

THE STATUS OF THE QUR'ĀN & 'ILM

by Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat *dāmat barakātuhum*



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THE STATUS OF THE QUR'ĀN & 'ILM

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The Sanctity of the Glorious Qur'ān & Our Responsibility

By Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat *dāmat barakātuhum*

1. Recite the Glorious Qur'ān on a daily basis.
2. Understand its beautiful message by attending the *durūs* (lessons) of the Qur'ān delivered by reliable 'ulamā. Similarly, study authentic commentaries of the Glorious Qur'ān under their guidance.
3. Give its illuminating teachings place in your life so that others can appreciate its finest guidance.
4. Frequently make mention of its beautiful message and teachings to both Muslims and non-Muslims alike.
5. Distribute leaflets and booklets which cover different aspects of its teachings far and wide.
6. Supplicate to Allāh ﷻ, beseeching Him to pardon our sins and to grant us assistance and protection from all evil.
7. Exercise patience and express your displeasure remaining within the boundaries of our beautiful Dīn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْقُرْآنُ أَحَبُّ إِلَيَّ اللَّهُ مِنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَوْ كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي، سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ، اَللّٰهُمَّ اِنْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلَّمْنَا مَا يَنْفَعُنَا، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ.

Pondering over the Innumerable Favours of Allāh ﷻ

Through His sheer Grace and Kindness, Allāh ﷻ has bestowed innumerable favours upon us. Allāh ﷻ says,

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا^ط

If you try to count the Favours of Allāh ﷻ, you will not be able to do so. (16:18)

My friends, try to take some time out daily to ponder upon the Favours of Allāh ﷻ in seclusion. Spend at least five minutes and ponder upon any favour that comes to mind: the eyes, ears, tongue, heart, organs, limbs, wife, husband, children, a good teacher, a good student, good friends, food, clothing, comfort, peace of mind, tranquillity of the heart, etc. After pondering over any particular Favour or a few Favours of Allāh ﷻ, ask yourself, 'What would I have done without this Favour of Allāh ﷻ?' Inshā'allāh, as a result of this daily practice, the love for Allāh ﷻ will increase in your heart.

The Qur'ān – A Great Favour of Allāh ﷻ

From amongst these Favours of Allāh ﷻ, some are exceptionally great, like Īmān and our Beloved Nabī, Muḥammad ﷺ. From amongst these exceptionally great Favours of Allāh ﷻ is the Qur'ān too. We are all the creation of Allāh ﷻ. All the Ambiyā ﷺ, Jannah, the Ka'bah, Al-Ḥajarul-Aswad, etc. are all makh'lūq (created by Allāh ﷻ). The Qur'ān on the other hand, is not

makhḷūq as it is an Attribute of Allāh ﷻ; it is the Kalām (Speech) of Allāh ﷻ.

Allāh ﷻ is Al-Qadīm (The One Who has always been existent), so His Kalām has always been existent; and Allāh ﷻ will always remain, thus His Kalām will always remain. Allāh ﷻ is Azalī (has no beginning) and Abadī (has no end), thus His Kalām is azalī and abadī. Allāh ﷻ and His Kalām have always existed and will always remain.

The Qur'ān and its Phases of Revelation

Through the medium of Sayyidunā Jibrīl ﷺ, Allāh ﷻ transferred the whole Qur'ān to Al-Lawḥul-Maḥfūz. Thus, the very first individual who became aware of this Kalām of Allāh ﷻ was Sayyidunā Jibrīl ﷺ. Then, before the advent of our Beloved Nabī ﷺ, the Qur'ān was transferred from Al-Lawḥul-Maḥfūz, which is in the seventh heaven, to Baytul-'Izzah, which is in the first heaven.

Thereafter, from Baytul-'Izzah, Sayyidunā Jibrīl ﷺ revealed the whole Qur'ān to our Beloved Nabī ﷺ, portion by portion, over a period of 23 years. Sometimes a verse would be revealed, sometimes a part of a verse, sometimes a few verses, sometimes a rukū' and sometimes a sūrah.

