



Advices to the Ulama

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Hafidhahullah

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Hazrat began by emphasizing upon the importance of `ilm and of `Ulama. He quoted multiple ahadith and also an incident of Imam Muhammad (rahimahullah), which are as follows:

Hazrat Tha`labah bin Hakam (radiyallahu `anh) reports that Rasul (sallallahu `alayhi wa sallam) said, "On the day of judgment Allah will say to the `Ulama, "I put the knowledge of Din in your hearts so that I may forgive you." Abu Musa (radiyallahu `anh) reports that Rasul (sallallahu `alayhi wa sallam) said, "Allah will gather everyone on the day of judgment, the Ulama will have a special place and Allah will address them saying, "I put the knowledge of Quran and Sunnah in your hearts because I knew that you will fulfill the rights of it. I didn't put it because I wanted to punish you, but rather because I wanted to forgive you. So (in the end) Allah will forgive them.

The author of Al-Durr Al-Mukhtar relates in his muqaddamah that someone saw Imam Muhammad Al-Shaybani (rahimahullah) in his dream and asked him, "How has Allah dealt with your affairs?" He responded: " Allah told me, 'O Muhammad, if I intended to punish you I would not have placed the knowledge of this Din in your heart." Ilm is a great blessing of Allah, which he has chosen for us and elevated us with.

Whoever has been given `ilm has been given khayr-e-kathir (abundance of goodness).

وَمَنْ يُؤْتِ الْكُفْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

It also comes in the hadith narrated by Hazrat Mu`awiyah (radiyallahu `anh):

مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

The word "khayr" has a tanwin ta`zim (diacritical mark used to express greatness). Allah has chosen this (task) for us

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

Whichever fields people are busy in, it isn't by their own choice rather it is from the iradah and choice of Allah.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

What was the purpose of a Rasul (sallallahu `alayhi wa sallam). Allah says in the Qur'an:

يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Mufti Shafi (rahimahullah) commentates under this that Allah separated the teaching of the kitab from the tilawat of the ayaat (i.e. the Qur'an). The purpose of tilawat-e-ayaat is reciting the Qur'an properly (with proper tajwid) and not just focusing on the meaning. This was from the work of Nabi (sallallahu `alayhi wa sallam) as well. A person can be a master in the Arabic language, but until he doesn't learn how to read Qur'an from an ustadh he will not be able to recite Qur'an properly. Hazrat gave an example of Alif Laam Meem. How would a person know that these letters are supposed to be read separately? If he hasn't studied with an ustadh, he will not recite the letters separately. However, this is from amongst the maqaasid of a nabi. Nazira (reading with looking in the Qur'an), tahfeeth (memorization of the Qur'an), tajwid and qira'at all fall under this **قُرِّئَ لَهُمُ الْكِتَابُ**

This is amongst the first responsibilities of a nabi.

It is very sad and disappointing that Ahlul `Ilm do not focus on teaching the words and meaning of the Qur'an in the masjid. The result is that the `awaam turn their attention elsewhere, towards misguided and batil people in hopes of achieving this. Hazrat Shiekhul Hind used to say "Quran-e-pak ki ta`lim ko lafzan or ma`nan `aam kiya jai." (Reading the Qur'an and the teachings of its meaning should be made common.)

The ta`leem of reciting the Quran properly is given in our makaatibs to everyone, and the ta`leem for the meaning of the Qur'an is given in our madaris to the selected people that make it there. However, Ahlul `ilm should make it a practice to have a weekly Dars-e-Quran for the awaam in their respective masjids.

In our makatibs, basic aqaa`id should also be taught to the students. The important thing is that from a young age a child's basic aqaa`id should be rectified. If this is achieved then they will be saved from many trials and tribulations when they grow older. Unfortunately, nowadays our youth are lacking even in the knowledge of basic aqaa`id. They don't know about the Oneness of Allah, about the risalah (the prophet hood), and about the reality of akhirah.

The result of this is that they fall prey to the media. The media creates questions and doubts in their minds. The result is that they are being drawn away from Islam. If you look at it, this is all the result of the deficiency of the Ahlul `ilm. This is all the responsibility of Ahlul `ilm.

Who are considered as the Ahlul `ilm? It is saddening to hear that the graduates of our madrasas consider Imamah to be an aib (a defect or something lowly). Why? Don't they have to pray anyways? From our Akabireen Imam Awzai (rahimahullah) was an "Imam". My ustaadh Moulana Muhammad Raza Ajmeri (rahimahullah) did Imamah his whole life. He would say, "I have to pray anyways."

