

THE PURPOSE OF ACQUIRING KNOWLEDGE

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Dhorāt Sāhib

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THE PURPOSE OF ACQUIRING KNOWLEDGE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ:

Congratulations On The Greatest Bounty

It is Allāh's great favour that He conferred us with attachment to knowledge, the desire to study and teach it, and enthusiasm for it. We all went to our respective homes in Sha'bān. For about six weeks we moved away from the programme of the madrasah and spent our time with the freedom to do as we liked. There are many who, through Allāh's inspiration, spent their holidays profitably. There are others whose holidays are spent in futile activities and sins, and in passing the time lazily. After spending six weeks away from the madrasah, Allāh *ta'ālā* inspired you to come back. This is a great favour of Allāh *ta'ālā*. Some people slip up during the holidays [and do not return to the madrasah]. Others slip up at the very beginning of the year. While yet others slip up in the middle of the year. Shayṭān casts various types of whisperings such as the food in the madrasah is not good, the boarding is not good, the classmates are not friendly, the roommates are not good, the timetable is difficult, studies themselves are difficult, Arabic is difficult, there is no compatibility with the teachers, the madrasah is very far from home, my mother is alone at home, my father is alone, my brothers and sisters will fall into evil [in my absence], and so on. Shayṭān creates various types of thoughts and some people fall as a result of these whisperings.

We must first be grateful to Allāh *ta'ālā* for having saved us from this, enabled us to return to our alma mater, and returned us to the laps of our teachers. We must make this resolution that we have to study for another year, to continue studying until we complete our course, and to remain attached to this work [of serving Dīn] until our last dying moments. I congratulate all you who are seeking the knowledge of prophet-hood over this greatest of bounties; and while applying this Sunnah of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, I welcome you all on my behalf and on behalf of the teachers.

Sincerity Is The Foundation

Sincerity is the foundation for us and is something which is needed everywhere.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ^١

Actions are based on intentions.

Hadrat Imām Bukhārī *rahimahullāh* commenced his *Sahīh al-Bukhārī* with this Hadīth. The author of *Mishkāt* also commenced his book with this Hadīth. The commentators say that both personalities are directing themselves, the student and the teacher that writing, reading and teaching will only be of use when the intention is correct.²

What Should The Intention Be?

What should the intention be? It should be the acquisition of Allāh's pleasure. A further elaboration of this is that I am acquiring knowledge so that I may learn what pleases my Creator and Master, and what

¹ صحيح البخاري، باب كيف كان بدء الوحي، ح (١).

² مرقاة المفاتيح، ج ١، ص ٩٢. إنعام الباري، ج ١، ص ١٧٩.

displeases Him. I will do what pleases Him and abstain from what displeases Him. After learning this, I will not restrict myself to practising on it. Rather, I will convey it to others. I will teach them what pleases Allāh *ta'ālā* and what displeases Him. I will endeavour that they also abstain from what displeases Allāh *ta'ālā* and carry out what pleases Him. If I do all this, Allāh *ta'ālā* will be pleased with me.

The Sole Objective: Allāh's Pleasure

Even during our student days Allāh *ta'ālā* will be pleased with us over the fact that My servants are studying in order to learn what pleases Me. Their ultimate aim is to please Me. If we then practise on that knowledge, Allāh *ta'ālā* will be even more pleased. If we enable others to practise, He will be even more pleased. This must then be the sole objective of seeking knowledge, it must be the only purpose and the only intention.

Three Stages

What is the first stage? I am acquiring knowledge so that I may learn what pleases Allāh *ta'ālā* and what displeases Him. The second stage is that I am going to practise on that knowledge. As my knowledge increases, my practising on it will increase as well. The third and final stage is that I will teach my fellow Muslim brothers and sisters, and fellow humans. I will teach them what pleases Allāh *ta'ālā* and what displeases Him, and help them to practise on this.

Rasūlullāh *sallallāhu 'alayhi wa sallam* did not restrict himself to teaching. Rather, he used to make the people practise as well. This is the meaning of:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

*He teaches them the Book and wisdom, and purifies them.*¹

He used to teach them and bring them onto actions through purification.

Thus, sincerity is the fundamental thing for us.

