



# Advice to Students of Knowledge and ‘Ulamā

By: Muhaddith-e-Kabīr Shaykh Fazlur Rahmān Sāheb Azmi دامت برکاته

Muhaddith-e-Kabīr Shaykh Fazlur Rahmān Sāheb Azmi دامت برکاته visited the Dār Al-Iftā Mahmūdiyya in Durban, South Africa on Friday 25 November 2011. Mufti Ebrahim Desai Sāheb رحمة الله عليه requested Muhaddith-e-Kabīr Shaykh Fazlur Rahmān Sāheb Azmi دامت برکاته to offer some advice. This is *some of the advice* imparted by our honorable Shaykh:

Wherever we are and wherever we go, we need to beseech Allāh ﷻ that He makes us a key for opening the doors of virtue and locking the doors of vice. Hadhrat Shaykh Sayyid Abu Al- Hasan ‘Ali al-Nadwi رحمة الله عليه once visited our Madrasah in Mau during our student days. He stated,

“I have read countless reports and accounts of history, and I have come to the conclusion that whosoever adopts two features, the world will fall on its knees for him. The two features are:

1. *Exceptional capability*

2. *Genuine spirituality*

These two qualities were apparent in all the Prophets of Allāh ﷻ. They had excellence in the contemporary art of their time.”

These two qualities were visible in our ‘Ulamā of Deoband. They had command over the different sciences and disciplines. They were authorities in syntax, grammar, exegesis (*tafseer*), hadith and jurisprudence (*fiqh*). They were academics and sages of their time. Their

research was profound and deep. Their works carry substance, resulting in millions depending on their works.

Likewise, we need to follow in their footsteps and exert all our energy in acquiring external distinction under the supervision of the experts in the respected sciences. A student of knowledge should not be weak hearted and lacking purpose. He should be ambitious and aspire to transcend the stars.

The wish which should be burning in our hearts is that how can complete *dīn* come in the life of every human on the surface of this earth. Only when we practice *dīn* totally, will we taste true prosperity.

We can safely say our 'Ulamā of Deoband possessed genuine spirituality. They were absorbed in the *zīkr* of Allāh ﷻ, immersed in the recitation of the Qur'ān, devoted to spending the nights on the *musallā* (prayer mat) and living a life of *taqwā* and piety. Their external appearance was radiant with the Sunnah and beautified with humility. They were extremely cautious and not audacious.

We do all that we do only for Allāh ﷻ. This will only come when genuine spirituality is attained. We should always supervise and scrutinise our personal actions. Our deeds must be according to the Sunnah. This is also a fundamental feature of the lives of the pious. If our lives are void of Sunnah, then even sincerity (*ikhhlās*) will be of no avail (*for example a person is making Salāh with sincerity, but his Salāh is void of Ta'dīl-e-arkān*).

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