

# Knowledge & Wisdom

Alhamdulillah, we in Bangalore had the wonderful opportunity of listening to Shaikh Ahmed Moait, online on the 24<sup>th</sup> day of May 2009. The details of the talk are listed below to the best of our memory and ability.

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Shaikh began the talk by praising Allah and invoking salutations on our beloved Prophet Muhammad (SAWS). The talk was focused on knowledge and the discipline of gaining it. Shaikh started his main talk by stating that always the first thing is to set intention, intention is power, this is all what we have. We only want intention. If your intention is pure, Allah will give you the action and give you the blessing of this action. And this is what we need, this is what we mean. By this way we need the intention, we need the iqhlas of intention and it has to be purely for sabilillah

Ibn Al-Mubarak(RA) (one of the pious predecessors & a great Muslim scholar) once remarked that we are in need of manner more than we need knowledge.

Another great person said, "Knowledge without manner is like a fire without wood, Manner without knowledge is like a soul without body."

Hazrat Umar (RA) said, **"Seek knowledge and learn to have humble & humility towards the knowledge, humble & humility to whom you seek knowledge from. Do not be the aggressor of the knowledgeable people or else knowledge will not benefit you."**

i.e. the more you seek knowledge the more you should gain humble & humility and manner with everyone in touch with you.

Another person said,

**“The best Emaan is the one decorated with knowledge.**

**The best knowledge is the one decorated with actions/deeds.**

**The best action is the one decorated with humble & humility.**

**And to be decorated with all of the above is to have patience along with manners (manners of your knowledge).”**

Few more wise sayings:

- Whoever seeks knowledge for Allah (swt), Allah will elevate him and he will gain the happiness of this life and the hereafter. On the other hand, whoever did not seek knowledge for Allah (swt), he loses Duniya and Akhirah.
- Whoever seeks knowledge for Allah (swt), but he wants to benefit his Duniya, he will not enter Jannah. (Paradise).
- Someone asked...Who is a King? It is said by the people of knowledge that, the King of the end of time will be the one who casts Duniya away from his life.

As reported by the companion Muaz Ibn Jabal (RA), the Prophet Muhammad (SAWS) said **“On the Day of Judgment no one will be able to move his feet unless he/she answers the following four questions:**

- 1. About his age and how he spent it?**
- 2. About his health and how he used it?**
- 3. About his wealth, where he got it from and how he spent it?**
- 4. About his knowledge and what he did with it?”**

It is said by the scholars and wise men,

**“Seek knowledge whatever you can but Allah[swt] will not let you benefit from this knowledge until you work for it.”**

Sufyaan Ath Thawri (One of the pious predecessors) said, **“If I act according to my knowledge, I am the most knowledgeable person on earth, and if I do the contrary then I am the most ignorant man on earth.”**

Abu Darda (RA), the famous companion, said, **“Whoever seeks knowledge and acts and applies 1/10<sup>th</sup> of this knowledge then Allah[swt] will give him knowledge of what he does not know.”**

Isaa (AS) said, **“Whoever seeks knowledge and acts upon his knowledge and tries to teach this knowledge, he becomes a great person in the eyes of Allah[swt] and in the kingdom of Allah[swt].”**

**Al Khidr (AS) gave Moosa (AS) advice:**

- “O the seeker of knowledge; be careful not to make the listeners bored from your talks. Do not make the people, who sit in front of you, bored from you. And you have to know that your heart is like a cup, look what you fill it up with?
- Leave Duniya behind, as it is not your residence. You are not going to stay here permanent. Duniya is like a slipper of the worshipper, he gains from it for the hereafter.
- “O Moosa (AS), train your *nafs* to be silent, you will gain wisdom. Make your heart full of piety, you will gain knowledge.
- Train your *nafs* to be patient; you will be away from a lot of sins.”
- “O Moosa (AS), if you seek knowledge, give it your prime time because knowledge is for those who value it.”
- “Do not laugh too much, but balance the way you talk.
- Do not argue with the ignorant.
- Be patient with those who give you hard time, this is the action of the wise and the decoration of the learned people.”
- “If somebody argues with you, be silent and do not try to answer, otherwise you will promote his ignorance against yourself.
- And do not ever feel arrogant over your knowledge and feel that ‘I know’ because what you have is not even a drop in the ocean.

