A Daily Routine for
The Seeker of Knowledge

The Noble Shaykh, al-Allamah,
Muhammad Ibn Salih al-Uthaymin (d.1421H)
Commentary by
Shaykh 'Abd al-Razzaq Ibn 'Abd al-Muhsin al-Abbâd
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Translation by Maaz Qureshi
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A Word about the Ligatures for Arabic Invocations

Imam Yahya Ibn Sharaf al-Nawawi (d.1266H) - النواوي - said, “It is highly recommended to invoke Allah’s pleasure and mercy upon the Companions and the tabi‘in and those that came after them from the Scholars, righteous worshippers and the rest of the people of excellence. So it is said: (may Allah be pleased with him), or (may Allah have mercy upon him), or the likes of that.

As for what some of the Scholars have said that the statement, “” is specific to the Companions and that for others it is only to be said, “”, then the affair is not as they say and there is no agreement upon it. Rather, what is correct according to the majority of the Scholars is that it is highly recommended, and the proofs for that are too many to enumerate.”

Imam Muhammad Ibn Salih al-Uthaymin (d.1421H) - رحمه الله - said concerning the statement, “”, “The best of that which has been stated about it is what was mentioned by Abu al-'Aliyah (d.90H) - رحمه الله - that the salah of Allah upon His Prophet is Allah’s praise for him in the highest gathering of Angels.”

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1 Refer to al-Adhkar (p. 118) of al-Nawawi.
2 Refer to Sharh al-Mumti (3/164) of al-'Uthaymin.
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From Muḥammad al-Ṣāliḥ al-‘Uthaymīn to the son (....) - may Allāh (بارك الله رحمته) preserve him.'

May the peace, mercy, and blessings of Allāh be upon you.

So you have asked me - may Allāh bless you - to write down a routine for you that you can follow in your life.

Surely, I ask Allāh (بارك الله رحمته) to direct all of us to that which contains guidance and correctness and to make us guides and righteous people who rectify others. So I say:

First: - a Routine with Allāh (عَلَيْهِ مُحْمَّدًا):

1. Strive to be with Allāh (عَلَيْهِ مُحْمَّدًا) constantly. Be conscious of His magnificence and reflect upon His universal signs such as the creation of the heavens and the earth and whatever He has placed therein due to His profound Wisdom, His overwhelming Capability and His great Mercy and Favor.

   Be conscious also of His legislative signs, with which He sent His Messengers, not to mention the last of them, Muḥammad (صلَّي الله عَلَيْهِ وَسَلَّم).

2. Your heart must be filled with the love of Allāh (بارك الله رحمته) due to the various blessings that He has nurtured you upon and due to the many adversities that He has removed from you, not to

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1 The Shaykh and the student have since passed away, so may the mercy of Allāh be upon them both.
mention the blessing of Islām and steadfastness upon it up until it becomes the most beloved thing to you.

3. Your heart must be filled with contemplation of Allāh’s (عَزَّوُ جَلَّ) magnificence, up until that becomes your greatest concern.

So by combining the love of Allāh (سَلَّمَ خَلِیقَ الْعَالَمِ) and glorification of Him in your heart, you become steadfast upon obedience to Him, established upon whatever He has commanded due to your love for Him. You will also abandon whatever He has prohibited due to your glorification of Him.

4. You must remain sincere to Allāh (جُلُود) in your worship and reliant upon Him in all your situations in order to actualize with that the station of,

> "You Alone we worship, and you Alone we ask for help in each and everything.” [Sūrah al-Fātihah 1:5]

You must keep your heart conscious that you are only carrying out whatever Allāh has obligated, out of compliance with His command, and you are only abandoning whatever He has prohibited, out of compliance with His prohibition. So with that, you will find satisfaction in worship that you will not attain with heedlessness, and you will find aid from Allāh in the affairs that you would not find when you rely solely upon yourself.
Second - a Routine with the Messenger Allah (صلی الله علیه وآله وسلم):

1. You must give precedence to love for him (صلی الله علیه وآله وسلم) over the love for any other created being, and you must give precedence to his guidance and Sunnah over any other guidance and tradition.

2. You must take him (صلی الله علیه وآله وسلم) as your guide in your worship and manners by remaining conscious of that when you perform an act of worship, you are following him (صلی الله علیه وآله وسلم) and it is as if he is in front of you and you are following in his footsteps and traversing upon his way.

Likewise, in terms of interacting with the people, you must deal with them using his (صلی الله علیه وآله وسلم) moral character, about which Allah said,

\[
\text{وَأَنَا لَعَلَّكَ مُعَلِّمٌ عَظِيمٌ}
\]

“And verily, you (O Muhammad) are upon an exalted standard of character.” [Surah al-Qalam 68:4]

Thus, once you hold fast to this, you will become extremely diligent in seeking knowledge about his (صلی الله علیه وآله وسلم) Shari'ah and his moral character.

3. You must be a caller to his Sunnah, an aider and defender of it because Allah (تَعَالَٰی وَمَعَالَی) will aid you according to your aid of his Shari'ah.

Third - Your Daily Routine Outside of the Obligations:

1. When you stand for Prayer at night, then observe remembrance of Allah and supplicate to Him for whatever you wish, because al-
du`ā' (supplication) at this point is more worthy of being accepted by Allāh. Recite the statement of Allāh ( سبحانه وتعالى)

إِنَّ فِي خَلْقِ السُّمُورِ وَالَاَرْضِ ﴿۳:١٩٠﴾

“Indeed, in the creation of the heavens and the earth...”
[Sūrah Āli-'Imrān 3:190]

...up until you finish Sūrah Āli-'Imrān, this will consist of ten āyāt.

2. Pray whatever was written for you in the last part of the night and conclude your Prayer with al-witr.

3. Retain and observe whatever is easy for you from the remembrances of the morning. Say one hundred times,

لا إِلَهَ إِلَّا اللَّهُ وَحدَّةً لَا شَرِيكَ لِهُ، لَهُ الْمَلِكُ وَلَهُ الْخَمَدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translator's Note: From Abī Hurayrah (ra) that the Messenger of Allāh (صلى الله عليه وسلم) said, “Whoever says,

لا إِلَهَ إِلَّا اللَّهُ وَحدَّةً لَا شَرِيكَ لِهُ، لَهُ الْمَلِكُ وَلَهُ الْخَمَدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(None has the right to be worshipped besides Allāh alone, without any partners. To Him belong the dominion and the praises and He is capable over all things (i.e. the Omnipotent).)

He will receive the reward of freeing ten slaves, one hundred good deeds will be written to his account and one hundred evil deeds will be erased. For that day, he will be protected from Shaytān up until nightfall and no one will come with better than what he has brought, except for someone who did more than what he did.” Related by al-Bukhārī (no. 3293) and Muslim (no. 2691).
4. Pray two units of al-\textit{Duha} (i.e. the forenoon Prayer).

