

﴿اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ [الأنبياء: ١]

‘Draws near for mankind their reckoning, while they turn away in heedlessness.’ [al Ambiya: 001]



‘Ulema-e-Aakhirah and Studying the Fitan

Moulana ‘Aasim ‘Umar

Publishers: Darul ‘Uloom Zakariyya

Ulema-e-Aakhirah and Studying the Fitan

‘O people! Understand the Fitan before it
swallows you and you won’t even know’ [Bermuda
Tikon Aur Dajjal: 104]

اللهم إنا نعوذ بك من الفتن ما ظهر منها وما بطن

‘We seek Allah’s ﷻ protection from all forms of
Fitan’

'Ulame-e-Aakhirah and Studying the Fitna

Excerpts from the book: Bermuda Tikon Aur Dajjal

Author: Moulana 'Aasim 'Umar

Published by: Darul 'Uloom Zakariyya, Lenasia, South Africa

Contents

Forward	3
About the Author	7
Studying the Fitan [Trials/Crises]	9
The [Role of] Famous Personalities During Fitan	12
Two Misguided Groups	16
Oppressive and Untruthful Rulers	19
The Fitnah of The Munafiqoon [Hypocrites].....	21
The Fitnah of the Sweet Tongued Shrewd Munafiq	24
Callers to Jahannam	28
Do Not Take Men as your Rabb [Deities]	30
Ulema-e-Haqq and Ulema-e-soo in the view of Imam al Ghazzali	35
Incompetent Leadership; A Sign of Qiyaamah.....	51
The Importance of Dedication to Knowledge	52

'Ulema-e-Aakhirah and Studying the Fitan



Forward

*The Honorable Hazrat Moulana Shabbir Ahmed
Saloojee Hafizuhullah Ta'ala*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ الَّذِي ظَهَرَ لِأَوْلِيَائِهِ بُنْعُوتِ جَلَالِهِ، وَأَنَارَ قُلُوبِهِمْ
بِمُشَاهَدَةِ صِفَاتِ كِبَالِهِ، وَتَعَرَّفَ إِلَيْهِمْ بِمَا أَسَدَاهُ إِلَيْهِمْ مِنْ إِنْعَامِهِ وَإِفْضَالِهِ؛ فَعَلِمُوا
أَنَّهُ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ الَّذِي ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
﴿﴾، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، إِلَهٌ جَلَّ عَنِ الْأَشْبَاهِ وَالْأَمْثَالِ،
وَتَقَدَّسَ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ وَالشَّرَكَاءِ وَالْأَشْكَالِ، لَا مَانِعَ لِمَا أَعْطَى وَلَا مُعْطِيَ
لِمَا مَنَعَ، وَلَا رَادَّ لِحُكْمِهِ وَلَا مُعَقَّبَ لِأَمْرِهِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الْقَائِمُ
لَهُ بِحَقِّهِ، وَأَمِينُهُ عَلَى وَحْيِهِ، وَخَيْرَتُهُ مِنْ خَلْقِهِ، أَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ، وَإِمَامًا
لِلْمُتَّقِينَ، وَحَسْرَةً عَلَى الْكَافِرِينَ، وَحُجَّةً عَلَى الْعِبَادِ أَجْمَعِينَ. أَمَا بَعْدُ:

All praises are due to Allah ﷻ alone, the Rabb of all worlds; and may the choicest of blessings and salutations be upon our Noble Master Nabi Muhammed ﷺ.

The booklet you have before you is a translation of

‘Ulema-e-Aakhirah and Studying the Fitan

the second chapter from the book “Bermuda Tikon Aur Dajjal” [The Bermuda Triangle and Dajjal] authored by Moulana ‘Aasim ‘Umar ﷺ in the Urdu language. As can be understood from the title of the book, the honorable Moulana writes about the challenges and fitan [trials/crises] mankind – and especially the Muslim Ummah – are facing currently and will face prior to the occurrence of Qiyamah.

One of the challenges highlighted in the book is how wrongful acts are being perpetrated and presented as rightful which was precisely prophesized by our beloved Nabi ﷺ. Another topic which the Honorable Moulana discusses in his book concern the signs of the ‘Ulema-e-Aakhirah and the ‘Ulema-e-Dunya; and how the ‘Ulema-e-Dunya lead the masses astray.

One should understand that studying the signs of Qiyamah is part of our Deen. Holding steadfastly onto the blessed Sunnah of our beloved Nabi ﷺ during the times of fitan is of utmost importance. Similarly, being in the company of the pious ‘Ulema-

e-Aakhirah is extremely necessary. If it is not possible for one to attend the gatherings of the pious 'Ulema, then it is upon that person to read the biographies of the Noble Sahabah ﷺ and our pious predecessors who shed their blood to preserve the authentic form of the Sunnah. Together with that, abstaining from all forms of evil, and engaging in the different acts of worship such as tilaawah [recitation of the Holy Quran], giving sadaqah, sincerely repenting to Allah ﷻ and making excessive istighfaar etc., are of utmost importance. In fact, this should be the lifestyle of a believer in every situation; be it good or bad. May Allah ﷻ grant us the ability to do good and abstain from all kinds of evil.

Since there was ambiguity in certain places of the book, footnotes from authentic sources have been added to elaborate and clear the ambiguity making it easier for the reader to grasp the meanings. References of the Ahadith and anecdotes of the Salaf [pious predecessors] have also been provided in the footnotes. Furthermore, snippets from the books

‘Ulema-e-Aakhirah and Studying the Fitan

Akhlaaq al ‘Ulema by Imam Abu Bakr Muhammed ibn al Husain al Aajurri [d. 360 A.H.] and Fazaail-e-Sadaqaat by Hazrat Sheikh Zakariyya  [d. 1402 A.H.] which elaborate the qualities of the ‘Ulema-e-Aakhirah have been adjoined to the final portion of this booklet to advance the benefit.

We ask Allah  to make us from the people of the Aakhirah whose primary concern is to be successful in the hereafter.

May Allah  reward the author and all those who made an effort to publish this booklet. May He [] make this a means to protect our Imaan and achieve the qualities of the ‘Ulema-e-Aakhirah, Aameen.

(Hazrat Moulana) Shabbir Ahmed Saloojee

30 Dhul Qa’dah 1442/7 July 2021

About the Author

Moulana 'Aasim 'Umar was born in 1974/1976 in Sambhal, Uttar Pradesh, India. He attended Darul 'Uloom Deoband and graduated therefrom in 1991. Moulana also studied at the Jamaiah 'Uloom Islaamiyyah in Karachi, and the Darul 'Uloom Haqqaniyah in Khyber Pakhtunkhwa.

According to some reports, Moulana was martyred in 2019 in the Helmad province of Afghanistan.