The More The Sincerity The Greater The Progress

Sincerity has to be accompanied by working hard. Sincerity is essential for everything. You must check and assess your intention constantly. Do not allow the following thoughts to come to your mind: I will become a great scholar. I will become famous and people will walk behind me. They will sing my praises. I will have a following. I will deliver lectures and attend conferences.

Leave all these details to Allāh *ta'ālā*. We must confine ourselves to a comprehensive prayer: O Allāh! Accept us to serve Your knowledge. O Allāh! Accept us for Your knowledge. Embrace us and appoint us to Your work.

Check your sincerity constantly and make *du'ā'* as well: O Allāh! Purify my intention.

The purer the intention the more the progress.

A Unique Statement Of Muftī Muḥammad Shafī'

Ḥaḍrat Muftī Muḥammad Shafī' Sāhib *rahimahullāh* said that if a person studied, taught and served Dīn with sincerity, then no work in this world can overwhelm him. This is the most superior work. If – Allāh forbid – there is no sincerity, the same treasure will become the most despicable thing of the world.²

¹ Sūrah al-Baqarah, 2: 129.

² *Kāmyāb Tālib-e-'Ilm*, p. 30.

In other words, if a person remains sincerely occupied in acquiring knowledge, there can be no other occupation which can overwhelm it. But if he studies without sincerity, the same occupation becomes so despicable that there is nothing more despicable than it. When there is sincerity, there will be help from Allāh *ta'ālā*, assistance from Him, a person will get courage and he will be conferred with inspiration. If there is no sincerity, he will have nothing, he will be overpowered, he will not be able to face and combat the different conditions which come upon him. This is because Allāh's help and support is not with him.

Sincerity Must Be Accompanied By Hard Work

Thus, the most important thing is sincerity. Together with it, there has to be hard work. An Arabic saying goes:

مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَّ

The one who seeks a thing and strives for it shall acquire it.

مَنْ قَرَعَ بَابًا وَلَجَّ وَلَجَّ

The one who knocks on a door and persists in knocking it shall certainly enter.

In other words, the one who persists in knocking and resolves not to move away until he is permitted to enter will certainly enter at some time or the other.

The one who strives shall achieve and the one who persists shall enter. Now this is what is required of us: We have to strive and we have to persist. We have to work hard. We have to attach ourselves to the door of knowledge. If we do not understand a certain concept, we must strive at it, we must continue knocking on that

text, we must continue striving until we understand it, we must be prepared to bear hardships and difficulties for it.

Striving and working hard encompasses everything. It includes being punctual in class. If a student is accustomed to working hard, he will be present in class and will come on time.

Qārī Fatḥ Muḥammad Pānīpattī

Haḍrat Qārī Raḥīm Bakhsh *rahimahullāh* was a very senior qārī. He was a student of Shaykh al-Qurrā' Haḍrat Qārī Fatḥ Muḥammad Sāhib Pānīpattī *rahimahullāh*. Do not think of these two to be senior qārīs of just their region. Rather, they were recognized internationally. Haḍrat Qārī Fatḥ Muḥammad Sāhib Pānīpattī *rahimahullāh* recited the Qur'ān in an assembly of 'ulamā' and qurrā' on one occasion. An eminent Arab scholar, Mullā Ramaḍānī Shāmī, remarked:

يَا فَتْحُ مُحَمَّدَ أَنْتَ فَاتِحُ الْقُرَّاءِ

O Fatḥ Muḥammad! You are the conqueror of qurrā.

When Qārī Fatḥ Muḥammad read the following verse:

وَيُوتُ كُلَّ ذِي فَضْلٍ فَضْلَهُ

The Arab scholar said: "This is the first time I am hearing the most correct pronunciation of the letter *dawd*. I never heard it being pronounced so correctly before this."

This is a testimony of a very senior and distinguished Arab scholar.

¹سورة هود: ٣.

