

ISLAMIC MONTHLY REVIEW

KNOWLEDGE IS DEEN

QUR'AN TAFSEER,
HADITH EXPLANATIONS,
BIOGRAPHY,
ISLAMIC HISTORY
& MORE...

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SEPTEMBER 2024

**INDEED, THIS
KNOWLEDGE IS
DEEN, SO LOOK TO
THE ONE YOU TAKE
YOUR DEEN FROM!**

MUHAMMAD IBN SIREEN



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FROM THE EDITOR

Alhamdulillah, we are delighted to present to you the very first official issue of **KNOWLEDGE IS DEEN**. Following the positive feedback and encouragement we received after our pilot issue, this edition is a step forward in our mission to bring authentic Islamic knowledge to our English-speaking readers across the Indian subcontinent.

Our aim, as always, is to share pure teachings of Islam, rooted in the understanding of the Salaf of this Ummah.

We remain committed to ensuring that the contents of this magazine reflect the works of scholars and authentic sources, without personal opinions or interpretations. This issue is a continuation of our effort to bring you knowledge in its purest form, free from editorial bias.

We hope this issue resonates with you, and we look forward to your feedback and suggestions as we grow together on this journey of learning.

May Allah ﷻ reward you for your time and effort in seeking knowledge.



Editor-in-Chief

BY SHAYKH MUHAMMAD LUQMAN

AS-SALAFI رحمته

CERTAINLY WILL THE BELIEVERS HAVE SUCCEEDED!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

” قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ - وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ - أُولَٰئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. “

سورة المؤمنون 11-1

TRANSLATION

23:1. Certainly will the believers have succeeded:

23:2. They who are during their prayer humbly intent

BELIEF

23:3. And they who turn away from ill speech

23:4. And they who are observant of zakat

23:5. And they who guard their private parts

23:6. Except from their wives or those their right hands possess, for indeed, they will not be blamed

23:7. But whoever seeks beyond that, then those are the transgressors

23:8. And they who are to their trusts and their promises attentive

23:9. And they who carefully maintain their prayers

23:10. Those are the inheritors

23:11. Who will inherit al-Firdaus. They will abide therein eternally.

TAFSEER

Name: It is derived from the first verse meaning: "Certainly the believers got success".

Commentator Mahayami has written that since in the beginning of this surah, and in verses 57-61, the magnificent qualities of the believers and the result of having those qualities have been described, hence this Surah has been named as "**Al-Mu'minoon**".

Period of revelation: Qurtubi says, it is a **Makkan** Surah agreed upon by all. Imam Ahmad and Imam Muslim have a narration by **Abdullah bin Sa'id** that the Noble Prophet ﷺ has recited Surah Al-Mu'minoon in the morning salat in Makkah, until when it was mentioned about Musa and Harun, then he started coughing, hence he performed ruku. Musa and Harun have been mentioned in verse 45.

Allah ﷻ has mentioned those characteristics of the believers from verses 1 to 11, on account of having those qualities, they have been promised success and victory. And this success refers to the freedom from **Hell-fire** and achievement of **Paradise**, as it has been clarified in verse 11. In verse 185 of Surah Aal-Imran, it is also being informed that the real success is freedom from Hell-fire and achievement of Paradise. Allah ﷻ said (meaning) "*Whoever is removed from the Fire on the **Day of Resurrection** and entered the Paradise, he will become triumphant*".

The **FIRST** characteristic is that those believers observe fear of Allah ﷻ with their complete self-submission and tranquillity while performing salat, look not here and there, tremble with **humility** by the thought of being in the presence of the Almighty,



their humbleness comes from their heart. And several times, tears flow from their eyes for fear of Allah ﷻ. Hence in the view of the importance of complete **self-submission** while performing salat, some Ulama have made it compulsory. Allah said in Surah TaHa verse 14 meaning "*And perform salat for my remembrance.*" Hence if a person does not observe **khushu'** during the salat, rather this heart remains unmindful, then he has failed to fulfil the very purpose of salat.

The **SECOND** characteristic is that they abstain from every such thought, word or deed for which Allah ﷻ has not given His permission. In their lives there is no scope of any such words or acts which have no purpose and benefit.

The **THIRD** characteristic is that they pay zakat due for their wealth (money, gold, silver etc.). Some people have referred it to **self-purification** from polytheism and other acts of sins, as Allah ﷻ said in Surah Ash-Shams verse 9 (meaning) "*Certainly he succeeds who purifies himself.*" Hafiz Ibn Kathir writes that it is quite possible that it may refer to both the meanings, it means those who are active in paying zakat and keeping their own selves free from **polytheism** and other acts of evil and sins.