Only the Best was Chosen for the Qur'ān

Allāh ﷻ chose the best Nabī to be the recipient of the Qur'ān. Allāh ﷻ could have revealed the Qur'ān to any of the approximately 124,000 Ambiyā ﷺ. Allāh ﷻ could have revealed the Glorious Qur'ān to Sayyidunā Ādam ﷺ, Sayyidunā Mūsā ﷺ, Sayyidunā Hārūn ﷺ or Sayyidunā Dāwūd ﷺ. However, the Qur'ān is so great in the Sight of Allāh ﷻ that it was only befitting for it to be revealed to the leader of all Ambiyā, Muḥammad ﷺ. Allāh ﷻ says,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ

This is a book we revealed to you [O Muḥammad].
(38:29)

Similarly, Allāh ﷻ chose Sayyidunā Jibrīl ﷺ who is the best of angels to be the medium of its revelation. Allāh ﷻ states,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾

The trustworthy angel (Sayyidunā Jibrīl ﷺ) descended with it upon your heart [O Muḥammad] so that you may be from those who warn. (26:193-194)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٦٩﴾

Indeed, this Qur'ān is a word brought by the noble messenger (Sayyidunā Jibrīl ؑ). (69:40)

Furthermore, Allāh ﷻ revealed the Qur'ān during the best of months; Ramaḍān. Allāh ﷻ states,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramaḍān in which the Qur'ān was revealed... (2:185)

And from within Ramaḍān, Allāh ﷻ chose the best night for the revelation of the Qur'ān. Allāh ﷻ states,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿٩٧﴾

We have revealed it (this Qur'ān) during the Night of Qadr. (97:1)

One opinion of the Mufasssīrīn is that this verse refers to the whole Qur'ān being transferred from Al-Lawḥul-Maḥfūẓ to Baytul-'Izzah. The other opinion of the Mufasssīrīn is that this verse refers to the very first verses which were revealed to Rasūlullāh ﷺ (the first five verses of Sūratul-

‘Alaq).¹ Either way, it is correct to say that the Qur'ān was revealed during the Night of Qadr, the best of nights.

Thus, ‘Allāmah ibn Kathīr رحمته الله states that the Qur'ān was revealed by Allāh ﷻ through the medium of the best angel, Sayyidunā Jibrīl عليه السلام; upon the heart of the best of creation and messengers, Muḥammad ﷺ; during the best of all months, Ramaḍān-ul-Mubārak; and on the best portions of this earth, Makkah Mukarramah and Madīnah Munawwarah.²

The Status of the Qur'ān in the Words of Allāh ﷻ

In various parts of the Qur'ān, Allāh ﷻ describes the Qur'ān as being glorious, magnificent and mubārak (blessed):

قَسَّ وَالْقُرْآنِ الْمَجِيدِ ﴿٥٠﴾

Qāf, I swear by the Qur'ān that is glorious. (50:1)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

Indeed, we have granted you seven verses that are often repeated and the magnificent Qur'ān. (15:87)

1 Tafsīrul-Qur'ānil-‘Aẓīm, part 5 p.72-73

2 Ibid, part 4 p.488-489

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ

This is a blessed book which We have revealed to you...
(38:29)

The Qur'ān is a book which is free from all doubts. Allāh ﷻ states,

الْمُرَّ ۚ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ

Alif Lām Mīm. This is a book in which there is no doubt.
(2:1-2)

There is no doubt in its authenticity; there is no doubt in it being the correct message from the Almighty; and there is no doubt that the one who understands this message and follows it will become successful in this world and also in the Hereafter.

