



# Priceless Pearls

from the discourse of  
**Mufti Abdullah Mardani**  
**Sahib Damaṭ Barakatuhum**

[Exegete of Tafseer for decades, licensed  
scholar in the field of Tasawwuf]

Hazrat began the heart rendering Naseehah with some beautiful lines of poetry:

There is a hope, I may do something useful in the world  
If anything, I can serve Islam  
In the deserts of Africa,  
Beyond seas  
The etch of Tawheed, imprinting on each heart

Hazrat went on to remind us that we ought to be immensely grateful to Allah ﷻ that He chose us for this wonderful path, and Firawn and his likes for wealth. This is the path of the Ambiya and this Ilm will be with us right till our Qabr, the actual fruits of which will only be attained in the grave.

Hazrat painted a vivid picture of the day of Qiyaamah before us, explaining that at the time of Hashr, Allah ﷻ will come onto the Arsh in all His magnitude and call unto the Ulema; The Khulafa of the Ambiya, the lights in darkness, the propagators of knowledge.

The Ulemma impart this Ilm only for the sake of Allah, regardless of whether they have one student or a hundred thousand students. Hazrat highlighted that when a person works for the sake of Allah ﷻ, it makes no difference to him whether he is teaching Zaadu Taalibeen or Bukhari shareef. It no longer matters whether he is teaching Qaidah or Jalalyn; his attitude remains the same.

Hazrat mentioned the amazing statement of Imam Ahmad <sup>ؒ</sup>, "We attained knowledge for ostentation and it showed us the path to our Rabb."

1. When the Malaaikeh come to take the Rooh of an Aalim, the people of the skies await him fervently. Everything in the heavens and earth seeks forgiveness for him.
2. Every creature on earth makes Duaa for the Aalim; the fish in the ocean, the ants on the ground.



Hazrat gave the similitude of the Ulemma to the stars of the sky. The world uses them to gain guidance to the correct path. An Aalim is the King of Allah on earth, better than 1,000 worshipers. Hazrat further explained that between an ignorant and knowledgeable person are 60 Darajaat. The distance between each darajah is like the distance spanning the sky from the earth. Hazrat reminded us once more that this is nothing but the Fadhl of Allah ﷻ that He chose us for this Ilm.

Hazrat thereafter began to expound on the meaning of Ilm; what exactly is this Ilm that we have been blessed with? He explained that Ilm is that through which the Greatness of Allah ﷻ opens up before a servant.

انما يخشي الله من عباده العلماء

Expounding on the Ayah, Hazrat explained that the word إنما is a Kalimah of Hasr which implies:

1. No one fears Allah the way the Ulemma fear Him ﷻ
2. When discussing the general public, the word خوف is used, whereas for the Ulema, the word خشية is used. Hazrat explained the subtle difference between the two ie خوف is on the surface whilst خشية dwells in the recesses of the heart. Everything that is inside, from the filth of sin dries up.

Hazrat then mentioned the profound translation of Hazrat Aqdas Thanwi:

"The Ulema, who have the knowledge of the Magnificence of their Rabb, fear Allah."

Similar to this is the statement of our beloved Hadhrat Jee, "A person should take care of his gaze in such a way that even in his dream he doesn't look at a non Mahram."

Hazrat went on to remind us of the quote of Imam Malik رحمه الله, "Ilm is a Nuqtah (point) that ignorant people think is too much. Beware, it is Khashiyyah"



Hazrat explained that when the light of the recognition of Allah ﷻ turns on, a person's heart becomes clean. Explaining beautifully through an easy example Hazrat states that when an animal falls into the well, 300 buckets worth of water should be removed. However, if the dead animal isn't removed, the well will never be purified, even if you remove 1,000 buckets. The same way, if we don't remove the remnants of sins from the heart, it will never become pure.

Hazrat mentioned another parable of three lions:

1. A lion that children were playing with.
2. A lion that people were taunting and pulling its skin.
3. A lion that people fled from, emptying the streets and locking their doors.

The similitude of the first is a toy with no Rooh. The second is a lion caged in a Zoo with no control and the third is a real, roaring lion in all its magnificence and control.

Hazrat went on to explain from this that people with Ilm are similarly diverse. Some people with Ilm have no spirituality at all. Others have been jailed by their desires and hence no longer have control of themselves and some are flowing with spirituality like the Sahaba. If a Sahabi was to pass through an area, all the people of that area would all accept Islam. The Rijaal that had the Ma'rifah of Allah ﷻ, would like a magnet pull villages, towns and cities towards Islam.