The **FOURTH** characteristic is that they guard their **modesty** (by protecting their private parts from illegal sexual intercourse for gratification of their carnal desires). Hence Allah ﷻ has said that they approach only their wives and slave girls, for which there is no blame for them, since Allah ﷻ has made it permissible for them. And made it clearly evident the magnitude of harm involved in the act of adultery or fornication, Allah ﷻ has further said that those who try to transgress the limits set by Him, they will be **wrongdoers** in the sight of Allah ﷻ.

Here the attention is drawn to the fact that Allah ﷻ has put a condition for the success and prosperity of His servant that he should guard his modesty and

abstain from illegal sexual intercourse, and to express its utmost importance, said that whoso does not guard his private parts will not achieve success, and will become **blameworthy**, further he will be among the wrongdoers. In view of the utmost importance of the modesty and chastity only, Allah ﷻ has commanded the believers to **keep their sight low** and to guard their private parts.

The **FIFTH** characteristic is that they take care of their **trusts** and **pledges** which they make with Allah ﷻ and also those which they make among themselves.

The **SIXTH** characteristic is that they perform Salat regularly on time, which means they establish five times obligatory **congregational Salat** on time in the mosque observing all the conditions of ablution and cleanliness, do not make haste in Ruku' and Sujood, and also observe all the necessary acts of Salat in accordance with Sunnah.

These are the **SIX characteristics** if found in a person, he will become a **perfect believer**, becomes successful and becomes worthy of high ranking Paradise. *May Allah ﷻ include us among those. Aameen.*

Surah Al-Mu'minoon 23:1-11, Tayseer-ur-Rahman Li Bayaan-il-Qur'an by Shaykh Muhammad Luqman As-Salafi, Dar Al Daie Publication

BY IMAM YAHYA IBN SHARAF

AN-NAWAWI رحمه الله

INNOVATIONS IN THE DEEN

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ
أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ" [رَوَاهُ
الْبُخَارِيُّ]، [وَمُسْلِمٌ] وَفِي رَوَايَةٍ لِمُسْلِمٍ: مَنْ عَمِلَ
عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ" الأربعة النووية، 5

TRANSLATION

On the authority of the Mother of the Faithful, **Umm Abdullah Aisha radhiallahu anha**, who said: The Messenger of Allah ﷺ said, "He who **innovates** something in this matter of ours (i.e. Islam) that is not of it will have it **rejected** (by Allah ﷻ)." [Bukhari & Muslim] In another version in Muslim it reads: "He who does an act which we have not commanded, will have it rejected (by Allah ﷻ)."



EXPLANATION OF THE HADITH

He said: "The mother of the believers, **Umm 'Abdillah, Aisha** - may Allah ﷺ be pleased with her - said...":

She is Umm 'Abdillah, the mother of the believers, 'Aisha, the daughter of Abi Bakr As-Siddiq. She actually did not have children, but she was given the **Kunya**, Umm 'Abdillah because she is the maternal aunt of **Abdullah bin Zubayr** and the maternal aunt is in the status of the mother. She is Siddiqah (the truthful, female), the daughter of As-Siddiq (the truthful, male) the most beloved wife of the Prophet ﷺ to him. She said: Allah's Messenger ﷺ said:

"Anyone who innovates into this affair of ours, something which is not from it, it shall be rejected".

His saying: "Anyone who innovates into this affair of ours..." i.e. into our **Shari'ah**; and **Aḥdatha** means: he

originates an act of devotion which is **not proven** in the Book of Allah and the Sunnah of His Messenger ﷺ. This is because acts of worship are **Tauqifiyyah**; they are not to be acted upon except that which is proven by the evidences since Allah ﷻ did not legislate them. And whoever seeks nearness to Allah ﷻ through something He has not prescribed, is an **innovator**, one who has invented something into the Deen which is not from it; and his action shall be returned to him, it will not be accepted in the sight of Allah ﷻ. This is because the acts of devotion and other deeds will not be correct except with **two conditions**:

1. **FIRST:** To give sincerity to Allah ﷻ in it.
2. **SECOND:** Following the Messenger ﷺ in it.

If a person comes with innovated acts of worship, not joining partners with Allah ﷻ in it in any way, carrying out the entire deeds with **sincerity** to Allah ﷻ, but they are not from the Shari'ah of the Prophet ﷺ, such is rejected innovation which shall not be accepted. So, deeds will not be accepted except with those two conditions; and the first condition had been mentioned in his saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ

"Certainly, actions are considered based on the

intentions and everyone gets the recompense according to what he intended."

