadith* gives an indication that scholars are of two categories – righteous and misguided. We must ensure we acquire the company of righteous scholars of Islam.

Hadith 4

Memorising and conveying Knowledge

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي عُمَرُ بْنُ سُلَيْمَانَ، مِنْ وَكَلِدِ عُمَرَ بْنِ
الْخَطَّابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ قُرْبَ حَامِلٍ
فَقَهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلٍ فَقَهٍ لَيْسَ بِفَقِيهِ

Narrated Zayd ibn Thabit {رضى الله تعالى عنه}: I heard the Messenger of Allah {ﷺ} say:

“May Allah brighten a man who hears a tradition from us, memorises it by heart and passes it on to others⁵. Many times a bearer of knowledge conveys it to one who is more versed than he is; and in other times a bearer of knowledge is not well-versed in it [than the recipient].”⁶

{Sunan Abu Dawood, Kitaab Al-Ilm, Hadith 3660}

⁵ Hearing, memorising and propagating are the three stages of knowledge. When one hears it, he also must understand its context, theme, aim and reason. Thereafter, one must memorise this understanding and the actual text which will need to be related or implemented later on for the benefit of Muslims. Such a person will be qualified for the supplication of the Prophet {ﷺ} indicated in the words of the Hadith – that is, his face and his heart will become illuminated with the light of guidance.

⁶ It is not necessary that the teacher of knowledge be more qualified than the learner and vice versa. It is not the position of a person that allows him to be more distinct than others – rather it is solely the blessings from Allah Ta’ala.

Hadith 5

Seeking Knowledge is obligatory

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ، حَدَّثَنَا كَثِيرُ بْنُ شَيْظُرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلَّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

It was narrated from Anas bin Malik {رضى الله تعالى عن} that the Messenger of Allah {ﷺ} said:

“Seeking knowledge is a duty upon every Muslim⁷, and he who imparts knowledge to those who do not deserve it, is like one who places a necklace of jewels, pearls and gold around the necks of the swine⁸.”

{Sunan Ibn Ma’jah, Kitaab al-muqaddima, Hadith 224}

⁷ Every Muslim: male or female, slave or master, black or white, child or parent, young or old, rich or poor, king or courtier, traveller or resident, sick or healthy, scholar or ignorant.

⁸ Not everyone is worthy of receiving knowledge that is – any knowledge that is more than which is necessary. Because extra knowledge will either make a person boastful and he will argue with other scholars based on that extra knowledge that a person possesses. Or else, he will disregard it and cause it to become a means of mischief for the people. This Hadith is an indication that when sermons are issued to laymen it should be done so with simple language and basic knowledge that is incumbent for the laymen to understand. More than this may become a cause of disunity and mischief. It also indicates that students in the Islamic institutions must be audited for their behaviour and ethics. Those who do not qualify to become scholars must be expelled by the institutional management; otherwise such unqualified so-called students will acquire knowledge for worldly gain and ultimately taint the pristine image of Islamic scholarship.

Hadith 6

Sharing of rewards

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَائِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِهَذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ وَقَبْضُهُ أَنْ يُرْفَعَ وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ هَكَذَا ثُمَّ قَالَ الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ وَلَا خَيْرَ فِي سَائِرِ النَّاسِ

It was narrated that Abu Umamah {رضى الله تعالى عن} said: The Messenger of Allah {ﷺ} said:

“You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.” He joined his middle finger and the one next to the thumb like this, and said: “The scholar and the seeker of knowledge will share the reward, and there is no good in the rest of the people.”⁹

{Sunan Ibn Ma’ajah, Kitaab Al Muqaddima, Hadith 228}

⁹ Sharing of reward means that the reward will not diminish by the other. The virtue of knowledge only increases as much as knowledge is circulated within the people, especially the teachers and the students. As for anyone who does not seek knowledge – one will find no goodness in them. This does not refer to the laymen or any person who is not a student in an Islamic institution. Rather, the context of the Hadith refers to any Muslim whether he is a businessman or a labourer – if he or she does not strive to learn knowledge nor acquire the company of those who attain knowledge, nor love those who are knowledgeable – then there is no goodness in them. There is a narration of the Prophet {ﷺ} that substantiates this reasoning: “Make sure you find yourselves from the following, either be a scholar, or a student of knowledge, or those who sit in their company or the one who loves them. Beware, do not become the fifth one.” [I could not find the reference to this *Hadith* due to my limited knowledge. If anyone has the reference to it please forward it to ajmeripress@gmail.com – May Allah reward you!]

Hadith 7

Fire of Hell for those who abuse knowledge

حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَتَانَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَعْلَمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءَ وَلَا لِتُمَارُوا بِهِ السُّفَهَاءَ وَلَا تَخْتَرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَلِكَ فَالْتَأَرُ النَّارُ

Narrated by Jabir bin {رضي الله تعالى عن} that the Prophet {ﷺ} said:

“Do not seek knowledge in order to show off in front of the scholars¹⁰, or to argue with the foolish¹¹, and do not choose the best seat in a gathering¹² due to it for whoever does that, the Fire, the Fire (awaits him).”

{Sunan Ibn Ma’jah, Kitaab Al Muqaddima, Hadith 254}

¹⁰ If a person acquired knowledge to boast about his knowledge then such knowledge is not beneficial for him – rather it becomes a curse. This behaviour falls under the minor polytheism [*shirk al-khafee*] which means a person’s intention is defective for he wishes to attain the pleasure of the people instead of the Creator. Minor polytheism is a major sin in Islam and repentance is compulsory. It is also interesting to note that boasting also becomes manifested during debates between the two parties. The whole idea of a debate is to allow the truth to become manifest and when it does the debate comes to an end. But due to egotistical behaviours, debates continue in order to show others the knowledge of oneself over the opponent – may Allah save us from this disease.

¹¹ Silence is the keynote milestone when it comes to answering the ignorant who wish to spread calumnies and mischief within the community. A person of knowledge need not discuss anything with the ignorant if their motives become clear. This Hadith also refers to the misguided – for they are intensely ignorant of the true path. There is no reason for one to argue with them or debate them, for their hearts are sealed by Allah Ta’ala.

¹² May Allah Ta’ala save us from this practice! However, if the people give the scholar such a seat out of respect and honour, then there is no harm because honouring a scholar of Islam is a virtuous action.

Hadith 8 Path to Paradise

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Narrated by Abu Hurairah {رضى الله تعالى عن} that Nabi {ﷺ} said:

“Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise¹³ easy for him.”