The Qur'ān is a source of good advice, cure for all spiritual illnesses, guidance and mercy for the believers. Allāh ﷻ says,

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
الصُّدُورِ ۚ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

O people! Indeed, advice has come to you from your Rabb, and a cure for what is in the chests, and guidance and mercy for the believers. (10:57)

Something to Rejoice Upon

Allāh ﷻ says to his Messenger ﷺ,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

(O My Messenger!) Tell the believers that upon the Grace of Allāh ﷻ and upon the Mercy of Allāh ﷻ, they should rejoice. It is far better than what the humans can accumulate. (10:58)

The gist of the various opinions of the Mufasssīrīn is that the Grace and Mercy of Allāh ﷻ mentioned in this particular verse refers to being able to recite the Qur'ān, understand it correctly and implement its teachings. Thus, according to this verse of the Glorious Qur'ān, being able to recite, understand and follow the Qur'ān is such a great bounty from Allāh ﷻ that the believers should rejoice upon it.

My friends, we should ask ourselves, 'Do we find any happiness when we sit down to recite the Qur'ān?' Let alone rejoicing, do we even experience a little bit of happiness? Do we ever think to ourselves that 'alḥamdulillāh, I am about to recite the Qur'ān' or 'alḥamdulillāh, I am reciting the Qur'ān' or 'alḥamdulillāh, I have recited the Qur'ān today'?

The verse further explains that the reason for this being such a great Favour of Allāh ﷻ is that being able to recite, understand and implement the teachings of the Qur'ān is far better than whatever the humans can accumulate. It is far better than whatever we all can accumulate from gold, silver, pearls, diamonds, rubies, etc.

The Status of the Qur'ān in the Words of Rasūlullāh ﷺ

Rasūlullāh ﷺ says,

خَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ

*The best speech is the Book of Allāh.*³

فَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

*The virtue of the Speech of Allāh over all other speeches is like the Virtue of Allāh over all His creation.*⁴

الْقُرْآنُ أَحَبُّ إِلَى اللَّهِ مِنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ

*The Qur'ān is more beloved to Allāh than the heavens, the earth and all who are in them.*⁵

3 Ṣaḥīḥ Muslim, kitāb: الجمعة chapter: تخفيف الصلاة والخطبة Ḥadīth: 867

4 Sunanud-Dārimī, kitāb: فضائل القرآن chapter: فضل كلام الله على سائر الكلام Ḥadīth: 3399

5 Ibid, Ḥadīth: 3401

The Most Fortunate Group of People

Why should the 'Ulamā, Muftīs, Ḥuffāẓ and Qurṛā' become victims of an inferiority complex? What Allāh ﷻ has granted them, He has not granted to anybody else. They should feel happy and grateful to Allāh ﷻ for this great favour.

Our respected 'Ulamā, Qurṛā', Muftīs and Ḥuffāẓ belong to that group, the leaders of which are Sayyidunā Abū Bakr ؓ, Sayyidunā 'Umar ؓ, Sayyidunā 'Uthmān ؓ and Sayyidunā 'Alī ؓ. They belong to that group whose leader is the leader of the Messengers, Muḥammad ﷺ.

A Remarkable Incident

Abū Naṣr Al-Wā'iz ؓ says, 'I saw in my dream that Rasūlullāh ﷺ and a group of his Companions ؓ were going to visit Muḥammad ibn Sulaymān Aṣ-Ṣu'lūkī ؓ who was unwell.' He was the leader of the Muḥaddithīn of that era. Abū Naṣr ؓ says, 'I also joined them. We entered the house of Muḥammad ibn Sulaymān Aṣ-Ṣu'lūkī ؓ with Rasūlullāh ﷺ. Whilst I was sat there, this thought crossed my mind that this is the leader of the Muḥaddithīn and he is ill. If he passes away then there is a fear that there will be a great loss as far as the service of the 'ilm of Ḥadīth is concerned. Nabī ﷺ looked towards me and said,

لَا تُفَكِّرْ فِي ذَاكَ، إِنَّ اللَّهَ لَا يُضَيِّعُ عَصَابَةَ أَنَا سَيِّدُهَا

*Do not worry about that. Allāh will never let such a group perish, the leader of which is me.*⁶

Subhānallāh, Rasūlullāh ﷺ addressed Abū Naṣr ﷺ in this dream and mentioned that he himself is the leader of this group, i.e. the people of 'ilm (the 'Ulamā, Qurṛā', Muftīs and Huffāz), hence Allāh ﷻ will never let them perish. This group will remain until the Day of Qiyāmah.

