

مسئولية طالب العلم

The Responsibility
for the Seeker
of
Knowledge

‘Abd al-Aziz bin ‘Abdullah bin Baz
Translated by Faroque Amin

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‘Abd al-Aziz bin ‘Abdullah bin Baz

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Publisher's Foreword

In the Name of Allah, the Most Merciful, the Most Compassionate

As the sayings of our Prophet (*Salla Allahu alayhi Wasalam*), religion (Deen) comes with sound advice. Without the advices, there is no religion. We would like to introduce our first advice entitled "*The Responsibility for the Seeker of Knowledge*". We do not need to explain much about the Author, 'Abd al-Aziz bin 'Abdullah bin Baz, the renowned scholar of our time.

May Allah (*Subhanahu Wa Taala*) accept his efforts and contributions to the Islamic world! May Allah (*Subhanahu Wa Taala*) grant a great benefit to the readers of this book! Ameen!

Our heart-felt thanks go to the translator, the editor and whoever support to come out it in a book form. Without the kind assistance of Brother Usman Malik, it will never be such a beautifully formatted book.

Your brothers in Islam,

Abu Abdullah Bashir M. Rahimi

Abu Arifa Imran Z. H. Azami

15 Rabi Al-Awwal, 1432 AH

The Most Important Islamic Terms often used in this Book

Subhanahu Wa Taala	- the Exalted
Salla Allahu alayhi Wasalam	- Blessings and peace be upon him
Alayhis Salam / Alayhim Salam	- May peace be upon him / May peace be upon them
RadiaAllahu Anhu / Anha / Anhum	- May Allah be pleased with him / her / them

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The Biography of the Author

Abdul Aziz ibn Abdullah ibn Baz was born in the city of Riyadh during the month of Dhu al-Hijjah, 1910 to a family with a reputation for their interest in Islam. His father died when he was only three, placing a big responsibility on his mother to raise him. When asked about his childhood, the sheikh said: “my father died when I was three years old, and I only had my mother who took care of me and educated me encouraging me to learn more about Shari’ah; she also died when I was twenty six.” By the time he was thirteen he had begun working, selling clothing with his brother in a market. Despite the fact that he helped a great deal in supporting his family, he still found time to study the Qur’an, Hadith, Fiqh, and Tafsir. In 1927, when he was sixteen, he started losing his eyesight after being afflicted with a serious infection in his eyes. By the time he was twenty, he had totally lost his sight and become blind.

Education

At that time, Saudi Arabia lacked a modern, sophisticated university system. However, Ibn Baaz managed to learn a great deal through his constant reading of Islamic literature as well as his association with different scholars from whom he learned. These include:

- * 'Abdullāh bin Faytij whom he studied the Qur'an with at an early age.
- * Muhammad ibn Zayd, the chief judge in the Eastern region.
- * Rāshid ibn Sālih al-Khunayn.
- * 'Abdul-Latif ibn Muhammad ash-Shudayyid.
- * 'Abdullāh bin 'Abdur-Rahmān ibn Kimar

- * 'Abdullāh bin Qu'ood.
- * Sālih ibn Hussayn al-'Irāqi.
- * 'Abdul-Rahmān al- Warrāq.
- * The Mufti of his time, Muhammad ibn Ibrahim ibn 'Abd al-Latif ash-Shaikh. Ibn Bāz studied under this scholar for ten years. He had studied all the branches of Shari'ah from him during the years 1927 until 1938.
- * Muhammad ibn 'Abd al-Latif ibn Abdur-Rahmān ibn Hassan ibn ash-Shaykh Muhammad ibn Abdul-Wahhāb.
- * Sa'ad ibn Hamad ibn Atiq, the chief judge of Riyadh at the time.
- * Hammad ibn Farris, under whom ibn Bāz studied the field of Arabic grammar.
- * Sa'ad Waqqās al-Bukhāri, one of Makkah's most renowned scholars in Tajweed.
- * Sālih ibn 'Abdul-Aziz ibn 'Abdur-Rahmān ibn Hasan ibn Shaykh Muhammad ibn 'Abdul-Wahhāb, one of the judges in the city of Riyadh.

Career

He had assumed a number of posts and responsibilities such as:

- * The judge of Al Kharj district upon the recommendation of Muhammad ibn 'Abd al-Lateef ash-Shaikh from 1938 to 1951.
- * Held a teaching position in Riyadh at the Ma'had al-'Ilmee in 1951
- * In 1951 after spending fourteen years in al-Kharj as a judge, he was transferred to Riyadh where he became a teacher in the Riyadh Institute of Science and taught in the Faculty of Sharia from 1951 to 1961.

- * In 1961 he was appointed Vice President, and later President, of the Islamic University of Madinah.
- * In 1970 he became the Chancellor of the University upon the death of Muhammad ibn Ibraaheem Aal ash-Shaykh and he remained chancellor until 1975.
- * In 1975 a royal decree named him Chairman of the Department of Scientific Research and Ifta with the rank of Minister.
- * In 1992 he was appointed Grand Mufti of the Saudi Arabia and Head of the Council of Senior Scholars and was granted presidency of the administration for scientific research and legal rulings.
- * President of the Permanent Committee for Research and Fatawa.
- * President and member of the Constituent Assembly of the World Muslim League.
- * President of the Higher World League Council.
- * President of the Islaamic Fiqh Assembly based in Mecca, Saudi Arabia.
- * Member of the Higher Council of the Islamic University of Medina.
- * Member of the Higher Committee for Islaamic Da'wah in Saudi Arabia.

Over the years, he held a large number of positions as president or member of various Islamic councils and committees, and chaired a number of conferences both within Saudi Arabia and overseas, in addition to writing a great number of books in different fields and issuing a large body of fatwa. In 1981 he was awarded the King Faisal International Prize for Service to Islam.

Death

On Thursday morning, May 13, 1999, Ibn Bāz died at the age of 88. The next day, following Friday prayer, King Fahd bin Abdul Aziz, Crown Prince Abdullah bin Abdul Aziz, Sultan bin Abdul Aziz, and hundreds of thousands of people performed the funeral prayer at the Masjid al-Haram in Mecca.

King Fahd issued a decree appointing Abdul-Azeez ibn Abdullaah Aal ash-Shaikh as the new Grand Mufti after Ibn Bāz's death.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Most Compassionate

Introduction

All praises are due to Allah (*Subhanahu Wa Taala*), Whom we thank, seek for help, invoke for forgiveness and repent to. We seek refuge with Allah (*Subhanahu Wa Taala*) from the evils within ourselves and from the burden of our evil deeds. He whom Allah (*Subhanahu Wa Taala*) guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no God but Allah (*Subhanahu Wa Taala*); He is the One who has no associate. "I also testify that Muhammad (*Salla Allahu alayhi Wasalam*) is His slave and Messenger." May Allah (*Subhanahu Wa Taala*) bestow His Peace and Blessings on Muhammad, (Peace and blessing be upon him) upon his good and pure family, and upon his noble companions (*Radia Allahu Anhum*) and those who follow the right path.

Allah (*Subhanahu Wa Taala*) said in al-Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾¹

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)].

He also said:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾²

¹ Al-Qur'an, Surah al-Imran/3:102.

² Al-Qur'an, Surah al-Nisa/4:1.

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship), Surely, Allah is Ever an All-Watcher over you.

In another occasion:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.﴾³

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

Dear brothers in Islam and my cherished sons: I thank Allah (the most exalted) that gives us this opportunity for this meeting. I also supplicate Him to make this meeting a blessed one and beneficial to all of us, and to rectify our hearts and deeds, and to guide us to the straight path.

However, blessings of Allah (*Subhanahu Wa Taala*) could not be counted, and His graces could not be discovered completely. He is the giver of all blessings, as He said:

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ﴾⁴

And whatever of blessings and good things you have, it is from Allah.

He also said:

﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾⁵

³ Al-Qur'an, Surah al-Ahzab/33:70-71.

⁴ Al-Qur'an, Surah al-Nahl/16:53.

And if you would count the favours of Allah, never could you be able to count them.