{Jaami’ Tirmidhi, Kitaab al-‘ilm, Hadith no. 2646}

Hadith 9 In the cause of Allah

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ، عَنِ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

Narrated by Anas bin Malik {رضى الله تعالى عن}: The Messenger of Allah {ﷺ} said:

“Whoever goes out seeking knowledge then he is in Allah’s cause¹⁴ until he returns.”

{Jaami’ Tirmidhi, Kitaab al-‘ilm, Hadith 2647}

¹³ The path to Paradise is the path of obedience to Allah and His Messenger {ﷺ}. A knowledgeable person will know the rulings of worship and their attachments and this will help the person to accomplish the commandments of Islam in the most effective manner as possible. This in return will allow one to reach Paradise easily.

¹⁴ He continues to acquire virtues as long as he is making an effort of learning the religion or any beneficial knowledge for the sake of Islam.

Hadith 10

Knowledge wipes the past sins

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُعَلَّى، حَدَّثَنَا زَيْدُ بْنُ حَيْثَمَةَ، عَنْ أَبِي دَاوُدَ،
عَنْ عَبْدِ اللَّهِ بْنِ سَخْبَرَةَ، عَنْ سَخْبَرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَلَبَ الْعِلْمَ كَانَ
كَفَّارَةً لِمَا مَضَى

Narrated by 'Abdullah bin Sakhbarah {رضى الله تعالى عن} [from his father] that the Prophet {ﷺ} said:

“Whoever seeks knowledge, he is atoning for what has passed¹⁵ (of sins while doing so)”

{Jaami' Tirmidhi, Kitaab al-'ilm, Hadith 2648}

¹⁵ Referring to minor sins for they become atoned by performing a good deed for the sake of Allah Ta'ala. A major sin cannot be erased by performing a good deed unless a person repents for it. However, there are some deeds that may also erase the major sins of a person, such as, becoming martyred in the way of Allah, or performing an accepted Hajj. A narration in the Sunan of Ibn Ma'ajah has also referred the prayer of *Tasbeeh* to be an atonement of all major and minor sins. This transpires by the permission of Allah Ta'ala. However, this does not mean that simply performing these good actions will render one safe from the consequences of usurping the rights of people. It is in a narration that the sins of the martyr are forgiven except for his debts. Similarly, any infringement on the rights of people will not be forgiven unless they are resolved in this world. A man who usurps a dirham of another in this world will have to face the consequences of utter bankruptcy in the Hereafter – may Allah Ta'ala save us from the punishment of the Hereafter!

Hadith 11 Concealing knowledge

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ، عَنْ عُمَارَةَ بْنِ زَادَانَ،
عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ
عَنْ عِلْمٍ عَلَيْهِ ثُمَّ كَتَمَهُ أَجِمَّ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

Narrated by Abu Hurairah {رضى الله تعالى عنه} that the Messenger of Allah {ﷺ} said:

“Whoever is asked about some knowledge that he knows then he conceals it¹⁶, he will be bridled with a bridle of fire.”

{Jaami’ Tirmidhi, Kitaab al-‘ilm, Hadith 2649}

¹⁶ A person conceals it for worldly reasons. I personally experienced this incident. I was in a mosque when I saw a man placing the Qur’an on his knees during his recitation. I indicated to him that this is disrespectful and one should hold the Qur’an in the respectable posture. This annoyed the man and he stood up and asked a scholar who was also in the mosque. The scholar had an inherent dislike for me because I considered him misguided – for he belonged to the Deobandi sect. When the man asked him about this issue, the misguided scholar indicated that there is nothing wrong in this and that I am mistaken. Allahu Akbar! Due to a grudge against another, man is likely to conceal the truth for his advantage. Another reason that may impede a person to reveal the knowledge is that it may be against his favour or perhaps it may impede his salary. How true this is in our times that some scholars do not expose the reality of our societies or the threats of misguidance [when necessary] because they are concerned about their posts. If this is the case, they should relieve themselves from the posts of scholarship and engage in business – for this will be safer for them.

Hadith 12

Self-interpretation of Qur'an

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعْهُ
مَقْعَدَهُ مِنَ النَّارِ

Narrated by Ibn 'Abbas {رضي الله تعالى عنهما} that the Prophet {ﷺ} said:

“Whoever says (something) about the Qur'an without knowledge¹⁷, then let him take his seat in the Fire.”

{Jaami' Tirmidhi, Kitaab Tafseer al-Quran, Hadith 2650}

¹⁷ The Holy Qur'an is not a novel that a person picks up and expresses his opinions. It is a Book from Allah and it contains treasure trove of information for the guidance of mankind. It requires special skill to understand and acquire the rulings from the Holy Qur'an. The people of knowledge have spent decades in studying and research before expressing an opinion from a single verse of the Qur'an. Nowadays, the literalists and naturalists express their opinions without knowledge and they impose an unorthodox view of Islam due to their liberalism. The consequence of this will be the Fire of Hell [may Allah Ta'ala protect us]. The same can be said for those who translate the Holy Qur'an without in-depth knowledge. One will find several discrepancies in the modern translations of the Qur'an but a person who does not have knowledge will not know about the discrepancies and this will become a source of his misguidance. For example, the translation of the Holy Qur'an by Ashraf Ali Thanwi for the seventh verse of the 93rd chapter indicates that the Prophet {ﷺ} was ignorant of his Prophethood, guidance and Islamic Law before being bestowed with Prophethood. This sort of translation transpires when there is no knowledge. This translation is incorrect because there is a narration in Tirmidhi, in the chapter of virtues of the Prophet {ﷺ}, Hadith no. 3609, in which it clear indicates that the Prophet {ﷺ} was already bestowed with Prophethood long before Adam [peace be upon him] was created. Another verse that clearly is contrary to the above translation is the 9th verse of the 61st chapter of the Holy Qur'an in which Allah Ta'ala indicates that the Prophet {ﷺ} is sent along with guidance and its Laws.

Hadith 13 Who should be the Imam?