This is the condition of **sincerity**; but as regards the condition of following the Prophet in it, that is contained in the Hadith:

مَنْ أَخْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Anyone who innovates into this affair of ours, something which is not from it, shall be rejected".

His saying: "...it shall be rejected" i.e. it will be returned to him, it will not be accepted in the sight of Allah no matter how much a person exerted himself in it and no matter how sincere his **intention** was in it. The rightness of the intention and goal will not be considered; there must be **compliance** (with the Sunnah) before the deed is accepted. If it is bereft of anyone of these two conditions, it shall be rejected to the doer.

This contains evidence for the vanity of all Innovations; and that its perpetrator is a **sinner** who is not rewarded with good because he is innovating into Allah's Deen something which is not from it. It also includes proof that the Innovations in the matters of the Deen shall all be rejected refuting the one who says:

"there is such thing as **Bid'at Hasanah** (Good Innovation)". Nevertheless, the Messenger ﷺ said in another hadeeth:

فَإِنْ كُلُّ مُخَدَّثَةٍ بِدْعَةٍ وَكُلِّ بِدْعَةٍ ضَلَالَةٌ

"Every newly-invented matter is an innovation and every innovation is misguidance".

So, this one says there is something called good innovation! Such contradicts the saying of the Messenger of Allah. Therefore, **no innovation is good**, every innovation is base and will be rejected according to the text of the Hadith. However, those people attempt to legitimize Innovations and adorn it, so regarding the Innovation of **celebrating the birthday** for the Messenger ﷺ, they say: it is a Good Innovation because it is evidence of **love** for the Messenger. It then follows from this saying of theirs that Abu Bakr, 'Umar, 'Uthman, 'Ali and the elders amongst the companions do not love the Messenger ﷺ because they have not celebrated his birthday!

So, to invent an Innovation is not proof of love for the Messenger ﷺ, it is rather evidence of hatred for him because whoever loves the Messenger ﷺ rather **follows him** and does not oppose him or invent Innovations. A poet said:

*"If you truly love, you would have followed him
For the lover follows his beloved."*

In another wording: "Whoever does a deed to which we have not given approval, it shall be rejected". The first wording says: "Anyone who innovates..." that is: he innovates what Allah has not prescribed; and in the second wording: the person has not innovated; he has only followed the one who has innovated a deed which does not have the approval of the Messenger and acts upon it and becomes an **innovator**. So anyone who **acts upon Innovations** is an innovator even if he did not invent the deed.

This is a great benefit such that no one says: "I have not invented anything, I only act upon what a person had acted upon before me". We say to him: even if it had been invented and acted upon by those before you, as long as it is an Innovation, it is not permissible for you to act upon it. If he says: "the answerability is upon the one who invented", we say to him: "the responsibility is upon the one that **has invented it** and anyone **who acted upon it** based on his saying: "Whoever does a deed to which we have not given approval..."".

You have been **prohibited** from acting upon Innovation and you know that they are prohibited from what they

have innovated, so how should you follow them upon their deed?

This is the benefit in the second wording: that acting upon Innovations is in itself an Innovation even if the one who acts upon it **did not invent** it originally; someone else had innovated it. This is a tremendously beneficial Hadith along with the Ḥadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Certainly, actions are considered based on the intentions..."

They both point to the two conditions for the acceptance of deeds: **Sincerity** and **Conformance**.

The explanation of Imam An-Nawawi's 40 Hadith, Explanation by Shaykh Dr. Saalih Al Fawzan, Dar Makkah International Printing & Distribution



TUFAYL BIN AMR'S CONVERSION TO ISLAM



By Maulana Akbar Shah Najeebabadi

1



The Daws tribe belonged to Yemen and its chief **Tufayl bin Amr** was reckoned among the richest men of Yemen. Besides being an **intellectual** he was also a great **poet**. The same year, the 11th year of Prophethood, he came to Makkah. The chieftains of Makkah came out to greet him and brought him into Makkah with high honors. The Quraysh were, however, anxious about his possible meeting with the Prophet ﷺ and his being charmed by the latter.



Thus, with the entry of Tufayl to the town, they told him that there was a sorcerer in the town who had brought calamities to the people and separated father from son, son from father,

brother from brother and husband from wife. So, he must be careful against any word of his coming to his (Tufayl's) ears. One early morning, Tufayl reached the Ka'bah with his **ears stuffed with cotton**. The Prophet ﷺ was then offering the Fajr prayer. The way of offering the prayer charmed Tufayl and he gradually drew nearer. He happened to hear something from the Prophet's recitation of the **Qur'an**. Tufayl relates: "I thought, I am also a poet and a wise person and nothing in a speech can elude me. If it is good, I shall accept it; if bad, I shall reject it. With this thought I threw out the pieces of cotton from my ears." Tufayl then followed the Prophet ﷺ up to his dwelling and asked him to let him know what he kept saying.

