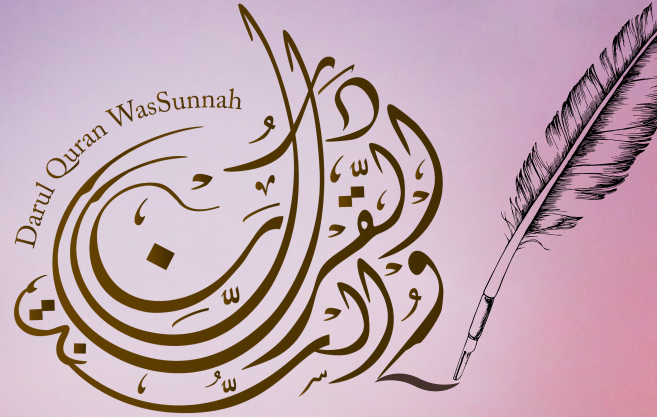


# AL-QALAM

*"He Who taught by the Pen -  
He taught man what he did not know."*



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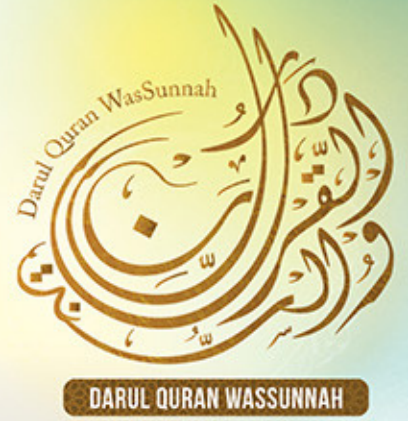
- \* LOVE OF THE BELOVED ﷺ
- \* THE IMPORTANCE OF GIVING YOUR CHILDREN AN ISLAMIC EDUCATION
- \* FROM DARUL IFTA, SHARIAH BOARD, NEW YORK: SHI'ISM
- \* GUIDANCE FOR A STUDENT OF KNOWLEDGE

AN ACADEMIC AND SPIRITUAL JOURNAL BY THE STUDENTS AND FACULTY OF DARUL QURAN WASSUNNAH



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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# Love of the Beloved ﷺ

Praises are due purely to Allah ﷻ. Salutations and peace be upon His Beloved, the Best of All Creation, Our Master, Muhammad, his family, his companions, and all those who follow him until the Day of Resurrection.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

In the depths of the darkest moments of human civilization, Allah, the Most Wise, the Most Compassionate, raised our Master Muhammad Rasulullah ﷺ. He made him a beacon of light, to guide man out of the darkness to His light. He selected him from the best possible people and place. His generation was chosen to become the most venerable in history.

Allah ﷻ gave him qualities above all of Mankind and elevated his rank in every aspect. He ﷻ conferred these favors upon Our Master ﷺ and inscribed them eternally in the hallmarks of history by mentioning them repeatedly in the Final Testament, the Glorious Quran.

Praising his intellect and reasoning (*‘aql*), He says: ﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ﴾ “Your fellow (the Holy Prophet) has neither missed the way, nor did he deviate.”<sup>1</sup>

Praising his character and nobility (*akhlaq*), He says: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ “And you are surely on an excellent standard of character.”<sup>2</sup>

Praising his forbearance and perseverance, He says: ﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ “for the believers he is very kind, very merciful.”<sup>3</sup>

<sup>1</sup> Surah an-Najm, 2

<sup>2</sup> Surah al-Qalam, 4

<sup>3</sup> Surah at-Tawbah, 128



Praising his knowledge and wisdom, He says: ﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ﴾  
 ﴿[He] has taught you what you did not know. The grace of Allah on you has always been great.﴾<sup>4</sup>

Praising his honesty and truthfulness, He says: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾ “He does not speak out of (his own) desire.”<sup>5</sup>

Praising his heart and chest, He says: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ “Have We not caused your bosom to be wide open for you?”<sup>6</sup>

Praising his mind and comprehension, He says: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾ “The heart did not err in what he saw.”<sup>7</sup>

Allah ﷻ even mentions parts of the blessed body he endowed upon Our Master ﷺ:

﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ﴾ “The eye neither went wrong, nor did it exceed the limit.”<sup>8</sup>

﴿الَّذِي أَنْقَضَ ظَهْرَكَ﴾ “That had (almost) broken your back”<sup>9</sup>

﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ “do not raise your voices above the voice of the Prophet”<sup>10</sup>

<sup>4</sup> Surah an-Nisaa, 113

<sup>5</sup> Surah an-Najm, 3

<sup>6</sup> Surah al-Inshirah, 1

<sup>7</sup> Surah an-Najm, 11

<sup>8</sup> Surah an-Najm, 17

<sup>9</sup> Surah Al-Inshirah, 3

<sup>10</sup> Surah al-Hujurat, 2

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾ “Do not take the call of the Messenger among you as a call of one of you to another.”<sup>11</sup>

When He ﷺ swears to avenge the wrongs committed by the criminals, He swears, ﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ﴾ “I swear by your Lord (O Muhammad)!”<sup>12</sup>

When He ﷺ swears to show the extent of how far the sinners had gotten to earn the severe punishment He inflicted upon them, He swears, ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ﴾ ﴿يَعْمَهُونَ﴾ “I swear by your life (O Muhammad)!”<sup>13</sup>

He promises to please him, ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾ “And of course, your Lord will give you so much that you will be pleased.”<sup>14</sup>

He sums up everything He ﷺ has to say about His Beloved ﷺ: ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾: ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ “And We raised high your name.”<sup>15</sup> Whether it be in azan, dua, or the articles of iman; Wherever Allah’s name is proclaimed and exalted, He ﷺ has ordained that the name of His Beloved ﷺ also be mentioned.

Allah ﷻ has made him the best of His creation, leader of all of the Anbiya ﷺ and the greatest source of intercession on the Day of Qiyamah. People will go from one nabi to another seeking intercession to Allah ﷻ, to be relieved of the great difficulty of that Day. They will go to Adam ﷺ, who will ask to be excused, out of fear of Allah ﷻ and direct them to Nuh ﷺ. Nuh ﷺ will similarly excuse himself and direct the people to Ibrahim ﷺ. Ibrahim ﷺ will also fear to ask Allah ﷻ for this and direct them to Musa ﷺ, who will then direct them to Isa ﷺ. Isa ﷺ will finally guide them to Muhammad Rasulullah ﷺ. When they arrive to Muhammad ﷺ, they will

<sup>11</sup> Surah an-Noor, 63

<sup>12</sup> Surah Maryam, 68

<sup>13</sup> Surah al-Hijr, 72

<sup>14</sup> Surah ad-Duha, 5

<sup>15</sup> Surah al-Inshirah,4



finally receive the solace they sought for so tirelessly. Rasulullah ﷺ will fall to sajdah in front of Allah ﷻ and will not raise his head until he is answered. Allah ﷻ will announce, “Raise your head Muhammad! Speak, it will be heard. Ask, you will be given. Intercede, it will be accepted.” All of mankind will be indebted and in need of our Beloved Master ﷺ on that Day. Allah ﷻ will show the rank of Rasulullah ﷺ to all of mankind in this way on the Day Qiyamah.<sup>16</sup>

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿١٠٧﴾ ﴾

“O prophet, We have sent you as a witness and as a bearer of good news and a warner, And as the one who calls (people) towards Allah with His permission, and as a luminous lamp.”<sup>17</sup>

It is most obvious that a person with such qualities is beloved by all. These characteristics naturally demand reverence. The love and respect we owe to Rasulullah ﷺ is a necessary and logical result of innumerable clear favors Allah ﷻ has endowed upon him. He is most worthy of respect and veneration. A perfect example for every role of human life can be found in his actions. All of this results in a deep appreciation and love of such a blessed being.

Allah ﷻ has made the love of Rasulullah ﷺ a necessity of iman and associated it directly with His love. He ﷻ says:

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَلِكُنْ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَجِهَادٍ فِي سَبِيلِهِ ۖ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

“Say, “If your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and Jihad in His

<sup>16</sup> Sahih Muslim, 193

<sup>17</sup> Surah al-Ahzab, 45-6

way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path.”<sup>18</sup>

Thus, one who does not have the love of Rasulullah ﷺ is considered sinful, corrupt, deficient in faith and liable for the wrath of Allah ﷻ.