أَخْبَرَنَا قُتَيْبَةُ، قَالَ أَنْبَأَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ فِي الْهِجْرَةِ فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا وَلَا تَوْمَ الرَّجُلِ فِي سُلْطَانِهِ وَلَا تَفْعُدْ عَلَيَّ تَكْرِمَتِي إِلَّا أَنْ يَأْذَنَ لَكَ

It was narrated that Abu Mas'ud {رضى الله تعالى عن} said: ‘The Messenger of Allah {ﷺ} said:

“Let the one who has most knowledge of the Book of Allah lead the people in prayer. If they are equal in terms of knowledge of the Qur’an, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the Sunnah, (lead them). If they are equal in terms of knowledge of the Sunnah, let the one who is the eldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honour, unless he gives you permission.”¹⁸

{Sunan Nasaai, Kitaab al-‘Imama, Hadith 780}

¹⁸ This Hadith beautifully elaborates the hierarchy in selecting a person to lead the prayer, known as the Imam. Leading the prayer is not a right but a privilege that one is to earn. The ruling of the sacred Law is that the misguided and the immoral persons are not to be selected for leadership for they are condemned by Allah and His Messenger {ﷺ}. If there is no one qualified to lead the prayer, then the ruling issued by the scholars of Islam is that one should perform the prayer individually. This is not the case for Friday and *Eid* prayers – for they are to be performed in a congregation.

Hadith 14

Difference between a scholar and a non-scholar

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا رَوْحُ بْنُ جِنَاحٍ أَبُو سَعْدٍ، عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَيْفُهُ وَاجِدٌ أَشَدُّ عَلَى
الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

It was narrated from Ibn 'Abbas {رضي الله تعالى عنه} that the Messenger of Allah {ﷺ} said:

“One *Faqih* is more daunting¹⁹ for the devil than one thousand devoted worshippers.”

{Sunan Ibn Ma'ajah, Kitaab al-Muqaddima, Hadith 222}

¹⁹ It is difficult for the devil to misguide a man of knowledge when compared to an ignorant worshipper because the latter worships without knowledge and the former worships with knowledge. A man of knowledge will realise his mistakes and return to correct procedure whereas an ignorant worshipper may be performing the worshipful duties for decades only to find out later that all the worship was defective. A man of knowledge will know how to distinguish satanic influences from spiritual enlightenment whereas an ignorant worshipper may be ensnared in a devilish scheme assuming it to be spiritual illumination. The saints of Islam have always advised their disciples to learn knowledge of *fiqh* before treading the path of spirituality because spirituality is based on the knowledge of the sacred Law [*Shari'ah*]. Shaykh Junaid Baghdahi [may Allah have mercy on him] was advised by his Shaykh – Sari As-Saqati [may Allah have mercy on him]: ‘Be a *faqih Sufi* and not a *Sufi faqih*’ – in other words become a *Faqih* first by attaining the knowledge of the *Shari'ah* before diving in the ocean of Sufism.

Hadith 15 The best charity

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبِ الْمَدَنِيِّ، حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ

It was narrated from Abu Hurairah {رضى الله تعالى عن} that the Prophet {ﷺ} said:

“The best of charity²⁰ is when a Muslim man learns knowledge and then he teaches it to his Muslim brother”

{Sunan Ibn Ma’ajah, Kitaab al-Muqaddima, Hadith 243}

²⁰ Charity, known as *Sadaqa*, is an enormous virtue in Islam. The Qur’an speaks of it as something that multiplies the wealth instead of diminishing it. Apparently, when charity of wealth is given the wealth seems to be decreasing but in reality Allah Ta’ala blesses such a wealth that it increases eventually. In this Hadith, the best *sadaqah* is referred to learning and teaching knowledge – that is, education. Education is the best charity in Islam for it only increases when distributed and this is the case apparently and in reality. It is akin to an alighted candle that alights another candle without any light diminishing from the former – the result of it is absolute illumination. The Muslim world in modern times have become a backwash nation for the reason that they stopped educating other Muslims – whether it be in the field of religious knowledge or scientific knowledge. It is shocking to note that there are only 500 universities in all of the Islamic countries combined; compared to over 5000 universities in a single country of United States of America.

Hadith 16 Signs of the Last Day

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ جَلَسَ عَبْدُ اللَّهِ
وَأَبُو مُوسَى فَتَحَدَّثَنَا فَقَالَ أَبُو مُوسَى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ
أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزَلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ

Narrated by Abu Musa {رضي الله تعالى عن} that the Prophet {ﷺ} said,

“Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance²¹ will spread, and there will be Al-Harj in abundance²², and Al-Harj means killing.”

{Bukhari, Kitaab al-Fitan, Hadith 7064}

²¹ General ignorance refers to the lack of education and knowledge within a specific society. This Hadith also indicates that people will be bereft of proper information and truthfulness. When a community becomes bereft of these two components, unemployment and crime increases dramatically. It is also interesting to note the sequence in which the Prophet of Allah {ﷺ} mentioned these three things: religious knowledge disappearing and then general ignorance and thereafter murders. It is logical to extrapolate it to understand that when religious knowledge disappears; this will cause one to become immoral because the fear of Allah has also vanished. The Qur'an clearly indicates in the 28th verse of the 35th chapter that those who truly fear Allah are the righteous scholars. When the righteous scholars pass away; there won't be anyone to provide discourse on the fear of Allah. This will cause two reactions: general ignorance and high prevalence of crimes, such as murder.

²² Murder, homicides and genocides have increased to unprecedented level. So much so that a person who is being murdered does not know the reason for his murder and the one perpetrating the act also is in ignorance. In South Africa alone, there are over 50 murders per day. May Allah Ta'ala protect us.

Hadith 17

Goodness in the world and Hereafter

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ
الْحَسَنِ، فِي قَوْلِهِ : (رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً) قَالَ فِي الدُّنْيَا الْعِلْمَ
وَالْعِبَادَةَ وَفِي الْآخِرَةِ الْجَنَّةَ

Hisham bin Hassan narrated from Al-Hasan [of Basra] {رضي الله تعالى} concerning the verse: ‘O our Lord, give us good in this world, and good in the Hereafter.’ He {رضي الله تعالى} said:

“Knowledge and worship in this world and Paradise in the Hereafter²³”

{Jaami’ Tirmidhi, Kitaab ad-Da’waat, Hadith 3488}

²³ Though this is not the statement of the Prophet {ﷺ}; it still is a Hadith that is specifically regarded as *Athar*. A man like Imam Hasan Al-Basri [may Allah be pleased with him] is an authority in Islam and his view of *hasanaat* [goodness] mentioned in the verse of the Holy Qur’an refers to knowledge and worship in context with this world and Paradise for the Hereafter.

