

خُلَاصَةٌ بِتَعْظِيمِ الْعِلْمِ

*Summary of Glorifying*

# KNOWLEDGE

Written By al-Shaykh

Sālih bin 'Abdillāh bin Hamd al-'Usaymi



*Translation by*

Mahamed AbdurRazaq Haji Aden

*Summary Of Glorifying*  
**KNOWLEDGE**

*Written by Shaykh, Dr.*

Sālih bin 'Abdillah bin Hāmd al-'Usaymī



Translation by

Mahamed AbdurRazaq Haji Aden

دار الحديث  
DAR AL-HADITHI

*Summary of glorifying knowledge*

جميع الحقوق محفوظة

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## **Translator's Introduction**

All praise is due to Allah, I seek his aid and assistance, I seek refuge in Allah from the evil of our own selves and the evil consequences of our sins. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and final Messenger ﷺ

To Proceed:

This is a translation of "خلاصة تعظيم العلم" the summary of glorifying knowledge authored by our Shaykh Salih al-Usaymee, who is a former member of the committee of major scholars and a teacher in Masjid al-Haram in Makkah and Masjid an-Nabawi in Madinah – May Allah preserve him and give him a long life upon His obedience.

This is a tremendous book on the mannerism and methodology of a student in his pursuit of knowledge, it is small in

size but extremely beneficial in content as the reader will see.

The original version of this book is taught by the Shaykh every year in his annual conference that takes place Masjid an-Nabawi. Thousands of students have benefitted from the book, and I hope by way of translating this book that many more will benefit from the summary just as they benefitted from the original.

It is in my honest opinion, that this book should be taught year in, year out to students who want to embark upon seeking knowledge. In simple words, I would recommend this book as being a blueprint in *how to seek knowledge* and Allah knows best.

I ask Allah azza wa jal to make this work sincerely for his sake alone and that He accepts it from me, indeed, He is the All-hearing, the All-knowing.

I thank all the people that have aided me in bringing out this work; from checking and revising the translation to helping with the

editing and preparing it for print - may Allah reward them all.

If you come across any mistakes in translation or have a suggestion for improvements, then do not hesitate to contact me through email:

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وبالله التوفيق وصلى الله وسلم على نبينا محمد  
وعلى آله وصحبه أجمعين

Mahamed AbdurRazaq Haji Aden

Birmingham, United Kingdom

## Author's Introduction

All praise is due to Allah, I testify that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger ﷺ (and peace and blessings) upon his family, companions as many as those who study and teach.

To Proceed,

Indeed, the slave's portion of Knowledge depends upon the heart's portion of glorifying knowledge. So, the person whose heart has been filled with respecting and glorifying knowledge, his heart becomes a befitting and suitable place for knowledge. And depending on how much decrease there is in the heart from glorifying it, then it is the slave's portion of knowledge, up until you find some hearts not having any knowledge within them.

So, whoever magnifies knowledge, the light of knowledge will shine upon him, and the messengers and tools of its fields come rushing to him. He does not have in his aspiration any goal except to seek it, nor in his own self any delight except to think about it. And it is as if al-Hafidh Abu Muhammad ad-Daarimee intended this meaning when he concluded {the Book of Knowledge} from his book “al-Musnad al-Jaami” with a chapter regarding glorifying knowledge.

The most helpful way in reaching a level of glorifying knowledge is to know the ways and points of magnifying it, and they are comprehensive principles, that actualise the glorification of knowledge in the heart. So, whoever takes these points becomes a glorifier of knowledge and a magnifier of it. And whosoever disregards them has wasted himself and followed his desires and he has no one to blame – if he falls off seeking knowledge – except his own self.

يَدَاكَ أَوْكُنَّا وَفُوكَ نَفَّخُ<sup>(1)</sup>

**Whoever does not respect and honour knowledge, knowledge will not honour and respect him.**

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<sup>(1)</sup> This is an Arabic phrase that is mentioned when a person is the reason for his own destruction.

## **1- Cleansing the vessel of knowledge**

(That vessel) is the heart; and depending on how clean the heart is will knowledge enter, so the cleaner the heart is the more knowledge it will be capable of taking.

So, whoever wants to acquire knowledge then let him beautify his inner self, let him cleanse his heart from impurities, for indeed **Knowledge is a delicate fine jewel, it does not befit except the clean pure heart.**

The purification of the heart returns to two great foundations:

- 1) Being cleansed from the impurities of **doubts**.
- 2) Being cleansed from the impurities of **desires**.

If you become shy of a creation similar to yourself looking at your dirty clothes, then be shy that Allah looks at your heart, and within it is evil and rancour, sins and errors.

Indeed, it is reported in Saheeh Muslim from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ  
إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"

"Indeed, Allah does not look towards your image nor your wealth, but rather Allah looks at your heart and your actions."

So, whoever purifies his heart then knowledge settles upon it, and the one who does not remove his impurities then knowledge leaves him and disperses.

Sahl bin Abdillaah (at-Tustaree) said:

"حَرَامٌ عَلَى قَلْبٍ أَنْ يَدْخُلَهُ النُّورُ، وَفِيهِ شَيْءٌ مُمَّا  
يَكْرَهُ اللَّهُ عَزَّ وَجَلَّ"

"It is Haram upon a heart for light to enter, and within it is something that Allah dislikes."



## 2- Making intention sincere to Him

Verily, sincerity in actions is the foundation of its acceptance and the route of ascent; He ﷺ said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ  
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ  
وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

***"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to the truth."*** [al-Bayyinah: Verse 5]

It is reported in the two authentic books [Bukhari & Muslim] from Umar bin al-Khattab ؓ that the Messenger of Allah ﷺ said:

***"الأعمال بالنية، ولكل امرئ ما نوى"***

“That actions are but by their intention,  
and for everyone is what they intended.”

The righteous predecessors did not surpass who they surpassed nor reach where they reached except through sincerity to Allah, the Lord of the worlds.

Abu Bakr al-Maroodhi said: I heard a man saying to Abu Abdillah – meaning Ahmed bin Hanbal – and he mentioned to him truthfulness and sincerity; so, Abu Abdillah said:

“بِهَذَا ارْتَفَعَ الْقَوْمُ”

“By that were the people raised.”

Indeed, a person only reaches knowledge in accordance to his sincerity, and sincerity in knowledge stands upon four principles, and by way of them does the intention of the student of knowledge become actualised if he seeks it (and they are):

- 1) **Removing ignorance from himself**; by studying those things that is upon him from servitude

and becoming acquainted with the goals of the commands and prohibitions.

