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OBJECTIVES OF A STUDENT

Published by:
AL Qamar Publications & Islamic Da'wah Academy

AhleSunnah Library [nmusba.wordpress.com]

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EVALUATION (1)

**Mufakkir-e-millat, Hadrat Aqdas Maulānā
'Abdullāh Sāhib Kāpaudrī *dāmat barakātuhum*
(Ra'īs, Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar,
Gujarat, India)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib, the founder of Islamic Da'wah Academy and Dār al-'Ulūm Riyād al-'Ulūm, of Leicester, U.K., visited India in 2007. I was in Kāpaudrā at the time. I am very much attached to him by virtue of his academic, propagational, and phenomenal reformatinal services; and his excellent character. He too has a relationship of love and respect for me. Based on this bond and love, he travelled to Kāpaudrā as well. I took full advantage of his visit, and organized a lecture for him in the Jāmi' Musjid of Kāpaudrā after the *'ishā ṣalāh*. *Al-ḥamdulillāh*, Maulānā enabled the audience to take benefit from many valuable words of advice from him. May Allāh *ta'ālā* reward him with the best of rewards.

The next day I expressed my desire to him to visit the well-known centre of learning in Gujarat, Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar, so that he could meet the teachers there, and benefit the students with his words of worth. He accepted my request, and we presented ourselves in this garden of knowledge. After meeting the honourable teachers of the Dār al-'Ulūm, he met the students in the musjid of the Dār al-'Ulūm in order to give them a few words of advice. The honourable

teachers of the Dār al-'Ulūm and other seniors also attended.

I briefly introduced the Maulānā to the audience and made mention of his services. Maulānā then addressed them. His address contained many valuable and beneficial points. Some of my associates from among the teachers expressed their admiration at the Maulānā's clear and simple Urdu, and excellent subject matter despite residing in the U.K.

In essence, this is really a result of the training and *du'ā's* of Maulānā's father, Hāfīz Ibrāhīm Sāhib *rahimahullāh*, the academic efforts and affection of the teachers of Dār al-'Ulūm Bury, and his bond and affiliation with our *mashā'ikh* and pious elders with whom the Maulānā is still firmly attached. There is probably no worthy '*ālim* or shaykh who visited England and the Maulānā did not invite to his centre, and did not benefit from. Almost all the famous and well-known '*ulamā*' of India have visited the Islamic Da'wah Academy and Dār al-'Ulūm Riyād al-'Ulūm, and benefited the teachers and students with their lofty words. May Allāh *ta'ālā* reward them with the best of rewards.

The booklet before you contains the same talk which he delivered at Dār al-'Ulūm Falāh-e-Dārayn Tadkeshwar, district Surat, and which a few sincere associates penned from a tape recording. I had the opportunity of reading it and was very pleased that it has been printed. It's benefit is now accessible to all students. It is certainly a valuable gift for them.

I make an earnest *du'ā'* that Allāh *ta'ālā* gives Maulānā a long life with good health and wellbeing. And to spread his academic, propagational and reformational services through the four corners of the world. May Allāh *ta'ālā* inspire the students of our *madāris* to benefit from it and practise on it. May Allāh *ta'ālā* also reward those who recorded and penned this valuable talk. May Allāh *ta'ālā* reward them on our behalf and on behalf of all Muslims with the best of rewards.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ

*Say: Continue working! Allāh will see your work.*¹

Was salām

‘Abdullāh Kāpaudrī, *may Allāh pardon him.*

27 Rabī‘ al-Awwal 1429 A.H.

15 April 2008

¹ Sūrah at-Taubah, 9: 105.

EVALUATION (2)

**Hadrat Maulānā Sayyid Dhul Fiqār Ahmad Sāhib
dāmat barakātuhum
**(Shaykh al-Hadīth, Dār al-‘Ulūm Falāh-e-Dārayn,
Tadkeshwar, Gujarat, India)****

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The beloved of the ‘*ulamā*’, Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib *mudda zilluhu*, the principal of Riyād al-‘Ulūm, Leicester, is a very pious ‘*alim* of *Dīn*. He is a devoted reformer of the youth of U.K. and an eloquent speaker. Due to his power over the English language, he has gained widespread acceptance among the masses and the elite through his lectures, passionate talks, and reformatinal movements. He is host to the Indian ‘*ulamā*’ who visit Britain, responsible for arranging their programmes, and is at the forefront in rendering all services to them. Finding solutions to present day problems, concern for the rectification of society, a pain for the *ummah*, and keeping himself occupied in all these responsibilities are actions which are worthy of emulation.

Apart from his *madrrasah* and teaching responsibilities, rectifying the youth of the *ummah*, preparing pamphlets on practically every subject and distributing them among the youth are all very beneficial works undertaken by him. I had many of his pamphlets translated from English to Urdu, and after reading them, I found them to be most useful.

When he came to India last month, he also gave some of his time to Dār al-‘Ulūm Falāh-e-Dārayn.

He was accompanied by the Ra'īs of the *madrasah*, Hadrat Maulānā 'Abdullāh Sāhib *mudda zilluhu*. Hadrat requested the Maulānā to address the students. The talk which he delivered to the students and teachers was penned. The talk itself was very much appreciated by the teachers and students.

This talk is a treasure and gift which is filled with words of advice not only for the students of Dār al-'Ulūm Falāh-e-Dārayn, but for students of all *madāris*. It was therefore considered ideal to have it divided under headings and printed in the form of a booklet. The talk was arranged, I had the opportunity of reading it word for word, and found it most beneficial for the '*ulamā*' and students.

Literary expressions and written formalities were avoided, and an absolutely heartfelt and sincere pain and feeling is conveyed on these pages, which emanated from his heart. It is a talk which was said with real pain and feeling from a restless heart, from a person who is accustomed to rectification, and who has a passion for training the students and awakening them academically. It contains the sentiments of a member of our academic fraternity conveyed to his fellow members.

I hope the '*ulamā*' and students make this booklet the focus of their attention, an "amulet" for their lives, bear it in mind all the time, and elevate themselves on it's level.

O my beloveds! Listen to the advice with the ears of your hearts, because the advice of a pious, hardworking, young,

intelligent, and experienced personality is
more valuable than one's own life.

Dhul Fiqār Aḥmad, *may Allāh ta'ālā forgive him.*

13 April 2008

EVALUATION (3)

**Hadrat Maulānā Muḥammad Iqbāl Ahmad Sāhib
*mudda zilluhu***

**(Teacher of Arabic literature, Dār al-'Ulūm Falāḥ-
e-Dārayn, Tadkeshwar, Gujarat, India)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَحْمَدُهُ وَتُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib *dāmat barakātuhum* is a distinguished 'ālim of Britain, a successful caller to Allāh *ta'ālā*, and is recognized as an active individual in the field of instilling Islamic values among the youth and in reforming society. He is also the founder and a successful principal of an Islamic centre of learning in Britain, Leicester. Furthermore, he had the opportunity of being under the tutelage of sincere *mashā'ikh* of his time and benefited from their blessed companionship. I used to hear about his *Dīnī* services, especially his Islamic training of the youth of England, from Hadrat al-Ustād Ra'īs al-Jāmi'ah Mufakkir-e-Millat, al-Hāj Maulānā 'Abdullāh Sāhib Kāpaudrī *dāmat barakātuhum*.