Moulana authored a few books, including:

1. Teesri Jang-e-'Azeem Aur Dajjal [The Third World War and Dajjal]
2. Adyaan Ki Jang [The War of Religions]
3. Tabahi Ke Dhane Par [On the Brink of Destruction]
4. Bermuda Tikon Aur Dajjal [The Bermuda Triangle and Dajjal], excerpts of which you have before you
5. Imam Mehdi Ke Dost-o-Dushman [Friends

'Ulema-e-Aakhirah and Studying the Fitan

and Foes of Imam Mahdi]

6. Dawat-e-Khilafat [A Call to Khilafat]



Studying the Fitan [Trials/Crises]

Sayyiduna Huthaifah رَضِيَ اللَّهُ عَنْهُ said: ‘People would ask the Nabi of Allah ﷺ about goodness whilst I would ask about evil for fear that the evil does not befall me’ [Sahih al Bukhari and Sahih al Muslim]. Sayyiduna Huthaifah رَضِيَ اللَّهُ عَنْهُ also said: ‘The fitan [trials] will be prolonged like how the tongue of a cow stretches. Many people will perish during these fitan. However, those who were educated about the fitan will be saved from them’ [Ahadith-u-Huthaifah Fil Fitan].

Sayyiduna ‘Umair ibn Haani رضي الله عنه said, ‘I heard Hazrat ‘Abdullah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ saying: “We were sitting by Nabi ﷺ and he ﷺ mentioned the fitan in detail. One of the fitan Nabi ﷺ mentioned was the fitnah of al Ahlaas. Someone asked, “what is the fitnah of al Ahlaas?” Nabi ﷺ said: “It is a fitnah in which people

will flee^[1] and loot^[2]. Then the fitnah of al Sarraa [joy]^[3] will occur, the smoke of which will rise from beneath the feet of one who claims to be from me^[4] but he is not from me.^[5] Indeed, my friends are the muttaqoon [Allah-fearing]. Then the people will unite under a man who will be like a hip bone on a rib.^[6] Then the fitnah of al Duhaymaa [darkness] will occur. This fitnah will reach every individual of this ummah. Whenever it will be said [i.e., perceived] that

[1] From each other due to the hatred and animosity that exist amongst them. [Bathl al Majhood: 12: 269]

[2] The wealth of others. [Bathl al Majhood: 12: 269]

[3] Joy in this narration and context refers to affluence, goodness, prosperity, good health, protection from pandemics and calamities. [Bathl al Majhood: 12: 269]

[4] I.e., it will be ignited by one who claims to be from my family. [Bathl al Majhood: 12: 269]

[5] His actions do not resemble mines, although he might hail from the same lineage as mine. The fitnah will be caused by him and not by myself or my family who follow my actions. [Bathl al Majhood: 12: 269]

[6] This is a metaphor to indicate instability.

this fitnah has ended, it will increase and persist. [During these fitan] a person will be a believer in the morning, but he will become a disbeliever by evening. People will remain in this state until they will be divided into two camps: A camp of imaan in which there will be no nifaaq [hypocrisy] and a camp of nifaaq in which there will be [absolutely] no imaan. When this occurs then you should anticipate the [emergence of the] Dajjal, [perhaps] he might arise that day or the following day.”

Note: ‘Allamah Nasir al Din al Albani  has classified the above narration as authentic in his al Silsilah al Sahihah [Hadith: 974].

Note: We learn from this narration that prior to the fitnah [i.e., emergence] of Dajjal, there will be the fitnah of al Duhaymaa which will be extremely dark. One of its salient features is that it will reach every home and no home will be saved from it. Is the era we are living in then not the era prior to the emergence of Dajjal? If yes, then what is the dark fitnah that will

reach every Muslim home? What is the darkness in which every individual is drowning? May Allah ﷻ protect one and all from all fitan and ideological misguidance.

The [Role of] Famous Personalities During Fitan

Hazrat Abu Hurairah رضي الله عنه narrated that Nabi ﷺ mentioned the fourth fitnah [whilst mentioning the fitan], He ﷺ said: 'None will be saved from its evil except the one who makes dua [i.e., supplicates to Allah ﷻ] like a drowning person [i.e., with total sincerity]. The most fortunate one during those times will be the pious hidden person. When he will be present, he will not be recognized and when he will be absent, he will not be sought. The most unfortunate one will be the extremely articulate orator and swift horseman' [al Fitan by Nu'aim ibn Hammad: 367].

Note: [In the aforementioned Hadith Nabi ﷺ outlined] the

hidden pious ones, who are unknown and strangers when they enter gatherings, and they are not sought out when they exit (or are absent?). Similarly, [he ﷺ outlined] the one whose conveyance is eye-catching and attractive. If we ponder over the era we are living in today, we find that this is exactly the state [of our times]. The famous and renowned – even among the Ulama – are more prone to be caught up in trials. This occurs because the hunger for fame is insatiable and such a person will even ignore the Haqq in order to maintain his name and position. Also, their prominence makes them a target to be used for fulfilling the agendas of unscrupulous people. The ***Laal Masjid operation***, the war of Waziristan^[1] in which America hunted for its profits, the Fataawa [Legal Religious Rulings] issued against Jihad and martyrdom, adopting the war of Baatil [falsehood] as our own fight and in all other [incorrect] matters, we

[1] Waziristan is a mountainous region covering the districts of North Waziristan and South Waziristan of Khyber Pakhtunkhwa province of Pakistan.

'Ulema-e-Aakhirah and Studying the Fitān

find only those who are famous amongst people being placed at the forefront or being forced to lead these affairs.

In this Hadith, there is another matter highlighted which reflects our times very aptly. Today, every resource of the Baatil forces is being spent on gaining complete surveillance over every human being in the world. Whether it be a person's travels and conversations or likes and dislikes, even the families and acquaintances of a person are not unknown. The use of satellites, digital ID cards, online banking, digital passports, chip-containing credit cards and the mass installations of surveillance cameras etc. have been pivotal in gathering this information. In other words, you may say that [the aim is that] the entire world should be under the watch of 'one eye'.

By establishing **NADRA** [National Data Base & Registration Authority], **Musharraf** granted the Jewish forces access to the detailed information of

every Pakistani citizen. Those who understand the intricacies of computer hacking are well aware of how “secure” data remains once it has been uploaded online. When the paid agents of the **CIA** and **RAW** are firmly rooted amongst us, how is it possible for one who holds a NADRA ID card to remain safe and unidentified?

Just recently the NADRA has, by command of the Jewish establishments, implemented a new technology which is labelled RFID [Radio Frequency Identification Devices]. This chip will be used in parallel with the information stored in its database thereby allowing the Jews to access the identification and corresponding location of every person. The company overlooking this project is owned by Jews. Therefore, this information will be of greater use to Dajjal and his agents than it will be to the NADRA. [Now that you have heard this], you are [most likely] in the state of panic; [the question you are most worried about is] what should I do? The answer is exactly that which the Truthful Nabi ﷺ has stated regarding such

times: 'The best of people during the times of fitan is the one who holds the reigns of his horse pursuing the enemy, striking fear in their hearts whilst they [attempt to] scare him; or the one who isolates himself in the wilderness fulfilling the rights of Allah [ﷻ] over him' [Mustadrak lil Haakim: 8380].