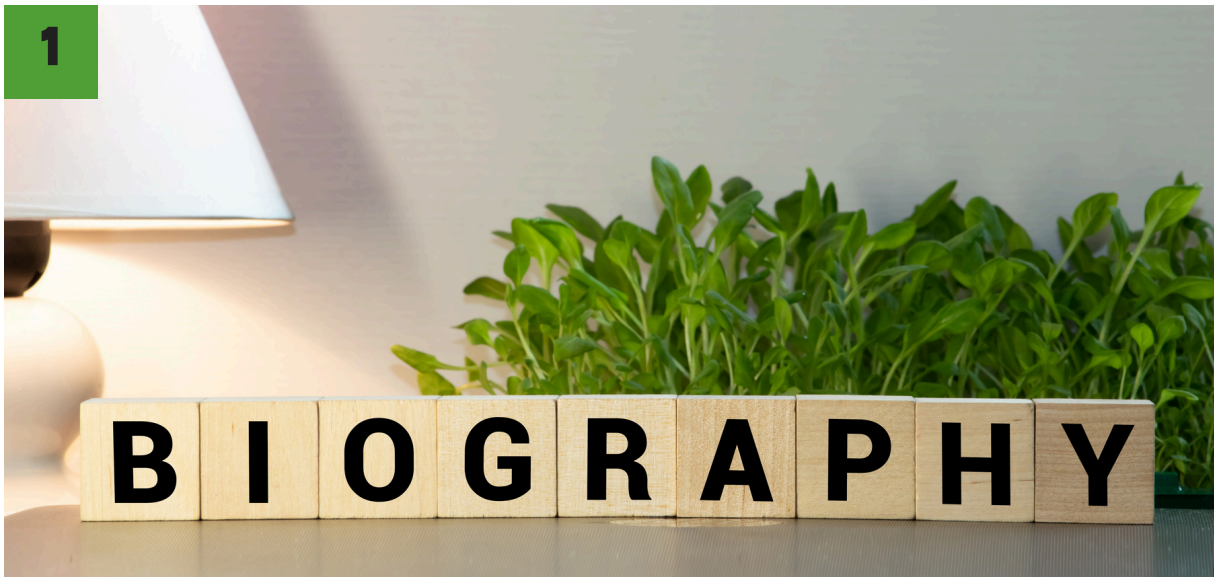
The Prophet ﷺ read out some Verses from the Qur'an and Tufayl **embraced Islam** then and there. He then

entreated the Prophet: "Invoke Allah to favor my whole tribe with Islam through me." Tufayl came home and embarked on his mission of inviting his people to accept Islam. He also requested the Prophet ﷺ to accompany him and escape the torture of the Makkans. The Prophet ﷺ replied, "I shall migrate on the Order of Allah the Almighty and to the place enjoined by Him."

Maulana Akbar Shah Najeebabadi, The History of Islam, Vol. 1, page 129-130,
Darussalam Publication, Riyadh, Saudi Arabia



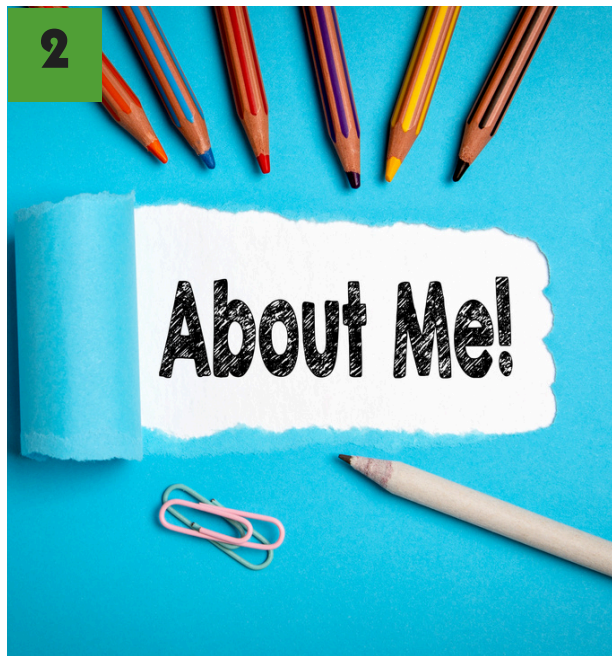
UMAR BIN AL-KHATTAB



- He was born in Makkah and belonged to the **Banu Adiyy** clan of the Quraish tribe. His kunniyah (nickname) was **Abu Hafs**, and his title was Al-Faarooq.
- He was born 13 years after the Year of the Elephant, meaning He was 13 years younger than the Prophet ﷺ
- His father's name was **Al-Khattab bin Nufail**, and his mother's name was Hantamah bint Hashim, who was a cousin of Abu Jahl.