So, we thank the glorious Allah (*Subhanahu Wa Taala*) and solicit for more of His favours to us and all Muslims around the world.

Oh! My dear brothers in Islam and noble sons, now you have heard about the title of today's discussion, that is:

مسئولية طالب العلم في المجتمع

The Responsibility of the Student in the Society

This is a very important topic: the role of the student is magnitude and it is multitude according to the degree or level of knowledge student has possessed, based on the necessity of people, and his ability and his energy.

The Responsibility for the Seeker of Knowledge towards himself

There is an aspect of this responsibility towards himself from standpoint of preparing his personality for learning, calling people to Islam and performing the obligatory duties. On the other hand, he has to be attentive in acquiring knowledge and well-versed in religion. He has to be prudent in reviewing the evidences of Shari'ah and responsive while analysing them. A student immensely needs a comprehensive knowledge of the evidences of Shari'ah. Moreover, he has to be well versed with the opinions of Islamic jurists and their intellectual disagreements. The major duty of a student is to comprehend the preferred and preponderant statement in the disputed issues, which is supported by the evidences from al-Qur'an and prophetic traditions, without having blind imitation for any specific scholar. Everyone could imitate something and there is no need of knowledge or understanding for that.

⁵ Al-Qur'an, Surah al-Nahl/16:18.

Imam Abu ‘Amr bin ‘Abd al-Barr, who is a renowned scholar and the author of ‘al-Tamhid’, said that: “the scholars have unanimously agreed that the imitator is not a scholar”.

Therefore, a student is entrusted by an accepted and enormous responsibility, and that is to be concerned about the evidence of knowledge. He has to strive to know the arguments and proofs of various issues, and to grasp the evidences of different rulings from al-Qur’an, purified prophetic traditions and considered principles and maxims. He has to be in the side of unambiguous proof and be in strong affinity with the statements of the scholars. He must use the statements made by other scholars to support his own idea and viewpoint, to understand the evidences, to extract the rulings and to be able to distinguish between preferable and non-preferable opinions.

Sincerity and Loyalty for the Sake of Allah (*Subhanahu Wa Taala*)

A student has another enormous responsibility from the perspective of sincerity towards Allah (*Subhanahu Wa Taala*) and being loyal to Him. His primary objectives should be satisfying Allah (*Subhanahu Wa Taala*), performing the duties, discharging the obligations and benefiting the mankind. He must not target any material gain or instant exhibition, as the case of the hypocrites and quasi-hypocrites. He also must not consider the trend of show-off or fame or reputation, rather his consideration would be to benefit the people and the worshippers of Allah (*Subhanahu Wa Taala*), and to please Allah (*Subhanahu Wa Taala*) before anything. He should be supported by the proper evidences while he tells something, or expresses any opinion, or does anything. It is not lawful for him to be indulgent or relaxed in his practical life, as the student is always observed and considered through his conducts and deeds.

If he is a teacher he will be emulated by the students, if he is (*mufti*), people will accept his (*fatwa*), if he is a preacher that would be very dangerous. But, if he is a judge it would be more disastrous.

Therefore, it is fundamental for the student to have an own standpoint with his creator that would please his God. This attitude should include sincerity for Allah (*Subhanahu Wa Taala*) truthfulness to achieve His satisfaction, and unlimited aspiration to learn the evidences of Shari'ah and to search for them in order to determine the accepted ones. Therewith, the world would welcome him and he would express his opinion with acquired knowledge, call people towards the way of Allah (*Subhanahu Wa Taala*) and teach them with knowledge, and enjoin for good deeds and prohibit them from the bad deeds..

Allah (*Subhanahu Wa Taala*) said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ﴾⁶

Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge,

And the word 'Basirah' is explained as 'knowledge'. On the contrary, a person would not be regarded as a scholar, if he does not possess (*basirah*) (knowledge, discernment). He could not be useful to the people; neither in the preaching of Islam nor in other religious aspects. Here I intend to approach the real and fruitful benefit, even though sometime he might provide some people with some advices that he knows, or some verses that he memorized, or by providing some material supports.

However, the substantial usefulness of a student is substantiating in his truthfulness and sincerity, in his preponderance in practical deeds and precision in knowledge, reasoning, and patience and tolerance with others.

Preaching and Teaching

There is another important task concerns the student and that is preaching and educating people. The scholars are the representatives and vicegerents of the Prophets (*Alayhim Salam*). There is no room for confusion

⁶ Al-Qur'an, Surah Yusuf/12:108.

about the status of the Prophets (*Alayhim Salam*) as they are the leaders of mankind and their guides. They actualize human's happiness and salvation. The scholars take the place of the Prophets (*Alayhim Salam*) and carry on their responsibilities in preaching and educating people, as the door of prophethood is sealed by Muhammad (*Salla Allahu alayhi Wasalam*). Afterwards, the most important issues that remain are propagating religion to the people, spreading the Shari'ah, inviting people towards this straight path, and spreading its knowledge among them. Only scholars and intellectuals are the capable one to do this duty. They are the preachers and leaders on whom Allah (*Subhanahu Wa Taala*) gives this duty and they perform it through their speeches, deeds and external and internal conducts.

Hence, their task is arduous one and their risk is grand. The nation depends on them, because they are in great need of education and training by all means.

There are several tools or devices that exist today, such as, audio and visual media. These have great impacts in misleading and guiding mankind. There are sermons on occasion like *Jum'ah* (Friday prayer), *Eidil-* Festivals, public gatherings, symposia and ceremonies; without any doubt they have great influences as well. And independent publications, books and pamphlets also have their own place. Nowadays, it is easier and numerous ways of learning by the praise of Allah (*Subhanahu Wa Taala*). But, the problems are: weakening, less active, abandon and negligence of the student. These are tremendous disasters.

Allah (*Subhanahu Wa Taala*) said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ⁷

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

⁷ Al Qur'an, Sura Fussilat/41:33.

There is no one in this universe that we can refer as the best in speech other than these people: on the lead are the noble Prophets (*Alayhis Salam*) and apostles (peace and blessing be upon them), then followed by the scholars. As much the knowledge increases, the piety reaches its peak with the fearing of Allah (the most bounteous), and sincerity to Him the most exalted! The benefit will be better and proselytizing to the cause of Allah (*Subhanahu Wa Taala*) and His Messenger (*Salla Allahu alayhi Wasalam*) will be perfected. On the contrary, whenever the fear of Allah (*Subhanahu Wa Taala*) is weakening, or the knowledge is decreasing, or the God-fearing is lessening, or a servant is tested with worldly engagement and hasten desires; this knowledge will decline and the benefit that should be gained from it would be less. Allah (*Subhanahu Wa Taala*) said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي⁸

Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge).

Henceforth, Allah (*Subhanahu Wa Taala*) has depicted the task of the Prophet (*Salla Allahu alayhi Wasalam*): calling people to the way of Allah (*Subhanahu Wa Taala*) with discernment and ordered him to tell the people about this. Say: Oh! My messenger to the people, means: this is the way which I have adopted and this is the Shari'ah which is in conformity to my speech and deed. This is my way, method and my way to Allah (*Subhanahu Wa Taala*).

Calling and Inviting People towards Allah (*Subhanahu Wa Taala*)

It is obligatory for the scholar to work through the way which was pursued by the Prophet (*Salla Allahu alayhi Wasalam*) and that the task of

⁸ Al-Qur'an, Sura Yusuf/12:108.

calling people towards Allah (*Subhanahu Wa Taala*) with discernment; this is his way and way of his followers as well.

A person could not be a true and perfect follower of the Prophet (*Salla Allahu alayhi Wasalam*) until he followed the aforementioned way. Whoever calls towards Allah (*Subhanahu Wa Taala*) with discernment, free himself from Shirk and steadfast on the right path ; will be among the followers of the Prophet (*Salla Allahu alayhi Wasalam*), and therefore it was said in the Qur'an in the same verse with the previously mentioned one:

وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ⁹

And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Musbrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).