- “O Moosa (AS), do not open a door which you do not know how to close, and do not close a door for which you do not have the keys to open.”
- “O Moosa (AS), do not try to be hungry for Duniya; Be an Abd (a Worshipper).”
- Be careful not to feel discontent, or to feel you do not have too much, at this time you will become a kaafir (one who denies) of the bounties of Allah [swt]; you will not be thankful and will not be a believer in the Qadr of Allah [swt].
- Seek knowledge to benefit yourself and don't seek knowledge to talk about it.”
- “O Moosa (AS), make Zuhd (Being away from Duniya) and Taqwa (Piety) your clothing and make knowledge & remembrance of Allah [swt] your talking and increase your good deeds. Verily soon, you may become prone to committing sins.
- Shake your heart with the fear of Allah [swt] and Allah [swt] will love you. And if you seek wisdom then make it beneficial to you first.”

Ali Ibn Abi Talib (RA) said;

- O the seeker of knowledge, knowledge is very high.
- The head of knowledge is humbleness & humility.
- The Eyes of knowledge are not to look upon others, meaning, not to have envy & jealousy.
- The Ear of knowledge is to comprehend with a tongue that speaks the truth (to save it, is to remain silent).
- The heart of Knowledge is pure intention.
- The brain of knowledge is to seek understanding,
- The and of Knowledge is to be full of Rahmah (Mercy),
- The feet of knowledge is to visit the **learned and sick people**.
- The will of Knowledge is pure niyyah and the wisdom of knowledge is accepting the little.
- And most of all always talk softly and always look for the right companion and ask Allah to give you Tawfeeq.

### **Question:**

In the daily life, how do I distinguish between me following my desires and me following Allah wa Rasooluhu?

**Answer:**

*Verse 35-41, chapter 79.*

***The Day when man shall remember (all) that he strove for, And Hell-Fire shall be placed in full view for (all) to see,-Then, for such as had transgressed all bounds, And had preferred the life of this world, The Abode will be Hell-Fire; And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, Their abode will be the Garden.***

Desire is the mother of all evils.

A Momin seeks only Allah's pleasure. When you look to Islam, the pleasure of Allah [swt] is always against human pleasure.

Someone might ask, "What about food, shelter, husband, wife, kids?"

This leads us to the understanding of Duniya. If my goal is to eat and to gain strength to help me to worship my Lord, then this eating and this meal will become a part of my worship.

But, if I seek luxury, expensive food, just to fulfill certain desires, this meal will now become against me. By this way, I should not be a seeker of certain food at certain time because of my desire. It should be for seeking a balanced diet and what is good for my health, without spending too much.

You might ask, "So & So always invites us for good food."

Now this is kindness and generosity from Allah[swt], you did not ask for it! By this way, in life if you will be patient against your desires then Allah[swt] will fulfill your needs in different ways.

Similarly, I walk on street and I look at different men and women I like, again I am committing sins and I am not going anywhere. Similarly, when you look to others houses, style of living, clothing etc etc, at this time you are looking at Duniya, you are looking for the pleasure of this duniya. By this way, if I fulfill my needs without excessive expenses and not look at what others have and I try to be honest in the

way I spend and I have time and ability for Sabeelillah, then it is allowed and Allah will put barakah in it meaning this is to please Allah[swt].

If I wake up with a desire for certain meal, though it is expensive, I work 3-4 hours for this meal, then I am doing it for desire and not out of necessity.

Muslims should have a simple way of cooking especially during Ramadan. If you look today, Ramadan has become the month of eating rather than being the month of less eating. The month of worship should not be the prime time for eating. If we follow Prophet [swt], WE SHOULD HAVE SIMPLE FOOD IN RAMADAN.

For example: In India and all the majority of muslim nations, Iftar has become a fancy, Oily foods which are bad for health and will burn your stomach day and night that lead to weight gain and laziness are fancied. Fried food is a strict no-no for body. Men coming to mosque smell bad after eating these foods.