- He had 7 wives and 13 children. Among Her most famous children were: **Abdullah bin Umar**, Hafsa bint Umar, and Asim bin Umar.
- He knew how to read and write and engaged in trade for earning a livelihood.
- He was extremely tall and **physically very strong**.
- Due to the Prophet's ﷺ supplication, he accepted Islam in the 6th year of prophethood at the age of 27, when there were only 39 Muslims in total.
- Because of his acceptance of Islam, Muslims began openly performing Tawaf of the Ka'bah and offering prayers in front of it, significantly strengthening Islam.
- He openly performed the Hijrah, and none of the Quraish dared to stop him.
- After the Hijrah to Madinah, He was paired with **Muhammad bin Maslamah Al-Ansari** as a companion.
- He was the one who suggested making the **Maqam-e-Ibrahim** a place of prayer, veiling the Prophet's wives, seeking permission before entering a home, and the prohibition of alcohol; later, Allah revealed verses confirming these rulings.

- Upon becoming the Caliph, he was given the title "**Ameer ul-Mu'mineen**" (Leader of the Believers).
- He was the first to conquer **Bait-ul-Maqdis** (in Jerusalem).



- He was very strict against **bid'ah**, superstitions, and hypocrites.
- His daughter Hafsah was married to the Prophet ﷺ making him (Umar) his father-in-law.
- He was the first to establish the **department of Investigation**, department of police forces, and the public ministry system.
- He was martyred in the 10th year of his caliphate, in Dhul-Hijjah of the year 23 Hijri, when Abu Lu'lu'ah Firoz, a Magian slave of Mugheera bin Shu'bah, attacked him with a double-edged, poisoned dagger during Fajr prayer in the Prophet's Mosque.
- A few days before his martyrdom, he had formed a committee of 6 companions to select the next caliph after him.

- His caliphate lasted for 10 years and 6 months.
- At the time of his **death**, he was 63 years old.
- His funeral prayer was led by **Suhaib Ar-Roomi**, and He was buried beside the graves of the Prophet ﷺ and Abu Bakr Siddique.

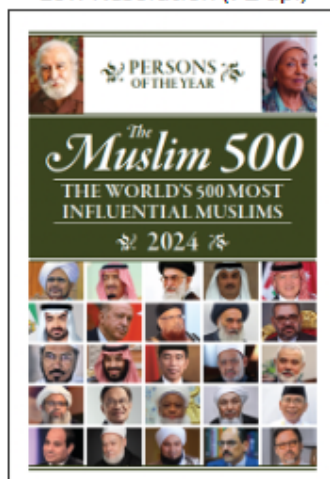
Taken from Hayat-e-Sahabah Ke Darkhashan Pahloo

By Mahmood Ahmad Ghazanfar



2024 Edition

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The **2024 edition** of the prestigious "**500 Most Influential Muslims in the World**" list has been released, highlighting key figures making a significant impact across various fields such as politics, religion, science, education, and philanthropy. The list honors Muslims whose work has positively shaped global discourse and benefited humanity. With entries ranging from heads of state to **scholars, activists, and artists**, this year's edition emphasizes the diverse contributions of Muslims worldwide. The publication serves as an inspiration, celebrating the achievements of those who embody leadership, innovation, and the values of Islam in the modern world.

THE MAGNIFYING GLASS ON CLARIFYING MANY COMMON ERRORS PART-2

By Shaykh Saalih Ibn Abdul Azeez Ibn Muhammad Aal-Shaykh 



1

11 Raising the eyes to the sky during salaah or looking to the right and left without due cause. As far as raising the eyes, it is forbidden and bears the threat of punishment.

12

As far as looking around unnecessarily, it is a deficiency in the salaah of the worshipper as long as he has not turned his entire body in another direction (i.e. away from the Qiblah). If

however the entire body is turned then the salaah is invalidated.

13

Sitting on one's haunches (Al-Iqaa') during the salat and prostrating with the elbows (Al-Iftiraash) on the ground. Al-Iqaa' is forbidden as related by Abu Hurairah (radhiallahu anhu) who said: My dear friend forbade me three things: He forbade me from pecking like a rooster, sitting on the haunches like a dog, and looking around like a fox.