So, the preacher towards Allah (*Subhanahu Wa Taala*), who is truthful in his calling, is a person who follows the Prophet (*Salla Allahu alayhi Wasalam*) with discernment and knowledge, not with life or any statement about Allah (*Subhanahu Wa Taala*) without proper knowledge. Allah (*Subhanahu Wa Taala*) is always greater than the attributes which are not appropriate for Him. A scholar considers Him with the perfection and completeness in all of His attributes and, completely non-identical to His creatures, with His oneness and sincerity for Him, and being free from Shirk and its members.

The one who preaches to the way of Allah (*Subhanahu Wa Taala*) should affirm the oneness of Allah (*Subhanahu Wa Taala*), and has to be steadfast in practicing Shari'ah, along with claiming that Allah (*Subhanahu Wa Taala*) is not similar to any creature. He has to delineate Allah (*Subhanahu Wa Taala*) with the characteristics which are described by Himself or His Messenger (*Salla Allahu alayhi Wasalam*) only, and to exclude Him from the

⁹ Al-Qur'an, Sura Yusuf/12:108.

quality of deficiency and inability. He has to affirm the beautiful names of Allah (*Subhanahu Wa Taala*) and His highest and complete characteristics which are narrated in the holy book al-Qur'an, or in the Prophetic Traditions of His faithful messenger (*Salla Allahu alayhi Wasalam*). This affirmation should be in conformity with His greatness and grandeur without any typification and to keep Him in the highest position without any hindrances.

He must have named Allah (*Subhanahu Wa Taala*) by the beautiful names (al-Asma al-Husna, the names which are described in the Qur'an and the Sunnah) and characterized Him by the greatest characteristics which are mentioned in al-Qur'an and authentic Prophetic Traditions without any distortion or disablement, readjustment or exemplification, augmentation or diminution. Thus, he is a follower and not an innovator in the religious issues who walks in the straight path which were adopted by the Prophets (*Alayhim Salam*) and their true followers, Muhammad (*Salla Allahu alayhi Wasalam*) was in the top of them, followed by his companions and true followers.

Renowned scholars are in the apex positions among these followers, like *Imam Malik bin Anas*, *Imam Muhammad bin Idris al-Shafi'i*, *Imam Abu Hanifa al-Nu'man ibn Thabit*, *Imam Ahmad bin Hanbal*, *Imam al-Awza'i*, *Imam Sufyan al-Thawri*, *Imam Ishaq ibn Rahwayh*, and other righteous and knowledgeable scholars. They moved in the straight path in affirming the names and characteristics of Allah (*Subhanahu Wa Taala*) and excluding Him from any similarities with His creations.

Consequently, a student is always highly eager not to conceal any knowledge. He is energetic in describing the truth. He never becomes clement or whimsical in refuting the adversaries of the religion of Islam. He is always notable and reckons in the scheme of things according to his abilities. If the enemies of Islam appear with confusions and challenges, he arises with his books, debates and so on to counter them. He neither considers these issues lightly nor says: 'this is another person's matter'. Rather he always says: 'this matter concerns me, this matter concerns me'. If there are other scholars who go by these matters, he will not be frustrated but he will always be expressive. He appears at a proper time to assist the

truth and to disprove the opponents of Islam either through writings or by other means, such as radio, television, journalism or any other possible means. He does not conceal his knowledge; rather he uses this power given by Allah (*Subhanahu Wa Taala*) while he writes, talks, delivers speeches, and refutes the people of innovation in religious issues and other anti- Islam. He performs these duties according to his knowledge and the abilities accrued by Allah (*Subhanahu Wa Taala*) to him.

Allah (*Subhanahu Wa Taala*) said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ. أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ. وَأَنَا التَّوَّابُ
الرَّحِيمُ.¹⁰

Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

Warning against the Concealment of Knowledge

We should greatly deliberate the above two verses of al-Qur'an, where Allah (*Subhanahu Wa Taala*) has warned us on that and cursed who did it. Then he has described that the only way to be safe from this threat and the curse is to repent, reform and preach. This repentance would be for all deficits and sins which are past and this reformation will cover all situations which he is able to reform. The preaching is performed by spreading all knowledge of him which was alleged to be concealed earlier, or he actually concealed them in order to gain fortune or resulted by misinterpretation, Then Allah (*Subhanahu Wa Taala*) has blessed him with the guidance. So, there is no proper repentance without this spreading of knowledge and there

¹⁰ Al Qur'an, Sura al-Baqarah/2:159-160.

is no salvation without this repentance. This repentance consists of three conditions: feeling regret for the shortcomings and the act of committing the sin that have been done, and leaving that sin and abstention by fearing his Lord and being aware about His punishment.

And the third condition: is true determination of not to go back to that sin for the second time. Afterwards he should inform people about this and try to reform them. Because, it might happen that he has repented but the people would not know about it. Therefore, his obligation would be released and his repentance would be valid if he will express this and tell people about this.

Fearing Allah (*Subhanahu Wa Taala*) and Implementing on What he has learned

There is another matter concerning the seeker of knowledge which is firstly related with Allah (*Subhanahu Wa Taala*), and then with his fellow brothers, friends and his society. That is his God-fearing characteristic in his own self. So, he will hasten to implement whatever he learned and would not be indulgent and negligent. He will learn and implement; so both knowledge and implementation must be there. He will always evaluate himself and strive to apply the rulings of Allah (*Subhanahu Wa Taala*) on himself. He will regard the obligatory things as obligatory and the preferable things as preferable. Thus, his knowledge will be reflected in his character, deeds, conducts, study circles, lectures, tours and staying in land, water, air; everywhere. This knowledge preoccupies him in every moment. It makes him eager to contribute to his brothers, friends and students by his knowledge, and to cater for them with this knowledge through his speech and work.

Our Prophet Muhammad (*Salla Allahu alayhi Wasalam*) was like that; his preaching was integrated in his speech and work. His life was the best, his talk was the purest talk after the speech of Allah (*Subhanahu Wa Taala*) and his character was the best character as it is mentioned in al-Qur'an:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ¹¹

And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.

His character was truly a mirror of Qur'an as it was said by A'isha (Radia Allahu Anha). He followed the instructions of al-Qur'an, abstained from the prohibited things in it, and constructed his characters according to its characters. He had special consideration for the exemplifications and stories that are described in al-Qur'an and he called people towards its teachings.

The people of knowledge should be comforted in this great character of the Prophet (*Salla Allahu alayhi Wasalam*), and they should affirm the existence of Allah (*Subhanahu Wa Taala*) in their sayings and deeds. They should spread the orders and restrictions of Allah (*Subhanahu Wa Taala*), commanding the righteousness and forbidding the evils according to their capability. They have to try all their best and giving advice to the decision makers through reawakening and guiding and warning, and also to their families, neighbours and the entire society; to all human being by different ways to the best of their ability. Indulgence in these matters is completely unacceptable and especially in this era of our time when the scholars are less in number, evil is spreading, and vice is increasing among the Islamic and non-Islamic countries worldwide.

Every conscious person knows the severity of the evils spread in this age through various means such as radios, newspapers, televisions, publications and some manuscripts which have been designed to cast people to the Hellfire.

This variant army which calls towards the way of the Hellfire should be faced by another army like them and opinion like them, or even stronger than them. This army is led the enemies of Islam towards the Muslims.

¹¹ Al Qur'an, Sura al-Qalam/68:4.

Those dangerous momentous media are directed and spread by those enemies of Islam addressing the Muslims and non-Muslims for several objectives. They are destroying and driving the people to the Hellfire, so that the victims would share the same wicked characters and dishonoured life with them and stay in the hellfire with them. This is the desire of those people and their leaders, as Allah (*Subhanahu Wa Taala*) said in the Qur'an:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا. إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ¹²

Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

So, this is not suitable for the seeker of knowledge to be apologetic and say: my own responsibility is enough for me. Nor, rather he has some obligations. He is enough for him for the perspective of his practical deeds. Moreover, he has obligations from the perspective of preaching, spreading Islam and calling people to it, as Allah (*Subhanahu Wa Taala*) said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ¹³

Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better.

Allah (*Subhanahu Wa Taala*) also said in another narration:

وَادْعُ إِلَى رَبِّكَ¹⁴

And invite (men) to (believe in) your Lord.