Rasulullah ﷺ explained this further, “I swear by the One who has my life in His hand, none of you can attain (proper) faith until I become more beloved to him than his parents, children [and all of Mankind]”<sup>19</sup>

Umar ﷺ narrates that once they were with Rasulullah ﷺ and Umar ﷺ proclaimed, “O Rasulullah! You are more beloved to me than everything but my own life.” Rasulullah ﷺ said, “No, I swear by Allah, not until I am more beloved to you than your own life!”. Umar ﷺ then said, “Now, I swear by Allah, you are more beloved to me than my own life.” Nabi ﷺ announced, “Now, O Umar, now [you have attained proper faith].”<sup>20</sup>

The Sahabah of Rasulullah ﷺ, may Allah be pleased with every one of them, showed us practical examples of what happens when the love of Rasulullah ﷺ penetrates the heart of a Believer.

In countless ahadith, it is found that when the Sahabah ﷺ would address Nabi ﷺ, they would begin with, “My father and mother be sacrificed for you, O Rasulullah!”

On the Day of Uhud, when Rasulullah ﷺ found himself alone at a point, Abu Talha ﷺ came in front of him ﷺ to shield him from the blows of the enemy. Abu Talha was an expert archer with a remarkable aim. He would shoot his arrow at the enemy and Rasulullah ﷺ would peek to see if it hit the target. Abu Talha ﷺ saw this and exclaimed, “Don’t do that Rasulullah! The enemy’s arrows can hit you. **My life for your life O Rasulullah!**”<sup>21</sup>

<sup>18</sup> Surah at-Tawbah, 24

<sup>19</sup> Sahih al-Bukhari, 14

<sup>20</sup> Sahih al-Bukhari, 6257

<sup>21</sup> Sahih al-Bukhari, 3600



Similarly, the students among the Tabi'oon narrate that they saw the hand of Talha ؓ paralyzed permanently from all the arrows he intercepted with that hand to defend Rasulullah ﷺ on the Day of Uhud.<sup>22</sup>

On the Day of Hunain, which was immediately after the Conquest of Makkah, Rasulullah ﷺ distributed large amounts of spoils to the leaders of the Quraish who has just accepted Islam during or after the Conquest. Some young and immature Ansari Sahabah saw this and commented, "Allah forgive his Messenger ﷺ! He's giving Quraish so much and leaving us out, yet our swords are still dripping from their blood!" Rasulullah ﷺ heard this and gathered all the Ansar in one place and addressed them, "I am giving [this wealth] to some new Muslims. Are you not pleased with the fact that people will go back to their homes with wealth (cows, camels, goats, etc.) and you will go back to your home with Rasulullah? By Allah, what you will go back with is much better than what they will go back with!" They all proclaimed, "We are happy with that, O Rasulullah!"<sup>23</sup>

Zaid ibn Dathinna ؓ was among the Sahabah who were captured by the Mushrikoon and killed mercilessly, giving his life for the sake of Allah ﷻ and His Deen. When he was brought forward for execution, Abu Sufian (who was not a Muslim at the time) asked, "Zaid, for sake of Allah, would you like to have Muhammad in your place right now, standing for execution, while you are safe with family?" Zaid ؓ retorted, "I swear by Allah! I would not like to even see Muhammad pricked by a thorn wherever he may be right now while I sit safe and sound with my family!" Abu Sufian, left dumbfounded, exclaimed, "**I never saw anyone love a person like the Companions of Muhammad love Muhammad!**"<sup>24</sup>

Love for Rasulullah ﷺ is an ibadah, to get closer to Allah ﷻ and an act of obedience of Him. Thus anything which is ibadah must be with sincerity (Ikhlas) and in accordance with the Shariah. Rasulullah ﷺ has explained these limits clearly. He ؓ said, "Do not exaggerate about me like the Christians exaggerated about Isa

<sup>22</sup> Sahih al-Bukhari, 3836

<sup>23</sup> Sahih al-Bukhari, 2978

<sup>24</sup> Usdul Ghabah, 2/357

ibn Maryam ﷺ. I am only his servant. So say, ‘the servant of Allah and His messenger’.<sup>25</sup>

When a person loves someone, they prove their love through actions. The deeper the love, the stronger the commitment is toward that person. If love truly exists in the heart, it will burst through the constraints of the tangible and seep into every corner of life. It calls for certain expressions, appropriate in the context of the beloved. Love of Rasulullah ﷺ causes the kind of physical expositions as we saw from the Sahabah ﷺ above. Beyond the sacrifices of life and resources, the love of Rasulullah ﷺ is proven in a number of ways within the bounds of the Shariah.

1. **Follow the Sunnah.** The biggest sign of love of a personality is emulation. We see that when people love a celebrity, they look to wear clothing like them, walk like them, talk like them, even get a haircut like them! Our biggest celebrity is Rasulullah ﷺ. He was sent as an example for us to follow.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ﴾ “There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day,”<sup>26</sup>

Following the Sunnah of Rasulullah ﷺ is a command of Allah ﷻ:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾ “And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it).”<sup>27</sup>

Further, Allah ﷻ declares the obedience of Rasulullah ﷺ to be His obedience.

﴿ مَن يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾ “Whoever obeys the Messenger obeys Allah”<sup>28</sup>

<sup>25</sup> Sahih al-Bukhari, 3261

<sup>26</sup> Surah al-Ahzab, 21

<sup>27</sup> Surah al-Hashr, 7

<sup>28</sup> Surah an-Nisa, 80



Allah ﷻ goes as far as to make adherence to the Sunnah the gage of true love for Him.

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say (O Prophet): ‘If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful.’”<sup>29</sup>

2. **Send *salawat* (salutations) upon him excessively.** Allah ﷻ commands,

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

“Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance.”<sup>30</sup>

Rasulullah ﷺ explained, “The closest people to me on the Day of Qiyamah will be the ones who send the most *salawat* upon me.”<sup>31</sup>

3. **Desire to see him at any cost.** Rasulallah ﷺ said, “Among the people who have the strongest love for me from my Ummah, are those who will come after me and will wish to see me, be it at the cost of their family and their wealth.”<sup>32</sup>
4. **Avoid extremism in regards to Rasulallah ﷺ.** As Nabi ﷺ explained, “Do not exaggerate about me like the Christians exaggerated about Isa ibn Maryam ؑ. I am only his servant. So say, ‘the servant of Allah and His messenger.’”<sup>33</sup>
5. ***Nusrah*: Defend him and spread his Sunnah.** Allah ﷻ declared, “Indeed, We have sent you (O prophet,) as a witness and as a bearer of good news and as a

<sup>29</sup> Surah Aal-Imran, 31

<sup>30</sup> Surah al-Ahzab, 56

<sup>31</sup> Sunan Tirmizhi, 484

<sup>32</sup> Sahih Muslim, 2832

<sup>33</sup> Sahih al-Bukhari, 3261

warners, so that you (O people,) believe in Allah and His Messenger, and support him and revere him, and pronounce His (Allah's) purity morning and evening.”<sup>34</sup>

6. **Learn his Seerah.** It is not possible to love someone without knowing them properly. When certain animals recognized Rasulullah ﷺ and were allowed to express their reverence for him, they showed how much love they have for him. Even inanimate creatures expressed their love and respect for Rasulullah ﷺ when permitted by Allah ﷻ. A tree which Nabi ﷺ used to lean on while addressing the Muslims, began to sob uncontrollably when he started using a minbar and stopped leaning on the tree. Camels raced towards him to be slaughtered by him ﷺ and accepted as his sacrifice. Stones gave salam to him ﷺ. Mt. Uhud shook out of love for him when he ﷺ came upon it. Clouds split in pieces for him and rushed to give him shade. Even the moon split in two parts when he simply indicated with his fingers. But the atrocity of the day is that the some from this Ummah, whom he ﷺ spent so many nights in sajdah and shed tears for, do not try to learn about him ﷺ, much less love and revere him.

﴿ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴾

“Or did they not recognize their messenger and therefore they denied him?”<sup>35</sup>

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

<sup>34</sup> Surah al-Fath, 8-9

<sup>35</sup> Surah al-Mu'minoon, 69



## The Importance of Giving Your Children an Islamic Education

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قُرًىٰ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا

يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones, appointed on which are angels, stern and severe, who do not disobey Allah in what He orders them, and do whatever they are ordered to do.” (Surah at-Tahrim, 6)

The responsibility of the Islamic upbringing of the coming generations is upon the parents’ and community members of the earlier generation. Allah ﷻ has commanded the Believers to save yourself and your families from a fire, which is fueled by the corpses of human beings and stones, guarded by angels who do not disobey Him to the least and implement every command they receive very meticulously. This is a grave matter of concern for every guardian. To imagine your child thrown into an abyss of fire, completely awake, aware and able to feel all the pain, is enough to cause a cold sweat.