5. Retain and observe whatever is easy for you from the remembrances of the evening.

\textbf{Fourthly - the Path of Seeking Knowledge:}

1. Strive to memorize the Book of Allāh ( تعالى) and set a goal for yourself to recite a specific portion of it every day and let your recitation be one where you seek to reflect upon and understand the meanings.

   If you come across a benefit during your recitation, write it down.

2. Strive to memorize whatever is easy from the authentic Sunnah of the Messenger of Allāh (صلی الله علیه و سلم), including memorizing the book: 'Umdah al-Ahkām.

3. Strive to concentrate and remain steadfast so that you do not take knowledge in small amounts from different places, because this will cause your time to be wasted and your mind to become scattered.

4. Begin with the smaller books and contemplate them well. Then move onto works of a higher level up until you have acquired knowledge gradually in a manner that will cause it to become deeply rooted within your heart and you will feel confident in it.

5. Strive to learn the principles (qawā'id) and foundations (usūl) surrounding the issues and write down any of this type of information that you come across. As it is said, 'Whosoever is deprived of the foundations is deprived of reaching the truth of the matter.'
6. Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries; even if you must imagine in your mind someone debating you regarding a particular issue when you do not find those whom we have mentioned.

Finally, I ask Allâh (سَبِيلَة) to teach you that which will benefit you and to allow you to benefit from that which you learn and to increase you in knowledge and to make you from His righteous servants and His successful party.

May the peace, blessings and mercy of Allâh be upon you.

Written by,
Muḥammad al-Ṣāliḥ al-ʻUthaymin
On 3rd of Rajab, 1412H
All praise is for Allah, Lord of all the worlds. I testify that there is none worthy of worship besides Allah alone, without any partners. I testify that Muhammad is His servant and Messenger, may the peace and salutations of Allah be upon him, his Family and all of his Companions.

O Allah, we ask You for beneficial knowledge, righteous action, good and lawful sustenance, and success in whatever You love and are pleased with from correct statements and righteous actions.

As for what proceeds: Distinguished nobles and students of knowledge:

Congratulations to you upon this return and upon this arrival to this blessed land, the land of the Messenger of Allah (صلى الله عليه وسلم), and this fine and beneficial admittance to the Islamic University. I ask Allah (الله) to aid you with His guidance and support, and to provide all of you with beneficial knowledge and righteous action by His Favor and Generosity.

Usually, especially at the beginning of the year and particularly with new students, there are many questions concerning the methodology and routine of seeking knowledge, worship and the life of a student of knowledge in general. This is a large question and it is of the utmost importance. Indeed, I have come across a valuable writing and beneficial

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1 The origin of this treatise is a lecture I delivered at the Islamic University of al-Madinah al-Nabawiyyah on 17/11/1436H. It was then transcribed, and I made slight amendments to it. We left it in the style of diction in which it was delivered, as a lecture, and Allah alone is the One who grants success.

Translator’s Note: For this translation, we used Manhaj Yawmi li Ṭālib al-‘Ilm of Shaykh ‘Abd al-Razzāq Ibn ‘Abd al-Muhsin al-Badr, with the checking of Abū ‘Abd al-‘Azīz Munīr al-Jazā’īrī (Bab El Oued: Dar Al-furquan, 2017CE/ 1438H).
essay by Shaykh Ibn al-'Uthaymin (d.1421H) - ﷺ. A questioner asked him to write down a routine that he could follow throughout his life. So, he authored an extremely beneficial writing, and everyone should adopt what he ﷺ has written. I have commented upon his ﷺ speech with whatever is easy. I ask Allāh ( ג'.Panel ) to benefit me and you with his routine that he ﷺ wrote and documented as sincere advice.

Shaykh ‘Abd al-Razzāq Ibn ‘Abd al-Muḥsin al-Badr
COMMENTARY UPON SHAYKH MUHAMMAD IBN ŠALIH AL-‘UTHAYMİN’S ADVICE

TEXT:

Said al-‘Allāmah Ibn ‘Uthaymīn (رحمهالله) to the questioner,

“So you have asked me - may Allāh bless you - to write down a routine for you that you can follow in your life.

Surely, I ask Allāh (بِالْعَفْوِ) to direct all of us to that which contains guidance and correctness and to make us guides for others and righteous people who rectify others. So I say:

First - a Routine with Allāh (عَزَّوَجَاللَّهُ)...”

COMMENTARY:

The author (رحمهالله) divided this routine that the Muslim and the student of knowledge should follow into categories. The first category relates to Allāh. He said, “First - a Routine with Allāh (عَزَّوَجَاللَّهُ)...”

TEXT:

“Strive to be with Allāh (عَزَّوَجَاللَّهُ) constantly. Be conscious of His magnificence and reflect upon His universal signs such as the creation of the heavens and the earth and whatever He has placed therein due to His profound Wisdom, His overwhelming Capability and His great Mercy and Favor.

Be conscious also of His legislative signs, with which He sent His Messengers, not to mention the last of them, Muḥammad (صلى الله عليه وسلم).”
COMMENTARY:

In this first point, he calls upon the student of knowledge to give concern to this aspect, which is that he must not neglect reflecting upon the dominion of Allāh. He must look to the guidance of the Prophet (صلى الله عليه وسلم) whenever he awakens in the last part of the night and in the middle part. So he must begin by reciting the concluding āyāt of Sūrah Ālī-Imrān,¹

\[
\text{إنَّ في خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْحَوْلِ فِي النَّاسِ وَالْمَيَاهُ}
\]

\[
	ext{لَا أَوَّلَهُ أَلَّهَ مَن يُسْأَلُونَهُ الْقُرْآنَ وَيَفْرَغُونَ عَنْهُ وَيَقْعُدُونَ وَيَقْبَلُونَ}
\]

\[
	ext{جُنُورَهُمْ وَيَذْهَبُونَ فِي السَّمَوَاتِ وَالْأَرْضِ رَّبَّنا مَا حَلَقْتُ}
\]

\[
	ext{هَذَا إِبْطَالًا سُبْحَانَكْ فِيّنَا عَذَابُ الْأَلَّهِ}
\]

¹ As occurs in the hadīth of Ibn 'Abbās (رضي الله عنه) where he said, 'I stayed overnight at the house of my maternal aunt, Maymūnah (رضي الله عنها). The Messenger of Allāh (صلى الله عليه وسلم) spoke with his family for a time and then went to bed. When the last third of night came, he got up and looked towards the sky and recited,

\[
	ext{إِنَّ في خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْحَوْلِ فِي النَّاسِ وَالْمَيَاهُ}
\]

\[
	ext{لَا أَوَّلَهُ أَلَّهَ مَن يُسْأَلُونَهُ الْقُرْآنَ وَيَفْرَغُونَ عَنْهُ وَيَقْعُدُونَ}
\]

\[
	ext{جُنُورَهُمْ وَيَذْهَبُونَ فِي السَّمَوَاتِ وَالْأَرْضِ رَّبَّنا مَا حَلَقْتُ}
\]

\[
	ext{هَذَا إِبْطَالًا سُبْحَانَكْ فِيّنَا عَذَابُ الْأَلَّهِ}
\]

"Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." [Sūrah Ālī-Imrān 3:190]

Then he stood up, performed ablution, brushed his teeth with a siwāk (i.e. tooth stick) and then he prayed eleven rakāt (units of Prayer). Then, Bilāl called the adhān (call to Prayer). The Prophet (صلى الله عليه وسلم) prayed two units of Prayer, then he went out for the morning Prayer.” Related by al-Bukhārī (no. 4569) and Muslim (no. 256).
“Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh always, and in prayers standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, saying: Our Lord! You have not created all this without purpose, glory to You! Exalted be You above all that they associate with You as partners. Give us salvation from the torment of the Fire.”

[Sūrah Āli-'Imrān 3:190-191]

This is an invitation to contemplate every night. This contemplation pre-occupies the heart with the great and beneficial matters and removes the heart from the whispers of Shaytān which fill up the hearts in many cases. However, when the heart of the individual is pre-occupied with contemplation of these created things (i.e. His universal signs) which indicate the greatness, perfection, and power of the One who created them and brought them into existence, then they are an indication of the Creator (al-Khāliq), as the poet said,

‘And in everything is a sign of Him.’

So these are all proofs and evidences of the Creator’s perfection and greatness. Due to this, the student of knowledge and the Muslim in general should give importance to these affairs and remain diligent upon them.

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1 The poet (ٍرضي الله عنه) said,

‘It is astonishing how Allāh is disobeyed, 
Or how the rejecter rejects Him, 
When there is a sign for Him in everything, 
Indicating that He is One. 
And Allāh has a witness always, 
In every movement and settlement.’
He said concerning the second affair, “Your heart must be filled with the love of Allâh (سُبۡنِیَانَةُ وَتَعَالَی) due to the various blessings that He has nurtured you with and due to the many adversities that He has removed from you, not to mention the blessing of Islâm and steadfastness upon it up until it becomes the most beloved thing to you.”

**COMMENTARY:**

This is a tremendous affair that it is befitting for the student of knowledge and the Muslim in general to be concerned with, that he fills his heart with love for Allâh.

He (Allâh) pointed out other affairs that will aid you in filling your heart with this love for Allâh (سُبۡنِیَانَةُ وَتَعَالَی). This includes, “the various blessings that He has nurtured you with.” Look at the successive favors, consecutive blessings, and various gifts Allâh has bestowed upon you in terms of your health, your well-being, your wealth, your residence, your clothes, your food, your drink, your children and so on. So contemplating these blessings and these rewards that Allâh (سُبۡنِیَانَةُ وَتَعَالَی) favored you with, and also contemplating how He has removed afflictions, evils, and dangers from you will cause your heart to submit to Allâh with love and this will fill your heart with love for Him (سُبۡنِیَانَةُ وَتَعَالَی).

So the greatest blessing, which will increase your heart in love for Allâh when you ponder it, is the blessing of Islâm and *Tawhîd*,

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1 Some have said, “Since the heart is naturally inclined towards love for the one who treats it kindly, then how astonishing is the one who sees no bestower of kindness besides Allâh (سُبۡنِیَانَةُ وَتَعَالَی)? How could his heart not incline completely towards Allâh?!”. It was mentioned by Imam Ibn Rajab al-Hanbalî in his *Majmû Rasâ‘îl* (1/185).

2 Allâh (سُبۡنِیَانَةُ وَتَعَالَی) said,
“However, Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. These! They are the rightly guided ones. This is a Grace from Allah and His Favor. And Allah is All-Knowing, All-Wise.”

[Sūrah al-Aḥzāb 33:7-8]

“[The Event (the Hour or the punishment of disbelievers and polytheists), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. He sends down the angels with inspiration of His Command to whomever of His slaves He pleases saying: Warn mankind that none has the right to be worshipped but I, so fear Me (by abstaining from sins and evil deeds).]”

[Sūrah al-Nahl 16:1-2]

Imām Ibn Rajab al-Ḥanbali (d.795H) - said, “The statement of Tawḥīd (Lā ilāha illā Allāh - none has the right to be worshipped besides Allāh) has tremendous benefits for which we cannot conduct a detailed study here... This āyāt is the first of the āyāt in the sūrah (chapter) of blessings, which is called Sūrah al-Nahl, in which Allāh enumerates His blessings upon His servants. Due to this, Ibn Uuyaynah (d.198H) - said, “Allāh has not granted His servants a favor greater than teaching them Lā ilāha illā Allāh.” Refer to Kalimah al-Ikhlas a Tahqīq Mānāhā (p. 53) of Ibn Rajab.
TEXT:

He (ṣallā ‘llāhu ‘alaihi wa sallam) said for the third affair, “Your heart must be filled with contemplation of Allāh’s (ṣallā ‘alaihi wa sallam) magnificence, up until that becomes the issue of greatest concern to you.

By combining the love of Allāh (ṣallā ‘alaihi wa sallam) and glorification of Him in your heart, you become steadfast in obedience to Him, established upon whatever He has commanded due to your love for Him. You will also abandon whatever He has prohibited due to your glorification of Him.”

COMMENTARY:

Be diligent in filling your heart with the love and glorification of Allāh (ṣallā ‘alaihi wa sallam). Observing the signs that indicate the greatness of Allāh, the perfection of His might and power and the severity of His grip, vengeance and punishment will help you in glorification of Him. So when the servant contemplates these affairs and those that fill his heart with love, he will develop within himself a balance between hope (al-raja‘) and fear (al-khawf), al-raghbah (fervent desire) and al-rahbah (dread).

“Declare (O Muḥammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment.”

[Sūrah al-Ḥijr 15:49-50]

You must combine between two affairs: between love for Allāh with which you fill up your heart and that urges you to obey Him and to perform the deeds that He loves, and between glorification of Him and
being acquainted with His (النور) greatness and that keeps you away from falling into disobedience to Him and whatever He (النور) has prohibited for His servants.

**TEXT:**

The fourth affair, “You must remain sincere to Allah (اللہ) in your acts of worship and reliant upon Him in all of your situations to actualize with that the station of,

[Surah al-Fatihah 1:5]

You alone we worship, and you Alone we ask for help in each and everything.” [Surah al-Fatihah 1:5]

You must keep your heart conscious of the fact that you are only carrying out whatever Allah has obligated out of compliance with His command and you are only abandoning whatever He has prohibited out of compliance with His prohibition. So with that, you will find satisfaction in worship, which you will not attain with heedlessness, and you will find aid from Allah in the affairs which you would not find when you rely solely upon yourself.”