14

Wearing a thin (see-through) garment that does not sufficiently cover the awrah (private area). This is an invalidator of the salaah because covering one's awrah is a condition for a sound salaah. The man's awrah is - according to what is most authentic - from the navel to the knee. Likewise he must cover his shoulders or one of them in accordance with the statement of Allah: *"O children of Aadam wear you adornments to every masjid."* [Aaraaf 31]

15

A woman not covering her head with the khimaar in salaah and not covering her feet. The aurah of the woman in the salaah is her entire body with the exception of her face.

Nor is there any harm if she covers her face due to the passing by of men or the like. It is obligatory for her to wear a khimaar which is a head covering that also covers the bosom.

16 **Walking in front of the praying person** whether they be the Imaam or praying alone and stepping over the people sitting in row during the Jumah khutbah. It is a sin upon the person who passes in front of someone who is praying. If the one praying has no sutrah then one should estimate the place of prostration so he can pass beyond that point.

17 **Not saying the takbeerat-ul-ihraam** (opening takbeer) when entering upon the congregation while the Imaam is in rukoo'. This is a major mistake in that the takbeerat-ul-ihraam is a pillar (rukn) of the salaah that must be done by the one praying when standing for the salaah and then afterwards join the imaam in the rukoo'. To make the takbeer of Ihraam and then another takbeer before going into rukoo' is more complete and thorough.

18 **Not following the Imaam** (by getting in the same position) when coming late and the imaam is sitting or in sujood (prostrating). It is

most preferred and most sure for the one who enters the masjid that he join the Imaam in whatever position he may be in, whether he be in sajdah or otherwise.

19

Busying oneself with matters that take one away from the salaah. This is evidence of preference of the worldly life over that of the Hereafter, following vain desires and being too busy to obey Allah. Preoccupation with any act over the salaah or that leads to being negligent or lazy towards it such as staying up too late and the like, is not permissible. This is because anything that leads to what is haram is itself haram, and Allah is the One who guides to the right path.

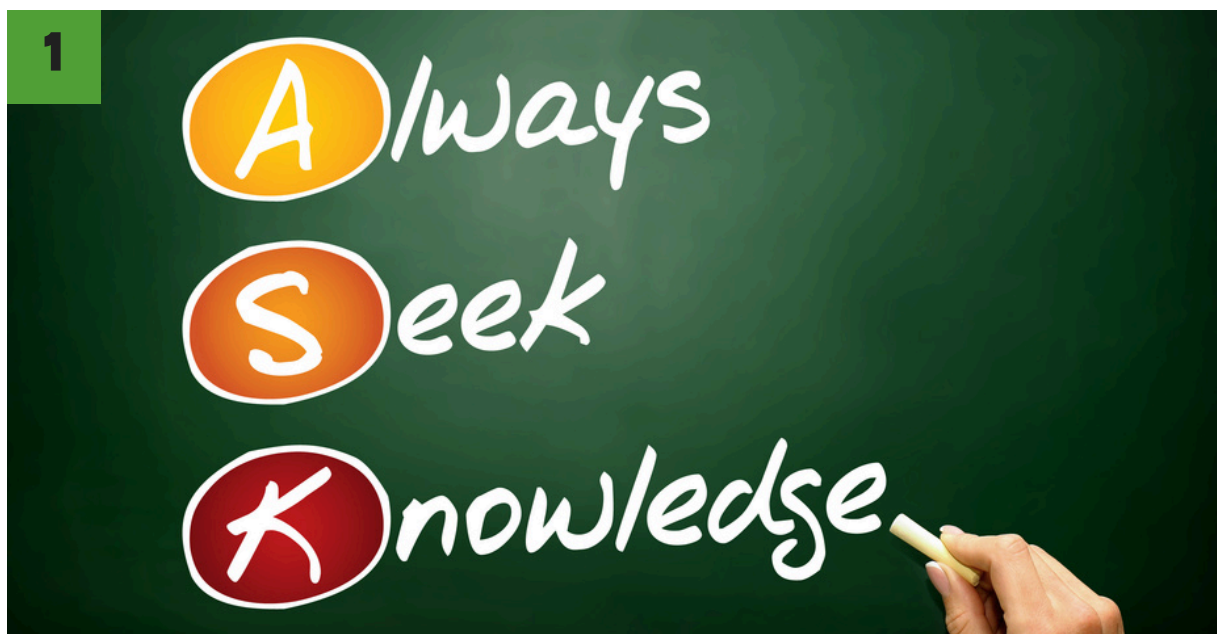
20

Playing with one's clothing or watch or the like. This is an act that negates khushoo'. The Messenger of Allah ﷺ forbade rubbing pebbles during the salaah due to its negative effect on khushoo'. A person might increase playing around to the point of excessive movement that is outside of the salaah and thereby nullify it.