The nature of the fire described in the ayah is an eyeopener as well. The fuel of this fire is (1) human corpses and (2) stones. The fire of this world is fueled by natural gas, wood, propane and anything else which is flammable. The preferred fuel for fire in the modern world is gas because of multiple factors including availability, storability, ease of transport and, most importantly, a relatively low ignition temperature and high burning time. We see that as soon as gas is added to fire, it ignites immediately with no delay. Gasoline used for fuel ignites at approximately 450 degrees F. Compare that to the ignition temperature of the human flesh at 1600 degrees and stone, which is essentially inflammable, and if it was, it would be in the thousands of degrees. **The fire of Jahannam is described to be fueled by the flesh of human beings and stones.** We see that the fire of this world eats up its fuel, either instantaneously or at least ignites into flames. It is hard to imagine our child’s body in place of that fuel. It is hard to think that any parent would

knowingly do that to their child. Allah ﷻ warns us that if we do not act diligently, this horrible fate awaits our beloved children.

The Messenger of Allah ﷺ informed us that each of us is a shepherd for his flock. Further, we will be asked about our flock when we return to Allah. If we do not take care of the responsibility of showing our children the path of Allah, we will not be able to answer for such a lapse. We don't have the ability to guide them to the destination, but we do have the ability to show them the path and get them started on it. Allah ﷻ will not ask about how much money, property or possessions we left our children with. Nor will He ask about their degrees or careers. All of those are necessities of the world as long as we live in this world. They will be buried in the earth after you and I are buried (and not even in the same grave!). They will have no value in the Akhirah.

An integral part of a child's upbringing as a Muslim is their education. Along with that, the environment they spend their time in makes a very big difference. The default public school system available to us in the US is very toxic in both matters. The quality of education is a matter completely separate from our objective right now, but it is a matter of overall concern as well. The part of the education we look to focus on is that which affects the beliefs and practices of our children. Matters of Aqidah (beliefs) character, ethics, a sense of right and wrong, gender roles, and worldview, are all matters of education which affect the religious aspect of a person's life. The concept of a "secular" school, ideally, is that which will not influence these matters and leave them to the upbringing choice of the parent. Math, English, History and Science do not require any indoctrination of the child in these matters. The information skills intended to be imparted in these fields of knowledge do not involve the religious matters mentioned above. However, the system is formulated in such a way that it indoctrinates the student in these matters, without the parents' getting even a whiff of what's going on!

The immigrant community are mostly unaware of these matters due to language barriers and cultural differences. Additionally, not every parent has the same understanding nor concern of the Deen. They came from Muslim majority

countries where Islam is integrated into the culture and has been for hundreds if not a thousand years. Even if they are cultural Muslims who do not practice fully, they have these crucial matters of the Deen, to a great extent, built into them. They may have gone to secular schools in their home countries too, but those systems did not make them atheist nor hateful towards the Deen. Rather, most Muslim countries have some sort of Islamic studies in the school curriculum.

The other major group of Muslim parents in the USA are the first, second and some third generation Muslims who were born and bred here. The majority of them attended the same system of education their children attend. However, it was a generation ago, and their parents were the immigrants, thus they learned some of the Deen from them. A large portion of this group has many aspects of the Deen in their lives. This is either due to their parents' efforts and/or the fact that the cultural and ethical situation was not so bad at the time they attended school. One elementary school teacher put it best, when he said, "We didn't anticipate the situation to get this bad, this fast. We have kindergarteners now who are being read stories abouts transexuals! Kindergartners!"

The Public School system is supposed to be "secular". It is not meant to make atheists. However, we find that the most tangent discussions in class, somehow lead to discussion about God. One high School student shared his own story that his math teacher brought up a discussion, "Which is the true God, if any?" The discussion became a class debate. Some students took the side of no God, others said Jesus is God and he took the side of Allah, of course. So a girl asked him, "How do you know your God is the true God?" So, he brushed off the question. But the question lingered in his mind. When asking a person of knowledge much later, he asked frankly, "Do we really have proof that Allah is the True God?" All of this from Math class!

The problems of the Public School system in relations to the Deen and Iman of our children are too many to list. They are not new problems. But their magnitude has multiplied exponentially over the past few decades. Thus, just as the immigrant parent is wrong to assume the Public Schools here are just like the schools they

attended on the other side of the world, the second and third generation American parent is wrong to think of the current schools as the same as the ones they attended here in their childhood.

The doctrine of, “multiculturalism” or the “melting pot” is just an effort to wash away any distinctions in faith ethics, character and practices. Just look at the different groups who migrated here in the past. They didn’t necessarily have anything better before, but it was still washed away. And it’s not about Eid or the Iftar event...that can stay. In fact, we should all celebrate all holidays as if they are our own. The free mixing of boys or girls is so rampant that not having a boyfriend/girlfriend is a shame. “Family education”, a covert effort to teach about illicit and shameful acts, is taught in schools as early as third grade...and soon starting from Kindergarten (in NY at least). Teenage pregnancies outside of wedlock are a common matter. The abuse of drugs is at such alarming rates that it is hard to find a high school student who is not involved in it, or at least tried it once...marijuana is, after all, legal in many states.

The doctrine of evolution is taught in schools very religiously. Any dissention is intolerable. It leads to a little bit (at the least) of atheism in every student. Coupled with the teaching of a distinction in sin and crime, hyper-individualism, artificially induced uncontrollable consumerism and the idolization of sin culture, a grand product of all this is a heretic (*zindiq*), one who has complete disregard for any roles of the Deen in his life.

All these problems (and others) in the public school system are too well known to explain anymore. There are multiple possible solutions: (1) Homeschooling, (2) Supplemental Islamic education, and (3) Muslim schools. We need to discuss the logistics and practicalities of each solution in detail (insha-Allah). Regardless of which it is, an alternative to all the negative influence is an environment of pure positivity. A system is required to accommodate the millions of Muslim children living and to come in this nation. A learning environment which embodies the value of Iman, Haya, Taqwa and the Sunnah is the goal. Along with this, the



academic standard cannot be ignored nor the affordability and availability of the solution.

*to be continued, insha-Allah...*

رَبِّنا اَصْرِفْ عَنَّا عَذابَ جَهَنَّمَ إِنَّ عَذابَهَا كَانَ غَرَامًا  
إِنها سَاءتْ مَسْتَقَرًّا وَمُقَامًا

## From Darul Iftaa, Shariah Board, New York

### QUESTION:

Dear respected Shaikh,

السلام عليكم ورحمة الله

I am feeling overwhelmed to be at this platform and asking a few questions concerning me and my wife for the past few months. We are facing a little bit of dilemma in our life regarding our 25 years old --- University graduate daughter. Ever since she attended --- University (last 2 years) she has been sitting in halqa arranged by Shia شعبيه scholars and got influenced by their thoughts, and now beginning to think Shia are better Muslims than Sunni. She went to the extend to marry a Shia boy. We tried to convince and bring her back to our Sunni belief and so far no success. The following questions she had while we had conversation ourselves.

1. According to Shia belief that beloved daughter of Prophet Mohammad صلى الله عليه وسلم Fatima رضي الله تعالى عنها was killed by Hazrat Umer (Radhi Allah Tala Anha). Can we have some concrete proof against this allegation of Shia Scholar? Shia believe that it was due to some claim on the property.
2. Can you provide a little history of Shia sect. What is the origin of this Sect?
3. Shia disputes over our first four Caliphs in the order how they were given the khilafat. They believe it was Hazrat Ali (Radhi Allah Tala Anha) who should have been the first Caliph being the son in law and from ahlul Baet اهل البيت. Please provide some in depth info on this
4. At the departure of Prophet Mohammad صلى الله عليه وسلم the prophet صلى الله عليه وسلم asked for a pen to write something, but Hazrat Umer (Radhi Allah Tala Anhu) didn't provide. Shia believed that he صلى الله عليه وسلم was going to write something about the khilafat. Please provide some in depth info on this

Jazak Allah Khairan for your help.

ANSWER:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العلمين، والصلاة والسلام على سيد المرسلين، محمد وآله وصحبه أجمعين،  
الجواب وبالله التوفيق

وعليكم السلام ورحمة الله وبركاته

Since this matter is related to the illustrious Sahabah رضي الله عنهم of Rasulullah ﷺ, it is important to first see what the original sources of Islam say about the Sahabah رضي الله عنهم and our beliefs regarding them.