Hadith 18

Seek refuge in Allah from four things

أَخْبَرَنَا يَزِيدُ بْنُ سَيَّانٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ أَتَانَا سُفْيَانُ، عَنْ أَبِي سَيَّانٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَدَيْلِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ أَرْبَعٍ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَنَفْسٍ لَا تَشْبَعُ

It was narrated from 'Abdullah bin Amr {رضى الله تعالى عن}:

“The Prophet {ﷺ} used to seek refuge (with Allah) from four things: From knowledge that is of no benefit, from a heart that does not feel humble²⁴, from a supplication that is not heard²⁵, and a soul that is never satisfied²⁶.”

{Sunan Nasaai, Kitaab Al-Isti'aadha, Hadith 5442}

²⁴ Humility is an internal quality originating from the heart. It is a realisation of one's true worth in the Divine Power of Allah Ta'ala. A heart that is humble will not be affected with hypocrisy and pride because humility disseminates sincerity in one's intentions and providence in one's actions. It is a humble heart that causes one to be raised in status by Allah Ta'ala. If a person pretends to be humble with his body and his words but his heart is not humble then this is simply pride.

²⁵ All the supplications are heard by Allah Ta'ala but not all are accepted for several reasons. Among them are: a) Lack of sincerity in the heart, b) Unlawful sustenance, and c) Enmity with the Friends of Allah

²⁶ A satisfied soul is that which is under the control of the heart. Its desires are limited and it does not whisper evil to the heart. This transpires when one is absolutely obedient to Allah and His Messenger {ﷺ} and has realisation of the Power of Allah in all the spheres of the worldly life. As for an unsatisfied soul, it keeps poking the heart with whisperings of evil which later on transforms into demands and threats that corrupts the spirituality of a Muslim.

Hadith 19

Three categories of Knowledge

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ التَّنُوْجِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعِلْمُ ثَلَاثَةٌ وَمَا سِوَى ذَلِكَ فَهُوَ فَضْلٌ آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ

Narrated by Abdullah ibn Amr ibn al-'Aas {رضى الله تعالى عنه} that the Prophet {ﷺ} said:

“Knowledge has three categories; anything else is extra; an explicit verse²⁷, or an established Sunnah (practice)²⁸, or a firm obligation²⁹.”

{Sunan Abu Dawood, Kitaab al-Faraaid, Hadith 2885}

²⁷ An explicit verse refers to those verses which are clear in understanding and it does not require interpretations, such as, ‘Establish Prayer and discharge charity’. They form the crux of the sacred Law and it is with these verses that the Sacred Law constitutes the rulings of permission and prohibition. There are 14 types of verses of the Holy Qur’an and an explicit verse, known as *Ayat al-Muhkamaat*, is the first type.

²⁸ An established *Sunnah* may refer to as *Sunan al-Huda* or *Sunnah al-Muakkidah*. It also refers to the compulsory actions that have been dictated by the Prophetic narrations which are called ‘*Wajib*’. Examples of an established *Sunnah* are the Friday sermon, Prayer congregations, units of Prayers, percentage of compulsory charity and so forth.

²⁹ The firm obligation refers to the knowledge of inheritance and its distribution. More on inheritance will be discussed underneath Hadith 21.

Hadith 20

Knowledge for worldly purpose

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا فُلَيْحٌ، عَنْ أَبِي طُوَّالَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُتَنَعَى بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْحَنَّةَ يَوْمَ الْقِيَامَةِ

Narrated by Abu Hurairah {رضى الله تعالى عن} that the Prophet {ﷺ} said:

“If anyone acquires knowledge that should be sought seeking the Face of Allah, but he acquires it only to get some worldly advantage³⁰, he will not experience the fragrance of Paradise.”

{Sunan Abu Dawood, Kitaab al-‘Ilm, Hadith 3664}

³⁰ Knowledge should be sought and taught solely for the pleasure of Allah. If knowledge is abused by seeking it for the worldly purposes then the punishment of Allah is severe. The fees paid to the teachers and Imams at the mosques is not in return for their knowledge; rather they are employed for their time rendered to the mosques and religious schools. Formerly, this was also seen with abhorrence but since the environment has altered and in the present era the scholars may not teach or render leading the Prayers without fees, the able jurists have now issued permission with leeway as mentioned above.

Hadith 21

Learn the knowledge of inheritance

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدَرِ الْجَزَامِيُّ، حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ أَبِي الْعَطَّافِ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا فَإِنَّهُ نِصْفُ الْعِلْمِ وَهُوَ يُنْسَى وَهُوَ أَوْلُ شَيْءٍ يُنْتَزَعُ مِنْ أُمَّتِي

It was narrated from Abu Hurairah {رضى الله تعالى عن} that the Messenger of Allah {ﷺ} said:

“O Abu Hurairah! Learn about the inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation³¹.”

{Sunan Ibn Ma'jah, Kitaab al-Faraaid, Hadith 2719}

³¹ Inheritance or *Ilm al Faraaid* is an important field of knowledge that entails the distribution of the assets of the deceased to their rightful inheritors. When a person passes away, the assets and wealth do not belong to the deceased anymore. Hence, the first thing that shall transpire with the wealth of the deceased is that the cost of shrouding and burial will be used from it. Thereafter, if there are any debts remaining it will be paid off. Then, if there is a will of the deceased that bequests a certain portion of the wealth to a person other than the rightful inheritors, then this bequest will be carried out up to a third of the wealth. Thereafter, the remaining wealth will be distributed to the inheritors as determined by the sacred Law of Islam. It is unfortunate that in modern times, the family of the deceased have no sense in proper inheritance. This leads to enmity and breaking of ties within the family members. The Prophet {ﷺ} informed his nation that inheritance entails half of knowledge and this so because the other half is pertaining to the worldly aspects; whereas inheritance is pertaining to the wealth of a person after his death.

Hadith 22 Tribulations

حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ بْنِ أَبِي السَّائِبِ، عَنِ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَكُونُ فِتْنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا إِلَّا مَنْ أَحْبَاهُ اللَّهُ بِالْعِلْمِ

It was narrated from Abu Umamah {رضى الله تعالى عن} that the Messenger of Allah {ﷺ} said:

“There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the one to whom Allah grants knowledge.”³²

{Sunan Ibn Ma’jah, Kitaab al-Fitan, Hadith 3954}

³² A man of knowledge will be able to save himself from tribulations due to knowledge. The tribulation mentioned herein may refer to the words or actions that entail disbelief and this is only known if a person is knowledgeable about it. Many a times, incorrect words are used when speaking or some actions are carried out in ignorance; whereas at the same time these may be disbelief in accordance with the sacred Law of Islam. Therefore, seeking necessary knowledge for every Muslim male or female is compulsory. Knowledge on the disbeliefs of the misguided sects is important to save oneself from falling into it. Knowledge on the obligatory and compulsory actions of worship is important to assure one is able to worship correctly and discharge its duties fairly. Knowledge on the related matters on one’s worldly life is important for it will allow one to deal with others in the correct manner. For example, it is incumbent for a business man to have the knowledge on the laws of business in Islam otherwise he may be earning unlawful wealth. A farmer must have knowledge on the laws of agriculture in Islam, for it will help him in farming appropriately. A person with wealth must know the laws of *Zakaah* so he may discharge it correctly. A married person or someone intending to marry must have the knowledge of marriage and divorce in Islam for they are vital for the upcoming years. May Allah Ta’ala grant the ability!