When the new academic year of Falāḥ-e-Dārayn was starting this year in Shawwāl 1428 A.H., then as per the old traditions of the *madrasah*, the senior teachers and other pious personalities were addressing the students with their words of advice, encouraging them to have sincerity in their quest for knowledge, to work hard, and to strive in their studies. We were fortunate to have Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib *dāmat*

barakātuhum visiting the *madrasah* under the invitation of Hadrat Maulānā ‘Abdullāh Sāhib *dāmat barakātuhum*. The seniors of the *madrasah* requested Maulānā Muḥammad Salīm Dhorāt Sāhib to address the students and share his words of advice with them.

Subsequently, the Qur’ān was recited, Hadrat Maulānā ‘Abdullāh Sāhib introduced the respected guest with a few simple words, and Hadrat Maulānā Muḥammad Salīm Sāhib then delivered a very beneficial and impressive talk to the teachers and students in the musjid of Falāḥ-e-Dārayn. He enlightened the students on the objectives of acquiring *Dīnī* knowledge, called on them to recognize their true value and worth, to occupy themselves in studying hard, undertaking research and investigation while bearing in mind the etiquette of *Dīnī* knowledge, and respect to their teachers; and to couple all this with a practical life.

This talk is equally beneficial to students and teachers. After listening to it, it had an effect on them for several days. Some of the teachers asked the students to write concise versions of it and to deliver them as speeches in their weekly student programmes. I had also wished this entire talk could be penned with the help of its tape recording, published, distributed among the students, and to be constantly read to them so that these seeds of the garden of prophet-hood may constantly remember their position, it may serve as a spur for their academic and practical progress, and it may aid them in becoming fruit-bearing trees of the garden of prophet-hood.

All praise and thanks are due solely to Allāh *ta'ālā* for giving the opportunity to the students of Hadrat Maulānā to print and publish this talk – which is filled with sincerity, pain, academic benefit – and to present it to the academic circles as a valuable gift. I make *du'ā'* to Allāh *ta'ālā* to accept this talk and all the other services of the speaker, make it a means for continuous charity until the day of Resurrection, and to reward the publishers, and those who assisted and gave valuable advice in its preparation.

Muḥammad Iqbāl Dewlawī Falāḥī Madanī

INTRODUCTORY WORDS

**Mufakkir-e-Millat, Hadrat Maulānā ‘Abdullāh
Kāpaudrī Sāhib dāmat barkātuhum**

**(Ra’is of Dār al-‘Ulūm Falāh-e-Dārayn,
Tadkeshwar, Gujarat, India)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ، وَالصَّلَاةُ وَالسَّلَامُ عَلٰی اَشْرَفِ الْاَنْبِیَاءِ وَالْمُرْسَلِیْنَ، سَيِّدِنَا وَمَوْلَانَا
مُحَمَّدٍ وَعَلٰی اِلِهِ وَاَصْحَابِهِ وَاَتْبَاعِهِ اِلٰی یَوْمِ الدِّیْنِ.

اَمَّا بَعْدُ، فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِیْمِ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ، قُلْ هَلْ یَسْتَوِی
الَّذِیْنَ یَعْلَمُوْنَ وَالَّذِیْنَ لَا یَعْلَمُوْنَ. صَدَقَ اللّٰهُ الْعَظِیْمُ.

Respected teachers and dear students! I have no intention of delivering a lecture to you. I am most pleased, and I am sure you must be happy to know that an ‘*ālim* of Britain, from the city of Leicester, and a caller towards Allāh *ta’ālā*, Shaykh Maulānā Muḥammad Salīm Dhorāt Sāhib dāmat barkātuhum, is present in our Dār al-‘Ulūm today. The Maulānā is originally from our very own Gujarat, from a small village known as Bhoriyā which falls under the district of Balsār.

Hadrat Maulānā ‘Alī Miyā Sāhib rahimahullāh [Maulānā Abul Hasan ‘Alī Nadwī rahimahullāh] once said an astounding thing. He said: “It is a strange and unique system of Allāh *ta’ālā* to generally create extraordinary personalities from small villages.” Hadrat Nānautwī rahimahullāh was born in Nānautā, someone else was born in Gangoh, and yet someone else was born in Ambhetā. So while we

were coming here, I was thinking to myself that Bhoriyā is such a small village, yet Allāh *ta'ālā* created such a personality from it. Allāh *ta'ālā* is all-powerful, He can appoint anyone whom He wills to undertake mammoth tasks.

The Maulānā studied in Dār al-'Ulūm Bury, studied very hard, and succeeded with excellent results. He served his teachers, and they too were very pleased with him. After graduation, he started teaching in his alma mater, Dār al-'Ulūm Bury. When his father passed away, he moved to Leicester to tend to his mother. He then established the Islamic Da'wah Academy in Leicester and began working on English. He is very proficient in English because he grew up in England, and is also quite eloquent in the Urdu language.

Yesterday when he was delivering his talk in Kāpaudrā, I was listening very attentively. I thought to myself: "Look at this person! He resides in England but his entire talk only contained one or two English words. Because we are teachers and these things affect us, our minds normally go to such points. So I perceived that – *al-ḥamdu lillāh* – Allāh *ta'ālā* blessed him with a strong bond with the Urdu language as well.

He is also a teacher in his *madrāsah*, where he teaches *Bukhārī Sharīf*. He publishes an English periodical by the name of *Riyād al-Jannah*. He published several small pamphlets which he distributes throughout Britain. His greatest contribution is that he brought the youth of Britain close to him and close to the *Dīn*. This is a

phenomenal contribution which the 'ulamā' have to do in today's times. We have to safeguard the *Dīn* in our forthcoming generation.

We always point out the fact that the students who come to our *madāris* comprise only ten percent of all Muslim children. The remaining ninety percent go to schools and colleges. We are making efforts on those who are coming to us, but what about the ninety percent who are going to the schools, colleges and universities? How are we going to connect them to *Dīn*? How can we create the effort of Rasūlullāh *sallallāhu 'alayhi wa sallam* in their hearts?

Allāh *ta'ālā* has enabled Hadrat to do this work. He sits with the youth until as late as mid-night, he strives on them, and tries to bring them closer to *Dīn*. They contact him telephonically to solve their problems. He has an annual youth conference wherein about four to five thousand youth assemble.

So he is doing work at his Academy, the work of publishing, he established a Dār al-'Ulūm where – *al-hamdu lillāh* – he has classes up to the level of *daurah* Hadith (final year of the 'ālim course). Together with imparting education, special attention is given to the moral training of the students. If you were to visit his *madrakah*, you would think you are looking at the students of Jalālābād¹ or Sahāranpūr.¹ It is no easy task to

¹ Referring to Miftāhul 'Ulūm in Jalālābād, India, founded by Hadrat Masīhul Ummat Maulānā Masīhullāh Khān Sāhib *rahimahullāh*.

train students of England in a manner where they wear the clothes of the righteous, wear turbans, are very respectful and cultured before their teachers and guests, and rush to serve them.