In Ramadan, I should have a simple recipe, easy to digest, easy to sleep, easy to wake up & less money consuming. However, I follow my desire and disregard the amount of time & energy spent in cooking & other expenses. Now this time becomes against me.

The previous points take you to a simple point,

THE DIFFERENCE BETWEEN THE PLEASURE OF ALLAH AND THE PLEASURE AND DESIRE OF MY NAFS.

*And Prophet Muhammad [saws] said that you will never be a believer unless you desire according to what I came with!!!*

For Example:

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If I am a wife, I am supposed to support my husband in worshipping Allah and generate Muslim ummah. A husband should support his wife to become a good Muslim wife. However, if relationship becomes like - I am fulfilling your desires and you fulfill mine, we disregard whether we are Muslims or not, this comes from loyalty to others than to Allah. This means, lack of Emaan & straying in my heart.

To explain it if I'm looking at the beauty of my wife or my husband, the style of food, the style of clothing, houses, cars, easy life - then I'm living to fulfill my desire.

But if I make money and we try to live simple life to save money and this money we use it for sabeelillah and think about other poor & needy people - then I'm trying to fulfill my duty towards Allah[swt], huge difference between both.

Now I should always ask my self a question:

"Is what I'm doing to fulfill my desire or take care about other? Do I mostly take care about my necessity or my desire for the pleasure of Allah?"

If you came to an answer you will understand. However, all the talk requires a concern, awareness and awake ness of my duty and purpose on this earth, meaning I am living as a Muslim, as a Mu'min.

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**Question:**

I am reading in the 'Book Of End' about what is happening to the body in the grave and what is happening to the body on the day of Resurrection. After all this knowledge, how should I seek my future?

**Answer:**

Reported by Ibn Abbas[RA]: - Prophet Muhammad[saws] said, "Gain 5 things before 5 :

1. Your youth before your old age.
2. Your health before you gets sick.
3. Your wealth before you become poor.
4. Your time before you get busy.
5. Your life before your death."

By this way, we can see our Prophet [saws] advices us to gain & grab whatever we can from every aspect because *today we have a chance, tomorrow we don't*. When we neglect this advice, then we loose time, lot of years and money together with loosing goodness. If we die, we would wish that we were never born.

Example:

If I am a believer now and I think about my Lord who is going to make me accountable, I will have to report my slavery to Him. To summarize, if I am in a state of Emaan, then I will do the maximum that I can, to benefit myself in this life & the hereafter.

By this way, the awareness of Emaan will help me to be strong against my desires, weaknesses & surroundings and enable me to purify my intentions purely for Allah [swt] and according to the Sunnah of the Prophet Muhammad [saws]. In addition, when I do so, it will help me to engage in the actions and deeds that will be a witness for me and not against me on the day of resurrection. The main commitment is to be slave to Allah, and when we loose the meaning of slavery to Allah, we then become slave to others and Duniya.

By this way, any topic we talk about is lack of Emaan versus loving Duniya, *La Ilaha Illa Allah* versus slavery of desires.

Our effort towards Akhirah (hereafter) is very low and the amount of steps towards it is very low. Reminder about Akhirah is very low and majority of mankind running after Duniya.

If you do not believe me then read '**Men around Messenger**', read about Abu Darda (RA) & Abu Bakr Siddique (RA). Read and hear about what they say and their understanding about life and how they gained.

Therefore, today we cannot make time for Allah [swt], it has become heavy, and our prime time goes after Duniya, left over time for the hereafter. And we are so weak that we cannot revert. All I can say is that may Allah [swt] help us.

Read 'The Book of End', Journey of the Soul, about The Day of Judgment.

See what Allah said. Loyalty will be according to the relationship between you and Allah.

Those who you are serving besides Him [swt] will destroy you in this life and the Hereafter.

And most of all, read how many verses in Quran warn us about Duniya and the meaning of Duniya, this is the Book of Allah [swt], the one we read and we are suppose to live by it.

Read how many Hadith of the Prophet of Allah [swt] warn us about Duniya. If you do not believe me just go read and ask yourself

**WHERE AM I?**