Two Misguided Groups

Hazrat Huthaifah رَضِيَ اللَّهُ عَنْهُ said: 'The first matter you people will loose from your deeni [i.e., religious] affairs will be devotion in salah, and the last thing will be the salah [itself]. The fundamentals of Islam will vanish one after the other. And certainly, women will perform salah in the state of menstruation. Certainly! You will follow the path of the people before you like the feathers of an arrow resembles each other, and one shoe is cut exactly like its other.'^[1] You will not waver from their path and

[1] This is a metaphor to indicate absolute resemblance. [al

neither will they waver from yours; [this will continue] until there will remain – from the many groups – two groups. One group will say: “Why are there five salahs? Surely, those before us were led astray! Allah ﷻ said: And perform Salah at the two ends of the day and in some hours of the night. [Hud: 114] [So,] read no more than three salahs.” The second group will say: “The Imaan of the believers upon Allah ﷻ is like that of the Angels. There is no disbelievers amongst us and nor is there any hypocrite.”^[1] It is upon Allah ﷻ to raise them with the Dajjal’ [al Mustadrak: 5/574. Classified authentic by al Hakim and Imam al Thahabi concurs].

Note: In the aforementioned narrations, there is a prophesy about two groups. One group will claim

Nihayah fi Gharib al Hadith 1: 357 & 4: 28].

[1] I.e., they will claim that they believe in Allah ﷻ just as the angels believe in Allah. Hence, they cannot be branded as Kaafir [disbeliever] or Munaafiq [hypocrite], even though they will not act upon their claimed Imaan.

that there are only two or three prayers instead of five daily prayers; the second group will claim that Imaan is a mere utterance of the Kalimah al Shahadah, and good actions have no relation to Imaan, e.g. committing adultery or murder will not harm the Imaan of a believer. Both these groups exist in present times. They are astray themselves and they lead others astray as well. The famous tv channels are even further ahead of them in spreading misguidance by promoting the acceptance of misguided orientalist in the Muslim ranks.

The [evil] influences of the second group upon the Muslims is increasing daily. People are under the notion that a Muslim may do whatsoever he wishes, and nothing will make him lose his Imaan, even if he perpetrates those sins which causes one to lose his Imaan. The 'Ulema of the Ummah have written exhaustively regarding those actions that lead to a Muslim becoming a Murtad [apostate]. The Fataawa [Legal Rulings] of all the Mazaahib [different schools] are documented and accessible. Examples of these

actions include: Befriending the Kuffar [disbelievers] instead of Muslims, aiding the Kuffar against the Muslims, mocking the symbols of Islam etc. However, people consider a person to be a Muslim in every condition if he simply has a Muslim name. The prevailing attitude is [if one has a Muslim name,] he may do as he pleases and the status of his Imaan will never be affected.

Oppressive and Untruthful Rulers

Hazrat Huthaifah رضي الله عنه reported the Nabi of Allah ﷺ as saying: ‘Such rulers will arise in the future who will speak lies and oppress others. Whomsoever affirms [i.e., approves] their lies and supports their oppression is not from amongst us [i.e., Muslims],^[1]

[1] Hazrat Moulana Husain Ahmed Madani رحمته الله said: ‘The meaning of the statement: “He is not from us” is that he is not from the Muslims. After carefully studying and deliberating upon the methodology of our Nabi’s ﷺ speech, it becomes apparent that the warning: “He is not from us” was mentioned

nor am I from them and they will not be able to come close to me at the pond of Kawthar. He who does not affirm their lies and does not support their oppression is from me and I am from him, and soon he will approach me at the pond of Kawthar' [Ahmed in his Musnad: 23308. Classified authentic by al Arnaout].

Note: Supporting and assisting oppression and affirming lies is a norm in the democratic system. One who is affiliated to a certain party blindly defends every ruling issued by that party. Oftentimes this results in lies being presented as truth and assistance being extended to the unjust despite their oppression and suppression.

regarding issues which are not downright Kufr but are extremely close to Kufr and very distant from the Islamic way of life. Such actions for which this warning was issued are graded greater than the general sins and less than explicit Kufr. [Ma'arif-e-Hazrat Madani: 405].

The Fitnah of The Munafiqoon [*Hypocrites*]

Hazrat Abu Yahaya رضي الله عنه said, 'Hazrat Huthaifah رضي الله عنه was asked: "Who is a Munafiq?" He replied: "One who praises Islam but does not practice upon it"' [Musannaf of Ibn Abi Shaybah: 38570].

Note: These are strange times. The Hypocrites cannot tolerate the Islamic system of life, and at the same time they fail to publicly denounce Islam. In fact, if you speak to anyone [of them], they will spend hours singing praises of the Islamic teachings making statements such as: 'Islam is the way of life', 'Islam is the path to success', 'Islam guarantees peace' etc. However, when the topic of moulding their lives in accordance with the teachings of Islam is put forth, then these very same tongues begin to spew filth against the rulings and teachings of Islam. They cannot digest the 1400-year-old explanation of Islam. If someone [wishes] to implement the Islam of Hazrat Abu Bakr and Umar رضي الله عنهما, they find all kinds

of faults with that. 'Terrorist', 'fundamentalist', 'insane' or 'those who stone women' are some of the labels casted by them. [They also say:] 'Islam of the Taliban and Mullas^[1] is unacceptable.' In short, they bark out all the terminologies of the Jews. They desire an Islam which is subservient to their animalistic desires. To them, an Islam which deprives them of looking at non-Mahram [strange] women is the most despicable brand of Islam.

These are people who outwardly don sheep's clothing but have wolves' hearts and desires inwardly. These worshippers of their desires consider women a toy. In order to extinguish the craving of their hungry eyes, they passionately wish that non-Mahram [strange] women would constantly satiate their carnal desires. These are the Muslims who claim that Islam is a complete way of life, yet, on the other hand they claim that Islam has come to

[1] Mulla refers to an 'Aalim. However, in this context it is used condescendingly.