**COMMENTARY:**

You are in need of sincerity (النور) and reliance upon Allah (اللہ).

[Surah Hud 11:123]

So worship Him (O Muhammad) and put your trust in Him.” [Surah Hud 11:123]
The Prophet (ﷺ) said, “Strive for that which is beneficial for you and seek the aid of Allāh.”1

The statement of Allāh in the noble āyah,

\[
\text{إِبْلَاءُ تَعْبِدُ}
\]

“You Alone we worship.” [Surah al-Fātiḥah 1:5]

This is an actualization of, “ nao  إِلَّا اللهَ”.

\[
\text{إِبْلَاءُ تَعْبِدُ}
\]

“You Alone we worship.” [Surah al-Fātiḥah 1:5]

That is, we worship You and we do not worship anyone else besides You, making our Religion sincerely for You.

\[
\text{وَإِبَادَةُ تَسْتَعِيرُ}
\]

“And You Alone we ask for help (for each and everything).” [Surah al-Fātiḥah 1:5]

This is an actualization of, “ لا خَوْلَ وَلَا فُؤْدَةٌ إِلَّا بِاللَّهِ.” So, “ لا خَوْلَ وَلَا فُؤْدَةٌ إِلَّا بِاللَّهِ” is a statement of seeking aid (isti‘ānah).

\[
\text{وَإِبَادَةُ تَسْتَعِيرُ}
\]

1 Related by Muslim (no. 2664).
“And You Alone we ask for help (for each and everything).” [Sūrah al-Fātiḥah 1:5]

That is, we seek Your aid and we do not seek the aid of anyone else besides You.

So with these two affairs: [i]: sincerity in the worship of Allāh; [ii]: and sincerity in seeking the aid of Allāh, the knowledge and actions of the individual become upright and his life becomes upright upon obedience to Allāh.

TEXT:

1 Imam Ibn al-Qayyim (d.751H) - said, “Many times I would hear Shaykh al-Islām Ibn Taymiyyah (d.728H) - may Allāh sanctify his soul - saying,

\[\text{إِنَّكَ لَلَّهُ وَلَّتَى}
\]

“You Alone we worship.” [Sūrah al-Fātiḥah 1:5]

Removes al-riyā‘ (ostentatiousness).

\[\text{وَأَيَّادٍ تَسْتَعِيرُ}
\]

“And You Alone we ask for help (for each and everything).” [Sūrah al-Fātiḥah 1:5]

Removes al-kibriyā‘ (arrogance).” Refer to Madārij al-Sālikin (1/54) of Ibn al-Qayyim.

2 Imam Ibn al-Qayyim (d.751H) - said, “Indeed, all those who have knowledge are agreed upon the fact that guidance (al-tawfiq) is when Allāh (سُلْطَانُ الْعَلَمِ) does not leave you to rely upon yourself and being forsaken (al-khudhldn) is when Allāh (سلطان العلم) leaves you to rely upon yourself.” Refer to al-Wābil al-Ṣayyib (p. 28) of Ibn al-Qayyim.
The author (رسول الله) said, “Second - a Routine with the Messenger Allāh (صلى الله عليه وسلم).”

Then he mentioned some affairs, “You must give precedence to love for him (صلى الله عليه وسلم) over the love for any other created being, and you must give precedence to his guidance and Sunnah over any other guidance and tradition.”

**COMMENTARY:**

Indeed, the Prophet (صلى الله عليه وسلم) said, “By Him in whose Hand is my soul, none of you truly believe up until I am more beloved to him than his parents, his children and all of the people.”¹

This also is not sufficient. Rather, you must give precedence to love for him (صلى الله عليه وسلم) over love for your own self, as occurs in the hadīth of 'Umar (صلى الله عليه وسلم) in Ṣaḥīh al-Bukhārī where he said, “Surely, you are more beloved to me than everything, except for my own self.” The Prophet (صلى الله عليه وسلم) replied, “No, by Him in whose Hand is my soul, (you have not truly believed) up until I am more beloved to you than even your own self.” 'Umar (صلى الله عليه وسلم) said to him, “Now, by Allāh, you are surely more beloved to me than even my own self.” The Prophet (صلى الله عليه وسلم) said, “Now, O 'Umar.”²

This love does not consist solely of claims that the individual makes, because that is easy for every tongue and it is insignificant for every individual to say, ‘I love the Messenger (صلى الله عليه وسلم) greatly, and I give precedence to that love over love for myself, my parents, my children and all of the people.’ However, the claims are not enough. Due to this, Allāh (سبحانه و تعالى) said,

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¹ Related by al-Bukhārī (no. 15) and Muslim (no. 44).
² Related by al-Bukhārī (no. 6632).
"Say (O Muhammad to mankind): If you really love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.” [Surah Āli-Imrān 3:31]

Due to this, the Shaykh (رحمه الله) coupled the love with holding fast to the guidance. He said, “You must give precedence to love for him (صلى الله عليه وسلم) over the love for any other created being, and you must give precedence to his guidance and Sunnah over any other guidance and tradition.” When you give precedence to his (صلى الله عليه وسلم) guidance and his Sunnah over every other guidance and tradition, that will be a sign of the truthfulness and perfection of this love.

TEXT:

He (رحمه الله) said,

“You must take him (صلى الله عليه وسلم) as your guide in your worship and manners by remaining conscious of that that when you perform an act of worship, you are following him (صلى الله عليه وسلم) and it is as if he is in front of you and you are following in his footsteps and traversing upon his way.

Likewise, in terms of interacting with the people, you must deal with them using his (صلى الله عليه وسلم) moral character, about which, Allah said,
“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]

Once you hold fast to this, you will become extremely diligent in seeking knowledge about his Shariah (Shari‘ah) and his moral character.”

**COMMENTARY:**

What the author has alluded to here is proven by the statement of Allāh, ṣallallāhu ‘alaihi wasallām

“Indeed, in the Messenger of Allāh (Muhammad) you have a good example to follow for him who hopes in the Meeting with Allāh and the Last Day and remembers Allāh much.” [Sūrah al-Ahzab 33:21]

It is obligatory upon every Muslim to take the Messenger (ṣallallāhu ‘alaihi wasallām) as an Imām; an Imām in worship and an Imām in moral character. Indeed, Allāh (ʿalāhim) completed for him the station of worship, so there is no one more complete than him in the worship of Allāh. Allāh completed the station of moral character for him, so there is no one more complete in fine manners than him (ṣallallāhu ‘alaihi wasallām).