Hadith 23 A verdict of a *Qaadhi*

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدَ، حَدَّثَنَا حَبِيبُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو
بِْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ
أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

Narrated by `Amr bin Al-`Aas {رضى الله تعالى عنه} that he heard the
Messenger of Allah {ﷺ} saying,

“If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward.”³³

{Bukhari, Kitab al I'tisaam bil Qur'an was Sunnah, Hadith 7352}

³³ This *Hadith* is the evidence in support of Ameer Muawiya [may Allah be pleased with him] when he opposed the decision of Amir Al-Mu'mineen Ali ibn Abi Talib [may Allah be pleased with him]. Both personalities were at the position of issuing verdicts and judgements. Amir Al-Mu'mineen [may Allah be pleased with him] was correct in his judgement about the martyrdom of Uthmaan ibn Affaan [may Allah be pleased with him] – so he will receive double reward. As for Amir Muawiya [may Allah be pleased with him], he was wrong and mistaken in his judgement against Amir Al-Mu'mineen Ali Ibn Abi Taalib [may Allah be pleased with him] but since this was a matter of jurisprudence, he will be rewarded as well. It has always been clear to the people of Sunnah [*Ahl As-Sunnah*] that the greatness and virtues of Ali ibn Abi Taalib [may Allah be pleased with him] is much superior than Amir Muawiya ibn Abi Sufyan [may Allah be pleased with him] but to have a sense of respect for the latter is also compulsory for he was the companion of the Messenger of Allah {ﷺ}.

Hadith 24

Angels lower the wings for the seeker of knowledge

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَيْبَانًا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ بْنِ حُبَيْشٍ، قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالِ الْمُرَادِيِّ فَقَالَ مَا جَاءَ بِكَ قُلْتَ أَنْبَطُ الْعِلْمِ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ الْمَلَائِكَةُ أجنحتها رِضًا بِمَا يَصْنَعُ

It was narrated that Zirr bin Hubaish said: I went to Safwan bin ‘Assal Al-Muradi and he said: ‘What brought you here?’ I said: ‘I am seeking knowledge.’ He said: ‘I heard the Messenger of Allah {ﷺ} say:

“There is no one who goes out of his house in order to seek knowledge, but the Angels lower their wings in approval of his action.”³⁴

{Sunan Ibn Ma’jah, Kitaab al-Muqaddima, Hadith 226}

³⁴ That is, they supplicate and show respect for the seeker of knowledge. Indeed this is a great reward. When Shaykh Abd Al Qadir Al-Jilaani [may Allah be pleased with him] used to go out seeking Islamic knowledge at the schoolhouse in Jilaan, the Angels would surround him and call out to others, ‘Make way for the Friend of Allah!’ [Qalaaidul Jawaahir, Pg.34, Al-Baz publishers]. This narration is substantiated by the above Hadith.

Hadith 25

Not acting upon the knowledge

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ زِيَادِ بْنِ لَبِيدٍ، قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ ذَلِكَ عِنْدَ أَوَانَ ذَهَابِ الْعِلْمِ قُلْتُ يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُفَرِّغُهُ أَبْنَاءَنَا وَنُفَرِّغُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ إِلَى يَوْمِ الْقِيَامَةِ قَالَ تَكَلَّفْنَا أُمَّكَ زِيَادُ إِنَّ كُنْتُ لَأَرَاكَ مِنْ أَفْقِهِ رَجُلٍ بِالْمَدِينَةِ أَوْ لَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَفْرَعُونَ التَّوْرَةَ وَالْإِنْجِيلَ لَا يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهِمَا

It was narrated that Ziyad bin Labid {رضي الله تعالى عنه} said: ‘The Prophet {ﷺ} mentioned something and said:

“There will come a time when knowledge (of Qur’an) disappears.”

I said: ‘O Messenger of Allah, how will knowledge disappear when we read the Qur’an and teach it to our children, until the Day of Resurrection?’

He {ﷺ} said: “May your mother be bereft of you, Ziyad! I thought that you were the wisest man in Al- Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?”³⁵

{Sunan Ibn Ma’ajah, Kitaab al-Fitan, Hadith 4048}

³⁵ It is quite evident in modern times that Muslims have stopped implementing the Holy Qur’an even though the recitation of it is common. We learn that the actual purpose of the Holy Qur’an is to learn the knowledge within it and thereafter apply it in our lifestyles. Knowledge without application is similar to a bone without flesh.

Hadith 26

My similitude is that of rain

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةً قَبِلَتْ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ وَكَانَ مِنْهَا أَحَادِبٌ أَمْسَكَتِ الْمَاءَ فَتَنَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا مِنْهَا وَسَقَوْا وَرَعَوْا وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِمَّا هِيَ قَبِيحٌ لَمْ تُسْكَ مَاءً وَلَا تُنْبِتْ كَلَأً فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَتَنَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

Abu Musa {رضى الله تعالى عن} reported that the Messenger of Allah {ﷺ} said:

The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is that of a rain falling upon the earth³⁶. There is a good piece of land which receives the rainfall (eagerly) and as a result of it there is growth in its herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is the similitude of the first one who develops the understanding of the religion of Allah and it becomes a source of benefit to him with which Allah sent me. (The second one is that) who acquires the knowledge of religion and imparts it to others. (Then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent.”

{Sahih Muslim, Kitaab Al Fadaail, Hadith 2282}

³⁶ The Prophet {ﷺ} is the rain of mercy and guidance for everyone. The rain does not pick and choose the landscape – it rains generally on everything. It is the matter of the sort of soil which will be the benchmark of whether the rain is beneficial for it or not.