- 2) **Removing ignorance from the people;** by teaching them and guiding them to what contains rectification of the worldly life and hereafter.
- 3) Giving life to knowledge and protecting it from being wasted.
- 4) Acting upon that knowledge.

Verily, the Salaf – may Allah have mercy upon them – used to fear the loss of sincerity in their pursuit of knowledge, so they would be wary of claiming it [sincerity], not because they never actualised it in their hearts.

Imam Ahmed was asked: have you sought knowledge for [the sake of] Allah? So, he replied:

"لِلَّهِ عَزِيزًا!! وَلَكِنَّهُ شَيْءٌ حَبِيبٌ إِلَيَّ فَطَلَبْتُهُ"

“(to say) for Allah is extremely difficult, but it was something made beloved to me, so I sought it”.

**And whoever wastes sincerity has missed out on a great amount of knowledge and substantial amount of good.**

So, it is befitting for the seeker of salvation to constantly check this foundation – sincerity – in all affairs; little or large, private or public.

This constant checking will lead a person to seriously remedy his intentions.

Sufyan ath-Thawree said:

"ما عَاجَتْ شَيْئًا أَشَدَّ عَلَيَّ مِنْ نِيَّتِي؛ لِأَنَّهَا تَتَقَلَّبُ  
عَلَيَّ"

"I never struggled to remedy anything more difficult upon me than my intention, for indeed it constantly changes upon me."

In fact, Sulayman al-Hashimee said:

"رما أحدث بحديث واحد ولي نية، فإذا أتيت على  
بعضه تغيرت نيتي، فإذا الحديث الواحد يحتاج إلى  
نيات"

"Perhaps I narrate a one hadeeth and I have an intention, so if I reach a portion of that hadeeth my intention changes, so then one single hadeeth turns out to need many intentions (to rectify it)."

### **3 - To gather all one's zeal upon knowledge**

[You] gather your eagerness by having [these] three things:

- 1- To be ardent in that which benefits you, so when the slave is guided to that which benefits him, he strives over it.
- 2- To seek assistance with Allah in acquiring it.
- 3- To not despair in not reaching the level you desire.

These three affairs have been gathered in the hadeeth that has been reported by Muslim from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"إِحْرَاصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِينِ بِاللَّهِ وَلَا تَعْجِزْ"

"Strive in that which will benefit you, and seek assistance with Allah, and do not despair."

Al-Junayd said: "No one sought anything with diligence and truthfulness except that he attained (what he sought), and if he did not attain all of it then he attained some of it."

Ibn al-Qayyim said in his book {al-Fawaid}:

إِذَا طَلَعَ نَجْمُ الْهَمَّةِ فِي ظِلَامِ لَيْلِ الْبَطَالَةِ، وَرَدَّ قَمْرُ  
الْعَزِيمَةِ؛ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا"

"If the star of aspiration rises on a quiet dark night, and it is joined with the moon of determination; then it shines upon the Earth with the light of its Lord."

From those things that increases a person's eagerness and brings a person's (zeal) together: is that you look at the condition of those who preceded, and to learn about their aspirations.

Abu Abdillah Ahmed bin Hanbal used to want to go out - in his youth - to the circles of the scholars before Fajr, so his mother would take him by his clothes and say to him - out of mercy for him - "Wait

up until the people call the Athan or they start leaving (their homes)”.

Al-Khateeb al-Baghdadi read all of ‘Saheeh al-Bukhari’ to Ismail al-Hiiree in three sittings: two of them being in two nights from the time of Maghrib prayer till the Fajr prayer. The third day being from the morning till the Maghrib prayer and then from Maghrib till Fajr.

In the early stages of his studies Abu Muhammad at-Tabbaan used to study the whole night, then his mother would have mercy upon him and would forbid him from doing so in the night-time. So, he used to take the candle and put it under a large pot and then pretend to sleep, and when she slept he would turn to his class.

So be a man whose are feet firmly fixed to the ground, with zeal and high aspiration towering way above the ground. And do not be youthful in physique, weak and old in aspiration; for indeed the truthful their eager never becomes old.

Abul-Wafaa’ ibn Aqeel – one of the world’s most intellectual [scholars], from



the jurist of the Hanbali (fiqh) – used to  
chant whilst in his eighties:

"ما شاب عَزْمِي وَلَا حَزْمِي وَلَا خُلُقِي،

وَلَا وِلَائِي وَلَا دِينِي وَلَا كَرَمِي،

وَأَمَّا إِعْتَاظُ شِعْرِي غَيْرَ صِبْغَتِهِ،

وَالشَّيْبُ فِي الشَّعْرِ غَيْرُ الشَّيْبِ فِي الْهِمَمِ"

*"My determination, my diligence, my  
mannerism has not become old,*

*Nor my allegiance, my religion, and my  
generosity,*

*The only thing that has changed is my hair  
not being its usual feature,*

*And being old in hair is different to being  
old in you're aspiration"*

## **4-Exerting your zeal to the knowledge of the Qur'an & the Sunnah**

Indeed, all beneficial knowledge, its return point is the speech of Allah and the speech of His Messenger ﷺ, and the rest of the types of knowledge **are either a service to those two**; so take from it in accordance with that which will actualise that service, **or it's foreign to those two**; so, it doesn't harm being ignorant of it.

And how beautiful is the speech of 'Iyaad al-Yahsubi in his book {al-ilmaa'}:

"العلم في أصلين لا يعدّوهما،

إلا المضلُّ عن الطريقِ اللَّاحِبِ،

علمُ الكتابِ وعلمُ الآثارِ التي،

قد أُسْنِدَتْ عن تابعٍ عن صاحبٍ"

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*“Knowledge is in two foundations and isn't  
surpassed,*

*Except by one who is astray from the  
straight path,*

*Knowledge of the book and narrations that  
have been,*

*Relayed in a chain from Taab'iee from  
Sahabi”*

This used to be the knowledge of the Salaf – may Allah mercy upon them - then speech became plentiful in those that came after them in that which does not benefit. So knowledge with the Salaf is more, and [additional] speech in the later generations is more.

Hamaad bin Zayd said: I asked Ayub as-Sakhtiyani: Is knowledge today more or in those that came before? He replied:

*"الكلامُ اليومَ أكثرُ، والعلمُ فيما تقدَّمَ أكثرُ"*

*“Speech today is more, and knowledge  
with those that preceded is more.”*

## **5 – Treading the known path that leads to it**

Everything that is sought has a path that leads to it, so whoever treads the known path to his goal will reach it, and whoever turns away from it does not attain his goal. Indeed, knowledge has a path, whoever misses it becomes lost and does not attain his target, and perhaps he may gain a small amount of benefit whilst over-working himself.