'Ulema-e-Aakhirah and Studying the Fitan

liberate women. This is their shrewdness. In reality, their state is that which the Noble Quran has mentioned:

'And when it is said to them: "Come to that which Allah has revealed and to the Messenger [Muhammed ﷺ]," you will see the hypocrites turn away from you with [utter] aversion.' [al Nisaa: 061]

In another place, they have been warned:

'Give to the hypocrites the tidings that there is for them a painful torment.' [al Nisaa: 138]

Despite the above, the state of the hypocrites as mentioned by Allah ﷻ is:

'And when they meet those who believe, they say: "We believe," but when they are alone with their Shayateen [Devils – polytheists, hypocrites etc], they say: "Truly, we are with you; verily, we were only mocking [the Muslims]."' [al Baqarah: 014]

And in another verse, Allah ﷻ says regarding these

hypocrites:

'And if the disbelievers gain a success, they [the hypocrites] say to them: 'Did we not gain mastery over you^[1] and did we not protect you from the believers?' [al

Nisaa: 141]

The Fitnah of the Sweet-Tongued Shrewd Munafiq

Hazrat 'Umar  reported that Nabi  said: 'That which I fear most for you after me is every sweet-tongued Munafiq [hypocrite]' [Musnad of Imam Ahmad: 143. Authenticated by al Arnaout .

Note: Subhanallah! It seems as though multitudes of hypocrites have sprung up to mislead the

[1] I.e., were the conditions not such that we had power against you and we were able to destroy you? Yet we chose to stand by your side and we protected you from the believers by abandoning them [Tafsir al Baydawi 2:104].

'Ulema-e-Aakhirah and Studying the Fitan

Muslims. [You will find] one more deceptive than another. Some are occupied in demolishing the Hudood [Legal Punishments] set by Allah ﷻ, some are branding Jihad as tribal customs and thereby attempting to obliterate it, whilst some are stimulating the Muslims to bravely engage in sin by giving them [false] hope, and others are inviting towards that Islam which is moulded in the American mould.

'Umar ؓ said: "Three things I fear the most for you: 1) The Munafiq who [is able to] recite the Quran. He does not err in the [pronunciation] of the waaw [و] and the Alif [ا] [i.e., he recites the Quran perfectly]. He will argue with the Muslims claiming that he is the most learned amongst them so that he may lead them astray from the path of guidance, 2) the mistake of an 'Aalim, 3) misleading leaders' [Sifatul Munafiq by al Firyabi 1: 54].

Hazrat Zayd ibn Wahb ؓ said: 'Once, a munafiq died and Hazrat Huthaifah ؓ did not attend his Janazah.

Hazrat 'Umar رضي الله عنه asked him: "Was this person from the hypocrites?" Hazrat Huthaifah responded by saying: "Yes." Hazrat 'Umar رضي الله عنه said: "By Allah! Am I also from them?" Hazrat Huthaifah responded by saying: "No, And I will not inform anyone after you" [Recorded with an authentic chain of narrators in the Musannaf of Ibn Abi Shaybah 7: 481].

Note: Hazrat Huthaifah رضي الله عنه was the confidante of Nabi صلى الله عليه وسلم. In modern terms we could say that he was the head of the Muslim Intelligence. Nabi صلى الله عليه وسلم had entrusted him with the names of all the Munafiqoon. Due to the intense fear of the Aakhirah, Hazrat 'Umar رضي الله عنه would ask him if he was from amongst them.

Once a person asked Hasan al Basri رضي الله عنه if Nifaaq still exists. He replied: 'If the Munafiqoon were to leave the streets of Basra, you would not enjoy living here' [Sifatul Munafiq by al Firyabi]. On another occasion he said: 'Subhanallah! Such hypocrites have gained control over the Ummah who are only engrossed in

fulfilling their interests' [Sifatul Manafiq].

Mu'alla ibn Ziyaad رضي الله عنه said: 'I heard Hasan al Basri رضي الله عنه saying on oath: "There has never, in the past, been a Mumin [true believer] who did not fear Nifaaq [hypocrisy] for himself, and there has never been a Munafiq who was not satisfied with his hypocrisy." He would also say: "He who does not fear Nifaaq for himself is a Munafiq."

Ayub [al Sakhtiyaani] رضي الله عنه said, 'I heard Hasan al Basri رضي الله عنه saying: "No day or night passes in the life of a true believer without him fearing for himself being a Munafiq."

On one occasion, after analyzing [and comparing] the people of his era to the Noble Sahabah رضي الله عنهم, Hasan al Basri رضي الله عنه said: 'O how regretful! People have been deceived by hopes and imaginary plans! Lip service is rife whilst good actions are noticeably absent. Knowledge is found, but patience to fulfill the demands of that knowledge does not seem to exist.

Imaan is present but Yaqeen [conviction] is not. Men are to be seen everywhere, but intellect seems to be lacking. There is always news of people arriving and leaving, but a [true] servant of Allah to whom the heart may be attached to does not seem to arrive. People entered and exited, they learned everything, then they turned away. Initially they committed Haram, then they made it Halal [therefore, they no longer consider it to be Haram]. What is the condition of your Deen? A mere utterance [is its sad state]. If the question is posed: “Do you believe in the day of Reckoning?” It is said: “Yes! Yes! We do believe!”

Callers to Jahannam

‘Ali ﷺ said: ‘We were seated in the company of Nabi ﷺ whilst he was asleep. We began discussing the Dajjal. Suddenly, he ﷺ awoke and his [blessed] face turned red in color. He ﷺ then said: “That which I fear for you more than the Dajjal is those leaders who will lead [the masses] astray” [Musannaf of Ibn Abi

'Ulema-e-Aakhirah and Studying the Fitan

Shaybah: 38641].

The words of a narration recorded in Sahih al Bukhari are as follows: 'There will be men who will invite to the doors of Jahannam. They will cast those who accept their invitation into Jahannam.' Hazrat Huthaifah رضي الله عنه said: 'O Rasullah ﷺ! Mention to us their qualities.' He ﷺ said: 'They will be from us and they will talk our talk.'

Note: Outwardly they will be Muslims, and their talk will also revolve around Deeni [religious] matters. The Nabi of Allah ﷺ has considered the Fitnah of such leaders to be extremely dangerous. Indeed, the Fitnah of leaders who lead [the population] astray is a grave Fitnah. They distance people away from the truth in the name of Deen. Their 'Deeni Khidmat' [religious services] serves as a means of strengthening the cause of Baatil [falsehood] whilst their speeches, writings and actions are granting power and strength to the army of Dajjal. Such leaders are deviating droves of people from the truth like the

east is from the west. People in their multitudes are racing to the doors of Jahannam with them. These followers are also only following the self-invented Shari'ah of their deviated leaders, thereby making themselves blind and deaf to the truth. They see nothing but their "Sheikh", "Sir" and "Hazrat". What they declare as Haram is Haram; and that which they declare Halal is Halal. It is as if they have left Allah ﷻ and taken these people as their deities.