The People of the Qur'ān are Happy with the Distribution of Allāh ﷻ

Sayyidunā 'Alī ﷺ used to say,

رَضِينَا قِسْمَةَ الْجَبَّارِ فِينَا لَنَا عِلْمٌ وَلِلْجُهَّالِ مَالٌ
فَإِنَّ الْمَالَ يَفْنَى عَنْ قَرِيبٍ وَإِنَّ الْعِلْمَ بَاقٍ لَا يَزَالُ

We are happy with the Distribution of Al-Jabbār, Allāh ﷻ; we have 'ilm (but not wealth) and the ignorant people have wealth (but not 'ilm).

*For verily, wealth will perish soon and 'ilm will remain;
it will never come to an end.*

Sayyidunā 'Alī ؑ says that he is one of those who has been granted 'ilm but not wealth, and he is happy with this Distribution of Allāh ؑ.

If we delve a little deeper, then we will come to realise that Allāh ؑ has blessed the people of 'ilm with 'ilm and also enough wealth whereby they are able to look after themselves and not have to ask from others. On the other hand, the people of wealth have been given wealth but not sufficient 'ilm whereby they can remain independent of the 'Ulamā. Thus, the wealthy sector of the community will always remain in need of the 'Ulamā whilst the 'Ulamā will never be in need of the wealthy people. Allāh ؑ grants them sufficient wealth as a result of which they can look after themselves with honour and dignity, as long as they remain true 'Ulamā and people of the Hereafter who have no greed for the world.

Sayyidunā 'Alī ؑ further explains that he is happy with this Distribution of Allāh ؑ as wealth will soon perish but 'ilm will remain forever. Wealth will perish as it will either leave us or we will leave it behind when we pass away. Wealth will not follow us into the grave or accompany

us to the Hereafter. On the other hand, 'ilm will remain with us in this world, at the time of death, in the grave, on the Day of Qiyāmah, on the Bridge of Şirāt and in Jannah forever.

'Ilm is the Knowledge of Qur'ān and Ḥadīth Only

'Ilm is that knowledge which remains for eternity, thus it refers to the knowledge of the Qur'ān and Ḥadīth only. All other subjects of study such as medicine, engineering etc. may be called sciences, but not 'ilm, as they help only up to the grave, and not further. There will be no need for a doctor in Jannah because nobody will become sick. There will be no need for a lawyer because there will be no dispute in Jannah. There will be no need for engineers and architects, because Allāh ﷻ Himself will have prepared Jannah. Thus, a doctor in this world will not be seen as a doctor in Jannah; he will just be a normal person. On the other hand, 'Ulamā in this world will be regarded as 'Ulamā in Jannah too.

Yes, the various sciences are important too as they fulfill our needs in this world, hence we need capable Muslims working in every field. However, particular emphasis is being placed on the superiority of 'ilm, as due

to our increased inclination towards this material world, we undervalue this great blessing of 'ilm.

The Value of 'Ilm

Rasūlullāh ﷺ states,

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

*Indeed! The 'Ulamā are the inheritors of the Ambiyā.*⁷

The 'Ulamā are inheritors of the mission of the Ambiyā ﷺ, i.e. they uphold the responsibility of preserving the Dīn of Allāh ﷻ and passing its knowledge on to others so that they can also tread the straight path leading to Allāh ﷻ. Rasūlullāh ﷺ said,

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

*One who goes out in search of 'ilm is in the Path of Allāh ﷻ until he returns.*⁸

Anyone who goes out in quest for knowledge is in the Path of Allāh ﷻ. When our child leaves the home in the evenings to go to the madrasah, that child remains in the