This path has been mentioned in a comprehensive statement by Muhammad Murtadha az-Zabeedi – the author of “*Taaaj al-Aroos*” – in his poem that he called {*Al-fiyatus Sanad*}. He says:

"فما حوى الغاية في ألف سنة،

شخصٌ فخذُ من كلِّ فنٍّ أحسنه،

يحفظُ متنَ جامعٍ للراجح،

تأخذهُ على مفيدٍ ناصحٍ"

*Summary of glorifying knowledge*

*“And no one has reached a thousand years,  
So, take from every field the best of it,  
By memorising a comprehensive text with  
the most correct opinion,  
And you taking it with a beneficial sincere  
(teacher).”*

So, the path of knowledge and its way is built upon two affairs, whoever takes up both becomes a glorifier to knowledge, because he seeks it from where it is possible to attain it:

**The first affair is: memorising a comprehensive text with the most correct opinion**, so it is a must to memorise. And whoever thinks they will attain knowledge without memorising then he is seeking the *impossible*.

The text that is memorised is the one that is comprehensive and inclusive to the most correct opinion; meaning the one that is (widely) entrusted by the people of knowledge.

**As for the second affair: taking it upon a beneficial and sincere (teacher),** so you go to a teacher that will make you understand its meanings and who is distinguished with the following two descriptions:

**Firstly:** Beneficial, [meaning] that he is *qualified* in knowledge. So, he is from those that are known to have studied knowledge and sought it, up until he acquired it, and then he gained a strong command in it.

And the origin in this, is what has been reported by Abu Dawood in his {Sunan} with a strong chain to Ibn 'Abbas ؓ that the Prophet ﷺ said:

"تَسْمَعُونَ، وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ  
مِنْكُمْ"

"You will hear, and it will be heard from you, and it will be heard from those that hear from you."

And that which is significant [here] is the general address and not the one who is

being addressed specifically, so it ceases to be the case that from the signposts of knowledge in this nation is that *the latter takes from his predecessor*.

As for the **second** description it is being **sincere**, and it encompasses two meanings:

- a) That the teacher is suitable to be an example, and that you can follow his guidance, conduct and his silence.
- b) He knows the [different] ways of teaching, to the point that he is proficient in teaching the student. And that he knows what is suitable for him and what harms him in accordance with the knowledge cultivation that ash-Shatibee mentioned in {al-Muwaafaqat}.

## **6 – Giving attention to the different subjects in your search & giving precedence to the most important respectfully**

Ibn al-Jawzee said in {Capturing thoughts}:

“Gathering different fields (of knowledge) is praiseworthy.”

من كل فنٍ خُذْ ولا تَجْهَلْ به،

فاحترُ مُطَّلِعٌ على الأسرارِ

*“Take from every field and do not be ignorant of it,*

*For the free is observant over secrets.”*

The Shaykh of our teachers Muhammad ibn Maani’ says in {Irhsad ad-Dullab}:

“It is not befitting for the virtuous to leave off a subject from the beneficial subjects



(of knowledge) that helps in the understanding of the Book and the Sunnah, if he knows that he has the capability to learn it. Likewise, it is not permissible for him to speak badly about the knowledge he is ignorant of nor to belittle the who one who is knowledgeable of it; for indeed, this is deficiency and despicable. So, it's upon the intellectual to speak with knowledge or to be silent with forbearance, otherwise he will come underneath the saying:

أتاني أنّ سهلا ذم جهلا،

علوما ليس يعرفهنّ سهل،

علوما لو قراها ما قلاها،

ولكن الرضا بالجهل سهل

*It reached me that Sahl ignorantly  
dispraised,*

*Sciences that Sahl has no clue of,*

*Sciences had he known; he wouldn't  
have disliked*

*But in any case, being pleased with  
Ignorance is Sahl [Easy]. (2)*

End quote

**Giving attention to the different subjects only becomes beneficial by adhering to two principles:**

**Firstly:** by giving precedence to what is most important then next most important; from those things that the student needs to uphold [his] servitude to Allah.

**Secondly:** that his intent at the beginning of his studies is to cover a summarized [book] in every field, up until he completes the different beneficial subjects. Then he looks at that which suits him, in which he finds ease, comfort and

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(2) The lines of poetry in Arabic have a play in the usage of the words which are lost in the English translation. Sahl is a character but also means Easy.

ability in, then he masters that, whether it is one subject or more than one.

From the amazing speech of the Mauriticians is the saying of one of them:

"وَأِنْ تُرِدُ تَحْصِيلَ فَنٍّ تَمِّمَهُ،

وَعَنْ سِوَاهُ قَبْلَ الْإِنْتِهَاءِ مَهْ،

وَفِي تَرَادُفِ الْعُلُومِ الْمَنْعُ جَاءَ،

إِنْ تَوَأْمَانِ اسْتَبَقَا لَنْ يَخْرُجَا"

*"If you want to acquire a field then go all the way,*

*And until you have finished from other than it stay away,*

*And combining multiple subjects has been made illicit,*

*Like twins racing (out the womb) none would exit".*

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**As for whoever finds within himself the strength to combine then he combines, and his situation is an exception from the general (rule).**

## **7- The rush to acquisition whilst benefitting from your youthful age**

Ahmed said: "I never compared youthfulness to anything except by something that was in my sleeve and then it dropped."

And knowledge in your youthful years is quicker to the soul, and stronger in connecting and remaining.

al-Hasan al-Basree said:

"الْعِلْمُ فِي الصِّغَرِ كَالنَّقْشِ فِي الْحَجَرِ"

"Knowledge at a young age is like engraving upon a rock".

So, the strength of how long knowledge remains as a youth, is like the strength of the engravement remaining upon the rock. So whoever takes advantage of his youth will reach his goal and will be thankful of what he sees when he becomes old.