Here, Allah (*Subhanahu Wa Taala*) enjoined His Messenger (*Salla Allahu alayhi Wasalam*) for calling people to Him. This order, addressing the

¹² Al Qur'an, Sura Fatir/35:6.

¹³ Al Qur'an, Sura al-Nahl/16:125.

¹⁴ Al Qur'an, Sura al-Qasas/28:87.

Messenger (*Salla Allahu alayhi Wasalam*) is also an order for us all and the target audience is not only him (*Salla Allahu alayhi Wasalam*) alone. Because, when the God orders the Prophet (*Salla Allahu alayhi Wasalam*) about something, it also includes us and all the knowledgeable people, except if there is any indicator that specifies the order.

Oh! The slave of Allah (*Subhanahu Wa Taala*), you have to leave drowsiness and retirement, and you have to convey the commands of Allah (*Subhanahu Wa Taala*) to His slaves.

Counselling and Guiding People with Sound Advice

This is also obligatory on you to advise people everywhere and whomever you could advise: leader of the community, scholar of the community, judge of the community, famous person in the community and whoever has position in the community or city or tribe or any places. You have to contact him in an acceptable manner, counsel him and guide him to do well. You should cooperate with him in charity and righteousness by nice manner. You should not resort to force or roughness in reformation; rather you should employ honour, reminder through pleasant words and gentleness.

This method of cooperation should be adopted in dealing with all; the state leaders, the ministers with their offices, the judges, the preachers of Islam and your fellow brothers in the way of Allah (*Subhanahu Wa Taala*).

In this way, a seeker of knowledge will implement the Prophetic Tradition:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ فُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ
وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.¹⁵

It is narrated on the authority of Tamim ad-Dari that the Apostle of Allah (may peace and blessings be upon him) observed: Al-Din is a name of sincerity and well wishing.

¹⁵ Sahih Muslim

Upon this we said: For whom? He replied: For Allah, His Book, and His Messenger and for the leaders and the general Muslims.

In *Sahihain* (both *Sahih al-Bukhari* and *Sahih as Muslim*), a prophetic tradition was narrated:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
وَالنُّصْحِ لِكُلِّ مُسْلِمٍ¹⁶

Narrated By Jarir bin Abdullah (*Radia Allahu Anhu*): I gave the pledge of allegiance to Allah (*Subhanahu Wa Taala*)'s Apostle (*Salla Allahu alayhi Wasalam*) for the following:

1. Offer prayers perfectly.
2. Pay the Zakat. (Obligatory charity)
3. And be sincere and true to every Muslim.

There is another significant Hadith saying:

قال النبي - صلى الله عليه وسلم: نضر الله امرءاً سمع مقالتي فوعاها ، فأداها كما سمعها ، فرب مبلغ أوعى من سامع¹⁷

The Messenger (Salla Allahu alayhi Wasalam) of Allah (Subhanahu Wa Taala) says: May Allah (Subhanahu Wa Taala) brighten a man who hears my saying and perceives it, and then he passes it on to others as he has heard. May be; an informer conveys it to the one who is more well-versed than he is.

In another Hadith, it is said that:

ورب حامل فقهه وليس بفقيره¹⁸

¹⁶ Narrated by Bukhari and Muslim.

¹⁷ Narrated by Tirmidhi and Ibn Majah, Al-Albani considered it as Sahih in his book 'Al Jami' al-Sahih'.

¹⁸ Narrated by Abu Dawd, Tirmidhi, Ibn Majah; and Al-Albani considered it as Sahih in his book 'Al Jami' al-Sahih'.

Perhaps, a bearer of knowledge is not well-versed in it.

In another expression in a Hadith:

، ورب حامل فقهه إلى من هو أفقه منه¹⁹

A bearer of knowledge might convey it to the one who is more well-versed than he is.

In one of his addresses, the Prophet (*Salla Allahu alayhi Wasalam*) said:

فَلْيُبَلِّغِ الشَّاهِدَ الْعَائِبَ فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ²⁰

Therefore, it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience.

People will continue enjoying well-being until they keep practicing cooperation on the basis of charity and righteousness with their rulers, governors, preachers of Islam and all of the Muslims. Nice manner, gentleness and wisdom should always be maintained in everything. There is a Sahih Hadith where the Messenger (*Salla Allahu alayhi Wasalam*) of Allah (*Subhanahu Wa Taala*) said:

مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ²¹

Narrated By Jarir (RadiaAllahu Anhu): The Prophet (Salla Allahu alayhi Wasalam) said: He who is deprived of gentleness is deprived of all good. This hadith was compiled by Imam Muslim in his Sahih and narrated by Jarir (RadiaAllahu Anhu) and A'isha (RadiaAllahu Anha).

In a narration by A'isha (*RadiaAllahu Anha*), the Prophet (*Salla Allahu alayhi Wasalam*) said:

¹⁹ Ibid

²⁰ Narrated by Bukhari and Muslim.

²¹ Narrated by Muslim.

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى
مَا سِوَاهُ²²

'Aisha (RadiaAllahu Anha), the wife of Allah (Subhanahu Wa Taala)'s Messenger (Salla Allahu alayhi Wasalam), reported that Allah (Subhanahu Wa Taala)'s Messenger (May the blessing and peace be upon him) said: 'Aisha (RadiaAllahu Anha), Verily Allah (Subhanahu Wa Taala) is kind and He loves kindness and confers upon kindness which He does not confer upon severity and does not confer upon anything else besides it (kindness).

The Messenger (Salla Allahu alayhi Wasalam) of Allah (Subhanahu Wa Taala) said in another Hadith:

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ²³

'Aisha(RA), the wife of Allah (Subhanahu Wa Taala)'s Messenger (Salla Allahu alayhi Wasalam), reported the Prophet (Salla Allahu alayhi Wasalam) as saying: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.

In this context, the saying of Allah (Subhanahu Wa Taala) bears great importance:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَجَادِهُمْ بِأَلَّتِي هِيَ أَحْسَنُ²⁴

Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better.

Allah (Subhanahu Wa Taala) said in another occasion:

فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ هُمْ، وَلَوْ كُنْتُمْ فَظًا غَلِيظَ الْقَلْبِ لَأَنْقَضُوا مِنْ حَوْلِكُمْ²⁵

²² Narrated by Muslim.

²³ Narrated by Muslim.

²⁴ Al-Qur'an, Sura al-Nahl/16:125.

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.

When Allah (*Subhanahu Wa Taala*) sent Musa (*Alayhis Salam*) and Harun (*Alayhis Salam*) to Firawn, Allah (*Subhanahu Wa Taala*) said to them:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى²⁶

"And speak to him mildly, perhaps he may accept admonition or fear (Allah)."

I ask Allah (*Subhanahu Wa Taala*), for the sake of His good names and highest attributes, that He would give us the abilities of doing whatever pleases Him. I seek His guidance in showing us the straight path. I thank Him for blessing us with useful knowledge. I beseech Him to correct our religious manners and grant us good character, for which Allah (*Subhanahu Wa Taala*) has praised His messenger. The Prophet (*Salla Allahu alayhi Wasalam*) said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ²⁷

He who treads the path in search of knowledge, Allah (Subhanahu Wa Taala) would make that path easy, leading to Paradise for him.

Therefore, seeking knowledge is a great matter, and being knowledgeable in the religion is of great concern. We should remember also the statement of the Prophet (*Salla Allahu alayhi Wasalam*):

مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ²⁸

Narated By Muawiya (Radia Allahu Anhu): I heard Allah (Subhanahu Wa Taala)'s Apostle (Salla Allahu alayhi Wasalam) saying, "If Allah (Subhanahu Wa Taala) wants to do good to a person, He makes him comprehend the religion. Shaikhain

²⁵ Al Qur'an, Sura Aal-Imran/3:159.

²⁶ Al Qur'an, Sura Ta-ha/20:44.

²⁷ Narrated by Muslim.

²⁸ Narrated by Bukhari and Muslim.