There is a town which is quite far from Toronto, Canada. I went there under the invitation of Maulwī Ilyās Ṣāhib who is originally from Ruwaydrā. I met a Pakistani brother who was very concerned about the education of his son. He said to me: “Maulānā, I have a son and I would like him to become an ‘ālim. I admitted him in a *madrasah* but was not successful. I still want to send him to some place where he can study *Dīn*.” I said to him: “*Inshā Allāh*, I will certainly make some arrangements.” I advised him to send him to Maulānā’s *madrasah* in Leicester. I phoned Maulānā and said to him: “There is a boy here whose father is very concerned about his education. I request you to accept him under your tutelage.” Maulānā accepted his application, and after he obtained his visa, he went to Leicester.

When he returned home after one year, his father noticed that his son’s entire condition had changed. He phoned me – and even now when he phones me – to say that he is very much indebted to me for my advice because his son’s life has really changed for the better. His friends and relatives look at him and express their astonishment at the changes which

¹ Referring to Mazāhirul ‘Ulūm in Sahāranpūr, India, made famous by Ḥadrat Maulānā Khālīl Aḥmad Sahāranpūri *rahimahullāh* and Ḥadrat Shaykh al-Ḥadīth Maulānā Muḥammad Zakarīyyā Khāndlāwī Ṣāhib *rahimahullāh*.

took place in him in just one year. In fact, he advises his younger brothers and relatives towards *Dīn*. For example, he says to them: “Brother, what you are doing is not right; it is against the Sunnah.” All are surprised at the changes in his life in just one year – to the extent that he is advising others. So to make efforts on the youth and to change their lives in this way is a very important duty.

My dear friends! Allāh *ta’ālā* has placed this peculiarity in these *madāris* that if our ‘*ulamā*’ strive hard on the students, their lives change. It is our duty to ensure their educational and moral training.

As I was saying, Hadrat works hard on his students and sees to their moral training. In addition to this, he strives a lot on the training of children going to schools, colleges and universities.

He also has an *i’tikāf* programme in Ramaḍān al-Mubārak. For 150-200 people to sit for *i’tikāf* in a country like England is indeed an extraordinary thing. Whether it is a gathering for the completion of the Qur’ān or *Bukhārī Sharīf*, the musjid is filled to capacity. You will not find any place upstairs or downstairs.

Whenever I travel to England, I always go to Leicester because of Maulānā’s love, and because of my deep bond with him. Whenever I advised our senior ‘*ulamā*’ to visit his *madrasah*, they went and were very pleased with what they saw at the *madrasah* and the Academy. Just recently, Maulānā Taqīyy ad-Dīn Ṣāhib Nadwī *mudda zilluhu*, said to me that when he goes to England again, he

will certainly go to Leicester and stay there because he was so happy there. Qādī Mujāhidul Islām Qāsmī Sāhib *rahimahullāh* and many other senior 'ulamā' and elders have been there, and were very pleased with what they saw. Even present day elders visit the *madrasah* and express their approval.

Another point to bear in mind is that Maulānā is treading the way of our pious elders. He has a bond with the people of Allāh *ta'ālā*. He was very much attached to Hadrat Hājī Muhammad Fārūq Sāhib *rahimahullāh*, the most senior *khalīfah* of Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh*. Hadrat Hājī Sāhib *rahimahullāh* loved him, constantly advised him and steered him. By virtue of the attention of the elders, his teachers, and the blessings of his parents' *du'ā*'s, Allāh *ta'ālā* enabled Maulānā to do a lot of work in his life. We make *du'ā*' to Allāh *ta'ālā* to bless the lives of our other young 'ulamā'.

My dear friends! It is a result of the sincerity of our elders that we see *madāris* in England, America, South Africa, and every other part of the world where efforts for knowledge and practice are made.

I went to perform 'ishā *salāh* in a masjid in Los Angeles. An 'ālim was giving *tafsīr* of the Qur'ān, so I also joined in. In his explanation, I noticed him explaining in Arabic for some time, then in English, and then in Urdu. This was because he had people of different backgrounds seated there. I thought to myself, "This person seems to be very capable." When the lesson was over, I got up and went to

meet him. In the course of our discussion, he learnt that I am associated to Deoband, so he embraced me. He had never been to Deoband, but I gauged from his conversation that he loved the '*ulamā*' of Deoband.

He said to me: "Maulānā! Whatever little light you see here is a result of the '*ulamā*' of Deoband." May Allāh *ta'ālā* fill the graves of our elders with light. Their sincerity, self-obliteration and abstention from the world were qualities which resulted in this knowledge and practice which we are seeing today. May Allāh *ta'ālā* reward them with the best of rewards, and may He see to the needs of all Islamic centres. May Allāh *ta'ālā* inspire us to correctly understand the way of our pious predecessors, and to work accordingly.

We are very pleased at having a teacher of Hadīth, a caller to Allāh, and a personality who brings the youth close to Islam to visit our Dār al-'Ulūm. He had come to Kāpaudrā yesterday, and I told him that he ought to go to Falāh-e-Dārayn Tadkeshwar as well. He said: "I also have to meet the teachers, elders and students there." So I said to him: "I will join you."

You people know that I am ill and it is difficult for me to move around. Yet, I said to Maulānā: "I will certainly accompany you." You have gathered here, so I will request Maulānā to enlighten us with his words of advice. We make *du'ā*' to Allāh *ta'ālā* to bless him in his life, and to safeguard all our organizations.

My dear friends! We must uphold the objectives behind which our elders established these centres. We must not study this knowledge for worldly acquisition. As for the world, we will certainly get it. If we acquire this knowledge for Allāh's sake, teach it to others, and make the intention of spreading it, then – *inshā Allāh* – a person will be born from our students who will suffice for our salvation in the Hereafter. May Allāh *ta'ālā* reward you.

THE OBJECTIVES OF A STUDENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الرُّسُلِ وَخَاتَمِ الْأَنْبِيَاءِ، وَعَلَى إِلِهِ الْأَصْفِيَاءِ وَأَصْحَابِهِ الْأَتْقِيَاءِ، أَمَّا بَعْدُ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَامِلُ الْقُرْآنِ حَامِلُ رَايَةِ الْإِسْلَامِ، مَنْ أَكْرَمَهُ فَقَدْ أَكْرَمَ اللَّهَ، وَمَنْ أَهَانَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَوْ كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي، يَفْقَهُوا قَوْلِي. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا، وَعَلَّمْنَا مَا يَنْفَعُنَا.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، أَلَلَّهُمْ صَلَّى وَسَلَّمَ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى إِلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ.