ألا اغتنم سن الشباب يا فتى،

عند المشيب يُحمد القوم السرى

*“Take advantage of your youth O young one,*

*For when you become old the people will praise your achievements.”*

But let not what has been mentioned make you **misunderstand** that the older person cannot seek knowledge, rather (look), those are the companions of the Messenger of Allah ﷺ who studied knowledge at an old age.

al-Bukhari mentioned it in the chapter of knowledge from his {Saheeh}.<sup>(3)</sup>

It only becomes harder to seek knowledge at an older age – as has been clarified by

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<sup>(3)</sup> Imam al-Bukhari mentioned this in Saheeh al-Bukhari; in the book of knowledge: 15) “Chapter: Wishing to be like the one who has knowledge and Al-Hikmah (wisdom)” he then says: “Indeed the companions of the Prophet ﷺ learnt knowledge in old age.”

al-Maawardee in {Adab ad-Dunya wad-Deen} - ***due to the many distractions, the overcoming responsibilities, the plentiful connections.*** So whoever can free himself from those things then he will acquire knowledge.

## 8 – Sticking to tranquillity in acquiring knowledge & abandoning hastiness

Indeed, the attainment of knowledge does not happen in one go, for the heart is too weak for that; verily, knowledge has some heaviness with it just like the heaviness of a rock in the hand of the one who carries it.

Allah the Most-High said:

﴿ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴾

***“Verily, We shall send down to you a heavy word.”*** [al-Muzzamil: 5]

i.e the Qur’an, and if this is a description of the Qur’an whilst at the same time it has been made easy – just like He ﷻ said:

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴾

﴿ ١٧ ﴾



**"And We have certainly made the  
Qur'an easy for remembrance" [al-  
Qamr: 18]**

So, what do you think about the rest of  
the fields (of knowledge)!?

Due to this the Qur'an was revealed -  
whilst being mindful of this affair - in  
parts and stages; in accordance with the  
occurrences and great events, He the  
Most-High said:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ

جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ

وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٢٢﴾

**"And those who disbelieve say: 'Why is  
the Qur'an not revealed to him all at  
once?' Thus (it is sent down in part), the  
We may strengthen thereby your heart.  
And We have revealed it to you  
gradually, in stages." [al-Furqan: 32]**

This verse is a proof in holding onto tranquillity in seeking knowledge, prioritising within it, and leaving off hastiness; just as has been mentioned by al-Khateeb al-Baghdadi in {al-Faqeeh wal-Mutafaqih} and ar-Raqib al-Asfahaani in the introduction of {Jaami' at-Tafseer}.

And from the poetry of Ibn Nahhas al-Halabi is his statement:

"اليومَ شيءٌ وغداً مثله،  
مِنْ نُحْبِ الْعِلْمِ الَّتِي تُلْتَقَطُ،  
يُحْصَلُ الْمَرْءُ بِهَا حِكْمَةً،  
وَإِنَّمَا السَّبِيلُ اجْتِمَاعُ النَّقْطِ"

*"Today a portion and tomorrow the like of  
it,*

*From the gems of knowledge that is  
collected,*

*A person attains by way of it wisdom,  
Indeed, the ocean is only a gathering of  
drops."*

Holding onto tranquillity and prioritising necessitates beginning with the small Mutoon that have been authored in the different fields of knowledge, (by) memorising and studying (them), and turning away from reading the detailed big books which the student hasn't yet reached.

And whoever exposes himself to looking at these big books then he might harm his religion. And going beyond bounds in knowledge will most likely lead him to becoming lost, and from the wonderful statements of wisdom is the saying of 'Abdul-Karim ar-Rifa'ee – one of the teachers of knowledge in Damascus of Sham in the previous generation -:

"طَعَامُ الْكِبَارِ سُمُّ الصِّغَارِ"

*"The food of the adults, is poison to the  
children."*

## 9 – Having patience in Knowledge: in acquiring and giving back.

For indeed, everything that is noble from the affairs is not attained except by way of patience, and the greatest thing that will help your soul undertake the high affairs is: being perseverant over it; so, for that reason patience and perseverance has been commanded; to attain the foundation of Iman at times, and at times to attain the completeness (of Iman); Allah, the Most-High said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾



***“O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful”.***

[al-Imran: 200]

And He, the Most-High said:

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ  
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ  
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا  
تَطْعَ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ  
وَكَانَ أَمْرُهُ فُرْطًا ﴾ ﴿٢٨﴾

***"And keep yourself patient (by being)  
with those who call upon their Lord in  
the morning and the evening, seeking  
his face" [al-Kahf: 28]***

Yahya bin Abi Kathir said in his  
explanation of this verse:

"هي مجالس الفقه"

**"They are the circles of Fiqh".**

And no one will acquire knowledge  
except through patience.

Yahya bin Abi Kathir also said:

"لا يستطيع العلم براحة الجسم"

"You will not reach knowledge with a rested body".

So, by way of knowledge will you be removed from the lowliness of ignorance, and by it you will attain the sweetness of knowledge."

**Being patient in knowledge is two types:**

**Firstly:** Patience in acquiring and seeking it; for memorisation requires patience, understanding requires patience, attending the circles of knowledge requires patience and being mindful of the right of the teacher requires patience.

**Secondly:** Patience in giving it back, spreading it, relaying it to its people. So, sitting down for the students requires patience, making them understand requires patience, bearing their mistakes requires patience.

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Additional to these two types of patient in knowledge; is patience upon having patience in both, and being steadfast upon them both.

لِكُلِّ إِلَى شَأْوِ الْعُلَا وَتَبَّاتُ،

وَلَكِنْ عَزِيزٌ فِي الرِّجَالِ تَبَّاتُ

*"All jump high to reach their aims,*

*But scarce is it amongst the men to be truly  
steadfast"*

## **10 – Sticking to the Manners of knowledge**

Ibn al-Qayyim said in his book {Madaarij as-Salikeen}:

“The manners of a person are the sign of his happiness and success, and lack of manners is the sign of his wretchedness and destruction. Nothing has brought the goodness of this life and hereafter more than manners, nor has nothing caused the prevention of it more than the lack of it.”

والمرء لا يسمو بغير الأدب،

وإن يكن ذا حسب ونسب

*A person will not be elevated without  
manners,*

*Even if he has (high) ancestry and lineage*

The only one suitable for knowledge is  
the one who adorns himself with its



manners; in himself, his lesson, his teacher and his colleagues.

Yusuf bin al-Husayn said:

"بِالْأَدَبِ تُفْهَمُ الْعِلْمُ"

"With manners will knowledge be understood."

That is because the one who is well mannered will be seen to be befitting for knowledge so he will be given it, and the one who has little manners, knowledge is too precious to be wasted on him.

Hence why did the Salaf – may Allah have mercy upon them – gave great concern to learning manners, just like they would learn knowledge.

Ibn Sireen said:

"كَانُوا يَتَعَلَّمُونَ الْهَدْيَ كَمَا يَتَعَلَّمُونَ الْعِلْمَ"

"They used to learn [good] manners just like they learn knowledge."