7 Sunanut-Tirmidhī, kitāb: العلم chapter: العبادۃ على الفقه ما جاء في فضل الفقه على العبادۃ
Ḥadīth: 2682

8 Ibid, chapter: فضل طلب العلم Ḥadīth: 2647

Path of Allāh ﷻ until he returns home. Rasūlullāh ﷺ also says,

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

One who treads a path searching for 'ilm in it, Allāh will make the path towards Jannah easy for him through it.⁹

By searching for 'ilm, one is in reality making his way towards Jannah as more 'ilm will lead towards more good deeds, which will eventually lead one to Jannah. Another great virtue mentioned in the Ḥadīth is,

وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ

And indeed, the angels spread their wings for the seeker of knowledge, out of happiness for what he is doing.¹⁰

This seeker of knowledge is not an 'Ālim or a Muftī; he is only a student; but even as a student he is so honourable in the Sight of Allāh ﷻ that the angels spread their wings for him out of respect.

9 Ṣaḥīḥ Muslim, kitāb: الذِّكْرُ والدَّعَاءُ والتَّوْبَةُ والإِسْتِغْفَارُ chapter: فضل

... فضل الإجماع على تلاوة القرآن... Ḥadīth: 2699

10 Shu'abul-Īmān, chapter: فضل العلم وشرف مقداره Ḥadīth: 1573

'Ilm of the Qur'ān Elevates Status

All categories of 'ilm such as fiqh, Ḥadīth, tajwīd, etc. trace back to the Qur'ān, so the Qur'ān is the fountainhead of 'ilm. Due to the greatness of the Qur'ān, the seekers of this 'ilm, the students, become great and in particular the carriers of this 'ilm, the Ḥuffāz and 'Ulamā, become all the more great. Rasūlullāh ﷺ says,

أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ

*The people of the Qur'ān are the people of Allāh and His special people.*¹¹

Imām Muzanī رحمه الله says that Imām Shāfi'ī رحمه الله used to say,

مَنْ تَعَلَّمَ الْقُرْآنَ عَظُمَتْ قِيَمَتُهُ

*Whosoever learns the Qur'ān, his value becomes great.*¹²

Therefore, the 'Ulamā, Muftīs, Qurrā' and Ḥuffāz should not become victims of an inferiority complex; nor should other people look down upon them. Respecting the

11 Musnad Aḥmad, kitāb: مسند المكثرين من الصحابة chapter: مسند أنس بن مالك رضي الله تعالى عنه Ḥadīth: 12292; Al-Mustadrak 'alaṣ-Ṣaḥīḥayn, kitāb: فضائل القرآن chapter: فضائل القرآن جملة Ḥadīth: 2072

12 Al-Madkhal ilas-Sunanil-Kubrā lil-Bayhaqī, chapter: كراهية طلب العلم لغير الله Ḥadīth: 395

people of 'ilm will bring much goodness to a person in this world and in the Hereafter, whilst looking down upon them will deprive him of this goodness. This is because the people of 'ilm are the People of Allāh ﷻ; rather, they are the select and special people of Allāh ﷻ. As a result of their connection with the 'ilm of the Qur'ān and Ḥadīth, Allāh ﷻ raises their status. Nabī ﷺ says,

إِنَّ لِكُلِّ شَيْءٍ شَرَفًا يَتَبَاهَوْنَ بِهِ وَإِنَّ بَهَاءَ أُمَّتِي وَشَرَفَهَا الْقُرْآنُ

*For everything there is an element of honour which people have pride in, and the element of pride and honour of my Ummah is the Qur'ān.*¹³

The Qur'ān is our item of pride and honour; and as stated above, all categories of 'ilm such as Ḥadīth and fiqh are connected to the Qur'ān; thus they are also worthy of respect and honour. Rasūlullāh ﷺ has said in a Ḥadīth,

إِنَّ اللَّهَ تَعَالَى يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

*Allāh ﷻ elevates certain groups through this book and He disgraces others through it.*¹⁴

13 Ḥilyatul-Awliyā wa Ṭabaqātul-Aṣfiyā, part 2 p.175

14 Ṣaḥīḥ Muslim, kitāb: صلاة المسافرين وقصرها chapter: فضل من يقوم
Ḥadīth: 817 بالعراق، ويعلمه...