The Sahabah رضي الله عنهم are mentioned in countless verses of the Noble Quran. It is difficult to recite a few pages of the Quran without coming across the praise of the Sahabah رضي الله عنهم. A few of the clear ayaat are mentioned below.

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِمَّنْ أُنزِلَ الشُّجُودُ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

Muhammad is the messenger of Allah, and those who are with him are difficult on the infidels, compassionate among themselves; you will see them bowing down in Ruku', prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of Sajdah (prostration). This is their description in Torah; and their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.<sup>36</sup>

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴾

Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in

<sup>36</sup> Surah al-Fath, 29

their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand.<sup>37</sup>

﴿يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

...on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will run before them and to their right hands. They will say, “Our Lord, perfect for us our light, and forgive us. Indeed, you are powerful over everything.”<sup>38</sup>

Similarly, the words of Rasulullah ﷺ bear witness of the eminence of the Sahabah ﷺ and the importance of having love and reverence for them.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
" لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ."

“Do not curse my Sahabah, for if one of you were to spend the equivalent of Mt. Uhud in gold, you would not reach a handful (*mudd* of sadaqah) from one of them, nor even half of it.”<sup>39</sup>

عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
" خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ."

“The best of my Ummah is my generation, then those who follow, then those who follow.”<sup>40</sup>

<sup>37</sup> Surah al-Fath, 18

<sup>38</sup> Surah al-Tahrim, 8

<sup>39</sup> Sahih Bukhari, 3673

<sup>40</sup> Sahih Bukhari, 3650; Sahih Muslim, 2533



عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" اللَّهُ اللَّهُ فِي أَصْحَابِي اللَّهُ اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ " .

“(Fear) Allah, (Fear) Allah about my Sahabah. Do not take them as a target after me. The one who loves them, it is by his love for me that he loves them. The one who hates them, it is by his hate for me that he hates them. The one who hurts them has hurt me; and the one who hurts me has annoyed Allah; and the one who has annoyed Allah is sure to be seized by Him very soon!”<sup>41</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" ... وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفَتَّرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي " .

“Banu Israel divided into 72 sects. My Ummah will divide into 73 sects. All of them will be in Jahannam except one.” They asked, “Which one is that, O Messenger of Allah?” He ﷺ said, “That which I and my Sahabah are upon.”<sup>42</sup>

As Allah ﷻ says it clearly Himself:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِء فَقَدْ ءَاهَتُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“So, if they believe in the same way as you believe, they will have certainly found the right path, and if they turn away, then the fact is that they are in antagonism. Then Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.”<sup>43</sup>

The beliefs of Ahlus Sunnah wal Jama’ah, consisting of the vast majority of the Ummah, regarding the Sahabah ﷺ are unambiguous.

<sup>41</sup> Sunan Tirmizhi, 3862

<sup>42</sup> Sunan Tirmizhi 2641

<sup>43</sup> Surah al-Baqarah, 137

In his monumental treatise, *al-Fiqh al-Akbar*, Imam Abu Hanifah رحمته الله writes,

The best of mankind after the Prophets ﷺ is Abu Bakr as-Siddiq, then Umar ibn al-Khattab al-Faruq, then Uthman ibn Affan Zun Nurain, then Ali ibn Abi Talib al-Murtada, may Allah ﷻ be pleased with all of them. They were devout worshipers and steadfast on the Truth and with the Truth. We love them all and do not mention any of the Sahabah of Rasulullah ﷺ except with praise.<sup>44</sup>

In the most widely accepted work on Aqidah, accepted unanimously throughout the Muslim Ummah, *al-Aqeedah at-Tahawiyah*, Imam Abu Jafar at-Tahawi رحمته الله states,

We love the Companions of Rasulullah ﷺ. We are not extreme in the love of any one of them nor do we dissociate from any of them. We despise the one who despises them or mentions them unjustly. We do not mention them except with praise. Loving them is essential to the Deen, faith and spiritual perfection. Hating the Sahabah is Kufr (disbelief), hypocrisy and extremism.

We assert the Khilafah after Rasulullah ﷺ first for Abu Bakr as-Siddiq رضي الله عنه, due to his prominence and precedence over the entire Ummah, then for Umar ibn al-Khattab رضي الله عنه, then for Uthman ibn Affan رضي الله عنه, then for Ali ibn Abi Talib رضي الله عنه. They are the Khulafa Rashidun (The Guiding Successors) and the Guided Imams.

We testify that the Ten whom Rasulullah ﷺ named specifically will receive Jannah, based on the testimony of Rasulullah ﷺ; his words are the absolute truth. They are: Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Saad, Saeed, Abdur Rahman ibn Awf, Abu Ubaidah ibn Abi Jarrah, the trustee of the Ummah, may Allah ﷻ be pleased with all of them. The one who speaks well

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<sup>44</sup> وأفضل الناس بعد النبيين عليهم الصلاة والسلام أبو بكر الصديق ثم عمر بن الخطاب الفاروق ثم عثمان بن عفان ذو النورين ثم علي بن أبي طالب المرتضى رضوان الله عليهم أجمعين، عابدين ثابتين على الحق ومع الحق، نتولاهم جميعاً، ولا نذكر أحداً من أصحاب رسول الله إلا بخير. (الفقه الأكبر، ص 41-42 ط. مكتبة الفرقان)

of the Sahabah of Rasulullah ﷺ, his wives and his progeny, is safe from hypocrisy.<sup>45</sup>

It is important to remember that the Ahlul Bait (family of Rasulullah ﷺ) are among the Sahabah and they are distinguished in their own regard due to family relations. It is also crucial to remember that the Ummahatul Mu'mineen (the Mothers of the Believers, the revered wives of Rasulullah ﷺ) are distinguished members of the Ahlul Bait, due to their proximity to Rasulullah ﷺ.

Before proceeding further, it is also imperative to see what the Shia beliefs about the Sahabah ﷺ are, especially the Ummahatul Mu'mineen and other relatives of Rasulullah ﷺ, like his fathers-in-law, Sayyiduna Abu Bakr ﷺ and Sayyiduna Umar ﷺ and his son-in-law, Sayyiduna Uthman ﷺ.

In the most widely accepted collection of Shia narrations, *al-Kafi*, it is stated:

“After Nabi ﷺ, all but three people became *murtad* (apostates): Miqdad ibn Aswad, Abu Zar al-Ghifari, and Salman al-Farisi.”

Note: Such a belief, aside from being baseless and false, is a major allegation against Rasulullah ﷺ. It effectively claims that he ﷺ was a failure in his mission to guide mankind to the Straight Path. He ﷺ worked tirelessly for 23 years and left a nation embodying his mission, in word and spirit. That blessed nation is the Sahabah ﷺ. Had they all turned on their heels after his death, as the Shias claim, this result of Nabi ﷺ's efforts would look to be in vain.

In *Haq al-Yaqin*, the Renowned Shia scholar, Allamah Baqir Majlisi, writes:

<sup>45</sup> ونحب أصحاب رسول الله صلى الله عليه وسلم، ولا نفرط في حب أحد منهم؛ ولا نتبرأ من أحد منهم، ونبغض من يبغضهم، وبغير الخير يذكرهم، ولا نذكرهم إلا بخير، وحبهم دين وإيمان وإحسان، وبغضهم كفر ونفاق وطغيان. وثبتت الخلافة بعد رسول الله صلى الله عليه وسلم أولاً لأبي بكر الصديق رضي الله عنه تفضيلاً له وتقديماً على جميع الأمة، ثم لعمر بن الخطاب رضي الله عنه، ثم لعثمان رضي الله عنه، ثم لعلي بن أبي طالب رضي الله عنه، وهم الخلفاء الراشدون والأئمة المهديون. وإن العشرة الذين سماهم رسول الله صلى الله عليه وسلم وبشهرهم بالجنة، نشهد لهم بالجنة على ما شهد لهم رسول الله صلى الله عليه وسلم، وقوله الحق، وهم: أبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وسعيد، وعبد الرحمن بن عوف، وأبو عبيدة بن الجراح، وهو أمين هذه الأمة، رضي الله عنهم أجمعين، ومن أحسن القول في أصحاب رسول الله وأزواجه وذريته فقد برئ من النفاق. (العقيدة الطحاوية، سطور 118-120)