Qārī Fatḥ Muḥammad Sāhib Pānīpattī *rahimahullāh* was a khalīfah of Ḥadrat Muftī Muḥammad Ḥasan Sāhib Amritsarī *rahimahullāh*. He had probably pledged allegiance to Ḥadrat Ḥakīmūl Ummat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* as well. He was concerned about the rectification of his heart. This is why the internal qualities of humility and humbleness were to be found in him. When the Arab scholar praised him for his pronunciation of the letter *dawd*, he replied: “This is the only letter which I can pronounce correctly and as it ought to be pronounced.”¹

The Punctuality Of Qārī Raḥīm Bakhsh

I want to relate to you about Qārī Raḥīm Bakhsh *rahimahullāh* who was a student of Qārī Fatḥ Muḥammad Sāhib Pānīpattī *rahimahullāh*. It was his lifelong practice to commence his lessons half an hour before the appointed time. In other words, he himself used to arrive at class half an hour before and ask his students to do the same. He used to start half an hour before and complete half an hour after the appointed time. It never happened that he did not start half an hour before and did not continue for half an hour later.² He used to come before the appointed time and spend the entire period teaching with full concentration. He never tolerated heedlessness for a single minute. There was no question of his ever being absent for his classes. Those who observed his life relate that he was never absent for a single lesson for his entire life – even when he was ill.³

In those days there used to be direct flights from Karachi to Jeddah. He was a teacher at Khayr al-

¹ *Tadhkirah ash-Shaykhayn*, p. 69.

² *Ibid.* p. 307.

³ *Ibid.* p. 144.

Madāris in Multan. When going for hajj, he had to travel from Multan to Karachi. It was the practice of people to reach Karachi a day or two before the flight. They would then go meet ‘ulamā’, the mashā’ikh, visit the madāris, meet their past students, go to relatives, and so on. Qārī Raḥīm Bakhsh *raḥimahullāh* would not do any of this so that he does not miss even one day from class. When he used to land at Multan airport [on his return from hajj] and it was the time for his lessons, he would proceed directly to the madrasah to his class, and commence his lessons immediately. He would only go home after completing his lessons. In the same way, when his time of departure was at the time of his lessons, he would leave home, proceed to the madrasah, conduct his lessons, and then undertake his journey directly from his class.¹

When a person resolves that he has to strive to acquire knowledge, he will find that he is able to have all conditions under his control. His punctuality to class will automatically fall into place. He will sacrifice everything for it. He will be able to shift around all other matters for the sake of his attendance in class. He will arrive on time and listen attentively.

The Sacrifices Of Shaykh ‘Abd al-Qādir Jīlānī

My dear students! All that remains nowadays is to strive a little. Where do we experience difficulties!? Difficulties were born by our seniors. Shaykh ‘Abd al-Qādir Jīlānī *raḥimahullāh* relates: When I reached Baghdad for the acquisition of knowledge, my money was finished. I did not even have money to buy food. I used to go to the river bank and pick up the leaves of vegetables which had fallen there. I used to eat them and continue my life in that way. One day I was extremely hungry so I headed

¹ *Tadhkhirah ash-Shaykhayn*, p. 126, 201.

for the river. On reaching there I realized that other poor people had reached before me and they were grabbing at the leaves. I returned home out of consideration for them.

A Passion For Selflessness During One's Student Days

My dear students! He was a student but look at how lofty his action was! Look at the level of his selflessness! His heart could not accept that he should join those poor people who were trying to fulfil their hunger from those leaves. He gave preference to them, remained patient, returned to the centre of the city and began walking around in the hope of finding some vegetable leaves which had been thrown away or discarded; but he found nothing.

He relates: "My intense hunger reduced me to utter weakness. I managed to somehow reach Musjid-e-Yā Sīn in the Rayhānīyyīn bazaar, and sat down in one corner of the musjid with the intention of awaiting death."

"A short while later I saw a youngster entering the musjid. He had fresh bread and roasted meat. He sat one side and began eating. When he used to pick up a morsel of the bread and meat and lift it to his mouth, I used to unwittingly open my mouth due to my severe hunger. I considered this behaviour to be inappropriate and reprimanded myself."

"The youngster continued eating and his eyes eventually fell on me. He said: "Come brother, come join me." I declined. He took an oath and asked me to join him. My self was prompting me to accept immediately but I stopped it from hastiness. When he took an oath a second time, I accepted and ate a little."