Hadith 27

Three things benefit a deceased

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Abu Huraira {رضي الله تعالى عنه} reported that the Prophet {ﷺ} said:

“When a man dies, his acts come to an end, but three, recurring charity³⁷, or knowledge (by which people) benefit³⁸, or a pious son, who prays for him (for the deceased)³⁹.”

{Sahih Muslim, Kitaab al Wasiyya, Hadith 1631}

³⁷ A recurring charity known as *Sadqa Jaariya* is any donations contributed to any Islamic institution or aim which will remain after the contributor passes away. This will bring about a continuous benefit in the grave as long as the institution or the object of benefit remains. For example, contributing to the mosques, Islamic schools, orphanage, or planting a tree for which the shade is beneficial to others or the fruits of the tree are distributed to the poor. There are many examples that one may deduce from this category.

³⁸ Any beneficial knowledge [as explained in Hadith 1] which benefits mankind. If a person was a preacher of *Sunnah* and the listener practiced on the knowledge then the preacher will continue to benefit as long as the action is practiced. Moreover, any new action introduced to the people which will facilitate the Deen of Islam will be beneficial to the one who introduced it. For example, a person introduces the practice of listening to the praises of the Prophet {ﷺ} every Friday night, then if this practice is maintained, the one who introduced it will also benefit.

³⁹ A pious son or daughter is the true investment for the Hereafter. Teaching one's children the fear of Allah, and along with it, the knowledge of Islam; will benefit their parents as long as they pray for their parents after their deaths. These three categories are main source of virtues that may benefit the person in his or her grave. Many other things are its branches. For example, the practice of three day *Fatiha* falls under the third category, therefore, it cannot be deemed to be a foul innovation.

Hadith 28

The most despicable one

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أْبَعْضَ الرَّجَالِ إِلَى اللَّهِ الْأَلْدُّ الْخَصِمُ

'A'isha {رضي الله تعالى عنها} reported Allah's Messenger {ﷺ} as saying:

The most despicable amongst persons in the sight of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation).⁴⁰

{Sahih Muslim, Kitab al-'ilm, Hadith 2668}

⁴⁰ This is because the person did not intend the pleasure of Allah when acquiring the knowledge of Islam. We also understand from this *Hadith* that scholars and students of scholarship must be extra cautious in this path for they are more vulnerable to this defect than anyone else. I have personally observed that those scholars who use their knowledge to argue with others, for no valid reason, or to show their knowledge to the audience in order to receive acclaim in their sights; these scholars have been humiliated in this world, by Allah Ta'ala. Indeed, a scholar used to give speeches in wondrous methods – which increased his fame – to such an extent that he became arrogant due to it. Then, Allah Ta'ala humiliated him in such a way that his position in the eyes of the public has become utmost despicable.

Hadith 29

Esoteric knowledge

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَحْمَدُ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَيِّنَةٌ، وَأَمَّا الْآخَرُ فَلَوْ بَيَّنَّتهُ قُطِعَ هَذَا الْبَلْعُومُ

Narrated by Abu Huraira {رضي الله تعالى عن}:

“I have memorized two types of knowledge from Allah's Messenger {ﷺ}. I have propagated one of them to you⁴¹ and if I propagated the second⁴², then my neck would be cut (i.e. killed).”

{Sahih Al-Bukhari, Kitaab al-‘ilm, Hadith 120}

⁴¹ The knowledge of *Shari'ah* and *Hadith*

⁴² The scholars have mentioned that the second type of knowledge refers to the spiritual realities of Islam. This knowledge is only for the elite scholars and saints of Islam, and the laymen are not worthy to retain or learn this knowledge. The phrase about the neck being cut also denotes to this fact that the laymen would assume something other worldly if the second type of knowledge was to be disclosed. They would incorrectly deduce, if the second knowledge was to be disclosed, that they are the statements of blasphemy. This has transpired in the history of Islam for certain personalities, among them being Shaykh Hussain ibn Mansoor Al-Hallaaj – may Allah sanctify his secrets – for he was crucified and thereafter cremated for his esoteric statement. Another personality is Shaykh Al-Akbar Muhiyuddeen Ibn Al-Arabi [may Allah sanctify his secrets] – he was declared a heretic by the laymen and literalist scholars for his works like *Fusooos Al-Hikam* and *Futtooh al-Makkiyyaa*. Nevertheless, the esoteric knowledge is a reality and it is the truth and only the worthy ones have the ability to grasp its reality.

Hadith 30

Envy is permissible in two cases

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلْكَتَيْهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

Narrated by Ibn Mas`ud {رضي الله تعالى عن}: I heard the Prophet {ﷺ} saying,

“There is no envy except in two cases: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others.”⁴³

{Sahih Al-Bukhari, Kitaab Az-Zakaah, Hadith 1409}

⁴³ In other words, one is allowed to be envious in these two cases where one desires these two qualities in oneself. It should be noted that the quality of distribution of wealth and knowledge, for the pleasure of Allah, is the object of the *Hadith*, and not simply wealth and knowledge on its own. To be envious of someone due to his wealth is prohibited but if that person spends that wealth in the way of Allah – then it is permissible to desire such quality of generosity. As for knowledge, it must be sincere knowledge that is disseminated to people for the sake of Allah – such quality is praiseworthy in itself and worthy of desire.

Hadith 31

Milk represents knowledge

حَدَّثَنِي مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ الْكُوفِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنْ
الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حَمْرَةُ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا
نَائِمٌ شَرِبْتُ — يَعْنِي اللَّبَنَ — حَتَّى أَنْظَرُ إِلَى الرَّيِّ يَجْرِي فِي ظُفْرِي أَوْ فِي أَظْفَارِي، ثُمَّ
نَاوَلْتُ عُمَرَ فَقَالُوا فَمَا أَوْلَتْهُ قَالَ الْعِلْمَ

Narrated by Hamza's father: Allah's Messenger {ﷺ} said,

“While I was sleeping, I saw myself drinking, that is milk, and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to `Umar.” They (i.e. the companions of the Prophet) asked, “What do you interpret it?” He {ﷺ} said, “Knowledge.”⁴⁴

{Bukhari, Kitaab Fadaail Ashaab an-Nabi {ﷺ}, Hadith 3681 }

⁴⁴ Milk is acquainted to knowledge in the interpretation of a dream because knowledge that is beneficial is filled with goodness, pure and healthy like the milk. Imam Muhammad ibn Sireen [may Allah be pleased with him] has mentioned in his book on dreams that if someone sees milk in a dream then it signifies knowledge and the substantiation of this interpretation is this narration.