Our belief of dissociation (*tabarra*) is: (1) Displeasure with four devils: Abu Bakr, Umar, Uthman and Muawiya; (2) Displeasure with four women: Aisha, Hafsa, Hind and Umm al-Hakam; and all of their followers. These are the worst of Allah’s creation. Faith in Allah, His Messenger ﷺ, and the Imams is not complete until one is displeased with their enemies.<sup>46</sup>

It is narrated in *Taqrib al-Ma’arif* that Ali ibn Hussain’s freed slave asked him, “I am owed a right upon you due to my service. Tell me the status of Abu Bakr and Umar.” He replied, “They were both kafir. The one who loves them is also a kafir.”<sup>47</sup>

“If you ponder deeply, you will find out that all of the trials and tribulations of Islam and the persecution of the Ahlul Bait were due to the innovations (*bid’ah*), tribulations and planning of this munafiq (Umar ibn al-Khattab).”<sup>48</sup>

Such distorted beliefs are not acceptable for any Muslim. The Sahabah ﷺ were the main transmitters of this Deen and the direct recipients of the guidance of Rasulullah ﷺ. Had they all forsaken the Deen after Rasulullah ﷺ and conspired against Islam by accepting Abu Bakr, Umar and Uthman ﷺ as the successors of Rasulullah ﷺ, the mission of Rasulullah ﷺ would be a complete failure and thus wiped off the face of the Earth, may Allah ﷻ protect from such heretic thoughts.

Answers to the particular questions posed:

1. This is a baseless claim and a horrendous slander against Umar al-Faruq ﷺ. Fatima az-Zahra ﷺ died of natural causes<sup>49</sup>. According to a reliable narration, Abu Bakr as-Siddiq ﷺ led her janazah.<sup>50</sup>

<sup>46</sup> Haqq al-Yaqeen, p. 519

<sup>47</sup> Ibid, p. 522

<sup>48</sup> Ibid, p. 243

<sup>49</sup> Tabqat Ibn Saad, 8/28

<sup>50</sup> Ibid, 8/29



“Imam Jafar Sadiq narrates from his father, Imam Muhammad Baqir, who narrates from his father, Imam Ali ibn Husain Zainul Abidin<sup>51</sup>, "Fatima ؑ passed away between Maghrib and Isha. Abu Bakr, Umar, Uthman, Zubair, and Abdur Rahman ibn Awf came to pray her janazah. When she was laid to rest for janazah, Ali told Abu Bakr to go ahead to lead the janazah. Abu Bakr replied, "While you're here, Abul Hasan?" Ali said, "Go ahead! By Allah, no one can lead the janazah upon her except you." So, Abu Bakr led the janazah and she was buried that night. May Allah be pleased with all of them.”<sup>52</sup>

Contrary to the claim of the Shias, there was no such inheritance claim which caused rift between Umar ؑ and Fatima ؑ particularly.

At the passing of Rasulallah ؑ, he had left a mule of personal use, his weaponry, and some land which he had designated as sadaqah for the wayfarers.<sup>53</sup> There were three properties which Fatima ؑ and the Wives of Rasulallah ؑ had thought would be distributed as inheritance. They were: (1) A fifth of the produce of the spoils from Banu Nadir in Madina Munawwarah which was designated for Allah ؑ and His Messenger ؑ. (2) The spoils of Khaibar. (3) The produce of the land of Fadak. The first was state property and was clearly not in the ownership of Rasulallah ؑ. Rather, he ؑ was the legal administrator of it, which then went to his successor (Abu Bakr ؑ) to administer. The administrator had the discretion to spend the proceeds upon any expenditure he deems appropriate including upon the Ahlul Bait. However, it's ownership could not be transferred by inheritance or other means. The second and third were clearly in the private ownership of Rasulallah ؑ. Regarding this, Rasulallah ؑ gave explicit instructions. He ؑ explained, “We, the Prophets of

<sup>51</sup> These narrators are revered by the Ahlus Sunnah wal Jama'ah as great scholars and among the Pious Predecessors. The Shias consider them as the fourth, fifth and sixth (respectively) imams among their Twelve Imams.

<sup>52</sup> Riyadh an-Nadrah 1/156:

عن مالك عن جعفر ابن محمد عن ابيه عن جده علي بن حسين قال ماتت فاطمة بين المغرب والعشاء فحضرها ابو بكر وعمر وعثمان والزيبر وعبد الرحمن بن عوف فلما وضعت ليصلى عليها قال علي تقدم يا ابا بكر قال وانت شاهد يا ابا الحسن قال نعم تقدم فوالله لا يصلي عليها غيرك فيصلي عليها ابو بكر رضي الله عنهم اجمعين ودفنت ليلا، خرج البصري، وخرجه ابن السمان في المرافقة.

<sup>53</sup> Sahih al-Bukhari, 2739

Allah ﷻ, do not have any [material] inheritance. Whatever we leave behind is sadaqah.”<sup>54</sup>

Fatima ﷺ approached Abu Bakr ﷺ on behalf of her and the wives of Rasulullah ﷺ (who together would have been the primary inheritors of the estate of Rasulullah ﷺ). Abu Bakr ﷺ explained this matter in the light of the instructions of Rasulullah ﷺ.<sup>55</sup> Thereafter, he set appropriate stipends from this and other revenues for the Ahlul Bait.<sup>56</sup> Umar al-Faruq ﷺ was with him in these decisions as a major advisor to Abu Bakr ﷺ. However, since Abu Bakr ﷺ was the responsible party, Umar ﷺ did not have the main role in this regard.

It is important to remember that had there been a distribution of the assets, Aisha and Hafsa ﷺ, the daughters of Abu Bakr and Umar ﷺ, would have received shares as well. This is a clear proof of their adherence to the Quran and Sunnah and their commitment to justice, impartiality, and the rule of Shar’i law. Also, besides the fact that it was the direct order of Rasulullah ﷺ and thus a commandment of Allah ﷻ, this decision was in the best interest of the Ahlul Bait. Had these properties been distributed, they may have been depleted after a few generations or sold, lost, given away, etc. by the discretion of the private owner of it after distribution. Abu Bakr ﷺ organized a lasting system of income and sustainability for the Ahlul Bait for generations to come. They received means for their livelihood without the extra responsibilities or stigma of a monarchic welfare system on public funds which Allah ﷻ protected His Nabi ﷺ from during his life and after his death.<sup>57</sup>

2. The origins of the Shia sect were political and sentimental at first, based on incorrect understandings, and exploited by certain rouse and unfaithful

<sup>54</sup> Sahih al-Bukhari, 6767

<sup>55</sup> Ibid, 6726

<sup>56</sup> Sunan al-Kubra li al-Baihaqy, 12734

<sup>57</sup> See *Tarikh Ummat-e-Muslima*, 1/460-5

elements which historically caused a major rift in the Ummah, leading to almost a brand-new religion in beliefs and practices.

### **Brief History of Shi'ism<sup>58</sup>**

During the time of the Noble Messenger ﷺ, the first two Khilafahs of Islam, Sayyiduna Abu Bakr ؓ and Sayyiduna Umar ؓ, and up to the last part of the Khilafah of Sayyiduna Uthman ؓ, there were no ideological or theoretical differences within the Muslim Ummah.

Towards the end of the Khilafah of Sayyiduna Uthman ؓ, some differences arose, which became the starting point for Shi'ism. In the beginning, it was a very innocent and a simple idea that, because Sayyiduna Ali ؓ was very close to Nabi ﷺ in relationship, he was most entitled to the Khilafah after his ؓ's demise. This idea, although very simple in words, was a very dangerous notion, and against all what Nabi ﷺ taught during his twenty-three years of preaching. Islam came to abolish all forms of unjust nepotism and favoritism of lineage or kin and established the basis of honor and prestige as Taqwa and piety.

This definition fit Sayyiduna Abu Bakr ؓ perfectly, as he was the most pious and righteous of all the Noble Sahabah ؓ. In the Noble Qur'an, "al-atqa", the most pious, refers to Sayyiduna Abu Bakr ؓ<sup>59</sup>. Similarly, when Sayyiduna Ali ؓ had become Khalifah, he was asked on the minbar, "why did the Sahabah choose Abu Bakr as the Khalifah after Nabi ﷺ?" He replied that, "The most important of all actions is salah. During Nabi ﷺ's last illness, he ؓ made Abu Bakr the Imam of the prayers, even though I was present. Thus, when Nabi ﷺ had appointed him as an imam for us in the Deen, we appointed him as the imam for us in the Dunya."