My most beloved and dear students! This is an assembly of 'ulamā' and scholars, many senior 'ulamā' are seated here, Shaykh al-Hadīth Hadrat Maulānā Sher 'Alī Sāhib dāmat barakātuhum and other senior teachers are present, and then, my mentor, my father and the elder of all of us, Hadrat Maulānā 'Abdullāh Sāhib dāmat barakātuhum is also seated here. On the other hand, I am devoid of all good. So I am feeling very barren. I had excused myself to Hadrat, but I am compelled to sit before you because of his order. May Allāh *ta'ālā* enable me to convey to you the things which I heard from our elders, and whatever I read about them which

would be of benefit to me, and of use to all of you as well.

Dear students! I am also a student like you, and a student must understand his objective. After understanding his objective, he must continually worry about realizing it.

Who is a student?

Hadrat Muftī Muḥammad Shafī' Sāhib *rahimahullāh* used to say: "A student is one whose mind is always occupied in some academic question or the other." When he is in class, when he is outside revising his work and preparing for the next day's lessons, when he goes out for a walk, when he is lying on his bed – his mind is occupied in some academic question or the other.

Of what use are those moments of life which are not occupied academically?

I heard the following from the Grand Muftī of Pakistan, Hadrat Muftī Muḥammad Rafī' 'Uthmānī Sāhib *dāmat barakātuhum*: Hakīm al-Ummat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* was ill during the last few days of his life. The doctors had stopped him from speaking to people, and put a stop to all meetings with them. Hadrat Muftī Muḥammad Shafī' Sāhib *rahimahullāh*, Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh* and Qārī Tayyib Sāhib *rahimahullāh* and others used to visit him frequently. They were all senior *khulafā'* of Hadrat Thānwī *rahimahullāh*.

Even during this sick condition, while Hadrat was lying down, he would suddenly ask: "Is Maulwī

Tayyib present?” He would be told: “Yes, he is present.” Hadrat would say: “Call him here.” When he presented himself, Hadrat would say: “You are working on such and such book at the moment. While lying down here, I was pondering over such and such Hadith and a certain point came into my heart. I think it will be of use to the subject on which you are writing.” Hadrat would then explain what he had to say.

A short while later, Hadrat would ask: “Is Muftī Muhammad Shafi’ Sāhib present?” Muftī Sāhib would be called, and Hadrat would inform him of something similar. Hadrat would say: “You are working on *Ahkām al-Qur’ān*, and I was just thinking and reflecting on such and such verse. A unique point came into my heart. It will be of use to you, note it down.”

Hadrat’s nephew, Maulānā Shabbīr ‘Alī Sāhib *rahimahullāh* was in-charge of the *khānqāh*. Hadrat loved him tremendously, and so, the latter had the courage to say certain things to Hadrat. He said: “Hadrat! The doctors have prohibited you from speaking, and here you are calling this person and that person after every little while. And then you are engaging in academic discussions with them!? You ought to take a rest now.” Hadrat Hakīm al-Ummat *rahimahullāh* took a deep breath and said: “Maulwī Shabbīr ‘Alī! Of what use are those moments of life which are not occupied academically?”

Allāhu akbar! May Allāh *ta’ālā* inspire us in a similar way.

‘Allāmah Kashmīrī’s statement: “Studying books is also an illness”

The following incident concerning Hadrat ‘Allāmah Anwar Shāh Sāhib Kashmīrī *rahimahullāh* is well-known. Hadrat Muftī Muḥammad Shafī’ Sāhib *rahimahullāh* relates that a rumour was spread that Hadrat has passed away. We all rushed to Hadrat’s house. On reaching there, we saw Hadrat sitting on a stool, a pillow was placed in front of him, a few books were placed on the pillow, and Hadrat was busy studying. ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* said: “Hadrat! What discussion has remained that you are taking so much of pain in studying these books despite your old age and frail condition?! Even if there is any matter which needs to be checked, what is the need to check it immediately? It could have been deferred for a few days later. If you needed to solve it immediately, we are your servants, we could have done it for you. You could have summoned for us.”

Hadrat Shāh Sāhib *rahimahullāh* looked up, levelled his gaze at ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* and said: “Maulwī Shabbīr Aḥmad! This is also an illness, what can I do about it?”

So a student is one whose mind is always occupied in some academic question or the other. This is an important part of his objective. He has to understand this objective, and constantly try to acquire it. My dear friends! This knowledge cannot be acquired without toiling, without trying, and without sacrificing.

الْعِلْمُ شَحِيحٌ، لَا يُعْطِيكَ بَعْضَهُ حَتَّى تُعْطِيَهُ كُلَّكَ

Knowledge is very miserly. It will not give you a portion of it's self until you give it your full self.

My dear students! We constantly hear these things from our teachers, but very little attention is paid to them. Whereas, they are so valuable that it is necessary for us to pay attention to them.

Everything will have to be sacrificed for the acquisition of knowledge

We will have to sacrifice everything to acquire knowledge. Our desires, our rest, our hometown, our parents, our opinions – everything will have to be sacrificed.

لَوْ كَانَ هَذَا الْعِلْمُ يُدْرِكُ بِالْمُنَى
لَا يَبْقَى عَلَى الْبَرِيَّةِ جَاهِلٌ
فَأَجْهَدْ وَلَا تَكْسَلْ وَلَا تَكُ غَافِلًا
فَنَدَامَةُ الْعُقْبَى لِمَنْ يَتَكَاسَلُ

If this knowledge could be acquired by wishful thinking, not a single ignorant person would remain on earth. So strive hard, do not be lazy, and do not be heedless. Regret at the end awaits the person who displays laziness.

“If this knowledge could be acquired by wishful thinking, not a single ignorant person would remain on earth.” Every person would have wished he was a Muḥaddith (Ḥadīth scholar), a Mufassir (scholar of the Qur’ān), a Muftī, and a person of knowledge. This being the case, there would not be

a single ignorant person on earth. But this knowledge cannot be acquired merely by wishful thinking and desires without any effort, without any endeavour.

“So strive hard, do not be lazy, and do not be heedless. Regret at the end awaits the person who displays laziness.”

All we students have to understand our objective. Our objective is to strive all the time for knowledge, and try to acquire as much knowledge of *Dīn* as possible. We must master every science, whether it is *naḥw* (Arabic grammar), *ṣarf* (Arabic etymology), *balāghah* (rhetoric), or any of the other sciences and branches. This cannot be acquired without hard work and effort.

Knowledge must be accompanied with practice

Dear students! This is the first part of our objective, i.e. to acquire as much knowledge as we can. The second part is to practise as much as possible on the knowledge which we have acquired. Allāh *ta'ālā* created man for action, but because action without knowledge is not possible. Many virtues with regard to knowledge are mentioned. If a person has knowledge but no action, he will be taken to task severely on the day of Resurrection. May Allāh *ta'ālā* keep us under His protection.

We got a place in the garden of 'ilm-e-nubūwwat

My dear students! If there is knowledge but no practice, it is useless.

الْعِلْمُ بِلَا عَمَلٍ كَالشَّجَرِ بِلَا ثَمَرٍ

Knowledge without practice is like a tree without fruit.