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]
When the student of knowledge takes him as an Imam, then this means that he follows in the footsteps of the one he has taken as an Imam, he traverses upon his way, takes him as an example and gives precedence to his statement over every other statement, his guidance over every other guidance, and his Sunnah over every other tradition.

**TEXT:**

The third affair also pertains to dealing with the Messenger ﷺ, "You must be a caller to his Sunnah, an aider and defender of it because Allah (ﷻ) will aid you in accordance to your aid of his Shari'ah."

**COMMENTARY:**

When Allah grants you the success to take the Prophet ﷺ as a leader, to be guided by his guidance, to traverse upon his methodology and to follow in his footsteps, then you must convey this goodness to others. Be a caller to the Sunnah of the Prophet ﷺ, a teacher of this goodness to others, and someone who aids the Sunnah. The Religion of Allah (ﷻ) will be victorious with you or without you. However, it is good for you to devote your life to aiding the Religion of Allah, and if not, then the Religion will be victorious anyway; some will be honored because of it and others will be humiliated due to it. However, it is good for you to devote your life to calling to the Sunnah of the Prophet (ﷺ) and aiding his Religion.

**TEXT:**

Then he said, "Third - Your Daily Routine Outside of the Obligations..."

**COMMENTARY:**

What do you do outside of the duties that Allah has made obligatory upon you?
The Shaykh wrote down a very beautiful routine that is befitting - in reality - for you to contemplate and be concerned with applying.

TEXT:

He (Rahmatullah) said, “Once you have stood for Prayer at night, then observe remembrance of Allah and supplicate to Him for whatever you wish, because al-du‘ā’ (supplication) at this point is more worthy of being accepted by Allah. Recite the statement of Allah (SWT), [Surah Ali-'Imran 3:190]

...up until you finish Sūrah Āli-'Imrān, this will consist of ten āyāt.”

COMMENTARY:

According to many of the people in these times, standing for Prayer is considered something that was done in the past, despite the widespread practice amongst many of the people to stay up late into the night.2 If such...

1 Due to what has been authentically established in the two Sahih collections of al-Bukhārī (no. 4570) and Muslim (no. 256).
2 There is no problem with this if there is a need for it at times, as long as it does not harm one’s performance of the morning Prayer (al-Fajr). Imam al-Shāṭibī (d.790H) - said, “Mālik disliked staying up for the entire night and he said: Perhaps such a person will be exhausted in the morning. The best example is in the Messenger of Allah (صلى الله عليه وسلم).” Then he said, “There is no problem with it, as long as it does not harm his performance of the morning Prayer (al-Fajr).” Refer to al-Ītīsām (1/387) of al-Shāṭibi.
a person is actively practicing his Religion, he safeguards the morning Prayer (al-Fajr)!

As for the night Prayer, standing for Prayer at night and being concerned with the last third of the night, then many of the people have no share in that because they stay up late at night. Due to this, the Prophet (صلى الله عليه وسلم) prohibited needlessly staying up late, because it causes harm to the individual’s daily routine, to his worship, to the order of his deeds and it opposes the universal nature (Sunnah) that Allāh has set for His creation,

وَوَمَنْ رَحِمَهُمْ لَجِئَتْ لَهُ مَنْ آتَىَهُ رَبَّهُ وَأَلْتَهَا رَحْمَتُهُ وَأَنْقَذَهُ مِنْ نَارٍ عَذَابٍ

“It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.”

[Sūrah al-Qaṣās 28:73]

“...that you may rest therein” that is, the night. “...and that you may seek of His Bounty” that is, the day. In the night, there is tranquility and rest. The body takes its share of sleep and rest during the first part of the night, then it attains this great and noble trait of standing for Prayer during the last third of the night, during the time of blessing. The Prophet (صلى الله عليه وسلم) said, “Our Lord (تَبَارَكَ وَتَعَالَى) descends every night to the lowest heaven when only the last third of the night remains. He says: Is there anyone supplicating to Me so that I may respond to his supplication? Is

acts of worship. What is best varies with the various types of people. Refer to Majmū‘ al-Fatāwā (2/143) of Ibn Taymiyyah.
there anyone asking of Me so that I may grant him his request? Is there anyone seeking My forgiveness so that I may forgive him?  

The supplication is answered. Seek forgiveness and you will be forgiven. Ask and you will receive. Supplicate and your supplication will be answered. However, these precious moments are lost to many of the people. Due to this, it is befitting for the student of knowledge to take his share from the last third of the night.

The Shaykh began with this among the non-obligatory affairs because it is the foundation upon which, whatever comes after it is built. When Allah grants you the success and you take your share from the last third of the night, then by the permission of Allah, your day will be organized, and your life will be orderly. Allah will bless you in your time.

TEXT:

He said secondly, “Pray whatever was written for you in the last part of the night and conclude your Prayer with *al-witr*.”

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1 Related by al-Bukhārī (no. 1145) and Muslim (no. 758).
2 A man stayed overnight at the home of Imām Aḥmad (d.241H). Aḥmad placed for him some water. The man said: I did not stand at night for Prayer and I did not use the water. When morning came, Aḥmad said to me, “Why did you not use the water?” I felt ashamed, so I remained silent. Then he said, “How free is Allah from all imperfection, how free is Allah from all imperfection. I have never heard of a student of *hadrīth* who does not stand for Prayer at night.

A similar incident happened with another man who came to stay with Imām Aḥmad. This man said, “I am a traveler.” Aḥmad replied, “This should be your practice even when you are travelling.”

Masrūq performed the *Ḥajj* and he did not sleep, except in prostration. Shaykh Taqi al-Din said, “This shows that it is disliked for the people of knowledge to abandon standing for Prayer at night, even when they are traveling.” Refer to *al-Ādāb al-Sharīyyah* (1/562) of Ibn Muftih al-Maqdisī.
COMMENTARY:

As the Prophet صلی الله علیه وآله وسلم said, "Perform witr as your last Prayer of the night."1

TEXT:

"Retain and observe whatever is easy for you from the remembrances of the morning. Say one hundred times,

لا إله إلا الله، وحده لا شريك له، لله الملك وله الحمد، وهو على كل شيء قدير."

1 Related by al-Bukhārī (no. 772) and Muslim (no. 751).

2 From Abi Hurayrah (رضي الله عنه), that the Messenger of Allah صلی الله علیه وآله وسلم said, "Whoever says,

لا إله إلا الله، وحده لا شريك له، لله الملك وله الحمد، وهو على كل شيء قدير."

(None has the right to be worshipped besides Allah alone, without any partners. To Him belong the dominion and the praises and He is capable over all things (i.e. the Omnipotent).)

He will receive the reward of freeing ten slaves, one hundred good deeds will be written to his account and one hundred evil deeds will be erased. For that day, he will be protected from Shaytān up until nightfall and no one will come with better than what he has brought, except for someone who did more than what he did.” Related by al-Bukhārī (no. 3293) and Muslim (no. 2691).