Look at the level of his self-control despite his severe hunger! Allāhu Akbar! This was the condition of the student days of Shaykh ‘Abd al-Qādir Jīlānī *rahimahullāh*. Today the entire Muslim ummat mentions his name with pride, and when his name is mentioned, our hearts are filled with his greatness. My dear students! This is the result of those sacrifices.

Fellow-Feeling And Generosity During Student Days

The youngster asked Shaykh ‘Abd al-Qādir Jīlānī: “What is your occupation? Where are you from? What is your name?” I replied: “I am a student and I have come from Jīlān.” He said: “I have also come from Jīlān and I am looking for a youngster by the name of ‘Abd al-Qādir.” I replied: “I am the one.” The moment he heard this, the colour in his face changed and he said: “Brother! When I was leaving Jīlān, your mother gave me eight dīnārs for you. I was searching for you ever since I came to Baghdad but could not find you. In the meantime, my money got spent. I remained hungry for three days to the extent that carrion became *halāl* for me. I was compelled to use your money to buy this food. You may now eat without any worry because this food is actually yours. I am really the guest while you are the host. I apologize to you, but what else could I do? I had no alternative but to buy a little food with your money.”

“I consoled him and asked him not to say anything further. His situation was also bad, so I gave him the food which was left over and some money for his expenses.”¹

Allāhu Akbar! Look at the level of these people! They were loftier than angels.

¹ ذیل طبقات الحنابلة لابن رجب الحنبلي، ص ۲۵۰-۲۵۱.

It is better to be a human being than to be an angel. However, more effort is required to achieve this.

Obliterate Your Desires For The Sake Of Knowledge

Nowadays we do not experience hardships of this nature. We have to just work hard and obliterate our desires for the sake of acquiring knowledge. The madrasah has certain rules and regulations which we must adhere to. We must have confidence in the fact that when our seniors – i.e. teachers, administrators, principal, supervisors, etc. – make a decision, they do it with our academic and practical progress in mind. This is irrespective of whether we understand it or not. The administrators are fully aware that you are not going to remain children forever. Whatever they ask you to do, they do it with this in mind that it will be of academic or practical use to you. If they deceive you into doing something now, how will they have the courage to face you later on when you become adults? When you become adults later on and you think about the rules, regulations, restrictions and system of the madrasah, then – Allāh willing – your inner-self will tell you that it was best that such a system was in place. If not, I do not know what I would be doing now.

Punctuality And Being Present With One's Heart And Mind

My dear students! It is essential to work hard. This encompasses everything. It includes punctuality. Instil in yourself the habit of coming to class five or ten minutes before time. Let this thought settle in your mind that if class commences at 8am, you have to be in class 8-10 minutes before that. Come to class before time and start going through your books. You will then see how help from Allāh *ta'ālā* will come to you.

The other point to note is that Shaytān causes those students who are in the habit of coming early to class to get occupied in futile conversations. My dear students! You must be punctual to class in body, heart and mind. Let it not happen that you are physically in class but you are speaking of things which are related to outside the class. Whether the teacher is in class or not, occupy yourself in studying your books with concentration.

Abstain From Academic Independence

The lessons must be revised thoroughly. Our seniors paid particular attention to this. On one occasion, many senior scholars and experts in their respective fields which included Hadrat Maulānā Ya'qūb Nānautwī *rahimahullāh* and others requested Hadrat Maulānā Qāsim Nānautwī *rahimahullāh* to teach them tafsīr. This was not when they were students but when they were already masters in their respective fields. They requested Hadrat Maulānā Qāsim Nānautwī *rahimahullāh* to teach them tafsīr. This shows that our seniors did not consider themselves to be independent and self-sufficient. They were not proud and haughty. They had a constant quest. Independence and pride are causes of deprivation of knowledge. Imām Mujāhid *rahimahullāh* said:

لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَعْتَبٌ وَلَا مُسْتَكْبِرٌ¹

A shy person and a proud person cannot acquire knowledge.