Our Hazrat Mufti Mahmood Sahib (rahimahullah) used to say that Allah has given an open stage to the one who is doing imamah. For example, on Jumu`ah many people come that don't normally come during the week. You have their attention. You don't need to deliver a long lecture. A 15-20 min. lecture would suffice, but, it should be to the point and it should appeal to the people. We give bayans as if we are still practicing in madrasa, and we all are aware of how that goes. Give a bayan in such a way that you connect current events with the Shari`ah. You will notice people will eagerly attend these types of bayans. Explain to them thoroughly; educate them on Islam. There are still people out there who are thirsty for knowledge.

Hazrat Mufti Mahmūd's father Hāmid Hasan (rahimahumallah), (student of Shaykhul Hind), upon graduating from Deoband was sent by Shaykhul Hind (rahimahullah) to a madrasa in Nihtaur which Shaykhul Hind established himself. He spent his entire life there. Subsequently, the Imām of the madrasa's Masjid passed away and so Mufti Mahmūd's father (rahimahumallah) began to lead the prayers in his stead. After this continued for quite some time, the trustees of the Masjid decided that they should set a salary for him in order to repay him for leading the prayers. When they tried to give him a salary, he responded with the following words, "Until now I was earning a livelihood by selling the Qur`ān, would you like it that I sell my prayers as well?" This was a job that the Anbiya and the Khulafaa used to do. In actuality this was the work of a nabi and we are the successors to their work.

We call ourselves warathtul anbiyaa and "jaan nashieen" (those willing to sacrifice themselves) of the prophet, but we still shy away from this.

We see that each masjid has multiple imams, because no one alim is ready to take this responsibility by himself. The salats are divided in between them, and we all know the condition of this. Once we received an istifta (query) in Dhabel stating: "Only the Imam who is appointed to lead is present for that prayer. It is such that if he is late or doesn't come there, then there is no one else to lead the prayer. We are forced to search for someone else to come and lead our prayer. The question is now can we pray behind such Imams?"

We already know how strict Rasul (sallallahu `alayhi wa sallam) was regarding people who didn't pray salah with jama`at, so do you think it would be permissible to pray behind such Imams?

It is as if we have made Imamah our profession where as it was supposed to be a service to the people and a means of invoking Allah's blessings.

Another thing in Imamah is that the Imams don't practice upon the sunnah of qira'at, we just stick to the same rukus. This results in the awaam not even knowing about the sunnah of qira'at. It is such that if someone was to come and lead salah according to the sunnah, people become confused and start questioning him. It is to such an extent that if someone is to recite Surah Sajda in the first rakat of fajr on Friday and Surah Dahr in the second rakat the awaam become his enemy. This is all a result of Ahlul `ilm leaving the sunnah.

Our young `ulama should especially make this their focus that now you have gained knowledge, do amal on it and teach it to others. If this is not done then what will happen? `Ilm will finish and ignorance will become common.

Going back to my point of Imamah, we should not have the mindset of not wanting to do Imamah or teach the Quran. Rather, we should do this with enthusiasm and desire, reminding ourselves that this is the job that Rasul (sallallahu `alayhi wa sallam) did as well. Nowadays we consider teaching Qur'an as something "lowly". However, this is also a great blessing. When you ask some people, "What do you do?" They reply, "Tafseerul Jalalain and the matan of Baidawi." It is as if they consider the Qur'an as something that is below them. This, according to me, I fear is a jumla kufriya (a sentence that could take a person out of the folds of Islam). If this doesn't make them a kafir then what else does? We need to fix our thinking. If Allah takes this service from us it is a blessing from Him and good fortune.

Do amal on Ilm. After we graduate from madrasa we think this is enough. Rasul (sallallahu `alayhi wa sallam) mentioned two types of ilm:

اللهم إني أسئلك علما نافعا
اللهم إني أعوذ بك من علم لا ينفع

How will we know what type of ilm we have? Imam Ghazali wrote a letter to his students called Ayyuhal walad, in it he states, "That ilm which doesn't stop you from committing sins will not stop you from the punishment of Allah."

Moulana Ali Miah (Rahimahullah) used to say the day you get admission into a madrasa, it is as if you have signed a contract with Allah now. You make a commitment that now on I will strive for the service of this Din. I will gain knowledge and I will do amal on it, and I will teach it to others.

We think that after we have gained knowledge that it is enough, when in reality it is not complete without amal. The result, as Imam Abu Muhammad `Abdullah Razi (rahimahullah) says, is that Allah will make our hearts blind from seeking the righteous path and will stop us from using our body parts in doing amal according to Shariah. This is the punishment from Allah.

Also make sure that you have ikhlaas. This does not mean that you do not take a salary. Taking or not taking salary is not a measure for determining ikhlaas.

The connection of iklaas is the heart.

For example, Moulana Ilyas took salary as long as he taught. This does not mean that one does not have iklaas.

Lastly, `ulama should learn to work together and apply their minds collectively in order to better benefit the community.