If fifty mango trees are planted in an orchard, forty five are productive, and the remainder do not produce any fruit, what will the owner of the orchard do? He will wait for one or two years, and uproot them in the third or fourth year; and throw them away.

My dear brothers! Similarly, we have received a place in the garden where knowledge of prophet-hood is imparted. This is a very great favour of Allāh *ta'ālā*, you will have to value and appreciate it.

الْعُلَمَاءُ وَرِثَةُ الْأَنْبِيَاءِ¹

The 'ulamā' are the inheritors of the Prophets.

What a great honour! The people of knowledge are the inheritors of the Prophets *'alayhimus salām*. They got a place in the garden of prophet-hood. Now imagine if this tree matures but does not produce fruit! Allāh *ta'ālā* has no place for such a tree in the garden of prophet-hood. Such a person is disgraced in this world and in the Hereafter. If he becomes an *'ālim* and then hankers after the world, he seeks worldly wealth and possessions, he seeks position and authority – then such a tree is not fruit-bearing. A tree like this is uprooted and

¹أحمد، مسند الأنصار، حديث أبي درداء رضي الله عنه.

thrown away. The person may look up to his self with honour, but he has no value in the sight of people.

Submitting one's self for the acquisition of knowledge will result in honour

My dear students! I would like to repeat this: you must work hard for acquiring knowledge, remain solitary, submit yourself, and do whatever you have to for knowledge because it is very honourable.

الْعِلْمُ عِزٌّ لَا ذُلَّ فِيهِ

Knowledge is an honour, there is no disgrace in it.

There is not an atom's weight of disgrace and humiliation in it. Allāh *ta'ālā* announces:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allāh will raise the ranks of those who believe among you and those who have been given knowledge.¹

However, in the course of studying, a person has to submit and humble his self.

يُحْصَلُ بِذُلٍّ لَا عِزَّ فِيهِ

However, it is acquired by obliterating one's self, not by displaying one's greatness and authority.

There has to be submission and compliance during one's student days. A student has to be humble and subdued before his teachers. He must have

¹ Sūrah al-Mujādilah, 58: 11.

love, confidence and respect for them from the depths of his heart. If anyone tries to acquire knowledge while being conceited, self-opinionated, proud and haughty, he will fail.

A student must take admission in the *madrasah*, but not interfere in *madrasah* affairs

I had mentioned this yesterday as well at the Kharod *madrasah*. Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh* used to say: “A student must take admission in the *madrasah*, he must not interfere in *madrasah* affairs.” In other words, he must admit himself in the *madrasah* to study, not to interfere in *madrasah* affairs.

[Examples which demonstrate interference in *madrasah* affairs]: It would have been better if this book was taught by such and such teacher, and not by this teacher. This book ought to be taught in this way. Such and such book should not be included in the syllabus. It would have been better if his [the teacher’s] explanation was short. It would have been better if his explanation was longer. It would have been nice if this book was not taught by this teacher. It would have been better if such and such time was set aside for self-study. If the time for revision commenced at such and such time, it would have been better.

All the above issues are related to the principal, the administration and the teachers in the *madrasah* – not our responsibility.

When I quoted the above statement of Hadrat Masihullāh Sāhib rahimahullāh there [in Kharod], I said to them that we all read this Hadith:

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي^١

I am merely a distributor, Allāh ta'ālā is the giver.

We learn from this Hadith that a teacher is a distributor, he does not give knowledge. Allāh ta'ālā is the one who gives knowledge; the teacher is a distributor, he is the means.

Respect for the teacher

My heart tells me that if any book on any subject is taught by the weakest of teachers, but the student thinks to himself: “Our elders decided on appointing him, it is their decision.” He then bears in mind the respect and dignity he has to accord to this teacher, he fulfils all the etiquette of acquiring knowledge, and strives and works hard according to his capability, then Allāh ta'ālā will cause such blessings to pour forth from this teacher which would leave the mind astounded.

Vanity is an obstacle in acquiring knowledge

Dear students! A chronic disease in our students nowadays is that they are suffering from self-opinions. We want everything to run according to our opinions and views. Vanity and haughtiness of this nature are obstacles in acquiring knowledge. This knowledge cannot be acquired without

¹البخاري، كتاب العلم، باب من يرد الله به خيرا يفقهه في الدين.

obliterating yourself. You will learn a few symbols and letters only. A student may come out first in his class, but he will not obtain the *nūr* (light) of that knowledge. He will not be a genuine bearer of knowledge of prophet-hood. He will have the form of knowledge, but will be deprived of it's essence. Allah *ta'ālā* does not take any *Dīnī* services from such a student.

An astonishing incident depicting respect for one's teacher

Remove your personal opinions, obliterate and wipe out your self, and be mindful of all the etiquette. The extent of respect for one's teacher in past times can be gauged from the following incident:

One day, Hadrat Imām Shāfi'ī *rahimahullāh* called for one of his esteemed students and said: "Go to my room and bring the pages which are in my cupboard." The student thought to himself that if he were to go to the room and there are several cupboards there, and each of them have pages in them, he will have to come back to ask Hadrat, Hadrat will be disturbed, and there will be a delay in bringing the pages to him. He should therefore ask Hadrat to specify which cupboard he should go to. So he asked: "Hadrat! From which cupboard must I get the book?" Imām Shāfi'ī *rahimahullāh* asked: "For how long have you been in my service?" The student replied: "For eight years." Imām Shāfi'ī *rahimahullāh* asked: "How many times did you have the occasion of going to my room?" He replied: "Many times." Imām Shāfi'ī *rahimahullāh* said: "And you still do not know that I have just one cupboard

in my room!?” The student replied: “Hadrat! The fact of the matter is that whenever I had the occasion to go to your room, it was in your presence. And I am not in the habit of looking around when I am in the presence of my teacher. [I consider it disrespectful to look around.] This is why I could not learn how many cupboards you have in your room.”

Allāhu akbar! Look at the level of respect.

Our warped thinking

We are more in need of showing respect than those personalities because they were people of the golden eras. They had pure hearts, they did not need as much focus and attention of their teachers as we do. So there ought to be more respect in our lives. But our thinking is upside down and we say: “Those were the golden eras. The respect which they displayed cannot be done in these depraved times which are so far away from those times.”

No my dear brothers! There is a greater need for respect in our times because our hearts are not pure. If we want to succeed in acquiring knowledge, we are more in need of the attention of our teachers, compared to past times.

So I was saying:

الْعِلْمُ عِزٌّ لَا دُلَّ فِيهِ، يُحْصَلُ بِدُلٍّ لَا عِزَّ فِيهِ

Knowledge is an honour, there is no disgrace in it. However, it is acquired by obliterating one's self, not by displaying one's greatness and authority.