The founders of Shiism, namely, Abdullah Ibn Saba' and his comrades were heavily rooted in Judaism and had only accepted Islam at the surface. They harbored much jealousy towards Islam due to its success throughout the world.

<sup>58</sup> See *Ikhtilafe Ummah Aur Sirat e Mustaqim* by Hazrat Mawlana Yusuf Ludhiyanavi ؓ

<sup>59</sup> Surah al-Lail, 17

These individuals saw that the only method for breaking the ranks of the Believers was to input such an ideology that questioned the essential basis of their Deen after the demise of Nabi ﷺ. This plot was similar to the plot of St. Paul who, after being such a staunch opponent of Christianity in his time, accepted it at the surface and then fabricated lies against the pristine Deen that Isa ﷺ and Musa ﷺ had left, including such false claims that Isa ﷺ was the son of God and the belief of Trinity.

The Sahabah ﷺ and the Tabi'oon ﷺ, including Sayyiduna Ali ﷺ fought tirelessly against this great tribulation.

Later on, Shi'ism branched out into many divisions, but the sect which is predominant today, is the *Ithnā Āshariyah* (The Twelvers), also known as the *Imāmiyah*.

Their basic beliefs are three: (1) *Imamah*, (2) Hatred of the Sahabah ﷺ, and (3) Belief that the Quran has been tampered with and compromised.

Each of these beliefs is very dangerous and leads a person outside of the fold of Islam. The latter two beliefs are clear in their invalidity and evil. The belief of *Imamah* is just as dangerous considering some of its important details:

- There were twelve infallible imams who came after Nabi ﷺ, each holding a position like or above a nabi.
- The imams receive *wahy* (revelation) from Allah ﷻ.
- The imams have the right to dictate and change the Shariah.
- The imams have different beliefs and practices than the Sahabah ﷺ (hence the differences in the way Shias practice almost every aspect of Islam, including Azan, Salah, Sawm, Hajj, and Zakat).
- The imams hid their different beliefs from the world by a practice called *taqiya*.
- The final imam went missing in 262 H and the Shias are waiting for his return to the world.

3. The choice of succession (khalifah) was not made verbally by Rasulullah ﷺ. Rather he left the decision to the mashwara of the qualified individuals among the Muhajir and Ansari Sahabah ﷺ. He ﷺ actively showed his preference and indicated towards his choice of khilafah at multiple instances in favor of Abu Bakr ﷺ. He ﷺ appointed him imam of the salah in his place during his final illness and was pleased to see this until his last breath. It is narrated in Sahih Muslim (Hadith #419):

Anas b. Malik reported, Abu Bakr led them in salah during the final illness of Rasulullah ﷺ. It was a Monday and they stood in rows for salah. Rasulullah ﷺ pulled the curtain of the apartment back and stood there looking at us. His face was (shining) like a page of the (Quran) mushaf. Rasulullah ﷺ smiled at us out of happiness. We were confounded with joy while still in salah, thinking Rasulullah ﷺ was coming out to us. Abu Bakr stepped back to join the row (as a follower) perceiving that the Rasulullah ﷺ had come out for prayer. Rasulullah ﷺ gestured towards them to complete the prayer. Rasulullah ﷺ went back (to his apartment) and pulled the curtain. He (the narrator) said: Rasulullah ﷺ breathed his last on that very day.<sup>60</sup>

The Sahabah ﷺ came together to decide the matter unanimously. All of the Sahabah ﷺ pledged their allegiance to Abu Bakr ﷺ shortly after the passing of Rasulullah ﷺ, including Ali ﷺ. This is recorded in the books of Hadith and History as an undisputed fact. Even the widely accepted collection of hadith in the Shia tradition, *Nahj al-Balaghah*, records this acceptance from Ali ﷺ. When Abbas and Abu Sufian ibn Harb ﷺ asked Ali ﷺ to become khalifa after the demise of Rasulullah ﷺ, he responded:

O people! Navigate the waters of tribulation by the ships of salvation. Leave

<sup>60</sup> عن ابن شهاب قال: أخبرني أنس بن مالك أن أبا بكر كان يصلي لهم في وجع رسول الله صلى الله عليه وسلم الذي توفي فيه، حتى إذا كان يوم الاثنين وهم صفوف في الصلاة، كشف رسول الله صلى الله عليه وسلم ستر الحجارة فنظر إلينا وهو قائم كأن وجهه ورقة مصحف، ثم تبسم رسول الله صلى الله عليه وسلم ضاحكا. قال: فبهتتا ونحن في الصلاة من فرح بخروج رسول الله صلى الله عليه وسلم، ونكص أبو بكر على عقبه ليصل الصف، وظن أن رسول الله صلى الله عليه وسلم خارج للصلاة فأشار إليهم رسول الله صلى الله عليه وسلم بيده أن أتموا صلاتكم. قال: ثم دخل رسول الله صلى الله عليه وسلم فأرخی الستر. قال: فتوفي رسول الله صلى الله عليه وسلم من يومه ذلك .



the path of hatred and discard the crown of entitlement. Successful is the one who puts aside his power and refrains from conflict to provide people safety and security. This (matter, i.e. the khilafah) is bitter water. The one who tries to harvest the crop before it ripens is like a farmer in someone else's land.<sup>61</sup>

After all of the Sahabah رضي الله عنهم, including the Ahlul Bait and especially Ali رضي الله عنه, accepted the choice of Abu Bakr رضي الله عنه as the first and direct khalifah of Rasulallah صلى الله عليه وسلم, it is no longer a matter of contention or discussion.

Rasulallah صلى الله عليه وسلم repeatedly stated the order of *fadilah* (virtue) among his Sahabah رضي الله عنهم. This was a matter of consensus among the Sahabah رضي الله عنهم.

Abu Hurairah رضي الله عنه said, "We, the Companions of Rasulallah صلى الله عليه وسلم, used to say, when we were abundant in numbers, that the most virtuous of this Ummah, after its Nabi is Abu Bakr, then Umar, then Uthman." Then he remained silent thereafter.<sup>62</sup>

It is narrated ubiquitously (*mutawatir*) from Ali رضي الله عنه that he also confirmed this order of virtue as well. While delivering a sermon in Kufa, the capital of his administration, he said:

“Who is the best of this Ummah after its Nabi?” Someone said, “You, O Leader of the Believers!” He said, “No, the best of this Ummah after its Nabi is Abu Bakr, then Umar.”

In another narration, he added:

<sup>61</sup> ايها الناس شقوا امواج الفتن بسفن النجاة، وعرجوا عن طريق المنافرة، وضعوا تيجان المفاخرة، افلح من نهض بجناح او استسلم فاراح، هذا ماء آجن ولقمة

يغص بها آكلها، ومجنتي الشمرة لغير وقت ايناها كالزراع بغير ارضه . (نهج البلاغة ص ٥٢)

<sup>62</sup> عن أبي هريرة قال: كنا معاشر أصحاب رسول الله - صلى الله عليه وسلم - ونحن متواقرون نقول: أفضل هذه الأمة بعد نبيها: أبو بكر، ثم عمر، ثم عثمان،

ثم سكت. (الجامع الكبير للسيوطي ٨٠٤/٢٢)

“If I want, I can also tell you who the third is as well.” Then while descending from the minbar, he said, “Then Uthman, then Uthman.”<sup>63</sup>

4. The full incident regarding the request for pen and paper a few days before the passing of Rasulallah ﷺ is recorded in the books of Hadith. The following is the narration of Sahih al-Bukhari (Hadith #2997) and Sahih Muslim (Hadith #1637)<sup>64</sup>:

Ibn Abbas ﷺ says that when Rasulallah ﷺ was in his final illness and there were some men gathered in his house, among whom was Umar ibn al-Khattab, Nabi ﷺ said, “Come, I will write something for you, after which you will not go astray.” Umar ﷺ proclaimed, “Rasulallah ﷺ is overwhelmed by pain. You have the Quran; The book of Allah is enough for you!” The people of the house differed about this and quarreled. Some of them said, “Come close, Rasulallah ﷺ will write something for you.” Others said what Umar

<sup>63</sup> عن وهب السوائي، قال: خطبنا علي، فقال: "من خير هذه الأمة بعد نبيها؟" فقلت: أنت يا أمير المؤمنين قال: "لا خير هذه الأمة بعد نبيها أبو بكر، ثم عمر، وما نبعده أن السكينة تنطق على لسان عمر" (مسند الإمام أحمد، 834)