In fact, a group of them gave precedence to learning it (first) over learning knowledge.

Malik bin Anas said to a youth from Quraysh:

"يا ابن أخي، تعلم الأدب قبل أن تتعلم العلم"

"O son of my brother, learn manners before you learn knowledge."

And they would show their need for it.

Makhlad bin al-Husayn said to Ibn al-Mubarak one day:

"نحن إلى كثيرٍ من الأدب أحوج منا إلى كثير من العلم"

"We are in more need of good manners than we are in need of an increase In knowledge."

And they used to advise with it and direct (the people) to it.

Malik said: "My mother used to make me wear an Amamah and she would say: go

to Rabiah – she means Ibn Abi Abdirahman the jurist of the people of Madinah in his time – and learn from his manners before [you learn from] his knowledge.”

And many people from the students of today were prevented knowledge **solely** due to them *wasting their manners*.

al-Layth bin Sa’ad supervised over the people of hadith. He once saw from them something he didn’t like, so he said:

“What is this?! You people are in more need of a little bit of good manners than your need for a great deal of knowledge.”

So, what would al-Layth say if he were to see the state of many of the students of knowledge in this era?!

## **11 – Protecting knowledge from that which blemishes it from what opposes Muru'ah<sup>(4)</sup>**

Whoever does not protect knowledge then knowledge will not protect him – like Imam ash-Shafi'ee said – and whoever ruins his Muru'ah by falling into those things that blemishes [him] then he has belittled knowledge, not glorified it, and has falling into idleness. This can lead to such that the name of knowledge is stripped from him completely.

Wahb bin Munabih said:

"لا يكون البطال من الحكماء"

"The idle one does not become from the wise."

What defines the affair of Muru'ah is the statement of Ibn Taymiyyah, the

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<sup>(4)</sup> المرءة | Muru'ah means a person's honour, integrity, and dignity.

grandfather in {al-Muharrar} and likewise his grandson who followed suit in some of his [grandfathers] verdicts:

"استعمال ما يجمّله ويزينه، وتجنّب ما يدنّسه

ویشینه"

"Using that which adorns and beautifies him and staying away from those things that tarnish and blemish him."

It was said to Abu Muhammad Sufyan bin 'Uyainah: you have extrapolated everything from the Qur'an, so where is Muru'ah in it? So, he said: "In His statement ﷺ:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ

الْجَاهِلِينَ ﴾

***"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)."***

[he said:] "in it is Muru'ah, good etiquette, and lofty manners."

From the most important etiquettes for student upon himself is: that he adorns himself with Muru'ah and that which leads to it and that he stays far away from those things that tarnishes it; like shaving his beard or looking around plentifully in the street or spreading his feet whilst in a gathering of people without a need nor for a good reason or accompanying the lowly, the oppressively sinful, the shameless and the idle one or competing with the young and small.

## **12 – Choosing righteous companions for it**

Taking a companion is an imperative need in the souls of mankind, so the student of knowledge needs to mix with other students; in order to help him acquire knowledge and strive hard in seeking it.

Companionship is beneficial in reaching that which is sought if it is preserved from any wrongdoing.

It does not befit the one who aims high except to choose a righteous companion that will aid him, since the close friend will have an affect upon his intimate companion.

Abu Dawood and at-Tirmidhi reported from Abu Hurayrah ؓ that the Prophet ﷺ said:

"الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ"

"A man is upon the religion of his intimate

friend, so let one of you look at who he takes as a close friend."

Raqhib al-Asfahani said: "The effect of a companion upon his friend is not just by his statements and actions, but even by looking at him."

He only chooses an intimate companion due to virtue, not for a beneficial (gain) nor pleasure; for indeed the ties of association is struck over one of these three goals: virtue, beneficial gain, and pleasure.

It was mentioned by the Shaykh of our teachers Muhammad al-Khadr bin Husayn in {Rasail al-Islaah}.

"فَانْتَخِبْ صَدِيقَ الْفَضِيلَةِ زَمِيلًا؛ فَإِنَّكَ تُعْرَفُ بِهِ"

"So carefully select the companion of virtue; for you will be known by way of him."

Ibn Maani' may Allah have mercy upon him in {Irshad ad-Dullab} said – as he was advising a student of knowledge -:



“And he should be aware and very cautious from mixing with the foolish, the people of insolence, the shameless, those with a bad reputation, the imbecile, and the lazy; for indeed associating with them is a reason for being deprived and (a reason for) the wretchedness of a person.”

## **13 – Exerting effort in memorising knowledge, revising & asking about it.**

Acquiring knowledge directly from the scholars does **not** benefit without memorisation, revision and asking about it. And (what) will actualise in the heart of the student of knowledge the (affair of) glorification of knowledge is; by turning completely to it and busying oneself with it. So, memorisation is isolation with the soul, revision is sitting with a colleague, and asking is turning to a scholar.

The great scholars continue to advise and command with memorisation.

I heard our Shaykh Ibn Uthaymeen saying:

"حَفِظْنَا قَلِيلًا وَقَرَأْنَا كَثِيرًا، فَانْتَفَعْنَا بِمَا حَفِظْنَا أَكْثَرَ  
مِنْ انْتِفَاعِنَا بِمَا قَرَأْنَا"

“We memorised a little, and we read a lot,  
so we benefitted from what we  
memorised more than we benefitted from  
what we read.”

Through revision does the life of  
knowledge remain in the soul and its  
connection to it grows. The intent with  
revision is to study with your colleagues.

And we have been commanded to make  
constant revision of the Qur’an and it is  
the easiest of knowledge.

Al-Bukhari and Muslim narrated from Ibn  
Umar ؓ that the Messenger of Allah ﷺ  
said:

"إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ  
الْمُعَلَّقَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا  
ذَهَبَتْ"

“Indeed, the example of the companion of  
Qur’an is the example of a tied camel, if he  
repeatedly binds her, he controls it, and if  
he lets go, she will leave.”

Ibn Abdilbarr – may Allah mercy upon him – said in his book {at-Tamhid} at this hadith:

"وإذا كان القرآن الميسر للذكر كالإبل المعلقة، من  
تعاهدها أمسكها، فكيف بسائر العلوم!؟"

"So, if the Qur'an which has been made easy for remembrance is like a tied camel, whoever checks upon it preserves it, then how about the rest of the fields of knowledge!?"