Hadith 32

A man who travels solely to gain knowledge

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ دَاوُدَ بْنِ حَمَيْلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَانَهُ رَجُلٌ فَقَالَ يَا أبا الدَّرْدَاءِ أَتَيْتَكَ مِنَ الْمَدِينَةِ مَدِينَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَّغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَا جَاءَ بِكَ تِجَارَةً قَالَ لَا قَالَ وَلَا جَاءَ بِكَ غَيْرُهُ قَالَ لَا . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ

It was narrated that Kathir bin Qais said:

‘I was sitting with Abu Darda’ {رضي الله تعالى عن} in the mosque of Damascus when a man came to him and said: ‘O Abu Darda, I have come to you from Al-Madinah, the city of the Messenger of Allah {ﷺ}, for a *Hadith* which I have heard that you narrate from the Prophet.’ He said: ‘Did you not come for trade?’ He said: ‘No.’ He said: ‘Did you not come for anything else?’ He said: ‘No.’ He said: ‘I heard the Messenger of Allah {ﷺ} say:

“Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies⁴⁵. The

⁴⁵ In terms of luminosity

scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham⁴⁶, rather they left behind knowledge, so whoever takes it has taken a great share.””

{Sunan Ibn Ma’jah, Kitaab al-Muqaddima, Hadith 223}

Hadith 33 Teaching knowledge

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرٌ مَنْ عَمِلَ بِهِ لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ

Sahl bin Mu'adh bin Anas narrated from his father that the Prophet {ﷺ} said:

“Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest.”⁴⁷

{Sunan Ibn Ma’jah, Kitaab al-Muqaddima, Hadith 240}

⁴⁶ This *Hadith* also collaborates with another narration that indicates that a Prophet does not leave behind any wealth for inheritance. Rather, only knowledge has been granted that status to be considered the inheritance of the Prophets. Therefore we understand that the garden of Fidak which was claimed by Sayyida Fatima Az-Zahra [may Allah be pleased with her] from Amir Al-Mu’mineen Abu Bakr As-Siddiq [may Allah be pleased with him] was not inheritance but charity for the Muslims. Therefore, Sayyiduna Abu Bakr informed her of it that the left overs of the Prophets is not inheritance but general charity for the Muslims. The above Hadith also substantiates this matter very clearly where the Prophet {ﷺ} did not consider Dinar and Dirham of the Prophets to be inheritance except for knowledge.

⁴⁷ As clarified earlier that teaching knowledge is the best charity and rewards of it only increases as much it spreads.

Hadith 34

Be careful from whom you learn knowledge

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَهَيْشَامَ، عَنْ مُحَمَّدٍ، وَحَدَّثَنَا فَضِيلٌ،
عَنْ هَيْشَامَ، قَالَ وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ، عَنْ هَيْشَامَ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، قَالَ إِنَّ هَذَا الْعِلْمَ
دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

Narrated by Hishām [bin Hassān], on the authority of Muhammad bin Sireen {رضي الله تعالى عنه}, that he said:

“Indeed this knowledge is faith, so carefully consider from whom you take your faith.”⁴⁸

{Sahih Muslim, Kitaab Al-Muqaddima, Hadith 26}

⁴⁸ Indeed, the importance of knowledge that is emphasised in the Qur’an and *Sunnah* requires one to attain this knowledge from the correct and authentic sources. As we discussed earlier that a misguided and ignorant scholar is one of the arrows of the devil for he will misguide himself and others due to his words. Therefore, it is of utmost importance to investigate the institutions of knowledge and its teachers about their authenticity and their affiliation to the correct creed of Islam – Ahl As-Sunnah Wa Al-Jama’ah. It is of crucial nature that a person identifies the speaker before listening to him for he may be a person of *Bid’ah* who may beautify his words and instil doubt and suspicions in your hearts. It does not take the devil much time to plant corruption in a person’s heart; therefore our truly guided Sunni scholars have clearly dictated that it is impermissible for the laymen to listen to any misguided person. Imam Ahmad Rida Al-Qaadiri [may Allah have mercy on him] prohibited the layman and even scholars to debate with the misguided unless when there is a necessity. This is out of extreme caution because a misguided individual is a dog of Hell. A person should not get bitten from it and cause utter destruction to the faith.

Hadith 35

Knowledge is a superior form of worship

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَالِبِ الْعَبَّادَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادِ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ لَأَنْ تَعْدُو فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ وَلَأَنْ تَعْدُو فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ عَمِلَ بِهِ أَوْ لَمْ يُعْمَلْ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ

It was narrated that Abu Dharr {رضى الله تعالى عنه} said: ‘The Messenger of Allah {ﷺ} said to me:

“O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allah is better for you than praying one hundred *Rak'ah*, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand *Rak'ah*⁴⁹.”

{Sunan Ibn Ma'jah, Kitaab al-Muqaddima, Hadith 219}

⁴⁹ It is superlative for one to understand the Book of Allah and perform prayer than to perform prayer in ignorance. Understanding is the key to knowledge which in turn is the key to guidance and illumination. A man of knowledge is difficult for the devil than an ignorant worshipper. The matter of knowledge mentioned in this narration refers to the jurisprudence [*fiqh*] of Islam. The comparison is mentioned for the sake of understanding the greatness of attaining knowledge. Indeed, a man who attains knowledge and worships Allah has gained salvation in the Hereafter.

Hadith 36

Make things easy for people

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي أَبُو
الْتَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا
تُنْفِرُوا

Narrated by Anas bin Malik {رضي الله تعالى عن} that the Prophet {ﷺ} said,

“Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”⁵⁰

{Sahih Al Bukhari, Kitaab al-‘ilm, Hadith 69}

⁵⁰ This is for the jurists and scholars of Islam. It depends on the *urf* [common practice] of the community to understand and practice upon this *Hadith*. Generally, easiness and good tidings are well received and accepted whole heartedly in comparison to staunchness and threats. There is a narration that states that a scholar who does not know about the matters and circumstances of his community is ignorant. If a scholar acts in contrary to the common practice he may be on the verge of initiating mischief [*fitna*]; therefore it is incumbent upon the scholars and the seekers of knowledge to be well informed of their surroundings. Facilitating things for them refers to informing them of the correct regulations of Islam and it requires one to help the community in achieving the goals altogether with moral support and good ethics. Making things hard for them may refer to staunchness in the religion. For example, forcing the people to listen for many hours or leading the prayer with lengthy recitations, or causing boredom within them. The Prophet {ﷺ} had a great grasp over the needs and limits of the society and he did not over-burden them with much information or injunctions. The Qur’an was revealed over the period of 23 years – in accordance with the needs of the community. There is a great wisdom in this *Hadith* for every intellectual.