(both Imam Bukhari and Imam Muslim narrated this Hadith through Muawiya (Radia Allahu Anhu).

This great Hadith indicates that, achieving knowledge in religion is evidence of Allah (*Subhanahu Wa Taala*)'s goodwill about that person. It also means that one who could not acquire the knowledge of religion is actually an abandoned person and Allah (*Subhanahu Wa Taala*) does not want good to him; and His will is the final will and His power is the greatest power.

We ask from Allah (*Subhanahu Wa Taala*) so that He would give us all the ability to the things which please Him, to continue as the Muslims until death, to reform the circumstances of the Muslims in all places. He may bring the good rulings for them, reform their leaders and increase the preachers for the right way among them. He may provide them with knowledge of religion and power of acting according to the Prophetic Traditions in all places.

Allah (*Subhanahu Wa Taala*) knows the best. And He blessed Muhammad (*Salla Allahu alayhi Wasalam*).

Questions

Question 1: There is a widely spread misconception among the students and most especially in the colleges and other learning institutes which stated that, actual knowledge is not existent at present and it has gone with the passing of actual scholars. Therefore, there is nothing called knowledge in our institutions except for the sake of certificates or other worldly gains. How to refute this statement? And what is the proper judgment about combination of worldly goals and gaining certificates with seeking knowledge in order to satisfy the soul and the society?

Response: certainly this is not a right statement, and it is not appropriate to express such comment. Who always says that, 'people have perished', he is the most perished person among them.

Nevertheless, this is always desirable to create encouragement and instigation for seeking knowledge, dedication for this objective, patience and hard-working for it. We should always maintain a good concept about the seekers of knowledge except about whom something inappropriate is clearly known.

This is stated that, Mu'az (*RadiaAllahu Anhu*) advised the students who were around him right before he died, "Knowledge and belief have their own places; who strives for it, finds it".

It means, they are found in the book of Allah (*Subhanahu Wa Taala*) and the prophetic traditions of the Messenger (*Salla Allahu alayhi Wasalam*) of Allah (*Subhanahu Wa Taala*), who is faithful and trustworthy. A scholar dies with his knowledge; therefore the body of knowledge is damaged when the scholars die. Rather, some people always have to be remained on the right path according to the will of Allah (*Subhanahu Wa Taala*).

Therefore, the Prophet (*Salla Allahu alayhi Wasalam*) said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَاسْتُلُوا فَافْتَنُوا بَعِيرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا²⁹

"Narrated By 'Abdullah bin 'Amr bin Al' As (RadiaAllahu Anhu): I heard Allah (Subhanahu Wa Taala)'s Apostle (Salla Allahu alayhi Wasalam) saying, "Allah (Subhanahu Wa Taala) does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

This is the fear perceived by the conscious minds in this context. They fear that the ignorant people may come forward to express the verdicts and teach others, they will go astray and lead others to astray. This statement

²⁹ Narrated by Bukhari and Muslim.

saying 'Knowledge is gone and nothing has remained except such and such' would probably create frustration among some people. But if a person is prudent and clear-sighted, it will push him to seek the knowledge and strive to fill the gaps.

An intelligent and truly sincere person will never be disturbed by such statement; rather he will come forward in order to fill the gap which is assumed by the holders of such statement. He will not be alone in this endeavour; he will strive for learning and be persistent and hasty by conceiving the extreme need of knowledge.

To conclude: even if the knowledge becomes less nowadays and most of the great scholars have passed away, there are still people who practice the right and guided path of knowledge, all praises be to Allah (*Subhanahu Wa Taala*), as the Prophet (*Salla Allahu alayhi Wasalam*) said:

أَنَّ عُمَيْرَ بْنَ هَانِيٍّ حَدَّثَهُ قَالَ سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ لَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ³⁰

It has been narrated on the authority of Umair b. Umm Hani who said: I heard Mu'awiya (Radia Allahu Anhu) say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (may peace be upon him) say: A group of people from my Umma will continue to obey Allah (Subhanahu Wa Taala)'s Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah (Subhanahu Wa Taala)'s Command is executed (i.e. Resurrection is established).

Therefore, it is our duty to give the best effort in acquiring knowledge and inspiring others for it. We have to hold a keen interest to meet the contemporary needs and implement everything which is obligatory on us. In this attempt, we have to work according to the authentic evidences of Shari'ah and we should be eager to benefit the Muslims and to educate them. Moreover, we should always inspire others to practice sincerity and truthfulness in seeking knowledge. A person interested in achieving

³⁰ Narrated by Muslim.

certificates in order to be in a strong position in preaching Islam and invite people to the goodness is certainly the best person. Even if someone expects wealth, there is no harm to study to learn and gain the certificates which he would employ later in order to spread knowledge among people. These certificates and other worldly gains would assist him in spreading knowledge and people will be benefited from his knowledge and wealth. If there is no help from Allah (*Subhanahu Wa Taala*) and then no fund, so many people could not be able to seek knowledge, educate others and spreading the teachings of Islam.

The wealth assists a Muslim to seek knowledge and to meet his other needs and to spread Islam among the masses. The lesson of a Prophetic Tradition may strengthen this sense as in the following:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رِضِيَ اللَّهُ عَنْهُ الْعَطَاءَ فَيَقُولُ لَهُ عُمَرُ أَعْطِنِي يَا رَسُولَ اللَّهِ أَفْقَرَ إِلَيْهِ مِنِّي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْهُ فَنَمَوْهُ أَوْ تَصَدَّقْ بِهِ وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تَتَّبِعْهُ نَفْسَكَ³¹

Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be upon him) gave to 'Umar b. Khattab (RadiaAllahu Anhu) some gift. Umar (RadiaAllahu Anhu) said to him: Messenger of Allah (Salla Allahu alayhi Wasalam), give it to one who needs it more than I. Upon this the Messenger of Allah (may peace be upon him) said: Take it; either keep it with you or give it as a charity, and whatever comes to you in the form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it.

The Prophet Muhammad (*Salla Allahu alayhi Wasalam*) donated to the people who were possible to be softened for Islam and inspired them to embrace Islam, so that they would be inspired to know and accept Islam. If such activity was prohibited in Islam, he certainly did not do it. Nevertheless, he always gave them material supports before and after the victory in Makkah.

³¹ Narrated by Bukhari and Muslim.

In the day of the Great Victory of Makkah, he gave hundreds of camels to some people. He was giving to the persons who were not supposed to be the poor, but he did it to motivate them and inviting them towards Islam.

Allah (*Subhanahu Wa Taala*) put rights of those persons who are possible to embrace Islam in alms (Zakat), He also put their rights along with the rights of the Muslim teachers and the judges in the government fund (Bait al-Mal), and Allah (*Subhanahu Wa Taala*) holds the authority of all powers.

Question 2: There is a recent phenomenon found among the youngsters, they have started telling that, we do not follow anything from the four schools of Fiqh thought; rather we practise personal reasoning like them. So, we will do as they did and we do not depend on their personal reasoning. What is your opinion about this issue and what is your advice to those people?

Response: This statement might be disapproved by some people, but the meaning of it is valid for some people who have authority about it. This is not obligatory for the people to imitate someone. So, it is wrong to say that it is obligatory to follow the four Imams (great scholars) whereas imitating them is not obligatory. But the opinions of those scholars along with the other great scholars are helpful to form any legal opinion. Therefore, their books are read and the evidences used by them are discussed. A successful seeker of knowledge would be benefited from those books and discussions. But a person with insufficient quality is not qualified for personal reasoning; rather he should ask the persons who have command on Fiqh, agree with them in the religious matters and practice as they guided him to do so until he will qualify and be able to understand the methodology of the scholars, and will know the valid and weak prophetic traditions by studying them through the medium of the science of Hadith and its terminologies (Ulum al-Hadith). He should get the knowledge of Fiqh principles and maxims (Usul al-Fiqh) and knowledge of previous decisions by the early scholars in this

field so that he would be benefited from those issues and capable of detecting preferences in the time of disagreement and dispute.

Nevertheless, no one would dispute where all scholars are unanimously agreed when the issue is clearly manifested. The people of knowledge would consider the issues in which the scholars have disagreement.