Do Not Take Men as your Rabb [Deities]

Hazrat 'Adi ibn Haatim ؓ said: 'I presented myself in the service of Nabi ﷺ and there was a gold cross hanging from my neck. Nabi ﷺ said: "O 'Adi! Remove this idol and dispose of it." And I also heard Nabi ﷺ reciting the verse: "They took their rabbis and their monks to be their lords besides Allah" [al Taubah: 031]. Thereafter, he [ﷺ] said: "They did not worship them [i.e., their rabbis and monks]. However, if they declared something as Halal for them, they

would accept their verdict and if they made something Haram upon them, they would accept their decision” [Tirmizi: 3095. Classified as sound by al Albaani].

Note: This is the exact state of the Muslims today. People consider their seniors to be their “Rabb”. If they declare something to be Halal, it becomes Halal, even if Allah ﷻ made it Haram and the lives of the Noble Sahabah ﷺ, Mufasssiroon, Muhaddithoon and Fuqaha testify to its prohibition. Similarly, if they declare something to be Haram, then the people consider it to be Haram, or their actions portray that it is Haram whereas Allah ﷻ had revealed it upon His Beloved ﷺ as Halal and till the day of Qiyamah, He will only accept the Deen of Nabi ﷺ.

This illness has become so prevalent that if you are to present before someone an explicit verse of the Holy Quran, the only reason the addressee refuses to accept it is because it contradicts the actions of his

Sheikh. According to him, the Shari'ah is only that which his "Sheikh" practices upon. Hence, [you will hear] they so comfortably say: 'If this was so important in the Shari'ah, then why does my "Sheikh" not practice upon it? Do you claim that you understand the Shari'ah better than our "Sheikh"?!'

O my Muslim Brothers! Allah ﷻ did not reveal this Deen upon His Beloved ﷺ with ambiguity. Instead, it is brighter than the light of the sun, more luminous than the full moon and it is more certain than our very existence. Allah ﷻ only accepts that Deen which He revealed upon His Beloved ﷺ and [the Deen which] the Noble Sahabah promoted by sacrificing their lives. After them, the Tabi'oon, Tab' al Tabi'oon, Muffassiroon, Muhaddithoon and Fuqaha dedicated their lives [for its preservation]. These pious personalities went through oceans of blood to convey and transmit to us this Deen in its authentic form. They refused governmental posts for which they endured punishments. At times they were mounted on the backs of horses and at times they sat

'Ulema-e-Aakhirah and Studying the Fitan

and delivered lessons, sacrificing all their desires and hopes for the cause of this Deen. They were not like us who wish to gain all the wealth of the world, and simultaneously we desire to have the complete Deen. They requested only the Aakhirah from Allah ﷻ and traded their lives for it.

Undoubtedly! It is due to those sacrifices that the authentic version of our Deen has reached us. No matter how much knowledge one may possess, they do not have the authority to make Haram that which was declared Halal by Allah ﷻ or vice versa. No Ameer [leader] of a Jama'at, or Buzrug [pious man] or Sheikh has the right to alter the Deen of Nabi ﷺ to suit his whims and fancies, no matter how much authority or influence he possesses. In every epoch, Allah ﷻ has raised such men who will lay down their lives to protect the Deen against such tyrant dictators who are self-proclaimed Rabbs [deities]. The ones whom Allah ﷻ has chosen are those who fight fearlessly to preserve the authentic form of our pristine Deen. They will maintain that which Allah

ﷺ has made Halal and Haram, even if that entails standing against the entire world. These servants of Allah ﷻ do not fear the criticism of anyone. They follow the legacy of none other than the Ulema-e-Haqq [True Scholars]. They do not provide mere lip service, in fact, these pious personalities have shed their own blood and the blood of their students and disciples in every corner of the world to bring alive this honor and dignity in those who follow them.

Therefore, it is binding upon Muslims to worship Allah ﷻ alone and totally abandon personality worship. They should attach themselves to such Ulema-e-Haqq whose actions do not contradict their words, who invite towards the worship of Allah ﷻ and not towards themselves. They take out their followers from the darkness of this world to the light of the hereafter. They remove [their followers] from the caves of doubt to the valleys of conviction and certainty. They obliterate the love of this world from the hearts of their followers and transform them into madmen whose sole desire is to meet their Rabb.

'Ulema-e-Aakhirah and Studying the Fitan

They fear none besides Allah ﷻ. They possess the courage to call Baatil as it is. Only such Ulema are beloved to Allah ﷻ, and those who love them will be loved by Allah ﷻ.

These days, every group claims that their Ulema are the Ulema-e-Haqq and other groups' Ulema are the Ulema-e-Soo [Evil Ulema]. Therefore, let us analyze some excerpts from the famous book of Imam al Ghazzali ﷺ regarding Ulema, so that we may understand that being affiliated to a certain Jama'at [group] or being the son of some great Aalim/Sheikh does not guarantee one being from the Uleme-e-Haqq. On the contrary, the actions of every person will ultimately determine whether they are from the Ulema-e-Haqq [i.e., Ulema of Aakhirah] or Ulema-e-soo [i.e., Ulema of the world/scholars for dollars].

Ulema-e-Haqq and Ulema-e-soo in the view of Imam al Ghazzali

'Ulema-e-Aakhirah and Studying the Fitan

Hazrat Nabi ﷺ said: 'Those closest to the ranks of Nubbuwwah [prophethood] from the people are the Ulema and Mujaahidoon.'^[1]

The reason Ulema are included in this is because they guide people to that knowledge which the Rasool [messenger] receives from Allah ﷻ. The Mujahidoon are included in this virtue as they go to battle with their swords for [the protection and upliftment of] that which was brought by the Rasool [messenger].

Nabi ﷺ also said: 'The ink of the scholars will be weighed with the blood of the martyrs on the day of Qiyaamah.'^[2] Similarly, Nabi ﷺ said: 'There are two groups in my Ummah, if they correct themselves, then my entire Ummah will be correct [upright] and if they are corrupt, then my Ummah will be corrupt.'

[1] Murtadha al Zabidi ر.ه.ق said: 'Abu Nua'ym ر.ه.ق narrated it from 'Abdullah Ibn 'Abbas ر.ه.ق. [Takhreeju Ahaadithi Ihyaa 1:26]

[2] Jaam'i al Bayaan wa Fadhlulu, Ibn 'Abd al Barr, Hadith: 153.

They are the Umaraa [Leaders] and Fuqaha [Jurists/Scholars].'^[1] Nabi ﷺ also mentioned: 'Allah ﷻ will resurrect the Ummah on the day of Qiyaamah, then Allah ﷻ will raise the Ulema and say: "O Ulema, I did not grant you my knowledge so that I may punish you, so go forth, I have forgiven you!"'^[2] [It should be clear that this glad tidings is for the Ulema-e-Haqq].

Hazrat Usamah ibn Zaid ؓ reported that he heard Nabi ﷺ saying: 'An 'Aalim will be brought on the day of resurrection, then he will be thrown into Jahannam. His entrails will gush forth and he will roam with them as a donkey moves around a millstone. The inmates of Jahannam will move along with him and ask: "What is the matter with you?" He will reply: "I would enjoin the people to do good but I myself was not accustomed to doing it. I would

[1] Jaam'i al Bayaan wa Fadhlulu, Ibn 'Abd al Barr [d. 463 A.H.], Hadith: 1145.