To Be Contd. **إِنْ شَاءَ اللَّهُ**

THE ETIQUETTE OF SEEKING KNOWLEDGE PART-1

By Shaykh Bakr Abu Zayd رحمته الله



THE ETIQUETTE OF SEEKER'S INNER SELF

Knowledge is worship

The principle of all principles mentioned in this book, as well as the principle of every required action is in your understanding that knowledge is worship. Some scholars said, *"Knowledge is a secretive prayer and the worship of the heart."*

Therefore the condition of worship is:

Firstly: Sincerity of intention for Allah ﷻ, due to His saying:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)...”

(Al-Bayyinah, 5)

Also we find in the famous hadeeth, which was narrated through only one chain upon the authority of the Commander of the Believers **Umar ibn al-Khattab** radhiallahu anhu that the Prophet ﷺ said: *“Actions are but by intentions...”*

So if Knowledge is devoid of sincere intention then it is transformed from being amongst the most noble acts of worship to being one of the lowest forms of violation, and there is nothing that destroys the blessing of knowledge as much as **riyaa** (showing off), be it riyaa of shirk or riyaa of ikhlaas and also tasmee' (showing-off with intent of being heard of); an example of such is the musmi (the person carrying out this action) saying: “I know such and such” or, “I have memorized such and such...” etc.

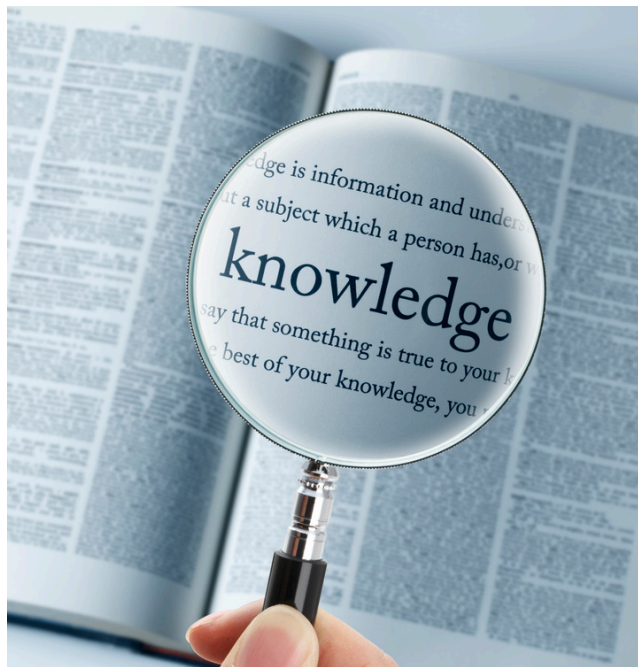
Therefore, adhere to freeing yourself from everything

that blemishes your intention of seeking knowledge such as **love of standing out**, and rising above your colleagues and turning them into objects of achieving hidden objectives and attaining worldly pleasures; such as seeking **wealth, glory, fame**, praiseworthiness, or intending to turn people's faces in your direction; for these, and other similar things that are such that if they blemish one's intention they will corrupt it, and the blessing from knowledge will be lost. For this reason it is incumbent upon you to **protect your intention** from all the traces of seeking with your knowledge the pleasure of others besides Allah ﷻ, yet it is incumbent to beware of the things which lead to these evil qualities.

There are a number of sayings and occurrences that I mentioned at the beginning of the first chapter of my book at-Ta'aalum, and , I would also like to add to the previous list: the prohibition of the scholars on the issue of **at-tubooliyaat** meaning the controversial issues which are mentioned in order to achieve fame. It used to be said: *"the drums are struck for the mistake of a scholar,"* and it was narrated that **Sufyaan Ath-Thawree** rahimahullah said: *"I was blessed with the understanding of the Qur'an, and*

when I upturned the money purse, the understanding was taken away from me."

So hold fast - may Allah shower His mercy upon you - to the most trustworthy handhold



(sincerity) that will save you from these fatal blemishes, by becoming - along with exerting yourself in becoming sincere - very fearful of anything that nullifies it, and displaying great poverty to Allah ﷻ along with turning to Him sincerely. It was narrated that **Sufyaan Ath-Thawree** said: *"I did not treat anything more difficult than my sincerity."* It was narrated that **'Umar ibn Dharr** said to his father: "O, my father! Why is it when you preach to people they are taken by their weeping, and when others preach to them they do not cry?" So he replied: "O, my son! The bereaved woman who cries is not the same as the woman who is hired to cry over the dead." May Allah grant you prosperity in achieving the right guidance.