Hazrat explained that these are our leaders, our role models. It is their path that we need to follow, thereby enlightening the wick of Imaan in our hearts. This is how Allah ﷻ creates people who spread the Noor of Hidayah wherever they go.

Hazrat outlined some very imperative steps for us to take in order to reach this lofty status.

### **Step One:**

**Correct your Niyyah before you begin.**



For example one may say; "O Allah, from this Dars grant me your closeness." The effect of such a Niyah would be that it would nurture a zeal and yearning to find Allah through learning and teaching. Hazrat explained that if a person's Niyah is for people to get attached to him whilst he sits on the Uhdah of Allah and his Rasool, he will be rejected. Hazrat mentioned an incident in the life of Maulana Qasim Shah Nanotwi when someone asked him, "How is it that you know such Tafseer that no one knows"

Hazrat رحمه الله replied, "I open the Quran and say, 'O my Rabb, I am your servant and I am here to understand your Hukm.'"

### Second Step:

The second point as Hazrat explained, is the importance of Thikr. Every good intention comes under Wuqoof e Qalbi; Muraqabah of Jannah, Muraqabah of Jahannum, Muraqabah of Hashr etc. Hazrat explained that the Sahaba were always thinking on this track, and this is how they attained ranks that no one after them can ever reach. Hazrat went on to expand upon this, mentioning that Awliyaa can be categorized in two:

- \* Ushaaq: They are the Awliyaa at a lower level
- \* Khaaifeen: They are the ones who fear Allah at every step. This was the level of Ambiya, Sahaba and Awliya. Hazrat explained that this is why they never committed sins and this is the level that we ought to strive to attain. We need to envision every stage of Akhirah throughout our day. Imagine stopping at 50 check posts and 1,000 years of Hisab at each.

Hazrat presented an example of such Istihdhar from the life of Abdullah bin Mubarak رحمه الله. He had more than a hundred thousand students, forty thousand ink pots and one thousand two hundred people as speakers. He was the first Amirul Mu'mineen of Hadeeth and no one ever did Jarh (disparage) of him. It is said that one of his colleagues used to wonder why Allah gave him such a high level of acceptance. Whilst they were together on one occasion, the lantern suddenly went off. The companion cast a glance at Ibn Mubarak رحمه الله and found that he was crying. Upon asking him the reason for his weeping, he said, "I remembered the darkness of the Qabr". His companion then understood why Allah Taalah granted Ibn Mubarak رحمه الله such a lofty status.



### **The third step:**

Hazrat emphasized that we ought to keep our IIm firm and protected in our hearts. Hazrat then outlined some very important points that we all ought to practice upon.

\* Don't do Mutalia just to teach and finish the period, but learn what you are about to teach and remember it. If your Mutalia is lacking, your dars will also lack effect and the students will be unable to comprehend.

\* Repeat the Ibarah or Ayah 10 to 33 times.

\* After the lesson, go over the points of what you taught

\* Make a diary and note down points in there.

Imam Rabi'ah says, "It does not befit one that Allah has bestowed knowledge upon to waste himself."

\* Don't neglect your health, otherwise you will not be able to serve the Deen. Don't eat junk and fast food that will affect your stomach and overall health.

\* Be wary of wasting your precious time. The phone is like a sword, if used correctly a means of reward and if used wrongly, a means of destroying yourself.

\* As a Mudarris, you should be a Mujtahid. Brainstorm on how you can teach, using the Baseerah you have been blessed with. Use all the different methods that are available eg slides, graphs, etc.

### **Fourth step:**

Hazrat explained the a teacher is like a driver. Your students will imitate you and hence, often you have to leave even Jaaiz things, to ensure that no one gets a wrong message.

Driving the point home, Hazrat narrated a story of Haroon Rasheed. It is said that he once called his slave, who got upset. The Vizier asked Haroon Rasheed permission to kill the slave for his disrespect. However, he did not afford him this permission and said, "We shall not taint our character as he did."

### **Fifth step:**

Hazrat likened a Madrassa to a plane. Just as all the passengers on a plane reach their destination together, so do we also have to make it to our destination together. We should therefore never speak ill of others or question the action of other teachers in front of students.



Hazrat mentioned the profound statement of Abu Kalam Azad Rahimahullah, "I always look for good in good people and try to inculcate it in myself."

Hazrat advised that we should write down the good qualities of each teacher and keep looking at them. Automatically, those good qualities and traits will also come into us.

May Allah ﷻ enable the reader and collator to benefit. May He bless us with Ilm, Amal and Ikhlaas. Aameen.