Hadrat Nānautwī *rahimahullāh* commenced teaching them from *Alif Lām Mīm* and discussed the *Hurūf-e-Muqatta'āt*. He spoke for two and half hours on this

¹ صحيح البخاري، باب الحياء في العلم.

subject before these senior scholars. When the lesson was over, Maulānā Ya'qūb Nānautwī *rahimahullāh* and others began speaking among themselves and were saying: "Brothers! Knowledge can only be preserved if it is revised. Hadrat taught us very valuable points. If we do not revise them, we will forget them." When Hadrat departed, all these scholars remained in the class and began revising the lesson with each other.¹

My dear students! Preparation (*muṭāla'ah*) and revision (*takrār*) are both necessary. Muṭāla'ah refers to preparing the lesson which is still to be taught. Takrār refers to revising the lesson after it was taught. Both are extremely essential.

What I am trying to stress is that you have to work very hard. You have to work so hard as if you are drinking down knowledge.

A King Memorized *Hidāyah*

There was a king by the name of Sultan Muḥammad Tughluq. Not very long ago I was reading a book on the history of Multān. It was mentioned in this book that Sultan Muḥammad Tughluq knew the whole of *Hidāyah* from beginning to end from memory. He knew it word for word. He knew this entire book of Hanafi jurisprudence from memory.² We constantly hear about the achievements of the Sahābah *radiyallāhu 'anhum*, the Tābi'ūn, Taba' Tābi'ūn, Muḥaddithūn and others. But here was a king who strove and memorized the whole of *Hidāyah*. Today we do not even know one page from memory.

¹ *Kāmyāb Tālib-e-'Ilm*, p. 147 as quoted in the monthly *ar-Rashīd* of Lahore, Deoband number, p. 224.

² *Tadhkirah ash-Shaykhayn*, p. 39.

The Astounding Striving Of Qārī Fatḥ Muḥammad Pānīpattī

Hadrat Qārī Fatḥ Muḥammad Sāhib Pānīpattī *rahimahullāh* had memorized the *Qasīdah Shātībīyyah*, other poems related to tajwīd and qirā'ah, and almost 4 000 couplets of eight other qasīdahs. He knew them so well that if, for example, someone had to ask him to explain the 15th couplet of such and such book, or the 110th couplet of such and such book, he could explain it there and then. He would quote the couplet and begin explaining it in the shortest time. He knew the ten modes of recitation so well, that he could read them in the tartīl, tadvīr and ḥadar forms anywhere and everywhere – whether in a farḍ ṣalāh, in optional ṣalāhs, or in an assembly. He was never confused by the mutashābih verses nor hesitated at any point. This condition remained even in his old age.¹

The Unique Memory Of Qārī Fatḥ Muḥammad Pānīpattī

Allāh *ta'ālā* strengthened his memory by virtue of his sincerity, good intention, constant turning to Allāh *ta'ālā*, and his hard work and striving. Hadrat Qārī Tāhir Raḥīmī *rahimahullāh* writes that his powerful memory was a proof and evidence against the rejecters of Hadīth of our time. The rejecters of Hadīth make an objection by saying that it is impossible for a person to have such a powerful memory whereby he can memorize Aḥadīth without writing them down, and then remembering them. Qārī Fatḥ Muḥammad's memory was a challenge to them. He could remember a thing by listening to it just once.²

¹ *Tadhkirah ash-Shaykhayn*, p. 62.

² *Ibid.* p. 61.

As a person gets older, his memory becomes weaker. It becomes extremely weak when a person is in his 70's and 80's. However, Hadrat's memory remained intact as it had always been. In one assembly, he read those verses of the entire Qur'an which commence with the words *al-hamdu lillāh*. He read them from beginning to end without a moment's hesitation as though he was reciting any other sūrah of the Qur'an.¹

Striving Encompasses Everything

When a person strives, Allāh *ta'ālā* opens the doors of mercy for him. The fact of the matter is that these treasures are conferred by Allāh *ta'ālā*. On whom are they conferred? On those who have the following qualities:

مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَّ

The one who seeks a thing and strives for it shall acquire it.

مَنْ قَرَعَ بَابًا وَلَجَّ وَلَجَّ

The one who knocks on a door and persists in knocking it shall certainly enter.

Those who strive and those who work hard. Striving encompasses everything: Piety, respecting the teacher, respecting one's fellow students, respecting one's classroom, respecting one's books, revision of past lessons, preparation of forthcoming lessons, adhering to the rules of the madrasah, and so on.