Secondly: The comprehensive quality that guarantees the goodness of this world and the hereafter is the



love of Allah ﷻ, and the love of His Messenger ﷺ and realising them by genuine following, and pursuing the tracks of the infallible (i.e. the Prophet ﷺ)

Allah ﷻ said:

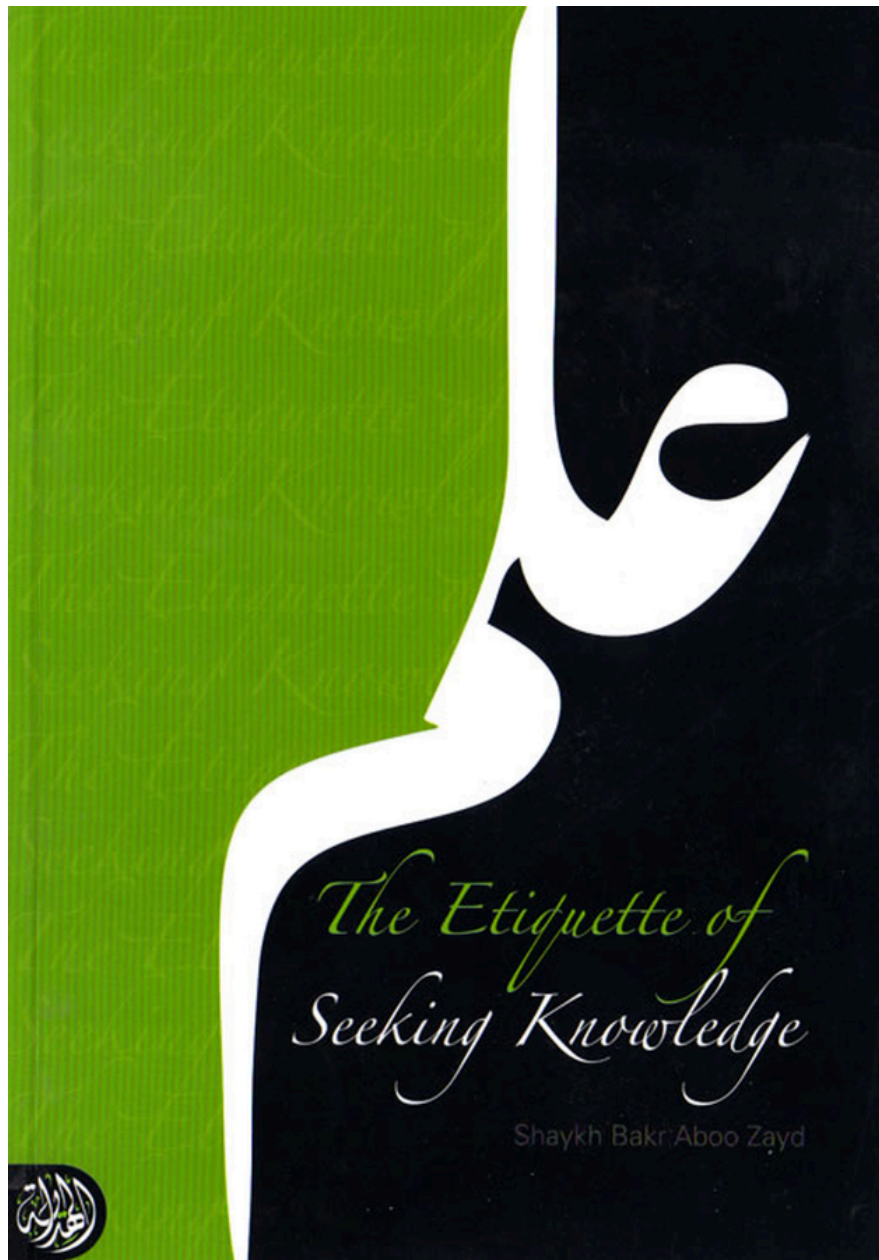
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say: "If you really love Allah then follow me and in turn Allah will love you and forgive you your sins and Allah is Oft Forgiving, Most Merciful." (Aal-Imran, 31)

Generally, this principle is also considered as the basis of this book, and its position is that of a crown to mere clothes.

So, O you seekers of knowledge! Here you are sitting cross legged for the lesson and your souls are attached to the most precious of things (i.e. seeking knowledge), so I advise myself and yourselves to fear Allah, openly and in secret; for indeed it is the tool, and the landing place of all virtue, the level of praiseworthiness, the source of power, and the ascension of the highly aspirated, and the most secure

binding for the heart from the fitan (tribulations) so do not become negligent of it.



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