Hadith 37

If Allah intends goodness for a person

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدٌ
بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، حَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ
يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً
عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

Narrated by Muawiya {رضى الله تعالى عن}: ‘I heard Allah's Messenger {ﷺ} saying,

“If Allah wants to do good to a person, He makes him comprehend the religion⁵¹. I am a Distributor, but the Provider is Allah⁵². (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established⁵³.”

{Sahih Bukhari, Kitaab al-‘Ilm, Hadith 71}

⁵¹ A person who comprehends the religion and becomes inclined towards it is indeed a sign from the Pleasures of Allah Ta’ala. There is a difference between knowing and comprehending. The former is simply preservation of knowledge whereas the latter suggests correct implementation.

⁵² This distribution refers to knowledge, wealth, blessings, grace, guidance, assistance, intercession, sustenance, well-being, cure and purification. Indeed the Prophet {ﷺ} distributes the treasures of Allah Ta’ala to the creation.

⁵³ That is, a large group of Muslims who will adhere to the correct principles and creed of Islam will continue to be victorious over their enemies. They will continue to exist until the major sign of the Resurrection is established – the cool breeze that will cause true Muslims to pass away. We understand that the final Day will transpire over the disbelievers for in that time all the Muslims will have had passed away.

Hadith 38

Associating a lie towards the Prophet ﷺ

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ أَنَسٌ إِنَّهُ لَيَمْنَعُنِي أَنْ
أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَّبِعُوا مَقْعَدَهُ
مِنَ النَّارِ

Narrated by Anas bin Maalik {رضى الله تعالى عن}: ‘The reason that stops me from narrating a great number of *Hadith* to you is that the Prophet ﷺ said:

“Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”⁵⁴

{Sahih Al-Bukhari, Kitaab al-‘Ilm, Hadith 108}

⁵⁴ Attributing any words to the Prophet ﷺ must be taken very seriously for it is a trust from Allah Ta’ala. A person who speak about the Prophet ﷺ or quotes the Prophet ﷺ must have in depth knowledge to do so. Otherwise he may say things which in reality do not befit the status of the Prophet ﷺ or it may be something that is falsehood. In modern times, we find many such fabricated narrations being shared on social media meanwhile the sender is totally unaware of the repercussions of this act. When it is told to the sender that the narration is a fabrication, the sender replies that he was simply forwarding a message from somebody else. Allah is Great! Whether the fabricated message is forwarded from someone else or introduced by oneself – both of them are contravening the sacred Law of Islam. Therefore, we now understand the statement of Ibn Sireen [may Allah be pleased with him] as seen in *Hadith 34*, this knowledge of Islam constitutes one’s faith and it is necessary to investigate about the person before sharing such knowledge.

Hadith 39

A trait of a hypocrite

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا خَلْفُ بْنُ أَيُّوبَ الْعَامِرِيُّ، عَنْ عَوْفٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ حَسَنٌ سَمْتٌ وَلَا فِقْهُ فِي الدِّينِ

Narrated by Abu Hurairah {رضى الله تعالى عن} that the Messenger of Allah {ﷺ} said:

“Two characteristics will not be found together in a hypocrite: Good manners and *Fiqh* in the religion.”⁵⁵

{Jaami' Tirmidhi, Kitaab al-'Ilm, Hadith 2684}

⁵⁵ A hypocrite does not value ethics in the religion. There have been many hypocrites in the history of Islam who were learned and possessed knowledge but they lacked the required ethics and manners. Our saints used to teach their disciples to learn good manners before learning beneficial knowledge because good manners are a vessel in which knowledge is filled. If there is no vessel then like a messy floor of water, knowledge will be defiled. Another word for good manners and ethics is *Adab*. *Adab* must be reflected in every aspect of a scholar and the student. There must be *Adab* in learning, *Adab* with the elders, *Adab* with the young ones, *Adab* in their speech, *Adab* in their writings, *Adab* in their prayers, *Adab* in their supplications and *Adab* for other scholars for the sake of Allah. A hypocrite is empty of *Adab* and filled with pride, ego and self-conceit. May Allah Ta'ala bless us with *Adab* and save us from hypocrisy!

Hadith 40

Advice of Luqman, the Wise

حَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ لُقْمَانَ الْحَكِيمَ، أَوْصَى ابْنَهُ فَقَالَ يَا بُنَيَّ جَالِسِ الْعُلَمَاءَ
وَرَاحِمُهُمْ بِرُكْبَتَيْكَ فَإِنَّ اللَّهَ يُحْيِي الْقُلُوبَ بِنُورِ الْحِكْمَةِ كَمَا يُحْيِي اللَّهُ الْأَرْضَ الْمَيِّتَةَ
بِوَابِلِ السَّمَاءِ

Yahya related to me from Malik {رضى الله تعالى عن} that he heard that Luqman al-Hakim {رضى الله تعالى عن} made a bequest and counselled his son, saying,

“O my son! Sit with the learned men and keep close to them. Allah gives life to the hearts with the light of wisdom as Allah gives life to the dead earth with the abundant rain of the sky.”⁵⁶

{Muwatta Imam Malik, Kitab al-'Ilm, Hadith 1859}

⁵⁶ Luqman, the Wise; was a very learned man who possessed the utmost respect and wisdom. Allah Ta'ala has mentioned him by name and dedicated an entire chapter in the Holy Qur'an. He was not a Prophet but a man of wisdom and saintly insights. His statement in this narration refers to companionship of the rightly-guided scholars for it is a means of attaining light of wisdom from Allah Ta'ala. Indeed we have observed that people who keep to the company of these scholars possess more knowledge than those who sit alone with their books. Good companionship is light and this light does not have boundaries for it envelopes everyone seated within its vicinity. There was a boy in the street of Bareilly who taught the rulings of jurisprudence to a great scholar when he came to visit Imam Ahmad Rida Al-Qadiri. At this, the scholar was utterly shocked and said that even the people who walk on the street of Imam Ahmad Rida know better than scholars. Glory to Allah! May Allah accept this work and cause us to become rightly guided in His Path!





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“The ink of the scholars will be measured against the blood of the martyrs. Then it will be found that the ink is weightier than the blood.”

{ Imam Hasan Al-Basri }

رضي الله تعالى عنه