The *madāris* are becoming like the colleges

The situation today is such that if a teacher becomes displeased, the students do not bother in the least. The *madāris* are becoming just like the colleges and universities. The attitude of students at the moment is like this: We go to learn in the classroom, the teacher will come and deliver his lecture, we will note down what we like, and we will try to understand whatever we can. We merely come to the teacher to learn some facts, we are not bothered in the least whether he is pleased or displeased. If he is displeased with me, it does not mean he is displeased with the rest. So when he addresses the whole class, I will also be there, listening. And I will also acquire whatever knowledge he is passing on.

No my dear brothers! It is totally wrong to think in this way. This knowledge [which you are acquiring] is not the knowledge of colleges and universities. This knowledge is not transferred from teacher to student merely through words. It is transferred from heart to heart. As long as the teacher's heart is not clear with regard to you, and as long as your heart is not clear with regard to the teacher, this knowledge will not be transferred from one heart to the other. This is why I say to my students that if a teacher expresses disapproval over anything and you feel that the teacher's heart has become displeased, you must clarify matters and clear his heart before you go to sleep.

There are times when a student displays laziness in this regard. So I reprimand him by saying: "Your

teacher is displeased since the morning, and you still have not cleared matters with him.

How affectionate should a teacher be?

My beloved students! A teacher is very affectionate. My most beloved mentor, Hadrat Hājī Muhammad Fārūq Sāhib *rahimahullāh* used to say: “A father who is a millionaire would want his son to become a billionaire. The same is the situation with a shaykh and a teacher. When a teacher enters a classroom to teach, he does not think to himself: ‘I am teaching *Tirmidhī Sharīf*, so my students must confine their selves to teaching *Mishkāt Sharīf*.’ Instead, he will think to himself: ‘I have reached a stage where I am teaching *Tirmidhī Sharīf*, I hope my students reach a level where they can teach *Bukhārī Sharīf*.’ As for the shaykh who has reached a certain level of spirituality, he would never think to himself that his *murīd* must remain on a level which is below him. He will always hope and want his *murīd* to surpass him. They [teachers and shaykhs] are extremely affectionate and munificent. They scold us sometimes and are displeased with us, but it is to draw our attention, to warn us, and to awaken us from our dreams of heedlessness. They are not our enemies.”

Be happy when your teacher reprimands you

There was a time when a student would feel happy when his teacher warned him, reprimanded him or scolded him, because it showed that the teacher was focussing on him. The other students would look at this student with envy. But today, we

become angry when a teacher scolds us, and are happy when he does not.

In previous times, if an honourable and dignified student passed two or three months without being reprimanded, he would become concerned and think to himself: “I am not being reprimanded. Could it be that my teachers are not paying any attention to me?”

Do not have an inferiority complex

My dear friends! Acquisition of knowledge is a very great bounty and favour. Allāh *ta'ālā* accepted you to acquire knowledge. This is indeed an extra special thing. All I ask you is to value and appreciate it, and don't ever become prone to having an inferiority complex.

My mental preparation and my father's training for my seeking knowledge

Let me relate my own story to you. I left here [India] and went to England when I was ten years old. On reaching there, I took admission in a school, and – by the grace of Allāh *ta'ālā* and my father's *du'ā's* – within a few months I began obtaining high marks. I am talking about the time period of 1973 and 1974 when there were no Muslim graduates in our society [in England], and people were perceiving this shortage. People were pressurizing my father to send me to college and university so that I could graduate, become a doctor or a lawyer. The Muslims there at the time had a real need for educated people, and it was a genuine need. But my father had already resolved to do one single

thing about me, and that is to set me on the course of *Dīnī* knowledge.

When we were living in Bhoriyā [in Gujarat, India], and I was six or seven years old at the time, I remember when I completed learning Urdu, my father would occasionally ask me to conduct the *ta'lim* of the *Faḍā'il*¹ after the *'aṣr ṣalāh*, and he would constantly tell me that I must become an *'ālim*. At the time, I did not even know who or what an *'ālim* was, and who a *maulwī* or *maulānā* is. But he would always make me say: "I want to become an *'ālim*, a *maulānā*." Time and again he would ask me: "Son, what will you become when you get older?" I would reply and say the thing which was taught to me: "I will become an *'ālim*." This was his way of training me. May Allāh *ta'ālā* confer him with the highest ranks. Āmīn.

My father had so programmed me to become an *'ālim*, that when I completed school and my father decided to send me to college, I was very unhappy about it and objected. I asked him to send me to Dār al-'Ulūm immediately. Although my father was a villager – may Allāh *ta'ālā* reward him – he said to me: "Son, study in college first, and I will certainly send you to Dār al-'Ulūm after you complete your studies at college. It has always been my plan to send you to Dār al-'Ulūm, but I want to send you to college because you will also need English when you are serving *Dīn*."

¹ Referring to reading the book *Faḍā'il-e-A'māl*.

I only understood his words in 1984 when a request was sent from America to Dār al-'Ulūm Bury for a student to come over and perform *tarāwīḥ salāh*, and who is also able to deliver talks in English. My respected teacher, Hadrat Maulānā Muḥammad Yūsuf Motālā Sāhib *dāmat barakātuhum* thought of my insignificant self and sent me. When I went to America and began delivering talks in English, people began assembling in huge crowds (because it was a barren field with 'ulamā' being very scarce). It was only then that I understood my father's decision, and I was most happy with it.

I never thought of Western knowledge

As I was saying, my father had created this enthusiasm in me since my childhood. I eventually took admission in Dār al-'Ulūm Bury in 1980. So I headed for the Dār al-'Ulūm while my classmates headed towards Western education. I was inspired to study *Dīn* while they progressed in worldly knowledge. I still keep in contact with them.

So my dear students! I am sitting here in the masjid in the presence of very senior personalities. I am telling the truth, and I take an oath and say, on seeing the condition of any of my classmates, even a whispering did not enter my heart that if only my father had directed me towards Western education instead of this *Dīnī* education. By the grace of Allāh *ta'ālā* and the blessings of our pious elders, when I see the most affluent of people and very senior graduates, I never ever hope to be in their place.

As for my classmates who were with me in school and college – whom I had encouraged at the time to join me in going to Dār al-‘Ulūm – I happen to meet them occasionally, and they attend my talks. They are very well-off materially. They say to me: “When we look at you, we regret and think to ourselves that we should have joined you and embellished ourselves with knowledge of *Dīn*.”

My dear students! Do not look with covetous eyes at those who walk around in their fancy clothes. Do not look with covetous eyes at university and college students. Do not look with covetous eyes at those who drive around in exotic cars. Allāh *ta‘ālā* has blessed you with a position which causes the entire world to look at you with envy. And whether anyone looks at you or not,

The *musallā* (prayer mat) is our royal throne. Anyone looking down at us will not affect us in any way.

Whether anyone looks at us with honour and respect or not, Allāh’s Qur’ān announces:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

*Allāh will raise the ranks of those who believe among you and those who have been given knowledge.*¹

Allāh *ta‘ālā* has conferred a very high position to us. What a high position! *Allāhu akbar!* The other day, I related a Hadīth to the students in Kharod,

¹ Sūrah al-Mujādilah, 58: 11.

and I said to them that this one Hadīth is sufficient to remove a person from an inferiority complex.