¹ Ibid. p. 49.

Adhering To Madrasah Rules

It is also most essential to adhere to the rules of the madrasah. For example, the madrasah rule is that you must go to sleep at 11pm. A student makes some excuse of going to the toilet at 11pm and emerges at 11:15pm. This will entail breaking a madrasah rule.

Hadrat Qārī Siddīq Sāhib Bāndwī *rahimahullāh* said that a person who breaks the madrasah rules can never succeed.¹ From this statement of his we can conclude that this is a part of piety in the sense that when a student takes admission, he makes a promise to adhere to the rules of the madrasah. It is now necessary for him to fulfil that promise.

Sincerity Must Be Coupled With Hard Work

Whatever was said today is beneficial to all – students and teachers. It is also beneficial to others in the sense that sincerity is required in every action. Sincerity has to be coupled with striving and working hard. Combine these two elements and see what heights you will reach. You have to complete this year with sincerity and hard work, and your entire course with sincerity and hard work. When you qualify, you still have to spend your entire life with sincerity and hard work. If we do this, its benefit will not be confined to us. Rather, it will benefit our parents, our relatives and in fact, the entire Muslim ummat.

Summary

Bearing in mind that sincerity is a fundamental, I am saying this again: Allāh *ta'ālā* sent us into this world to do the things which please Him and to abstain from the things which displease Him. We have come to the

¹ *Ifādāt-e-Siddīq*, pp. 283-284.

madrasah to learn what pleases Allāh *ta'ālā* and what displeases Him. After learning this, we will have to spend our lives accordingly, and then convey it to others. We have to say to them: "Look! These are things which please Allāh *ta'ālā* and these are the things which displease Him." We must then encourage them to put these into practice. We have to do all this so that our Allāh is pleased with us.

Our intention must be sincere and must be coupled with hard work. We must have full control over our selves.

Do not harm yourselves by not striving hard. Friendships, intermingling and interactions are major obstacles. In the same way, taking leave, going home, interest in play and amusement, interest in football and cricket are all very harmful. The more the heart and mind are engrossed in knowledge, the better. Save yourselves from laziness and heedlessness or else you will suffer severe loss.

لَوْ كَانَ هَذَا الْعِلْمُ يَحْصُلُ بِالْمُنَى - مَا كَانَ يَبْقَى فِي النَّبَرِيَّةِ جَاهِلٌ
فَاجْهَدْ وَلَا تَكْسَلْ وَلَا تَكُ غَافِلًا - فَنَدَامَةُ الْعُقْبَى لِمَنْ يَتَكَاسَلْ

If this knowledge could be acquired merely through wishes [and without striving], there would be no ignorant person in this world. (Since mere wishes are of no avail) you must strive hard. Do not be lazy nor heedless. The one who is lazy will regret for the rest of his life.

Du'a'

May Allāh *ta'ālā* enable me, you, our associates, all 'ulamā' of the world, students and those attached to the various Dīnī works to continue serving Dīn, and not allow us to be ever free of it. May our souls leave our bodies in a condition that we are serving this Dīn with sincerity. Like Imām Muḥammad *rahimahullāh* and

Imām Abū Yūsuf *rahimahullāh*, may our souls leave us while we are engrossed in this occupation, and Allāh *ta'ālā* calls us to Himself while we are happy to go to Him. May we live for this objective and die for it. May Allāh *ta'ālā* make it our covering and our bedding. May Allāh *ta'ālā* keep us alive on it and give us death on it. May Allāh *ta'ālā* make this forthcoming year and the succeeding years very blessed for all of us. May Allāh *ta'ālā* enable us to strive hard and make us of benefit to the entire ummat. May Allāh *ta'ālā* make us the coolness of the eyes of our parents and teachers, and a source of continuous charity for them. May Allāh *ta'ālā* protect us from the plots of Shayṭān and of the self. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

TRANSLATOR'S NOTE

All praise is due to Allāh *ta'ālā* translation of this book was completed on 23 Muḥarram 1438 A.H./24 October 2016. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter.

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

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
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