[2] al Mujam al Saghir, Imam al Tabrani, Hadith: 591.

prohibit them from evil but I would engage in it.”¹

Imam al Ghazzali رحمته الله states: ‘An Aalim will be punished double for his sins because he disobeyed Allah ﷻ despite having knowledge. This is why Allah ﷻ said: “Indeed the Munafiqoon will be in the lowest levels of Jahannam”, because they refused to believe after having knowledge. Similarly, the Jews are considered worse than the Christians – even though they did not attribute the concept of the trinity to Allah – because they denied the truth after having knowledge about it. Hence, Allah ﷻ says: “The Jews know him [i.e., Muhammed ﷺ] like they know their children”. Allah ﷻ also said: “When the one whom they knew about came to them, they belied him. So, Allah’s curse be upon the disbelievers.”’

Indeed, the successful Ulema are those who worry about the Aakhirah [Hereafter]. There are many signs

[1] Sahih al Bukhari, Hadith: 3267. Sahih al Muslim, Hadith: 2989.

'Ulema-e-Aakhirah and Studying the Fitan

of such Ulema, some of which are mentioned below:

The Ulema of the Aakhirah do not seek acquisition of worldly gains by means of their knowledge.^[1] They consider the world as insignificant and the hereafter as magnificent and everlasting. They consider this world and the next as diametrically opposed to each other like two co-wives; if one is pleased, the other becomes displeased. The two worlds [i.e., the Dunya and

[1] Imam al 'Aajurri [d.360 A.H.], a great Imam from the early centuries of Islam authored a book titled Akhlaq al Ulema [The character of Ulema]. In his book he wrote: 'It is from the qualities of a [true] 'Aalim that he seeks Allah [ﷻ] by means of his knowledge; seeking prominence in the eyes of leaders and presenting knowledge to them is not from the characteristics of a [true] 'Aalim. An 'Aalim is one who protects his knowledge and presents it only to those who deserve it. He does not take money in exchange for his knowledge, nor does he fulfill his needs by means of it. He does not keep close those who desire the world by distancing the poor; on the contrary, he distances himself from the rich and humbles himself before the poor and noble ones to benefit them with his knowledge. [Akhlaq al Ulema: 51].

Aakhirah] are like the two ends of a scale; when one becomes weighty, the other becomes light. He [the 'Aalim of the Aakhirah] believes with certainty that the Dunya and Aakhirah is like the east and west; the more one advances towards the east, the further he becomes from the west. Or that the two worlds resemble two pitchers; one is full, and the other is empty. As you fill water from the full pitcher into the empty one, it diminishes whilst the empty one increases. One who does not know the worthless and filthy nature of this world, and the fact that its joys are coupled with difficulties, is Faasid al 'Aql [intellectually corrupt]; since experience and veritable observations have established [that] this [is the nature of the world]. So how can the one who does not have sight of the grandeur and stability of the hereafter be a [true] 'Aalim? He is [actually] a disbeliever whose Imaan has been seized. And how can the one who is bereft of Imaan be an 'Aalim? Likewise, one who fails to understand that this world opposes the hereafter and that gathering both the worlds concurrently is

hoping for the impossible, then such a person is an ignoramus who does not know the religion of all the Prophets, in fact he does not even believe in the entire Quran. So how can he be included within the category of Ulema?! He who knows all of the above yet fails to give preference to the hereafter over this world, then such a person is the prisoner of Shaytaan. He has been destroyed by his desires and overtaken by his misfortune.^[1]

In an incident recorded in the scriptures of Dawood عَلَيْهِ السَّلَام, Allah ﷻ said: 'The least I will do to an 'Aalim

[1] Abu Nu'aym رَضِيَ اللهُ عَنْهُ recorded that Fudayl ibn 'Iyaadh رَضِيَ اللهُ عَنْهُ said: 'There are many 'Ulema but little Hukama [wise men]. Certainly, knowledge means having wisdom; he who has been blessed with wisdom has been blessed with a great fortune.' Whilst expounding on the meaning of this, Imam al Aajurri رَضِيَ اللهُ عَنْهُ said: 'The meaning of Fudayl's رَضِيَ اللهُ عَنْهُ statement is that the wise 'Ulema who safeguard their knowledge from [making it a means of gaining] the Dunya and use it to attain the [lofty ranks of the] Aakhirah are scarce. Many 'Ulema are those who fall into fitnah due to their knowledge. [Akhlaq al 'Ulema: 91].

who gave preference to his desires over my love is that I will deprive him of the pleasure of worshipping me.

So, how can one who does not possess [sound] intellect ever be considered from the Ulema? O Dawood! Do not ask such an 'Aalim about me who has been intoxicated by the world, for he will turn you away from my love. O Dawood! When you find a man who searches for me, then become his servant'.¹

It is for this reason, Hasan al Basri ؒ said: 'Death of the heart is punishment for an 'Aalim, and death of the heart means searching for this world in exchange

[1] This narration has been recorded by Abu Talib al Makki [d. 386 A.H.] in his book Qoot al Quloob: 1: 244.

A portion of the text has not been recorded by the author [i.e., Moulana 'Aasim]; it is as follows: 'O Dawood! I grant sound judgment to the one who flees towards me, and I will never punish the one to whom I've bestowed sound judgment. [Ihya 'Uloom al Deen 1/60]

of the actions of the hereafter.'^[1] Hazrat Yahya ibn Mu'aaz ؓ said: 'The light of knowledge and wisdom subsides when it is used to gain the world.'^[2] Hazrat 'Umar ؓ said: 'When you see an 'Aalim addicted to this world, then discard him for the sake of your Deen, for every addicted man [eventually] falls prey to that which he is addicted to.'^[3]

Hazrat Yahya ibn Mu'aaz ؓ said: 'O knowledgeable men! Your edifices are like Roman palaces.^[4] Your homes look like the homes of Persian kings.^[5] Your clothes resemble that of the Taahiriyyah.⁶ Your

[1] Jam'i Bayan al 'Ilm, Ibn 'Abd al Barr: Narration: 1165.

[2] Zamm al Dunya, Ibn Abi al Dunya [d. 281 A.H.]: Narration: 476. Attributed to a wise man.

[3] Jam'i Bayan al 'Ilm, Ibn 'Abd al Barr: Narration: 1174. Attributed to Ja'far ibn Muhammed.

[4] I.e., they are high like the palaces of the Romans.

[5] I.e., they resemble the homes of Persian kings which were extravagant.