حدثنا عبد الله، حدثنا أبو بكر بن أبي شيبة، حدثنا شريك، عن أبي إسحاق، عن أبي جحيفة، قال: قال علي: "خير هذه الأمة بعد نبيها أبو بكر، وبعد أبي بكر، عمر، ولو شئت أخبرتكم بالثالث لفعلت" (مسند الإمام أحمد، 836)

حدثنا عبد الله، حدثنا منصور بن أبي مزاحم، حدثنا خالد الزيات، حدثني عون بن أبي جحيفة قال: كان أبي من شرط علي، وكان تحت المنبر، فحدثني أبي: أنه صعد المنبر - يعني عليا - فحمد الله تعالى وأثنى عليه، وصلى على النبي صلى الله عليه وسلم، وقال: "خير هذه الأمة بعد نبيها أبو بكر، والثاني عمر، وقال: يجعل الله تعالى الخير حيث أحب" (مسند الإمام أحمد 837)

البداية والنهاية 13/8

<sup>64</sup> وعن ابن عباس قال: لما حضر رسول الله صلى الله عليه وسلم وفي البيت رجال فيهم عمر بن الخطاب قال النبي صلى الله عليه وسلم: هلموا أكتب لكم كتابا لن تضلوا بعده. «فقال عمر: أن رسول الله صلى الله عليه وسلم قد غلب عليه الوجع وعندكم القرآن حسبكم كتاب الله فاختلف أهل البيت واختصموا فمنهم من يقول: قربوا يكتب لكم رسول الله صلى الله عليه وسلم. ومنهم يقول ما قال عمر. فلما أكثروا اللغط والاختلاف قال رسول الله صلى الله عليه وسلم: قوموا عني...»

وفي رواية سليمان بن أبي مسلم الأحول قال ابن عباس: يوم الخميس وما يوم الخميس؟ ثم بكى حتى بل دمه الحصى. قلت: يا ابن عباس وما يوم الخميس؟ قال: اشتد برسول الله صلى الله عليه وسلم وجعه فقال: «أئتوني بكتف أكتب لكم كتابا لا تضلوا بعده أبدا. «فتنازعوا ولا ينبغي عند نبي تنازع. فقالوا: ما شأنه أهجروا؟ استفهموه فذهبوا يردون عليه. فقال: «دعوني ذروني فالذي أنا فيه خير مما تدعونني إليه. «فأمرهم بثلاث: فقال: «أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم. «وسكت عن الثالثة أو قالها فنسيتها قال سفيان: هذا من قول سليمان. متفق عليه (مشكاة المصابيح 5966)

said. When they prolonged their shouting and arguments, Rasulullah ﷺ said, “Go away from me!”

Later, when they went back to Rasulullah ﷺ, he instructed three things verbally:

1. Expel the pagans from the Arabian Peninsula
2. Honor the delegations as I used to.
3. (Rasulullah ﷺ was silent about the third instruction or the narrator forgot.)

According to the most renowned commentary of Sahih al-Bukhari, *Fath al-Bari*, the third instruction was possibly: a- hold on to the Quran, b- dispatch the army of Usama, c- do not make my grave a place of worship, d- be steadfast in salah, or e- take care of the slaves.<sup>65</sup>

The Shias claim that he ﷺ intended to write a *wasiyah* (bequest) in favor of Ali ﷺ becoming the khalifah. There is no evidence to assert such a claim; it is absolutely baseless. Had there been such evidence, there would have been no speculation remaining about who should succeed Nabi ﷺ as his khalifah and there would have been no need to meet and discuss the matter to decide. Rather, it is obvious that Rasulullah ﷺ was in extreme pain from the pangs of death. Umar ﷺ did not like to see him so burdened further by trying to write something or even dictate. It is well known that Nabi ﷺ did not used to write. Rather, he would dictate and have others inscribe it. Had the matter been so important, he ﷺ could have dictated it as he was doing with everything else at the time. He did not need a pen and paper to accomplish that. Nabi ﷺ also did not insist upon it, otherwise it would have happened. He ﷺ survived for another five days after this incident. There was ample time to accomplish this, had he wished to do so. Umar ﷺ was not a doorman for the apartment of Rasulullah ﷺ either, to prevent others from coming and recording such an important matter from Rasulullah ﷺ.

<sup>65</sup> Fath al-Bari, 8/106. See *Sirat e Mustafa*, p. 161

Also, Umar ؓ was not the only person in the room during this incident. Other Sahabah ؓ and many family members, especially Abbas and Ali ؓ, were around him, who could have easily brought the items. However, he ؓ did not insist and they did not do so. It is apparent from this that the matter could not have been of the nature claimed.<sup>66</sup>

Further, such a claim is an allegation against Rasulallah ﷺ that he did not fulfill the command of Allah ﷻ to convey whatever was revealed regarding the Deen, wholly and effectively<sup>67</sup>, especially considering such an important matter like succession of his responsibility. May Allah ﷻ protect us from such slander against His Messenger ﷺ!

The following matters are also of much importance in this discussion:

1. It is a clear matter that the Sahabah ؓ, and among them, the Ahlul Bait, are the most venerable personalities to a Believer after the Prophets of Allah ﷻ. The Ahlus Sunnah wal Jama'ah respect every one of them and remain silent in regards to any matter unbefitting of their honor and respect. However, the subscribers to the Shia sects openly curse certain members of the Ahlul Bait, namely the respected wives and in-laws of Rasulallah ﷺ, and verbally abuse nearly all other Sahabah ؓ. In light of this, it is important to recognize where the continued problem emanates from.
2. Cursing and disrespecting the honor of any human being, much less those revered as religious figures, is unacceptable and must be avoided completely. It is not acceptable, by any civilized standard, to disgrace or disrespect any religious personality. Conversely, in the Shia belief, it is a matter of much reward to curse the Mothers of the Believers, Aisha, Hafsa and the others. It is a very rewarding litany to curse the first two Khalifahs of Rasulallah ﷺ and his fathers-in-law, Abu Bakr and Umar ؓ. This is deplorable by all standards of civility and unheard of in any other religious tradition.

<sup>66</sup> See *Sirat e Mustafa*, p. 191

<sup>67</sup> Surah al-Maaidah, 67

3. The matter of khilafah has long passed. It is an undeniable fact that Sayyiduna Abu Bakr رضي الله عنه was the first khalifa of Rasulullah ﷺ, followed by Sayyiduna Umar, Sayyiduna Uthman and Sayyiduna Ali رضي الله عنه. This matter has passed more than 1400 years ago. Why does there still remain any contention about who was rightful? Even if anyone were to feel otherwise, will this change history in any way? The result of this argument has been very detrimental and bloody for the Ummah, repeatedly throughout history. For the sake of the unity and harmony of the Ummah, such futile arguments should be ceased indefinitely, never to cause any more discord nor bloodshed than they have already.

Attached are some important materials to study regarding Shiism. It is most advisable to purchase the books in hardcopy.

May Allah ﷻ show us the Straight Path, the Path of those whom He has favored, not those who have incurred His wrath nor the Astray.

Darul Iftaa

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# Guidance for the Seeker of Knowledge

[A treatise written on the etiquettes of seeking knowledge]

*Abridged edition by Shaikh Muftī Salmān Maṣṣūrpūrī ḥafīzahullāh of*

*Ma‘ālim Irshādiyah li Ṣinā‘ati Ṭālibil ‘Ilm by Shaikh ‘Awwāmah ḥafīzahullāh*

All praise is due to Allāh Ta‘ālā and salutations be upon His Beloved Messenger, Muḥammad ﷺ, sent as a mercy for the entire mankind. From the manifestations of his mercy to mankind is that he ﷺ was sent as a teacher and a facilitator of ease <sup>68</sup>. Peace and blessings be upon him, his family, Companions, and all who follow them with righteousness until the Day of Resurrection.

Knowledge, in and of itself, is the most noble of things sought. As every branch of knowledge attains nobility by its content. Shar‘ī knowledge is the most honored of all knowledge to work towards and strive for. A believer who acts upon his knowledge increases in Īmān, good deeds, and excellent morals and manners. Through knowledge, the entire world can attain absolute success and perfection in this life and the next.

The only way to attain the knowledge of anything is to seek it. Seeking it is the means for attaining it. This “means” is an essential part of attaining knowledge. Preparing all necessities of travelling this path with guidance and insight - in order to secure results that a hardworking student desires - is imperative for attaining knowledge.

For a student of knowledge to attain success and accomplishment, he must draw out the footsteps of successful ones from the past who succeeded in their apparent and spiritual matters. By doing so, he will reach his goals just as they reached their goals.