Our Shaykh ‘Abd al-Razzāq Ibn ‘Abd al-Muhsin al-Badr - may Allah preserve him - said, “In this is a proof for the great status of the statement of al-Tawḥīd (التوحيد)، which is from the most revered of statements unrestrictedly. It is the best of what was said by the Prophets (عليهم السلام). Due to it, the heavens and the earth were established and the creation was created for it and its people are the people of happiness, success and achievement in the life of this world and in the Hereafter. So the status of this statement makes it most suitable for the Muslim to make his utmost concern, and guidance and correctness are in the Hand of Allah alone.” Refer to Fiqh al-Adiyah wa al-Adhkār (2/34) of ‘Abd al-Razzāq al-‘Abbād.
COMMENTARY:

The Shaykh specified saying this remembrance one hundred times even though the remembrances mentioned for the morning are many. This was due to the great status of the saying the *tablîl* (i.e. saying *اللّهُ إِلَّاَ إِلَّهٌ* one hundred times during the day and the greatness of what comes about as a result of that from the tremendous and blessed effects upon the life of the Muslim and in his Hereafter.

TEXT:

“Pray two units of *al-Ḍuhâ* (i.e. the forenoon Prayer).”

COMMENTARY:

This was an advice that the Prophet (ﷺ) gave to Abî Hurayrah (رضي الله عنه) who said, “My close friend (رضي الله عنه) advised me with three things...and the two units of the forenoon (*al-Ḍuhâ*) Prayer.”

TEXT:

“Retain and observe whatever is easy for you from the remembrances of the evening.”

COMMENTARY:

You must begin your morning with remembrance and you must also end your evening with remembrance of Allâh (سُبْحَانَهُ وَتَقَáَلَانَ) so that you will be from the people who remember Allâh in the morning and the evening.

These remembrances, the remembrances of the morning and the evening, are from the greatest remembrances that the Muslim should concern

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1 Related by al-Bukhârî (no. 1178) and Muslim (no. 721).
himself with and make part of his daily continuous practice. This is because they result in blessed effects upon the day of the individual and his night. Likewise, it is upon him to strive to learn the benefits that come about because of these remembrances, which were the remembrances observed by the Prophet (Jesus (peace be upon him)).

**TEXT:**

"Fourth - the Path of Seeking Knowledge..."

He said fourthly concerning the daily routine of the student of knowledge,

"Strive to memorize the Book of Allāh (بِحُبِّ وَلَعْبَة) and set a goal for yourself to recite a specific portion of it every day and let your recitation be one where you seek to reflect upon and understand the meanings.

If you come across a benefit during your recitation, then write it down."

**COMMENTARY:**

From the meanings and the guidances that are indicated by the āyāt of the noble Qurʿān are:

منُودِعُوُاْ إِلَيْهِ كَيْفُ الْقُوْرَةُ، يَهْدِي إِلَيْهِ هُنَّ أَقْوَمُ

"Indeed, this Qurʿān guides to that which is most just and right." [Sūrah al-Isrāʾ 17:9]

Allāh (جلاله) says,
This is a Book (i.e. the Qur‘ān) which We have sent down to you, full of blessings that they may ponder over its āyāt, and that men of understanding may remember.”

[Sūrah Ṣād 38:19]

He should set aside for himself a portion that he recites daily.

The best way is the way of the Companions and that is to split the Qur‘ān up into seven parts so that one can finish it in a week’s time. He can also finish it in a month, or in forty days, or in twenty days, or in every ten days, or in every week, or in every three days, but not in less time than that. However, he should make that something that he does regularly, “The deeds most pleasing to Allāh are those which are done continuously, even if they are small.”

TEXT:

“Strive to memorize whatever is easy from the authentic Sunnah of the Messenger of Allāh ( سبحانه و تعالى). From that is memorizing the book, ‘Umdah al-Ahkām.’

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1 From ʿAbdullāh Ibn ʿUmar (otherapy) who said: The Messenger of Allāh ( سبحانه و تعالى) said, “Recite the entire Qur‘ān in a month.” I said, “I have the strength to do more than that.” This went on up until the Prophet ( صلى الله عليه وسلم) said, “Then finish the recitation of the Qur‘ān in seven days and do not finish in less than that.” Related by al-Bukhārī (no. 5054) and Muslim (no. 1159).

2 Related by al-Bukhārī (no. 5861) and Muslim (no. 2818).
COMMENTARY:

The author (AjMJjtj) mentioned this blessed book, 'Umdah al-Ahkām by Imām 'Abd al-Ghanī al-Maqdisī (d.600H).  

TEXT:

"Strive to concentrate and remain steadfast so that you do not take knowledge in small amounts from here and from there, because this will cause your time to be wasted and your mind to become scattered."

COMMENTARY:

This is an important notification, and many are neglectful of it. The Shaykh holds that it is befitting for the student of knowledge to establish himself in knowledge and establishing oneself in knowledge is done by studying and giving attention to the texts that have been written by the Scholars so that they become a foundation for the student of knowledge in 'aqidah (creed), in hadīth, in fiqh (jurisprudence) and the likes of that. He should give attention to these texts so that they become chapters that remain firmly established in his knowledge. He should not acquire knowledge in small amounts from here and from there.

TEXT:

The author (Jusfcysj) said, “Begin with the smaller books and contemplate them well. Then move onto works of a higher level up until you have

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1 Al-'Allāmah Muhammad Ibn Śāliḥ al-'Uthaymln (d.1421H) - - said, “The book, 'Umdah al-Ahkām consists of ahādīth that are agreed upon by al-Bukhārī and Muslim. So the one who relies upon it is relying upon a foundation and he is not in need of exhausting himself to check the authenticity of the ahādīth. If he were to memorize this book, by the permission of Allāh, he would be able to provide proof for every issue and be confident in it.” Refer to Sharh 'Umdah al-Ahkām (1/15).
acquired knowledge gradually in a manner that will cause it to become deeply rooted within your heart and you will feel confident in it.”

**COMMENTARY:**

Due to this, the majority of the people of knowledge instruct the new student with the book, *al-Arba‘in* (i.e. forty hadith) of Imām al-Nawawī (d.676H) - - - and they do not mention anything beyond that. They say that one should concern himself with this book, whereas some of the callers, or some of the students of knowledge, when an individual comes to them who is new to practicing the Religion, and that person asks them, ‘What do you advise me with,’ they give him a lengthy list of books. They will say that this is good, this is beneficial, this is beneficial, and this is good for such and such. The beginner starts to see knowledge as something very heavy and he finds it difficult to start. In most cases, he ends up abandoning the pursuit of knowledge. However, when it is said to him, ‘Take to *al-Arba‘in*, it will suffice you,’ then he pays attention to it. Memorize it, revise it, listen to the explanations of it. Forty *ahādīth* will not take up much of your time. If you were to memorize a single hadith every day, you would complete it in forty days, or in forty-two days. You will find that it will have a blessed effect upon you.