[6] 'Allamah Murtadha al Zabeedi ؓ said: 'This is attributed to 'Abdullah ibn Tahir ibn al Husain. He was a spendthrift

shoes are like those of Jaloot [Goliath]^[1]. Your conveyances are like that of Qaroon^[2] and your utensils are like that of Firaun.³ Your sins resemble the sins of Jaahiliyyah [period of ignorance] and your thoughts are like that of Shaytaan.⁴ So where is the Shari'ah of Muhammed ﷺ?'⁵

governor who was known to wear showy and fancy clothes. [Ithaf al Sadah al Mutaqeen, commentary of Ihya, al Zabeedi 1: 358].

[1] Referred to as Goliath in English. A tyrant combatant who was killed by Sayyiduna Dawood عَلَيْهِ السَّلَام as described in the Holy Quran, chapter 2: 249 – 251.

[2] Know as Korah in English. His mounted his conveyances in a very boastful manner since they were beautified with gold, silver and silk.

[3] i.e., expensive and fancy like the utensils of Fir'aun.

[4] i.e., you follow your desires and Shaytaan, and you lean towards all that your souls desire, thus, because of following Shaytaan, you have been attributed to Shaytaan.

[5] i.e., all of these actions are very far from the teachings of Nabi Muhammed ﷺ which you have inherited. For indeed the walls of the blessed rooms of the Nabi of Allah ﷺ were not

Hazrat Abu Hurairah رضي الله عنه reported that Nabi صلى الله عليه وسلم said: 'He who seeks that knowledge which is a means of gaining the pleasure of Allah to attain worldly gains, will not smell the fragrance of Jannah on the day of Qiyaamah.'¹

Allah عز وجل has described the Ulema-e-Soo as those who will earn the Dunya in exchange for knowledge and He عز وجل has described the Ulema-e-Aakhirah as those who are humble and ascetic [i.e., abstinent]. Hence, He said regarding the Ulema-e-Dunya: 'Remember when Allah took a covenant from the people of the

higher than the average height of a person. He صلى الله عليه وسلم would ride a donkey, and he would even take his companions as passengers with him. The blessed bed of Nabi صلى الله عليه وسلم was made of tanned skin filled with palm fiber and he صلى الله عليه وسلم owned a wooden bowl from which he صلى الله عليه وسلم drank milk. [These explanations can be found in the book of al Zabeedi, Ithaf al Sadah al Mutaqeen, 1: 358]. A Similar narration has also been recorded by Abu al Tahir al Silafi [d. 576 A.H.] in his book Mu'jam al Safar: 245.

[1] Sunan Abi Dawood, Hadith: 3664. Classified as sound by al Arnaut.

'Ulema-e-Aakhirah and Studying the Fitan

book that you will clearly explain its contents and you will not conceal it. Then they threw it behind their backs and exchanged it for a trivial sum' [Aal 'Imraan: 187].

Allah ﷻ says regarding the Ulema-e-Aakhirah: 'Indeed from the people of the book there are those who believe in Allah and [in] that which was revealed upon you and what was revealed upon them whilst humbling themselves before Allah, they do not take a trivial sum in exchange of the verses of Allah, their reward is by their Rabb' [Aal 'Imraan : 199].

Hazrat Jabir ؓ reported that Nabi ﷺ said: 'Do not sit in the company of any 'Aalim unless he distances you from five things and guides you to five things: 1) He removes you from doubt to conviction, 2) from boasting to sincerity, 3) from love for the Dunya to asceticism, 4) from pride to humility, 5) from animosity to resolving matters.' This narration is

recorded by Abu Nu'aym in al Hilyah^[1] and by Ibn al Jawzi in al Muwdo'at.^[2]

Makhool ؓ narrated from 'Abdurrahman ibn Ghanam ؓ who said that ten Sahabah ؓ narrated to me that we were seeking knowledge in Masjid al Quba when Nabi ﷺ approached us and said: 'Learn as much as you wish, Allah ﷻ will not grant you rewards for what you learn until you do not practice upon what you learn.'^[3] 'Eesa عَلَيْهِ السَّلَام said: 'The

[1] Hilyatul Awliya 8:72.

[2] Ibn al Jawzi ؓ wrote: 'These are not the words of Rasool Allah ﷺ, a student of one of the narrators mistakenly attributed it to Nabi ﷺ'. [al Mawdo'at, Ibn al Jawzi 1:257.] Abu Talib al Makki stated that they are not the words of Nabi ﷺ [Qoot al Quloob 1: 144]. After recording the different chains of narrators, 'Allamah Zabeedi ؓ said: 'The different chains strengthen the view that these words were said by Nabi ﷺ [Ithaad al Saadah 1: 367].

[3] Jam'i Bayan al 'Ilm, Ibn 'Abd al Barr: Hadith: 1228.

Note: In the above Kitab, it has been narrated by Makhool who said that he met ten companions of Nabi ﷺ who said the

parable of the one who seeks knowledge but fails to practice upon his knowledge is like that woman who committed fornication secretly, then fell pregnant. Then her load became apparent due to which she was disgraced. Similar is the state of the 'Aalim who does not practice upon his knowledge, Allah ﷻ will disgrace him before the witnesses on the day of Qiyaamah.'^[1]

'Abdullah ibn Mas'ud ؓ said: 'When the hearts of Ulema will incline towards this world, and they will give preference to this world over the hereafter, Allah ﷻ will confiscate the springs of wisdom and He ﷻ will put out the lanterns of guidance in their hearts.'^[2] Ka'ab ؓ said: 'In the end times, there will

aforementioned narration. The narration is also recorded in Hilyah al Awliya, 1:236; Iqtidha al 'Ilm wal 'Amal by al Khatib al Baghdadi, hadith: 20 and the Sunan of al Darimi, hadith: 266. The narrator of the hadith in these books is Hazrat Mu'aaz ؓ.

[1] 'Allamah al Zabeedi ؓ said: 'It has been recorded by Abu Talib al Makki'.

[2] See Ithaaf al Saadah al Mutaqeen 1: 373.

'Ulema-e-Aakhirah and Studying the Fitan

be such Ulema who will deliver lessons on abstinence but they themselves will not abstain from the world. They will warn people regarding Allah ﷻ, but won't fear Allah ﷻ themselves. They will prevent people from associating themselves with the rulers, but they will affiliate themselves to the rulers. They will earn through their tongues, and they will distance the poor to keep the wealthy close. They will be as possessive over their knowledge as men are over their women. They will become angry at their acquaintances if they associate themselves with anyone else'.^[1]

'Abdullah Ibn Mas'ud ؓ also said: 'Knowledge does not mean narrating numerous narrations. Rather, knowledge is having the fear of Allah ﷻ.'^[2]

[1] Qoot al Quloob, Abu Talib al Makki 1: 140.

[2] al Zuhd, Imam Ahmed ibn Hanbal [d. 241 A.H.], narration: 867.

These are abstracts from Ihya 'Uloom al Deen of Imam al Ghazzali 1: 60 onwards.