And by asking about knowledge, you will unlock its treasures, for indeed a good question is half of knowledge, and those books written about asked questions – like Masaa'il Ahmed <sup>(5)</sup> that have been reported from him – is a clear proof for the great benefit of questions.

And the similitude for these three meanings in knowledge is: like planting for a tree, watering it and cultivating it

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<sup>(5)</sup> Which are questions posed to Imam Ahmed and his answers. Printed in one volume, 495 pages!

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with that which preserve its strength and protects it from harm.

So, memorizing is the planting of knowledge, revision is the watering of it and asking about it is the cultivation of it.

## **14 -Honouring the scholars and respecting them**

Indeed, the virtue of the scholars is great, and their station is high, because they are the fathers of the soul. Indeed, the Shaykh is the father of the soul, just like the parent is the father of the body, so acknowledging the virtue of the teachers is a mandatory right.

This point was extrapolated from the Qur'an by Muhammad bin 'Ali al-Udfuyyu, he said:

“If a person studies with a scholar and takes from him benefits, he is to him a servant, Allah ﷻ says:

﴿ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ ﴾

“And [mention] when Moses said to his servant” [al-Kahf: 60]

And he is Yusha bin Noon, and he was not a servant to him, rather he was only a

student of him and a follower, so Allah made him a servant for that reason.”

The legislation instructs us to preserve the right of the scholars; to honour, value and respect them.

It has been reported in the Musnad of Imam Ahmed from Ubādah bin Sāmit ؓ that the Messenger of Allah ﷺ said:

”ليس من أمتي من لمَّ يَجِلَّ كَبِيرَنَا، وَيَرْحَمَ صَغِيرَنَا،  
وَيَعْرِفُ لِعَالِمِنَا حَقَّهُ“

“The one who does not honour his elder, and have mercy upon the younger, and acknowledge for the scholar his due right, then he is not from my nation.”

Ibn Hazm reported a consensus in honouring and venerating the scholars.

So, from the befitting manners with the teacher upon the student – which comes under this principle - is that you are humble to him, give your full attention, and to not turn away from him. That you observe good manners when you’re

talking to him. If he speaks you hold him in high esteem but do not go into extremism with him, rather you place him in his deserved station; so as to not tarnish him and his image whilst trying to praise him, instead you thank him and make supplication for him. You do not make yourself appear like someone who is not in need of him, you do not harm him with your speech nor your actions, and you should be gentle with him if you correct him in a mistake that he falls into.

**It is befitting to mention here – quite briefly – to know what is obligatory with regards to the scholar if he falls into a mistake, and it is six affairs:**

**Firstly:** verifying if this error [actually] occurred from him.

**Secondly:** verifying that it is in fact a mistake. This is the role of the firmly grounded scholars, so they are asked about it.

**Thirdly:** to not follow him in it.



**Fourthly:** making excuses for him with an acceptable interpretation.

**Fifthly:** advising him with gentleness and discreetly, not with harshness nor to shame him.

**Sixthly:** preserving his honour, so that his high station is not squandered in the hearts of the Muslims.

And from those things that should be warned against which is not connected to honouring the scholars; is that which outwardly looks like veneration but in-reality leads to humiliation and degrading; like overcrowding the scholar, confining him, and forcing him to (tread) the most difficult paths (whilst walking alongside him).

## **15 - Returning the problematic affairs to its rightful people**

The one who magnifies knowledge relies upon the masters and experts to solve those problems that arise, and he does make his soul do that which it cannot bear, fearing that he speaks about Allah without knowledge and that he fabricates in the religion. So, he fears the anger of ar-Rahman more than he fears the stick of the ruler; for indeed the scholars speak with knowledge, and with clear sightedness they keep quiet. So, if they speak about an arising problem speak with their speech, and if they remain silent, what is sufficient for them should be sufficient for you.

And from the hardest of the problems that arise is the Fitana and trials that take place and the Nawazil<sup>(6)</sup> that always renew and become more sophisticated.

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<sup>(6)</sup> Incidents and calamities.

And those that are saved from the fire of Fitan, are those that return to the scholars and stick to their statements. And if some of their speech becomes unclear to him, he has good thoughts of them, and if the scholars differ, he takes the statement of the Jumhoor [the overwhelming majority] and heads of those scholars, giving precedence to safety, and there is nothing equal to safety.

And how amazing is the statement of Ibn 'Asim in {Murtaqa al-Wusool}:

"وواجبٌ في مُشكلاتِ الفَهمِ،

تَحْسِينُنا الظَّنَّ بِأهلِ العلمِ"

*"It is obligatory in those things that are problematic to understand,*

*That we have good thought of the people of knowledge."*

And from amongst those things that are problematic is refuting the errors of the scholars, and the false statements of the

people of innovation and the opposers;  
the only ones that speak about them is the  
firmly grounded scholars.

This was clarified by ash-Shātibee in {al-  
Muwafiqat} and Ibn Rajab in {Jami' al-  
Uloom wal-Hikam}.

So, the safe well-known path is to present  
it to the firmly grounded scholars and  
(then) to cling to their statements in it.

## **16 - To venerate and honour the circles of knowledge & it's vessels**

For Indeed, the circles of the scholars are like the circles of the Prophets.

Sahl bin Abdillah [at-Tustaree] said:

“Whoever wants to look at the circles of the Prophets then let him look at the circles of the Scholars, a man comes to them and asks them what do you say about a man that swore an oath to his wife such and such, so he replies: he is divorced from her, then another man comes and asks what do you say about a man that swore an oath to his wife such and such and he replies: he does not become [divorced] with this statement, and this is not except for a prophet or scholar to speak about, so know [and realise] their worth.”

So, it is upon a student to give the circles of knowledge its due right; so, he sits in them in a respectful manner, he listens carefully to the Shaykh whilst looking at

him, he does not turn away from him without a necessity. He does not become distracted by a sound he hears, he does not play with his hands nor feet, he does not recline in the presence of the Shaykh, nor does he lean on his hand. He does not continuously clear his throat nor move around plentifully. He does not speak with the person next to him. If he sneezes, he lowers his voice, if he yawns, he covers his mouth after trying his utmost to prevent it.

Likewise, from the honouring of the circles of knowledge is to venerate the containers of knowledge, where it's preserved and the main one is **the books**. So, what is befitting for a student of knowledge is:

- the safekeeping of his book,
- preservation of it,
- holding it in high esteem and to take great care of it.

So, he does not use it like a box where he stores things that extra, nor does he treat

it like trumpet, and if he puts it down then he does so with gentleness and care.