This is because *al-Arba‘in* of Imām al-Nawawī - - - how free is Allāh from all imperfection - is astonishing. He was granted a great deal of success in its selection and compilation. Collections of forty *ahādīth* were compiled before it and after it. However, there is no book that has been written compiling together forty *ahādīth* that has received the acceptance and brought about the comprehensive benefit that *al-Arba‘in* of Imām al-Nawawī has, because he has selected for it concise statements of the Messenger which contain profound meanings. When

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1 Imām al-Nawawī (d.676H) - - - said, “It is befitting for everyone who desires the Hereafter to acquaint himself with these *ahādīth* due to what they contain of important affairs and information about all the acts of obedience. That is apparent to whoever contemplates it.” Refer to *al-Arba‘in* (p. 16) of al-Nawawī.
the student of knowledge memorizes it with precision and listens to its explanations from more than one Scholar, it becomes a strong, solid Shari'ah foundation for him upon which his 'aqidah (creed), worship and dealings with the people are built.¹

TEXT:

“Strive to learn the principles (qawā'id) and foundations (usūl) surrounding the issues and write down any of this type of information that you come across. So it is said, ‘Whosoever is deprived of the foundations is deprived of reaching the truth of the matter.’”

COMMENTARY:

The principles (qawā'id) that the Shaykh - may Allah preserve him - has alluded to and emphasized paying attention to, and mastering, will enable the student of knowledge to be precise in his knowledge and they will connect for him

¹ Our Shaykh `Abd al-Razzāq Ibn `Abd al-Muḥsin al-Badr - may Allāh preserve him - said, “I do not find any problem with relating an experience I had with al-Arba'īn: I stayed in one of the African states for close to twenty days and I conducted lessons in al-Arba'īn. There was an individual who interpreted and the mosque was well attended. The country in which I was delivering those lessons had many issues of opposition to the truth, in 'aqidah, in 'ibādah (worship), in moral character and in social dealings.

I had asked some of the students of knowledge to inform me about the issues of opposition that were present in that land, regardless of whether they were household problems, or crimes that had occurred, or corruption in beliefs, or innovations and the likes of that.

I treated every problem that I heard about in that country by way of al-Arba'īn of Imām al-Nawawī. I treated the problems without saying, “You have such and such an issue with you.” However, I said whilst explaining al-Arba'īn, “Indeed, this great hadith proves that it is not permissible to do such and such, from such and such an angle.” I clarified the proofs and a number of them came and openly proclaimed their repentance. Others came and mentioned other problems, saying, “We want you to stop these problems with the previous ahādith.” Refer to Sharh al-Arba'īn al-Nawawiyah (first tape) of `Abd al-Razzāq al-'Abbād.
the issues that are similar and resemble one another. The foundations will remove the aforementioned problems from him because he will be returning the affairs to their foundations and comprehensive principles.¹

The Scholars have written about principles in the Shari'ah sciences. For example, in the issue of the Names and Attributes of Allah, the Shaykh (عججعالله) himself has written a book that is extremely beneficial for the student of knowledge called, "al-Qawā'id al-Mutla'id fi Asmā' Allah wa Sifātih al-Husnā."² The Scholars have written down principles in tafsīr (exegesis of Qur'ān), principles in fiqh and principles in many other affairs. The nature of these principles is that they allow the student of knowledge to master his science.

The Shaykh emphasized writing and documenting. I remember that I heard a very rare benefit from Shaykh Ibn 'Uthaymīn (عججعالله) that he related about himself. He said, 'We were reading to Shaykh Ibn Sa'dī (d.1376H) - جعجعالله - in the courtyard of the mosque. Meaning, we were outdoors in an enclosed area behind the mosque. We were reading to him and the Shaykh was explaining.' He says, 'A bird flew by, so I raised my eyes and began to look at it. I began to follow it. So the Shaykh Ibn Sa'dī made me pay attention and he said to me, 'O Muḥammad! Hunting the knowledge is better than hunting the bird.'

Hunting knowledge occurs by writing it down to capture it just as hunting a bird or a gazelle is done by capturing it. If they are not tied down and captured, they will flee. When hunting knowledge, it is captured by writing it down, because if you do not document it and write

¹ Al-Allāmah Muḥammad Ibn Šāliḥ al-'Uthaymīn (d.1421H) - جعجعالله - said, "Meaning, that he will not reach the objective, and this is reality." Refer to Sharh Usūl fī al-Tafsīr (p. 29) of al-'Uthaymīn.

² Translator's Note: This book has been translated into English and published under the title: Exemplary Principles Concerning the Beautiful Names and Attributes of Allah; it is available from TROID Publications.
it down, you will not find it when you are in need of it later. Due to this, the author (رَحْمَةُ اللَّهِ) emphasized the affair of writing.¹

**TEXT:**

Sixthly, and lastly, he says, “Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries.”

**COMMENTARY:**

Not all contemporaries are fit for that. Rather, he must discern the contemporaries based upon their knowledge, concern and precision.

**TEXT:**

“Debate the issues with your teacher, or with the one whose knowledge and Religion you trust from your contemporaries; even if you have to imagine in your mind someone debating you regarding a particular issue.”

**COMMENTARY:**

Look at this beautiful benefit! He says to imagine in your mind that someone is debating you on this issue and start answering him and think up his response and answer that.

¹ Al-'Allamah Bakr Ibn 'Abdullāh Abū Zayd (d.1429H) - said, “Strive your utmost to preserve knowledge by writing it down, because documenting knowledge by writing it down is a protection against it being lost and it cuts down the research time when it is needed, not to mention when the issues of knowledge are not found in their most likely places. From the greatest benefits of this is when you become elderly and your strength weakens, you will have at your disposal material from which to draw other material without toiling in research and investigation.” Refer to Ḥilyah Ṭālib al-Īm (p. 37) of Bakr Abū Zayd.
TEXT:

“...even if you have to imagine in your mind someone debating you regarding a particular issue.”

COMMENTARY:

Meaning, imagine your teacher or a contemporary in his place.

This is the end of this beautifully penned and beneficial advice by this Imām (رحمه الله).

I ask Allāh, the Most Generous, Lord of the Magnificent Throne to allow us to benefit from that which we learn and to increase us in knowledge and to rectify all of our affairs for us and to not leave us to ourselves for even the blink of an eye and to guide us to a Path that is Straight. Indeed, He (تعالى) hears the supplication and He is well suited to place your hope in and He is sufficient for us and He is the best of those who are entrusted to dispose of the affairs.