It is also essential for seniors to show the light for all juniors. Accordingly, the senior will give them benefit from his experiences, and guide them in their

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<sup>68</sup> Imam Muslim ﷺ narrates from Jābir ﷺ in a long Ḥadīth from the Messenger of Allāh ﷺ: “Allāh Ta‘ālā did not send me to be harsh or find faults, but He sent me as a teacher and a facilitator of ease.” [Ṣaḥīḥ Muslim: 1478] And this prophetic directive should be the defining trait of all teachers.



path so that mistakes are not repeated and errors are not renewed, as this Deen is Naṣīḥah (sincere advice).

Day by day, I was feeling the need for this ‘*guide*’ deeply and earnestly. The same was echoing from the hearts of other brothers of mine treading this path, but I was unable to find a book that not only speaks in the language of the time, but also quenches the thirst of these new crops (of students). I also knew that writing in this subject would require an original and unique writer from whose pen pearls would emerge. It was also necessary for the writer to have a combined experience of the deep knowledge from the former times, as well as the shallow education of the modern age, bearing in mind the Arabic proverb: things are manifested by their opposites.

I presented my request at multiple occasions in front of ‘Allāmah Shaikh ‘Abdul Fattāḥ Abū Ghuddah رحمته الله to gift students of knowledge with a book that guides them to attain excellence in ‘Ilm, just as he had gifted them with his books, “Ṣafaḥāt Min Ṣabr al-‘Ulamā (Pages from the Patience of ‘Ulamā),” and “Qīmah al-Zaman ‘Ind al-‘Ulamā (Value of Time in the Sight of the ‘Ulamā).” He agreed eventually, but was not able to put pen to paper. May Allāh have mercy on him.

Based on the phrase that, “whatever cannot be attained in its entirety should not be discarded entirely,” (rather, even a little fraction should not be left out), I was waiting for an opportunity to write a few words on this while writing my book, “Adab al-Ikhtilāf Fī Masā’il al-‘Ilm Wa al-Deen (The Etiquette of Disagreement in Matters of Knowledge and Religion).” I also wrote a few words on this on the book written before Adab al-Ikhtilāf, “Athar al-Ḥadīth al-Sharīf Fī Ikhtilāf al-A’immah al-Fuqahā رضو الله عنهم (The Effect of the Noble Ḥadīth in the Differences of the Jurist Imāms).”

I then decided that I write separately on this topic with the best I could offer (like the one who spends in charity despite possessing very little) relying much on my previous two works. I seek the forgiveness of Allāh Ta‘ālā for exceeding any boundaries, hoping from Him that He puts benefit in it and accepts it to what I have intended: that this book guides by hand in forming a true seeker of knowledge.



## Chapter I: The Real Intended Knowledge, Importance of Such Knowledge, and its Merit.

### Shar‘ī Knowledge is the Actual Objective

The first instructor of beneficial Shar‘ī knowledge is Allah Ta‘ālā Himself. He ﷻ has taught man through the pen, such things which man did not know before. He is the One who sent to us our Beloved Master, Muhammad ﷺ as a mentor and teacher. The actual mission of Rasūlullāh ﷺ was to impart the knowledge of the Book of Allāh and Ḥikmah (the Noble Sunnah). Moreover, this knowledge is the actual objective of the Qur’ān and Sunnah. Any other science besides this science is all a means and a method to get to the actual objective.

Because the Ṣaḥābah ﷺ, in front of whom Waḥī was revealed, were people of the language themselves, and because they knew the reasons for the revelation of the Āyāt and Aḥādīth, they did not require knowledge of other logical sciences. Instead, the direct knowledge of Qur’ān and Aḥādīth was sufficient for them.

### How Knowledge Will Survive

With deep thought, we can recognize that knowledge of the Deen will remain thriving in this Dunyā through four means:

1. The Knowledge of Qur’ān and Hadith
2. The Student of Knowledge
3. The Teacher
4. The Method/Syllabus of Teaching and Imparting Knowledge

For knowledge to survive, it needs these four components. If they cease to exist, then the continuation of knowledge also ceases to exist.

al-Bazzār and al-Ṭabarānī narrate from Abu Bakrah ﷺ: “Aspire to be an ‘Ālim, a student of ‘Ilm, a listener of it, or a lover of it. But do not be from the fifth (spiteful of ‘Ilm), otherwise you will be destroyed.”<sup>69</sup> I add on to these four:

<sup>69</sup> al-Bazzār in his Musnad (134), and al-Ṭabarānī in al-Mu‘jam al-Ṣagheer (786) with a weak chain of narration.



“or a helper of the people of ‘Ilm, a spreader of it by publishing and opening Madāris, or spending wealth to support those in its path.”

### **The Sources of Knowledge**

Imam Shāfi‘ī ؒ says: “It is incorrect to speak of Ḥalāl and Ḥarām without having knowledge. Knowledge is that which has been established through Kitābullāh, Sunnah, and Ijmā‘. If it is not found in them, then that which is attained through Qiyās based on the principles of the first three sources.” <sup>70</sup>

### **Four Pillars for Proper Knowledge**

Imam Muḥammad ؒ mentions: “There are four fundamentals to acquire proper knowledge of the Dīn.

1. That which is established clearly or indicatively from the Book of Allāh.
2. That which is established clearly or indicatively from the Sunnah.
3. That which the Ṣaḥābah ؓ agreed upon or had differences but within their overall boundaries.
4. That which the majority of the Fuqahā decided and the like of it is found in the first three principles.

Proper knowledge is generally found within these fundamental bounds.

### **Knowledge and Wisdom are a Radiance**

Imām Mālik ؒ says: “Knowledge and wisdom is not only to know a lot of Masā’il. It is rather a Nūr and radiance through which Allāh Ta‘ālā guides whomsoever He wishes.” <sup>71</sup>

### **The Effect of Knowledge is the Fear of Allāh Ta‘ālā**

It is the saying of Sayyidunā Abdullah Ibn Mas‘ūd ؓ that: “Knowing a lot of Aḥādīth is not knowledge. Rather, knowledge is actually a name for the fear of Allāh Ta‘ālā.” <sup>72</sup>

<sup>70</sup> Jāmi‘ Bayān al-‘Ilm wa Faḍlihī (1304, 1305)

<sup>71</sup> Ibid (1395, 1398, 1399)

<sup>72</sup> al-Muḥaddith al-Fāṣil (755)



## Only Knowledge of the Dīn is al-‘Ilm al-Nāfi‘

That knowledge through which the fear of Allāh Ta‘ālā is inculcated is that knowledge which Rasūlullāh ﷺ was ordered to seek increase. Allāh Ta‘ālā says:

رَبِّ زِدْنِي عِلْمًا

And Lord! Increase me in knowledge. [Sūrah Ṭāhā: 114]

Therefore, Nabī ﷺ would regularly ask for increase in al-‘Ilm al-Nāfi‘.

Umm al-Mu‘minīn Umm Salamah ؓ says that when Nabī ﷺ would complete his Fajr Ṣalāh, he would regularly recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مَتَقَبَلًا

O Allāh! I ask You for beneficial knowledge, pure sustenance, and accepted actions. <sup>73</sup>

This Du‘ā is such that every Muslim, especially students of knowledge, should make a habit of reading.

## Accepted Actions

Abdullāh Ibn ‘Umar ؓ would recite this Du‘ā in Sajdah:

اللَّهُمَّ لَكَ سَجْدٌ سَوَادِي، وَبِكَ أَمِنَ فُؤَادِي، اللَّهُمَّ ارْزُقْنِي عِلْمًا يَنْفَعُنِي، وَعَمَلًا يَرْفَعُنِي

O Allāh! My body is prostrating to You and my heart believes in You. O Allāh! Grant me such knowledge that will benefit me and grant me the ability to do such actions which will raise my status. <sup>74</sup>

## Stay Away from Unbeneficial Knowledge

It is necessary for the student of knowledge to stay away to the best of his ability from the trap of all types of unbeneficial knowledge, and from all such pursuits which will deter him from his actual objective.

*to be continued 'In shā Allāh...*

<sup>73</sup> al-Muṣannaf li Ibn Abī Shaibah (29875)

<sup>74</sup> Ibid (4406)





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﴿ You should become either an Alim or a seeker of knowledge, or an attentive listener (helper) to the knowledge of Deen, or a lover of knowledge of Deen and Ulama. Do not be of the fifth kind, otherwise you will be ruined. ﴿﴾

(Tabrani)

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