Allāh's command to the soil which envelops the bearer of the Qur'ān

Rasūlullāh sallallāhu 'alayhi wa sallam said:

إِذَا مَاتَ حَامِلُ الْقُرْآنِ

When a bearer of the Qur'ān passes away

Who is meant by a bearer of the Qur'ān? It refers to the hāfīz of the Qur'ān and the 'ālim of the Qur'ān, who after memorizing it and learning it, practises on it. In other words, a hāmīl al-Qur'ān (bearer of the Qur'ān) is an 'āmil al-Qur'ān (one who practises on the Qur'ān). When such a person passes away and is placed in his grave, then:

أَوْحَى اللَّهُ إِلَى الْأَرْضِ أَنْ لَا تَأْكُلِي لَحْمَهُ

Allāh instructs the earth saying: Do not devour his flesh.

His body must not decompose. The earth replies with much respect in Allāh's court:

يَا رَبِّ! كَيْفَ أَكُلُ لَحْمَهُ وَكَلَامَكَ فِي جَوْفِهِ

O my Rabb! How can I devour his flesh when Your speech is in his bosom!?

Allāhu akbar! We are left amazed. The earth says: O Allāh! How can I even touch his flesh when he has come here as a treasure box of Your speech, when his chest is a safe for Your speech!?

Do not look at this insignificant world with covetousness

My dear brothers! I am very pained when I see students of *‘ilm-e-nubūwwat* (knowledge of prophethood) in this condition, and I am very grieved at it. Allāh *ta‘ālā* selected us for the Qur’ān, for the Hadīth, for the preservation of His *Dīn*, He made us inheritors of the Prophets *‘alayhimus salām*; and yet we succumb to an inferiority complex! Yet we look with greedy eyes at those who have the petty things of this world!?

People will be raised in different groups on the day of Resurrection. If we fulfilled the requirements of our knowledge, then – *inshā Allāh* – we will be raised with Hadrat Muḥammad Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Allāh *ta‘ālā* conferred a very high position to us. We must value it, and abstain from ingratitude. Consider this to be an excellent opportunity, and study the lives of our pious elders to get guidance from them. Study the books which our elders wrote for those seeking knowledge. For example, the book of Hadrat Maulānā Qārī Siddīq Bāndwī Sāhib’s *rahimahullāh* book, *Ādāb al-Muta‘allimīn* (Etiquette for students). These books should not be merely read for the sake of reading them, but for applying them in our practical lives. May Allāh *ta‘ālā* inspire us. Āmīn.

Make a point of obtaining the *du‘ā’s* of your teachers and pious elders

My dear students! Together with striving, I would like to direct your attention to another important point, viz. the *du‘ā’s* of your teachers and pious

elders. My Hadrat Hājī Fārūq Sāhib *rahimahullāh* used to say: “Son! One is to make *du‘ā’*, the other is to ask someone to make *du‘ā’* for you, and the third is to obtain the *du‘ā’*s of others. You must become one who obtains the *du‘ā’*s of others.”

Just the other day, Hadrat Aqdas dāmat barakātuhum [referring to Hadrat Maulānā ‘Abdullāh Kāpaudrī Sāhib] said to me before my talk in Kāpaudrā: “I was feeling ill in Ramaḍān al-Mubārak, and while I was lying down on my bed, I was making *du‘ā’* for Salīm whenever I thought of him (and I think of him quite often).”

So my dear students! You must become those who obtain the *du‘ā’*s of others.

It is my practice to make *du‘ā’* for you

On one occasion after the *tarāwīh salāh* in the Haram Sharīf [Makkah], I went to Hadrat and said: “Make *du‘ā’* for my centre, my parents, my *mashā’ikh* and my teachers.” Hadrat replied: “Making *du‘ā’* for you and all the work which you are doing is part and parcel of my *ma‘mulāt* (daily devotional acts and practices).”

The blessing of the *du‘ā’* of pious elders

Obtain the *du‘ā’*s of pious elders and of your teachers. The way to obtain their *du‘ā’*s is for you to serve them, to interact with them in a respectful and dignified manner, and to maintain a bond of love and confidence with them.

Hadrat said a few things about me [in the introduction], and you may have heard some things about me. My dear brothers! I am telling you the

truth of the matter: Allāh *ta'ālā* made me stand before you physically, but the actual thing which is working in the background is the blessing of the *du'ā*'s of my teachers and pious elders.

We made the *du'ā*', and the *madrasah* is yours?

I also related this incident yesterday in Kāpaudrā: A person came to Hadrat Hājī Imdādullāh Sāhib rahimahullāh in Makkah Mukarramah and said: "I have started a *madrasah*, I request your *du'ā*'s for it's success." Hadrat Hājī Sāhib rahimahullāh replied: "Glory to Allāh! You are saying you started a *madrasah*! Do you know the number of foreheads which were in prostration at the time of *tahajjud* and crying [before Allāh *ta'ālā*]?! This *madrasah* is a fruit of those *du'ā*'s which were made at the time of *tahajjud*."

So whatever work we seem to be doing is not our own. It is the fruit of the *du'ā*'s of those pious elders. When we receive their affectionate gaze, their companionship, and their focus; then by virtue of all this, Allāh *ta'ālā* makes our hearts such that we learn how to live and die.

O Akhtar! When any person has the good fortune of the companionship of a pious person, he gets to learn how to live and die.

He learns how to live and also how to die. His life passes in good deeds and in serving the *Dīn*. And his death is on the level of *wilāyat* (close friendship with Allāh *ta'ālā*) with a good end.

I therefore request you to remove yourselves from any inferiority complex, and whatever failings you may have in this regard, you must make up for them by performing two *rak'ats* of *ṣalāt al-taubah* (*ṣalāh* of repentance) and seek pardon from Allāh *ta'ālā*. Say to Him: “O Allāh! We displayed many failures and shortcomings with regard to knowledge. We did not appreciate this great bounty. Pardon us.”

Recognize your true worth

When Quṭb al-Aqtāb Shaykh al-Hadīth Hadrat Maulānā Muḥammad Zakarīyyā *Sāhib rahimahullāh* visited Dār al-'Ulūm Karachi and delivered a talk under the request of Muftī Muḥammad Shafī' *Sāhib rahimahullāh*, he said just one thing: “My beloveds! Recognize your true worth.”

Glory to Allāh! What a weighty statement!

Perform two *rak'ats* of *ṣalāh*, ask Allāh *ta'ālā* for forgiveness, make a firm resolution for the future, be very vigilant about all the etiquette of knowledge, and have the objective of knowledge before you.

First objective: Striving hard for the acquisition of knowledge

The first part of the objective is to strive hard for the acquisition of knowledge, and to become firm and well-versed in your knowledge. You must do this as was done by our elders. We too must develop an unquenchable thirst for knowledge like they had. You must have just one worry and

concern by day and night, and that is the acquisition of knowledge.