So, this is imperative in this case to refer the matters of disagreement towards Allah (*Subhanahu Wa Taala*) and His Messenger (*Salla Allahu alayhi Wasalam*), as Allah (*Subhanahu Wa Taala*) said:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ³²

if you differ in anything amongst yourselves, refer it to Allah and His Messenger (صلى الله عليه وسلم), if you believe in Allah and in the Last Day.

He also said:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ³³

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge).

But, performing personal reasoning (Ijtihad) by a person who has no capability of it is one of the severe errors. He should proceed to learn knowledge first with firm determination so that he would be able to do personal reasoning with discernment and to walk in the way of the scholars.

So, this is the way of knowledge in studying the prophetic traditions along with its principles, Fiqh (Jurisprudence) and its principles, Arabic language and its principles, life of the Prophet (*Salla Allahu alayhi Wasalam*) and Islamic history.

³² Al Qur'an, Sura al-Nisa/4/59.

³³ Al Qur'an, Sura al-Shura/42:10.

Knowledge about the opinions of other scholars in these issues provides a great assistance to determine the preference in the matters with disagreement. A person should respect them, adopt their methodologies and be supported by their valuable statements and books. A scholar should know what evidences and arguments they clarified earlier in supporting their decisions and what evidences they refuted as invalid.

In this way, a seeker of knowledge would hopefully be capable to know the truth if he would be sincere for the sake of Allah (*Subhanahu Wa Taala*), continue his hard work and never feel any pride or vanity. Allah (*Subhanahu Wa Taala*) knows the best and He is the owner of all ability.

Question 3: A countless number of students always think about worldly positions, what is the reason? Do you have any advice for the audience? As it is observed nowadays that a lot of students, who have studied in the faculty of Shari'ah, are trying to find different ways to isolate themselves from working in judiciary, so, what is your Excellency suggestion for them?

Response: Religious positions and offices, like judiciary, education, issuing Fatwa (legal opinion), oratory and so on, are significant and honourable positions; and the Muslims are in eminent need of those tasks. If the scholars leave this works, ignorant persons would take over the responsibility, and then they would be misled and misled others.

This is obligatory for every learned person, who has knowledge and understanding of religion as it is required by the reality also, to do his own duties. Because these tasks – judiciary, teaching, oratory, inviting people towards Islam and other similar tasks – are collective obligations. If it is assigned to someone capable, it becomes obligatory for him and this is not lawful for him to excuse or abstain. To assume, if there is someone who considers that the circumstances is adequate enough so that the obligation of this matter does not remain on his part, he also should regard the issue of better decision. As Allah (*Subhanahu Wa Taala*) described the case of Prophet Yusuf (*Alayhis Salam*) where he said to the king of Egypt:

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْم³⁴

[*Yusuf (Joseph)*] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

So, when understood the utility and necessity of this appointment he sought the guardianship. He was a Prophet and notable Messenger of Allah (*Subhanahu Wa Taala*). And the Prophets (*Alayhis Salam*) are the best persons among the mankind. He sought that position for betterment; betterment of the people of Egypt and of his preaching works inviting them towards the right path. Therefore, when a seeker of knowledge realizes a utility of religion in such cases, he seeks the job whether it is in judiciary, or teaching, or ministry or anything else. His intention should be performing for betterment and goodness, not the material world. He intends to gain the satisfaction of Allah (*Subhanahu Wa Taala*) and best return in the life and in the hereafter. He aims at benefiting people firstly in their religious matters and then in their worldly matters. He does not satisfy if the ignorant and immoral persons assume the important posts. So, when he demands a good position, he considers himself rightly eligible for that and finds the power to carry out the tasks in himself. In that case, he should answer to that need and purify his intention. He has to give his best effort for this task and he should not say: I fear such and such.

A person is given the ability and being assisted by the divine power according to his sincere and pure intention in work. If Allah (*Subhanahu Wa Taala*) purifies his intention and he spends the most efforts for goodness, Allah (*Subhanahu Wa Taala*) always helps him to accomplish the tasks.

In this context, the Prophetic Tradition is relevant where Uthman bin Abu al-'As Thaqafi sought a position from the Messenger (*Salla Allahu alayhi Wasalam*) of Allah (*Subhanahu Wa Taala*), as in the following:

³⁴ Al Qur'an, Sura Yusuf/12:55.

إِنَّ عَثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامًا قَوْمِي قَالَ أَنْتَ إِمَامُهُمْ وَاقْتَدِ بِأَضْعَفِهِمْ وَاتَّخِذْ
مُؤَدِّتًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا³⁵

Uthman ibn Abul'As said to the Messenger of Allah: Oh Apostle of Allah, appoint me the leader of the tribe in prayer. He said: You are their leader, but you should follow on who is the weakest of them: and appoint a mu'adhdhin who does not charge for the calling of adhan.

Here Uthman (*Radia Allahu Anhu*) sought the leadership of prayer in his tribe for the sake of religious benefit and to guide them to goodness as well as to educate them. It was also for enjoining them for good deeds and prohibiting them from bad deeds, as was done by the Prophet Yusuf (*Alayhis Salam*). The scholars opine that this is prohibited to seek the leadership and guardianship when there is no need for doing this, because this is precarious for Islamic character, as the Prophet Mohammad (*Salla Allahu alayhi Wasalam*) prohibited from doing so. But if practical necessity and religious benefit demand it, it becomes lawful, as it is understood from the story of Yusuf (*Alayhis Salam*) and the prophetic tradition narrated by Uthman (*Radia Allahu Anhu*) which is mentioned here.

Question 4: One of the major problems faced by the seeker of knowledge is being abandoned by the society as well as his knowledge. Therefore, he does not recognize his proper place in the society. Because, the materialistic society in the current era considers the persons according to their material gain. According to your Excellency, what is the solution to this problem? And how a seeker of knowledge should deal with this situation? Would he go to some special circumstances where he could learn and live? Or what he should do? We request Your Excellency to suggest us some solutions according to your previous experience and knowledge acquired from your honourable teachers.

³⁵ Narrated by Abu Dawd, Al-Nasa'I and Ahmad.

Response: This is not right what the question states here; rather the right is to say: knowledge always advances the scholar and elevates him in the society, wherever he goes, to America or Britain or France etc. His knowledge uplifts him there among the Muslim minorities and even among the non-Muslim people whom he would invite to Allah (*Subhanahu Wa Taala*) with discernment. Because they will submit to the right path while they will know it with clear proofs and through the noble character practiced by him

Certainly Islam is the religion of human nature. Islam is distinguished by justice, noble character, power, positive energy, equality and all virtuous characteristics. A seeker of knowledge is always elevated with honour and dignity wherever he lives, if he moves in the right path with discernment, knows the evidences of Shari'ah, has knowledge of Islamic rulings and practices them. Especially, if he lives among his own people and locality, they must honour him spontaneously when they know about his knowledge, noble advices, truthfulness and patience. There is nothing which justifies this question; rather he should be a pleasant and wise who invites people towards Allah (*Subhanahu Wa Taala*) with wisdom and kindness.

So, if he will be characterized with knowledge in his sayings and deeds and far from immoral and degraded characteristics, he will be bold, straight and honoured wherever he is, in village or tribe or anywhere else.

Such person is always loved by Allah (*Subhanahu Wa Taala*) and all pious slaves of Him, as long as he spreads his knowledge and continue practicing it, guiding his fellow brothers, being affectionate about them, being eager to benefit them with his knowledge, character, wealth and other qualities as it was done by the Prophets (*Alayhim Salam*) and other pious people.

Therefore, the statement stating that a seeker of knowledge has no considerable place in the society and he is not regarded as important there is a false statement in general, and it does not comply with the reality as we have discussed here. A seeker of knowledge with proper knowledge of his religion is an honourable counselor and useful person for Allah (*Subhanahu*

Wa Taala) and His slaves. He is always honourable wherever he is, in the train or on the plane, in land or water and anywhere else. All what he has to do is to be sincere to Allah (*Subhanahu Wa Taala*), use his knowledge, invite people towards Allah (*Subhanahu Wa Taala*) and behave with kindness and gentle way of conversation. In that case, he will get good reception, praised return and nice appreciations in the society. Finally, the most valuable return always comes from Allah (*Subhanahu Wa Taala*), as He said:

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ³⁶

Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Mubsinun (good-doers) to be lost."