Those people who accept and believe in this book and thereafter recite it, understand it and follow it; Allāh ﷻ will elevate them in this world and also in the Hereafter. On the other hand, those people who reject this book or those who accept this book but do not fulfil its rights, Allāh ﷻ will disgrace them according to the level of their negligence towards it.

Nāfi' ibn 'Abdil-Ḥārith ؓ was appointed as the governor of Makkah Mukarramah during the reign of Sayyidunā 'Umar ibn al-Khaṭṭāb ؓ. Once whilst travelling, Sayyidunā 'Umar ؓ reached a place called 'Uṣfān from where he sent a message to Nāfi' ibn 'Abdil-Ḥārith ؓ asking him to come and meet him. Nāfi' ibn 'Abdil-Ḥārith ؓ left Makkah Mukarramah and reached 'Uṣfān. When he met Sayyidunā 'Umar ؓ, he was asked, 'Who have you appointed as your deputy [in Makkah Mukarramah during your absence]?' He replied, '(Abdur-Raḥmān) Ibnu Abzā.' Abdur-Raḥmān ibn Abzā ؓ was the freed slave of Nāfi' ibn 'Abdil-Ḥārith ؓ. He was an insignificant person as far as family lineage and worldly status was concerned. He was so insignificant that Sayyidunā 'Umar ؓ did not even recognise him by his name, so he enquired, 'Who is Ibnu Abzā?' Nāfi' ibn 'Abdil-Ḥārith ؓ answered by saying, 'He is one who holds knowledge of

the commandments of Dīn and is a Qārī of the Qur'ān.' He gave this reply because this is what was important to the Ṣaḥābah رضي الله عنه. He did not reply by mentioning which family he belonged to or what worldly status he held. With much conviction, Sayyidunā 'Umar رضي الله عنه said, 'Listen! Your Nabī ﷺ has said,

إِنَّ اللَّهَ تَعَالَى يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

*Allāh ﷻ elevates certain groups through this book and He disgraces others through it.*¹⁵

In another narration, Sayyidunā 'Umar رضي الله عنه is also reported to have said, 'Ibnu Abzā is from those people whom Allāh ﷻ has elevated through the Qur'ān.'¹⁶

Conclusion

My friends, have love in your hearts for 'ilm, the 'Ulamā and anything associated to 'ilm, such as the madāris and the students. Sayyidunā Abud-Dardā رضي الله عنه has said,

أُطْلِبُوا الْعِلْمَ فَإِنْ عَجَزْتُمْ فَاحْجِبُوا أَهْلَهُ، فَإِنْ لَمْ تُحِبُّوهُمْ فَلَا تُبْغِضُوهُمْ

15 Siyaru A'lāmin-Nubalā, part 4 p.302

16 Ibid

*Seek knowledge. If you are unable to, then love the people of 'ilm. If you are unable to love them, then (at the very least) do not entertain hatred for them.*¹⁷

My friends, let us make a firm resolution that, inshā'allāh, from now on, we will sit in the company of the 'Ulamā and acquire 'ilm from them. We will respect the students of 'ilm and the 'Ulamā. We will respect the madāris and assist them as much as possible.

Besides this, we will recite the Qur'ān on a daily basis, try to understand its message through reliable sources, and practise as much as possible so that we can be elevated in this world and in the Hereafter. May Allāh ﷻ grant us all the tawfīq to practise. Āmīn.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا
مُحَمَّدٍ وَعَلٰى اٰلِهِ وَاَصْحَابِهِ اَجْمَعِيْنَ.