One day Ishaq bin Rahuyah threw a book that was in his hand. So, Imam Ahmed saw that and became angry and said: "Is that how you deal with the speech of the righteous!?"

He does not lean on top of the books, nor does he place it near his feet, and if he reads it upon a Shaykh then he should lift it from the floor and hold it with his hands.

## **17 – To defend knowledge and protect it from harm**

Knowledge has a great sacredness that necessitates protecting it from those things that could potentially treat it in a way that is not befitting.

And this defence has appeared with the people of knowledge in different forms, from them is:

- 1- Refutation against the opposer,** so whoever's opposition to the Sharee'ah has become clear then he is refuted whomsoever he may be, (that is) for the protection of the religion and as an advice for the Muslims.
- 2- Boycotting the Innovator;** it was reported by Abu Ya'laa al-Faraa as a consensus.

So, knowledge is not taking from the people of innovation but if he becomes



forced <sup>(7)</sup> to then there is no problem; just as the people of Hadith took narrations from them.

**3- Being stern to a student who transgresses his level in research or appears from extreme quarrelling or bad manners.**

If the teacher needs to remove the student from the class, to reprimand him then he should do so, just as Sufyan did, and just like Shu'bah used to do with 'Affan bin Muslim in his class.

The student could also be reprimanded by turning away from him and not answering him, for indeed silence is an answer, [as] it was stated by al-A'mash.

And we have seen this plentifully from a group of teachers; from them is the great scholar Ibn Baz. Perhaps a person would

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<sup>(7)</sup> The example of such is the one who is studying in a university, or the likes and an innovator is assigned to his class, and he has no way to avoid that teacher then here he is forced to sit in it.

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ask him a question about something that does not benefit, so the Shaykh would not answer him, (instead) he told the reader to continue reading or he would answer (but) not according to what the questioner desired.

## **18- To be mindful when questioning the scholar**

Avoiding troublesome questions and preserving the revered station of the scholar; for indeed, the intent behind some questions is commotion, to awaken fitnah and to spread evil. And whoever the scholars see having these [type of] questions will receive from them [a reply] which he does not like, just like the examples that you read [in the previous chapter] from the reprimanding of the student. So, it is a must to be careful in putting a question to a scholar. And one does not become successful in being careful unless he acts upon four principles:

**Firstly:** to think about his question and **why** his asking this question? So, his intentions should be to learn and benefit, not for trouble or sarcasm. Because the person who has a bad intention will lose out on the blessing of knowledge.

**Secondly:** Understanding **what** he is asking about?

So do not ask about that which has no benefit; [and that is known by] either looking at your own condition or by looking at the question itself.

Examples of that is asking hypothetical questions or those things that are not mentioned to every single person but rather it has been made specific to a group of people over others [in accordance with their intellectual capacity].

**Thirdly:** Making sure the Shaykh is in a befitting condition **when** asking the question, so do not ask him in a state that prevents him; like being distressed, preoccupied, walking on a path, or driving his car, instead look for those times **where** he is comfortable.

**Fourthly:** Paying attention to **how** he asks his question, by presenting it in a good and respectful manner, so he starts by making supplication for the shaykh, he highly venerates him in his addressing. He does not address him like he addresses

the people of the street and general folk.

(8)

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<sup>(8)</sup> Example of how to address a scholar is to say: “May Allah bless you, May Allah be good to you...etc” and examples to stay away from: “Yo Shaykh I have a question”, shouting at him “Shaykh answer my question” and the likes.

TN: Pay attention to the five key points: **why, what, when, where and how.**

## **19 – Obsessing the Heart with Knowledge & the reigning of it**

True pursuit necessitates loving it [knowledge] and the heart becoming attached to it. And the slave does not achieve the level of knowledge up until his main delight [and enjoyment] becomes in it.

Indeed, the pleasure of knowledge is only attained by three affairs, it was mentioned by Abu Abdillah Ibn al-Qayyim:

**Firstly:** Exerting effort and hard work

**Secondly:** Truly seeking it (by turning to it completely and not being distracted from it)

**Thirdly:** purifying intentions and making it sincere.

These three are not actualised except by removing everything that will distract the heart.

Indeed, the pleasure of knowledge is greater than the pleasure of authority and leading which so many souls aspire, much money is spent upon, and sacred blood is spilt for.

For that reason, the kings would crave for the pleasure of knowledge, would feel its absence, and would desire to attain it.

It was said to Abu Ja'far al-Mansoor – the well-known Abbasi caliph, who's rule filled the east and the west -: “Does there remain any pleasure in the worldly life that you have not attained?” So, he said – whilst he [sat] upright on his chair and the bed of his kingdom -: “There's one trait left: that I sit in a high place, surrounded by the people of hadeeth – meaning students of knowledge – and the repeater says <sup>(9)</sup>: who did you mention? May Allah mercy upon you.”

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<sup>(9)</sup> In the sittings of hadith sometimes it would reach thirty thousand people just attending to the listen to ahadith with the chain of the teacher going all the way to the Prophet ﷺ, so naturally the voice of the teacher

He means so that he can say: it was narrated to me by so and so, he said it was narrated to me by so and so, and then he mentions the ahadith connected (in chains of narrators).

Whenever the heart is filled with the pleasure of knowledge, the pleasure of normal things is drop, and the soul forgets about it; to the extent that what is perceived to be painful <sup>(10)</sup> he finds within it pleasure due to this [greater] pleasure (of knowledge!)

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won't reach all thirty thousand so they would have individuals standing up repeating to those behind them what the Shaykh said. In Arabic: **المُتَلِّغ**

<sup>(10)</sup> In the path to knowledge from walking for hours, going hungry for long periods of time and enduring other painful experiences.



## **20 – Preserving your time in knowledge**

Ibn al-Jawzi he said in {Captured thoughts}:

“It is befitting for a person to know the value of his hour, and the worth of his time, so he does not waste a moment in other than seeking nearness (to Allāh), and he gives precedence to the best statements and actions and then the next best.”

From here did the scholars give great concern to time, to the point that Muhammad bin Abdul-Baqi al-Bazzaz said:

"ما ضيَّعتُ ساعةً من عمري في هُوٍ أو لعبٍ"

“I never wasted an hour of my life in idleness and play.”

Abul-Wafaa Ibn Aqeel – the one who authored {the book of sciences} in eight-hundred volumes – said:

"إِنِّي لَا يَحِلُّ لِي أَنْ أَضَيِّعَ سَاعَةً مِنْ عَمْرِي"

"It not permitted for me to waste an hour  
of my life."