'Ulema-e-Aakhirah and Studying the Fitan

After reading this detailed article of Imam al Ghazzali رحمہ اللہ concerning the Ulema-e-Haqq and Ulema-e-Soo, every person should contemplate over [the state of] the one he is following? Where is he headed? To the heights of Jannah or the dungeons of Jahannam? Also, every Muslim should abstain from backbiting the Ulema-e-Haqq. They are the friends of Allah ﷻ, and Allah ﷻ dislikes it when his

Imam Abu Bakr al Aajurri رحمہ اللہ states: 'From the qualities of an 'Aalim is that he is grateful to Allah ﷻ, engrossed in the remembrance of Allah ﷻ due to sweetness of that remembrance. He considers himself wrongful and sinful no matter how hard he strives whilst he considers his good deeds to be insignificant no matter how great they may seem. He seeks the refuge of Allah ﷻ and thereby gains strength, he places his trust in Allah ﷻ and thus, he fears none besides Allah ﷻ. He considers Allah ﷻ to be sufficient for all his needs and he turns to Allah ﷻ for all his needs. His attachment is to Allah ﷻ, and his [greatest] fear is that which will make him oblivious of his Rabb [*Akhlaq al Ulem: 66*].

friends are spoken ill of.

People have become so indoctrinated by the televisions that they search for everything on the televisions. They hold the same view regarding the Ulema-e-Haqq, i.e. they think that the Ulema who appear on television shows are true Ulema, and disregard those who stay aloof from televisions. Hence, whenever you hear the laymen saying: 'The Molvis (Maulanas) are such and they do such, and their children study in America etc.', then know that they base these assumptions on the Ulema who appear on media and they then hold the same expectation for every 'Aalim. People should understand that popularity does not necessarily make an 'Aalim from the Uleme-e-Haqq.

Incompetent Leadership; A Sign of Qiyaamah

Hazrat Abu Hurairah رضي الله عنه reported that Nabi ﷺ said: 'When trust is abused, then await Qiyamah'. The narrator asked: "What does trust being abused

means?” Nabi ﷺ responded by saying: “When the mantle of leadership is handed over to incompetent people, then await Qiyamah” [Abu ‘Amr al Dani: 381]. Imam Bukhari ﷺ recorded it in Kitaab al Riqaaq.

Note: We see living examples of this in every direction in our times. Incompetent leaders have brought hollowness to the foundations of the entire Islamic world. One does not require worthiness for the greatest of responsibilities, it is sufficient to be the son of some renowned personality.

The Importance of Dedication to Knowledge

The following few pages are an addition from the writings of the great Muhaddith Hazrat Sheikh al Hadith, Moulana Muhammed Zakariyya ﷺ. A few extracts from the book of Imam Abu Bakr Muhammed ibn al Husain al Aajurri ﷺ titled “Akhlaaq al Ulema” [The character of Ulema] have also been added taking into consideration its great benefit. May Allah ﷻ grant us all the ability to instill

within ourselves those qualities most beloved to Allah ﷻ; and may He [ﷻ] protect us from the evil of both worlds, Aameen.

Whilst stressing upon the importance of dedication to knowledge for both the seeker of knowledge and the ‘Aalim, Hazrat Sheikh Zakariyya ﷺ wrote:

These days many people are of the view that religious scholars should also learn a trade for earning their daily bread. This notion is gaining ground and quite a few Ulema, disgruntled by the reproaches of men of the world, have come to regard it as a necessity. Some religious institutions have launched programs for training the students in various technical skills. The truth is that this practice is detrimental to the cause of knowledge. Those who favor this practice, present [to support their views] instances from the lives of the great Ulema of the past who, in order to earn their living, would be involved in business etc.,

'Ulema-e-Aakhirah and Studying the Fitan

notwithstanding their devotion to the cause of knowledge and their great services for the cause of Deen. Surely, this is one of the best ways to serve the cause of Deen if one is able to do so with the help of Allah ﷻ. However, with weak minds and bodies in the troubled times of today, we cannot do both at one time. Besides, our greed and love for the world will not allow us to devote sufficient time for the pursuit of knowledge and the cause of Deen for the pleasure of Allah ﷻ, when we find we have the means to increase our earnings. I have seen many cases in which both the pursuits were started simultaneously but, before long, the wish to earn more money overpowered the pursuit of knowledge [Fazail-e-Sadaqaat, part 2:396].

Hazrat 'Abdullah ibn Mas'ud ﷺ said: 'If the knowledgeable ones safeguard their knowledge and convey it to those who deserve it, they will become the leaders of their people, but they have used their

'Ulema-e-Aakhirah and Studying the Fitan

knowledge to attain the worldly gains from the people of the world and thus, they were humiliated. I heard Nabi ﷺ saying: “The one who channels all his concerns in one direction, the direction of the Aakhirah [i.e., he solely focuses on the ‘Aakhirah], Allah ﷻ will suffice for him [i.e., fulfill] his worldly concerns. And he who [allows] the conditions of the world to diverge him, then Allah ﷻ does not care in which valley he destroys himself”^[1]

Wahb ibn Munnabih ؓ said to ‘Ataa al Khurasaani ؓ: ‘The ‘Ulema before us abstained from the wealth of people due to their knowledge. They did not pay attention to the wealthy, so the wealthy people spent their wealth to gain the knowledge they possessed.

[1] Recorded by Imam Abu Bakr al Ajurri. The Hadith has been recorded by Ibn Majah ؓ. Sheikh al Albani classified the narration as sound.

The final statement is a metaphor, and it means that Allah ﷻ will not help that person. [Sharh of Ibn Majah by Muhammed Fuaad ‘Abdul Baaqi].

Today, the state is that the ‘Ulema are selling their knowledge to achieve the wealth of the rich. The result of this is that the rich have withheld their wealth from the ‘Ulema due to the evil they see. So, stay away from the gates of the kings, for indeed, there exists many fitan at their gates. You will not take from their wealth anything, except that they will take the equivalent thereof from your Deen!’

Imam al Aajurri رحمته الله said: ‘He feared that the world would land an ‘Aalim into fitnah in those times, then what do you think about our time? ^[1]

Note: Subhanallah! Abu Bakr al Aajurri رحمته الله passed away in the year 360 A.H., an era closest to the era of the Tab’ al Tabi’oon. In that era, many great Muhadithoon and Mufasssiroon were still alive. Despite that, they were already afraid then of falling into the trap of this Dunya. Allah alone knows what would have been their state if they were alive today.

[1] Akhlaq al ‘Ulema: 93.

'Ulema-e-Aakhirah and Studying the Fitan

May Allah ﷻ protect one and all from all forms of evil; may He grant us Taqwa, steadfastness and a death in the state of Imaan, Aameen.

Darul ‘Uloom Zakariyya

Lenasia, South Africa