17 Şifatuş-Şafwah, part 1, p.240

Glossary

alḥamdulillāh	‘All Praise is for Allah’
‘Allāmah	A title for a scholar, signifying great learnedness
Ambiyā (sg. Nabī)	Prophets
Al-Ḥajarul-Aswad	‘The Black Stone’, refers to that stone which descended from Jannah to be put in the Ka‘bah
Al-Jabbār	‘The Subduer’, refers to one of the 99 Names of Allāh ﷻ
Al-Lawḥul-Maḥfuz	‘The Preserved Tablet’, refers to the spiritual tablet in which everything that happened and will happen is recorded. It is preserved because whatever is recorded in it cannot be changed
Baytul-‘Izzah	‘The House of Honour’, refers to the Ka‘bah of the angels in the

	first heaven which is directly in line with the Ka‘bah situated on the earth
Bridge of Ṣirāṭ	The bridge that goes over Hell which is thinner than a hair and sharper than a sword. One must cross it to enter Paradise
Day of Qiyāmah	The Day of Judgement
fiqh	Islamic Jurisprudence
Ḥadīth (pl. Aḥādīth)	Saying, action, affirmation, physical or moral quality of Rasūlullāh ﷺ
Ḥuffāẓ (sg. Ḥāfiẓ)	Those who have memorised the whole Qur’ān
‘ilm	Islamic knowledge
inshā’allāh	‘If Allāh wills’
Imām	‘Leader’; title for a leading authority in Islāmic knowledge, or one who leads the congregational prayer. A leader of the Muslims is also titled Imām


Īmān	Belief in Allāh and all the articles of faith
Jannah	Paradise
Ka'bah	The House of Allah ﷻ situated in Makkah
Laylatul-Qadr/Night of Power	The night which is better than 1,000 months
madāris (sg. madrasah)	An institute where the knowledge of Islam is taught, usually from a foundational to intermediary level
Madīnah Munawwarah	A city in Saudi Arabia where Rasūlullāh ﷺ migrated to from Makkah Mukarramah and where the second most important masjid in Islam is situated
Makkah Mukarramah	A city in Saudi Arabia wherein the Ka'bah is situated and the birthplace of Rasūlullāh ﷺ
Mufasssirīn	Experts in the commentary of the Glorious Qur'ān





Muḥaddithīn (sg. Muḥaddith)	Specialist scholars of Ḥadīth
Muftī (pl. Muftīs)	Islamic jurist
Nabī (pl. Ambiyā)	Prophet, also used to refer to Muḥammad ﷺ
Qārī (pl. Qurṛā')	Expert in Quranic recitation
Rabb	The Cherisher and the Sustainer of the whole creation, Allāh ﷻ
Ramaḍān/Ramaḍānul-Mubārak	The ninth month of the Islamic calendar
Rasūlullāh	'Messenger of Allāh', a title used to refer to Muḥammad ﷺ
rukū'	A small section of the Qur'ān
Ṣaḥābah ﷺ (sg. Ṣaḥābī)	'Companions', those who came into the company of Rasūlullāh ﷺ as Muslims and passed away as Muslims
Sayyidunā	'Our most-respected', title of honour mentioned before the name of a respected male

Sayyidunā Ādam ﷺ	The first human being and a Prophet of Allāh ﷻ
Sayyidunā Dāwūd ﷺ	The Prophet David (peace be upon him)
Sayyidunā Hārūn ﷺ	The Prophet Aaron, brother of the Prophet Moses (peace be upon them)
Sayyidunā Jibrīl ﷺ	The archangel Gabriel (peace be upon him)
Sayyidunā Mūsā ﷺ	The Prophet Moses (peace be upon him)
Subḥānallāh	‘Pure is Allāh (from all imperfections)’
sūrah	A chapter of the Qur’ān. There are 114 sūrahs in total of varying lengths in the Qur’ān
Sūratul-‘Alaq	The 96 th chapter of the Qur’ān
tajwīd	The science of pronouncing each word of the Qur’ān in accordance to how Rasūlullāh ﷺ recited it.
tawfīq	Divinely granted ability

‘Ulamā (sg. ‘Ālim)	Islamic scholars
Ummah	Nation, commonly used to refer to the global Muslim community
‘Usfān	A village located 30km north of Makkah Mukarramah

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