Second objective: Practise on the knowledge

The second part of the objective is that you must practise on whatever knowledge you acquire. Practising on it does not mean after you graduate; rather, you must start immediately. As far as the *fard*, *wājib*, *halāl* and *harām* are concerned, there is no way out of them whatsoever. As for the optional acts for which quite a bit of time is taken up, you must carry them out under the guidance of your respected teachers. Sometimes, a student becomes over-enthusiastic [in carrying out optional acts] and this results in neglecting [the essential duty of] acquiring knowledge.

Hadrat Shaykh rahimahullāh and his performance of *awwābīn* during his student days

Hadrat Shaykh al-Hadīth Sāhib rahimahullāh has written about himself in this regard. He relates: “I became over-enthusiastic about piety, and one day, I performed lengthy *rak’ats* of *ṣalāh* between the *maghrib* and *‘ishā ṣalāhs*. My beloved father rahimahullāh came in, gave me a hard slap while I was in my *ṣalāh*, and said: ‘Do you have no lessons to learn?’ I thought to myself: ‘This old man does not perform [these long *rak’ats* himself] and is now stopping me also.”

Hadrat continues: “This was actually a deception of Satan which I could not understand at the time. Later on I realized that it was Satan’s ploy to keep me away from knowledge. Because, when it was the

time to engage in optional ṣalāhs, I felt it burdensome and my self (*nafs*) began searching for excuses [not to read].”

So you must also practise on your knowledge, but under the guidance of your teachers and *mashā’ikh*. There is no confusion as to what is *halāl* and *harām* (lawful and unlawful). Do what is lawful and keep away from what is unlawful.

My dear brothers! Just think, you are a student and you trim your beard!? You are studying *tafsīr*, you are filling your chest with knowledge of the Qur’ān, and yet you are “cutting” such an important Sunnah of Rasūlullāh sallallāhu ‘alayhi wa sallam! How can this be possible? Your dress and appearance must be in accordance with the Sunnah. In fact, it must be in line with those of the ṣulahā’ (the righteous personalities). Your *topī* (head covering), *kurtah*, pants, and your movements must be like those of the pious elders and the ṣulahā’. We can acquire success by emulating those who departed successfully from this world. So you must protect yourself against whatever is in fashion at the moment, the present way of thinking, the practices which are prevalent today, and the modern way of thinking which is overtaking everyone. You must keep yourself connected to our elders in your views, in your thinking and in your practices. Study the books which are written by them. Read their biographies in your spare time. Remain in the company of the *mashā’ikh* who are present here. Attend their assemblies (*majālis*) and take benefit from them.

Third objective: Propagating knowledge

So the first objective is to acquire knowledge. The second is to practise on it. And the third is to convey it to others while practising on it yourself. Acquiring knowledge, practising on it, and conveying it to others – these are our objectives. We have to start doing them from now. Do not think that we will do it after we graduate and after we enter the field of our work. No! The task of spreading knowledge must commence right now. You studied that five times ṣalāh are compulsory. So when you go home and see your brothers, sisters, or parents not performing ṣalāh, you must encourage them in a loving and affectionate way. Think about the severe warnings mentioned in the Hadīth against those who do not perform their ṣalāh. And then think to yourself: Would I like those warnings to apply to my brothers, sisters and parents? So develop this environment in your homes, and be concerned about spreading knowledge.

The unique love of Hadrat Hājī Fārūq Ṣāhib rahimahullāh

Every student must have this desire of being a means of spreading guidance throughout the world. Once I was sitting with Hājī Fārūq Ṣāhib rahimahullāh in the Haram Sharīf. Hadrat used to show a lot of love. His *khādim* (attendant), Dr. Ṣābir Ṣāhib rahimahullāh also passed away at a young age. He related to me: “I have remained in Hadrat’s service for sixteen years, I remained with him on his journeys. I can say with conviction that I have

not seen Hadrat showing as much love to anyone else as much as he shows to you.” Hadrat *rahimahullāh* was extremely affectionate.

Anyway, I said to Hadrat: “Hadrat! Through your blessings, a thought is developing in my heart. If you permit, I will relate it to you. If my thought is correct, you must say *āmīn* to it as well.” Hadrat said: “Very well.” I said: “Hadrat! A thought is coming to my heart, and I am making this *du‘ā’* to Allāh *ta‘ālā* at the moment: ‘O Allāh! Let Your *Dīn* prevail throughout the world, and make me the means for it.’” Hadrat said *āmīn* and was most pleased by this *du‘ā’*.

High aspirations

My dear students! Some of you may be from Bhoriyā, others from Kānkariyā and yet others from Kosārī. And you may be thinking: “After I graduate, I will have no opportunity [to serve *Dīn*] except by teaching in a *maktab* (primary school). I do not see any way of progressing further.”

This is a very narrow way of thinking. If you are destined to teach in a *maktab*, it is also a very great opportunity. However, our aspirations have to be high. Many of your teachers who are seated here come from small villages. But they had correct intentions, they strove in the correct direction, and they studied while valuing their knowledge and appreciating their teachers. After graduating, they maintained their contact with their seniors, did not consider themselves independent of them, and were concerned about their rectification. So look at them today! These residents of tiny villages are moving to

different parts of the world and their contributions are spreading far and wide. Many of the teachers who are seated here have their contributions spreading in Europe [through their students who went to Europe and served *Dīn* there].

So your intentions and aspirations must be high. Remain focussed on the acquisition of knowledge, and have this concern that every inhabitant of this world must practise on this knowledge.

Develop worry and concern for the *ummah*

Dear students! You are the inheritors of the Prophets *'alayhimus salām*. And you have read with regard to the Chief of the Prophets *sallallāhu 'alayhi wa sallam*:

كَانَ مُتَوَاصِلَ الْأَحْزَانِ، دَائِمَ الْفِكْرَةِ¹

Rasūlullāh sallallāhu 'alayhi wa sallam was in constant worry, always concerned.

This ought to be our internal condition. We must be constantly worried about the state of the *ummah*. We must be always concerned about removing the *ummah* from Hell and taking it towards Paradise. When man shows concern, Allāh *ta'ālā* shows him the way. Similarly, we must also develop the passion of the chief of the inheritors of the Prophets *'alayhimus salām*, i.e. of Hadrat Abū Bakr *radīyallāhu 'anhu* when he said:

¹شمال الترمذي، باب كيف كان كلام رسول الله صلى الله عليه وسلم.

أَيُنْفِصُ الدِّينَ وَأَنَا حَيٌّ

Can I allow any deficiency to creep into Dīn while I am alive?!

I suffice with this. May Allāh *ta'ālā* inspire us to practise.

وَأَجْرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ



Al-hamdulillāh, the English translation of this inspiring book was completed on 21 Dhū al-Hijjah 1433 A.H./6 November 2012.

May Allāh *ta'ālā* accept this humble effort, and may He make it a means for our salvation in this world and the Hereafter. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

I request the reader to inform me of any mistakes, typographical errors, etc. in this translation. Constructive criticism and suggestions on how to improve this work are most welcome. I can be contacted via e-mail:

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