He also said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ³⁷

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Mubsinun (good doers)."

Moreover, Allah (*Subhanahu Wa Taala*) said addressing His Messenger Muhammad (*Salla Allahu alayhi Wasalam*):

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ³⁸

So be patient. Surely, the (good) end is for Al-Muttaqun (the pious)

The similar meaning is expressed in numerous verses of the Qur'an. Furthermore, it could also be possibly assumed that some preachers of Islam do not achieve their objectives; instead they were insulted and tested. In that

³⁶ Al Qur'an, Sura Yusuf/12:90.

³⁷ Al Qur'an, Sura al-Ankabut/29:69.

³⁸ Al Qur'an, Sura Hud/11:49.

case, are not the Prophets and the Messengers (*Alayhim Salam*) of Allah (*Subhanahu Wa Taala*) be the best model for him who were insulted and tested through the history? They were offended by people and even some of them were murdered. So, a seeker of knowledge should find his best ideal among them (*Alayhim Salam*) and in their tolerance and patience.

If we also assume that the seeker of knowledge does not get honour among the masses, in fact it would damage nothing of him, because he did not seek knowledge for this purpose. Rather, he learned knowledge in order to rescue his own soul from ignorance and bring people to the light of proper guidance from the darkness of ignorance. Therefore, if the people accept him and honour him, then the praises are for Allah (*Subhanahu Wa Taala*), otherwise he remains in goodness by himself, even if they kill him or insult him. In that case, he has the ideal of the Prophets (*Alayhim Salam*) whose seal was ended by the Prophet Muhammad (*Salla Allahu alayhi Wasalam*), and he was offended until he was banished from his own city Makkah to the city of Madinah.

Therefore, a true and sincere preacher of Allah (*Subhanahu Wa Taala*) will always get the pleasing return, goodness, honour and delightful ending if he will remain steadfast in the right way. He has to be characterized with noble characters, guidance and praiseworthy living, without any sort of harshness or extremity. He should not interfere in things which do not concern him. Certainly he has the best things and supreme goodness as it was the case with the Prophets and the Messengers (*Alayhim Salam*) of Allah (*Subhanahu Wa Taala*), and Muhammad (*Salla Allahu alayhi Wasalam*) was the last and best among them and he was the leader of the preachers and the fighters. The similar thing happened to the generations following the age of the Prophet Muhammad (*Salla Allahu alayhi Wasalam*), and Allah (*Subhanahu Wa Taala*) is the owner of all abilities.

Question 5: It is obvious today a gap between the scholars, the seekers of knowledge and entire society. And this gap seems to be one of the major problems of our time. So, what are the solutions to this problem from your own point of view?

Response: This gap has been emerged as a result of the deviation among the scholars and the students who are ascribed with knowledge. If a seeker of knowledge does not care of performing prayer, always in hurry or demonstrates the sinful activities in public; he will be disliked by the scholars and other good people and they will not be happy with his learning activities. Similar thing happens with a scholar who is engaged with immoral activities or showing off. He is disliked by the good and those who strives to excel in inviting people towards goodness and are interested in the reward from Allah (*Subhanahu Wa Taala*). In such circumstances, certainly a gap would be created among them. Nevertheless, there is never a communication gap occurred between the righteous scholars and righteous seekers of knowledge. Rather, there is always a sense of true cooperation in all good deeds exists among them.

This sort of gap exists among the people who claims having knowledge but is actually a deviationist; they mix up with people of immoral deeds, smoking and drinking habit, negligence for regular prayer and so on.

So, the scholar who loves these habits or accepts people with those characteristics is in actual need of invitation towards Allah (*Subhanahu Wa Taala*), advice, caring, patience and tolerance until he will be steadfast.

Therefore, the gap comes into existence from the part of such person, who moves away from the people of knowledge by his sayings and his deeds. He keeps a distance from their praised lifestyles. Moreover, a person would not be an actual scholar if his knowledge does not reflect on piety and praiseworthy lifestyle. Sometimes a scholar remains with superstitious people who worship the graves or with bad people like traders of alcohol, and then he does not deserve any respect. Rather the people of useful knowledge and pious students should maintain a distance from him; so that he would repent, return to the right path and be steadfast with the people of truth.

There is no doubt that a seeker of knowledge would detest and would not like to be nearer to a person of such lifestyle, rather he would be

glad by the gap between both of them. Because this relation would not benefit him anything, rather such a person always harms the society and the seekers of knowledge. Such person needs to be taught, invited towards Allah (*Subhanahu Wa Taala*) and advised until his knowledge would benefit him and others properly.

What is obligatory for everyone is: cooperation on the basis of goodness and piety and with truthfulness and sincerity, being steadfast in the issues of Allah (*Subhanahu Wa Taala*), eagerness of achieving everything which removes enmity as well as narrows the gap among people. It would be possible by beneficial knowledge, pious deed, praiseworthy lifestyle and patience in everything, and May Allah (*Subhanahu Wa Taala*) enables us for that.

Question 6: Would you please explain what you said: a seeker of knowledge has to work hard? Is everyone among us ready to do it? What should be our standpoint about the four schools of thought which has spread in several countries and among the Muslims as they are adopted by huge numbers of people in different times and places?

Response: A seeker of knowledge should work hard according to his capability. A beginner would strive for continuation of seeking for knowledge. He has to become a person who has knowledge to be consulted in the disputed issues. On the other hand, a capable seeker of knowledge who is blessed with the knowledge by Allah (*Subhanahu Wa Taala*), graduated from the level of higher studies, studied the reference books and knew different opinions should work hard to clarify the preferable opinion, refute the false opinion equipped with the evidences of Shari'ah, patience and continuous reading.

Acquiring knowledge is not an easy task, as it requires patience, tolerance and reviewing Prophetic Traditions which are relevant with his study area. Sometimes a seeker of knowledge has to spend a lot of days in searching relevant information and even he does not find the exact prophetic

Tradition he is looking for or the one on which he could be able to form an opinion about the validity or weakness of the issue.

Moreover, review the statements of previous scholars and considering the preferable opinion need patience and in depth examination of the evidences. So, the personal reasoning (*Ijtihad*) means, giving effort in acquiring knowledge and achieving development in it until you become an eligible person who knows the rulings of Shari'ah and standpoints of the scholars in disputed issues. Thus, you can consider those issues from a standpoint of counselor and having love and satisfaction for them. In this standpoint, you will have full appreciation for their positions and what they put effort in acquiring knowledge and spreading knowledge among people. You will be benefited from their statements and knowledge and you will never condemn or dislike them. You will not criticize them in a manner which defames them or lead to a position not benefiting from them or so on.

A seeker of knowledge knows the status of the scholars who were there before him and the value of what they authored, compiled and counseled with Allah (*Subhanahu Wa Taala*) and His slaves. He benefits from their statements. This does not mean that he blindly follows them in right or wrong, rather he knows the right which supported with its evidences.

Imam Malik said: "Every one of us could be accepted or refuted except the person in this grave", that means the Messenger (*Salla Allahu alayhi Wasalam*) of Allah (*Subhanahu Wa Taala*).

Imam Shafi'i said: "People are unanimously agreed upon the fact that whatever issue is proved and supported by the Prophetic Traditions, it would not be rejected by the statement of anyone".

He also said: "If I have said anything which contradicts the opinion of the Messenger (*Salla Allahu alayhi Wasalam*) of Allah(*Subhanahu Wa Taala*), throw my sayings into the wall".