Their condition reached the point that it  
would be read upon them whilst they ate,  
in fact it would be read upon them whilst  
they were in the toilet (!)

So, preserve your time O student, for  
Indeed the righteous minister Ibn  
Hubayrah has mentioned in his advice to  
you with his statement:

"الوقت أنفس ما عنيت بحفظه،

وأراه أسهل ما يكون عليك يضيع"

*"Time is the most precious you can look  
after,*

*and I see it is the easiest thing for you to  
waste."*

**End of the Summary <sup>(11)</sup>**

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<sup>(11)</sup> All praise is due to Allah ﷻ; this translation was completed on Tuesday 10:45am on the 12<sup>th</sup> of Safar 1441. Corresponding to the 29<sup>th</sup> of September 2020.

## **Translator's conclusion**

All praise is due to Allah, now that we have completed reading and studying this book, it is upon us to act upon this knowledge we have learnt.

For indeed, knowledge without action is like a tree without fruits, and the person who abandons action then knowledge becomes a proof against him on the day of judgment.

Abu ad-Darda would say:

إِنَّ أَخَوْفَ مَا أَخَافُ إِذَا وَقَفْتُ عَلَى الْحِسَابِ أَنْ  
يُقَالَ لِي: قَدْ عَلِمْتَ، فَمَا عَمِلْتَ فِيهَا عَلِمْتَ؟

“The thing I am most terrified about is that I stand for judgment, and it is said to me: You have learned, so what did you do with what you have learnt?”

In this conclusion I want to direct you to some of the basic books in every field, so you know where to go next after this book. We will mention just eight different

fields and which book to start with for each one:

### **Aqeedah**

So, it's incumbent that one begins with the most important field which is the creed and belief of a Muslim.

In this field the scholars advise with a beautiful small treatise called "al-Usool ath-Thalaathah" which means: The Three Fundamental Principles. It is based on the three questions every slave, Muslim and Non-Muslim alike will be asked about in their grave; "Who is your Lord? What is your religion? And who is this man that was sent to you?" A student should memorise this text and study it with a teacher. This being a beautiful and important introduction into this field of Aqeedah.

After this book the student can study Kitab at-Tawheed or al-Aqeedatul Waasitiyah.

### **Fiqh**

The next most important field is Fiqh, which is related to *how you worship Allah*. That includes the rulings and evidence of how to do wudhu, how to pray, how to give zakah, how to fast etc. There are many beginner books a person could start with that are in the Arabic language. The scholars advise that you choose **one** beginner book in the madhab (school of thought) of the country you reside in, if they have one.

The main schools of thought in Fiqh are four:

- Madhab of Imam Abu Hanifah
- Madhab of Imam Malik bin Anas
- Madhab of Imam ash-Shafi'ee
- Madhab of Imam Ahmed bin Hanbal

So, the beginner book for each respectfully is:

- Mukhtasar al-Quduri مختصر القدوري
- Matn al-'ishmaawiyah متن العشماوية
- Matn Safinatun-Najaat متن سفينة النجاة

- Akhsarul Mukhtsarat أخصر المختصرات

As for the English speaker, I would direct them to begin with "Fiqh Course" by Sameh Strauch. It's an excellent book to begin with that covers "Purification, Prayer & Funeral rituals".

### **Hadith**

In this field there is a unanimous agreement between the latter scholars in which book to begin with. A special book that Allah has given acceptance to in the hearts of the Muslims - worldwide - and that book is none other than *al-Arbaeen an-Nawawiyah - Forty Ahadith* by the great scholar Imam an-Nawawi.

The scholars counsel with memorising it and studying it with a teacher. This book is the key to unlocking your journey into the field of Hadith.

### **Arabic**

It's important for every Muslim to learn the Arabic language, and as a teacher of the Arabic language for a number of years

I would direct the reader to begin their study with "Madinah Book 1". I believe this book is the easiest and most balanced book for the non-native Arabic student to begin with, and then from there they can choose to either continue the series or switch to al-Arabiyyah Bayna Yadayk series.

The Arabic language at this level consists of two main elements: vocabulary and grammar. Madinah Book 1 gives you the perfect mix between the two. It is also imperative for the student to give a lot of time in expanding their listening skills, by listening to lectures, radio, and the likes. And Allah knows best.

These *four fields* that we have mentioned are the main areas an English speaker should focus on alongside memorising the Quran if they haven't already done so.

Once they learn these four fields properly and they have grasped the Arabic language they can move onto the next four fields:



### **Mustalah hadith**

The science of Hadith is a field that will help the student understand and learn how the scholars compiled and preserved the ahadith of the Prophet ﷺ, how they judged a Hadith to be authentic or weak, and why Sahih al-Bukhari and Muslim are the two most authentic books after the Quran, and much more.

The best book a student should begin with is *Nukhbatul Fikr* (نخبة الفكر) by al-Hafidh Ibn Hajr.

### **Usool al-Fiqh**

The Principles of Fiqh is a key field for the student of knowledge as it gives him a clear picture of how to understand the wordings, rulings, and different scenarios that is within the Quran and the Sunnah.

It's a very broad field that deals with topics relating to Arabic grammar and word usage, also deals with the topics such as Qiyas, Ijma' (consensus), the description of the Mufti, when a text is

Abrogated and how that occurs and much more.

The best beginner book in this field is called *al-Usool min Ilm-Usool* (الأصول من علم الأصول) by Shaykh Muhammad bin Salih al-Uthaymeen.

### **Grammar & Sarf**

We mentioned earlier that the Arabic language consists of two main elements: vocabulary and grammar. Once you have grasped the Arabic language in terms of speaking then you need to study a book written *specifically* in the Arabic grammar.

Arabic language itself goes into many different fields, roughly twelve but the main two fields is Grammar and Sarf. The difference between the two is that grammar solely focuses on the Harakat of the last letter of the word. As for morphology then it focuses on the build and scale (وزن) of the whole word.

The best beginner book in grammar is al-Ajrumiyyah (الأجرومية) and many of the scholars advise with memorising the poem version which is called Nadhm al-Ajrumiyyah (نظم الأجرومية).

An excellent beginner book in morphology is Matn al-Bina wal-Asaas Fee ilm as-Sarf (متن البناء والأساس في علم الصرف).

I ask Allah that he benefits the reader with this book, and that He accepts it from us. I ask Allah to make it easy for us to seek knowledge and to act upon it. May the peace and blessings be upon our Prophet Muhammad ﷺ and all praise is due to Allah.