Such statements were also expressed by *Imam Ahmad bin Hanbal* and *Imam Abu Hanifah* containing the same expressions as *Imam Malik* and *Imam*

Shafi'i. All other great Imams and scholars stated similar expressions; they devoted their lives in counselling people's affairs and advising them to follow the evidences of Shari'ah from the Qur'an, Prophetic Traditions and the consensuses of the early scholars. They never preferred any statement of any person than the statements of Allah (*Subhanahu Wa Taala*) and His Messenger (*Salla Allahu alayhi Wasalam*). Rather they always prefer the statements of Allah (*Subhanahu Wa Taala*), His Messenger (*Salla Allahu alayhi Wasalam*) and the consensuses of the early scholars than anything which contradicts them.

This is the standpoint of esteemed scholars and their students who devote themselves for seeking knowledge. Their inherent characteristics always prefer to depend on the statements of Allah (*Subhanahu Wa Taala*) and His Messenger (*Salla Allahu alayhi Wasalam*), and to make preference based on the evidences, and to honour the scholars along with knowing their places as well as satisfaction and respect for them.

Nevertheless, the evil scholars associated with the Jahamiyyah, Mu'tazilah and other similar deviationist sects should be hated and disliked for the sake of Allah (*Subhanahu Wa Taala*). People should be warned about them in order to be protected from their evil, shameful deeds and refuted beliefs. This should be done in order to goodness of Allah (*Subhanahu Wa Taala*) and His slaves as well as to comply with the principle of enjoining for the good and prohibiting from the bad, and Allah (*Subhanahu Wa Taala*) is the owner of all success.

Question 7: What is your opinion about the statement which has been reechoed among the seekers of knowledge saying that: Whoever adopts the book as his own teacher will go astray?

Response: Who takes merely the books as his teacher his correctness are fewer than his wrongs, this is the statement we hear always. This is right. A person tends to do more wrongs if he does not learn from the scholars and takes knowledge from them. He does not know the way adopted by the previous scholars in seeking knowledge. The differences between the right and wrong remain unclear to him because of his lacking in knowledge of the

evidences of the Shari'ah and the previous circumstances the scholars passed through them, investigated them and worked on them.

Nevertheless, being his wrongs are comparatively higher is an issue of hypothesis. But, this is true that he takes many wrong steps. This was because he did not study from the scholars and benefited from them. Thus he does not know the principles which were implemented and adopted by them. Therefore he does many wrongs and sometimes does not differentiate between the right and wrong in printed books and manuscripts. Sometimes there are printing mistakes occur in the books, but he might consider them right because of his lacking in knowledge and discretion. Due to his lacking in discernment, he will legalize which is actually forbidden by Allah (*Subhanahu Wa Taala*) or prohibit which is legalized by Him. It might have happened that something which would be stated like 'this is lawful' appears in the book as 'this is not lawful'. The extra word 'not' is put here mistakenly; or the opposite might happen also. Where the statement should be 'this is not lawful', it might appear as 'this is lawful' due to printing mistake. And this is very dangerous mistake.

Similarly, he might find a statement saying 'this is allowed, which would be 'this is not allowed' in actuality. In such case, the whole issue would be confused to him due to his lacking in discernment and knowledge, he does not know the wrongs or other problems which have occurred in the books and he does not consult with anyone about them.

Question 8: A scholar had issued a Fatwa on a matter upon being questioned about it. After a while, he has perceived that it was a wrong statement which he had made. What he should do now in this situation?

Response: He has to return to the right decision and issue Fatwa correctly. He would say: I have done an error, as 'Umar (*RadiaAllahu Anhu*) said: "The right is eternal". Therefore, he must correct himself and declare that "I have done a mistake in that particular matter and issued Fatwa as such and such. Later, it was clarified to me that it was wrong. And the right is such and such". There is harm or problem for that scholar in doing so. Rather this is

obligatory for him. The Prophet (*Salla Allahu alayhi Wasalam*) was the greatest Mufti of all time. When people asked him about the insemination of date trees, he replied: "To my consideration, there is no harm in leaving this". Later, they informed him that there were some problems in cultivation because of not carrying out this insemination. The Prophet (*Salla Allahu alayhi Wasalam*) said: "I have informed you about my personal opinion, and an opinion could be right or wrong. On the other hand, I never lie in the matters which I tell you being guided by Allah (*Subhanahu Wa Taala*) and on behalf of Him"³⁹. Then he ordered them to return to doing that insemination.

Similarly, 'Umar (*Radia Allahu Anhu*) decided not to consider the relation of brotherhood while resolving the inherited wealth of a specific criterion. When the issue became more clarified to him later, he decided to consider that relation and revoke the previous decision.

Therefore, coming back to a decision which is considered to be right or true is a known manner for the scholars, and this is the method of the righteous and faithful scholars. There is no offence or deficiency in doing so. Rather it indicates his greatness and power of belief whenever he leaves the wrong and returns to the right. There are some people, I would rather say some ignorant people, consider this as shame or fault. But the truth is, this is graceful and virtuous, nothing incompetent.

Question 9: As a student, I was asked many questions; some are related with worship while some are not. I know their answers very well either through listening to the lectures of some scholars and reading previous fatwa. But it is somehow difficult to remember exact source from the revelation at that time and therefore I will prefer the right opinion. In a situation like this, how do you guide the seekers of knowledge?

Response: Never issue a Fatwa without much discernment or proper understanding. Rather direct them someone in the locality whom you regard

³⁹ Narrated by Muslim.

is more knowledgeable than you. Otherwise you tell them: give us some time so that I would review the evidences and examine the issue. Then when you will be assured about the right decision supported by the evidences you could issue the Fatwa which would seem to you as the right.

Because of such sorts of problems, I also suggest the teachers to be very careful about this significant issue and to inspire the students and verify the issues very well. They should not be hasty in issuing a Fatwa or deciding the issues without proper understanding. The teachers should introduce themselves as a model for the students by taking a pause in ambiguous issues and promising them to inform about it after day or two or in the following class. In this way, the students would learn from their teachers not to become hasty in issuing Fatwa or ruling without assurance, investigation of the evidences and quietude about the rightness of what is said the teacher. There is no problem for anyone to delaying such issues until the possible period of time so that he could review the evidences and the statements of previous scholars on that.

Imam Malik issued Fatwa in very few matters and returned a lot of them by saying that: "I do not know"; and such was done by many early scholars.

So a seeker of knowledge should exercise not to be hurry, he should say 'I do not know' about the matter in which he does not know.

On the other hand, the teachers have a great obligation in this regard. They should be righteous model to the students in their characters and practical deeds. Making the students accustomed to say "I do not know" is also one of the good characteristics. They have to learn to postpone the matters until they understand the evidences and know the rulings; along with being cautious from deciding a Fatwa ignorantly and foolishly. Allah (*Subhanahu Wa Taala*) is the owner of all abilities.

Glossary

Arabic/Islamic words and terms commonly used in the book

- مسؤولية (Mas`uliyah) – Responsibility, Accountability, Liability.
- طالب علم (Talib ‘Ilm) – Lit. Seeker of Knowledge, Student.
- المجتمع (Mujtama’a) – Society.
- بصيرة (Basirah) – Discernment, Sagacity, clairvoyance.
- الدعوة (Da’wah) – Inviting people towards Islam through good deeds, moral character and speech/talk.
- القرآن (Qur’an) – The book which was revealed by Allah(*Subhanahu Wa Taala*) on His Messenger Muhammad(*Salla Allahu alayhi Wasalam*).
- الحديث (Hadith) – Prophetic Traditions; speech, deed and approval of the Prophet Muhammad(*Salla Allahu alayhi Wasalam*).
- سبحانه وتعالى (Subhanahu wa Ta’ala) – The Exalted, to be read after the name of Allah(*Subhanahu Wa Taala*).
- صلى الله عليه وسلم (Sallahu ‘Alaihi wa Sallam) – Peace be upon him, to be read after the name of the Muhammad(*Salla Allahu alayhi Wasalam*).
- عليه السلام (‘Alaihi al-Salam) – May peace be upon him, to be read after all prophets’ names.
- رضي الله عنه/عنها (Radiyahallahu ‘Anhu/’Anha) – May Allah(*Subhanahu Wa Taala*) be pleased with him/her, to be read after the names of the companions of the Prophet(*Salla Allahu alayhi Wasalam*).