With regards to Shaykh Ibn ‘Uthaymīn, there is a very beneficial collection of his writings called Kitāb al-‘Ilm (i.e. Book of Knowledge) in one volume that is not large.1 In it is a collection of various subject matters including advices, instructions and religious verdicts which are of benefit to the student of knowledge; in it are subjects connected to knowledge, its routine and the manners that are befitting for the student of knowledge to adorn himself with and other that from various issues.

Allāh (تعالى-تهب من عباده) knows best. May the peace and salutations of Allāh be upon His servant and Messenger, our Prophet Muḥammad, his Family and his Companions.

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1 It consists of two hundred and thirty pages.
Glossary

A

Āyah: (pl. āyāt) “sign,” a verse of the Qur’ān.
Āḥād: a narration which is narrated through one chain only.
Āḥādīth: see hadith.
‘Alayhi al-salam: May Allah (ṣallallāhu ʿalayhi waṣallam) protect and preserve him. It is said after the name of a Prophet of Allah or after the name of an Angel.
Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.
‘Arsh: Throne of Allah (ṣallallāhu ʿalayhi waṣallam).
‘Aṣr: the afternoon Prayer.
Awliyā’: see Wali.

B

Bid’ah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ṣallallāhu ʿalayhi waṣallam) went for the Mi’rāj.

D

Dāʾī: One engaged in da’wah, caller.
Dāʾif: A weak, unauthentic narration.
Da’wah: Invitation, call to Allah (ṣallallāhu ʿalayhi waṣallam).
Dīn: a completed way of life prescribed by Allah (ṣallallāhu ʿalayhi waṣallam).
Dhikr: (pl. adhkār) remembrance of Allah (ṣallallāhu ʿalayhi waṣallam) with the heart, sayings of the tongue and actions of our limbs.
F

Fāhish: One who speaks with evil or obscene speech.
Fard Kifayah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.
Fatwā: (pl. fatāwā) A religious verdict.
Faqīh: A Scholar who can give religious verdicts.
Fiqh: Islāmic jurisprudence, understanding.
Fitnah: (pl. fitan) Trials, persecution, conflicts and strifes among the Muslims.
Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of Janābah (ritual sexual impurity).

H

Hadith: (pl. ahādīth) the saying, actions and approvals accurately narrated from the Prophet (ṣallāllāhu 'alāihi wa sallam).
Halāl: Lawful.
Hanif: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).
Harām: Unlawful and forbidden.
Hasan: fine, good; a term used for an authentic hadīth, which does not reach the level of Sahīh.
Harj: Killing.
Al-Harūriyyah: a special unorthodox religious sect that branched off from the Khawārij.
Hijrah: Migration from the land of Shirk to the land of Islām.
Hukm: A judgment of legal decision (especially of Allāh).
I

'Ibādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā’: A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in fiqh, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (rak‘ah) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. jana‘iz): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu‘ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).
Al-Kaba‘ir: The major sins.
Khārījī: (pl. Khawārij): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khalīfah: (pl. khulāfā‘): the head of the Islamic government to whom the oath of allegiance is given.
Khalīfah: an Islamic state.
Khutbah: (person khaṭīb), religious talk (sermon).
Kufr: (person kāfīr) act of disbelief in the Religion of Islam.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islamic Jurisprudence.
Makrūḥ: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: A way; method; methodology.
Marfū‘: A raised; a narration attributed to the Prophet (صلى الله عليه وسلم).
Masjid: A mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practises taqlīd.
Muhājir: (pl. muhājiroon, muhājirīn) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muhaddith: scholar of the science of hadīth.
Muftī: one who gives fatāwā.
Mujāhid: (pl. mujāhidūn): a Muslim warrior in Jihād.
Mujtahid: Someone who is qualified to pass judgment using ījtihād.
Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqlīd.
Mushrik: (pl. mushrikūn) polythesists, pagans and disbelievers in the oneness of Allaah (سَمِيعُ الرَّحْمَانِ) and His Messenger (صلى الله عليه وسلم).
Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.
Muttaqūn: People who are pious.
Mutawātir: a hadīth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhīd: (pl. muwahhidūn) one who unifies all of his worship and directs it to Allāh alone.

Mawdū': Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صلى الله عليه وسلم).

Mawsūl: Connected; a continuous isnād that can be narrated back to the Prophet (صلى الله عليه وسلم).

N

Nāsilah: (pl. nasilāl) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Anological deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islamic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

R

Rāfīḍī: This is the correct title for the extreme Shī'ah; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur‘ān which the Muslims have is neither complete nor preserved from corruption.
Ramadān: The ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Ṣahābah: Muslims who met the Prophet (ṣallā llāhu ʿalayhi wa sallam) believing in him and died believing in him.
Ṣaḥīḥ: Authentic, the highest rank of classification of authentic ahādīth.
Ṣalaf, Ṭalāf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.
Ṣalāfī: one who ascribes oneself to the Ṭalāf and follows their way.
Ṣirāh: The life story of the Prophet (ṣallā llāhu ʿalayhi wa sallam).
Ṣaḥīḥ ah: The divine code of law in Islām.
Ṣawwāl: The month after Ramadān.
Ṣaytān: Satan.
Ṣiḥārah: (see Ṭaṣīyah) A collective name for the various sects claiming love for Ahl al-Bayt.
Ṣirāk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of Tawhīd.
Ṣūrah: A chapter of the Qurʾān.
Ṣunnah: Example, practice; the way of life of the Prophet (ṣallā llāhu ʿalayhi wa sallam), consisting of his words, actions and silent approvals. The Sunnah is contained in various ahādīth.

T

Ṭabīʿī: (pl. ṭabīʿin) the generation after the Companions of the Prophet (ṣallā llāhu ʿalayhi wa sallam).
Ṭafṣīr: explanation of the Qurʾān.
Ṭāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).
Ṭahajjud: Voluntary, recommended Prayer between the compulsory Prayers of Ḥaḍra and Fajr.
Takhrij: It is to reference a *hadith* to its sources and analyze its chains of narration.

Taqlid: Blind following; to follow someone’s opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *hadith*.

Tawāf: The circumambulation of the *ka bah*.

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madinah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

‘Ulamā’: (singular: ‘ālim) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

‘Umrah: A visit to Makkah during which one performs the *tawaf* around the *Kābah* and the *Sā‘i* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uṣūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many Ṣūfis.

Wakil: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *rakā‘āt* (units).

Walīmah: The wedding feast.
Wasilah: the means of approach or achieving His closeness to Allah by getting His favours.

Wudu': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqin: Perfect and absolute faith.
Yathrib: One of the names of al-Madīnah.

Z

Zakat: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakat al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of Ḥaḍ d al-Ǧīr.

Zamzam: The sacred water inside the haram (the grand mosque) at Makkah.

Zanaqiah: An atheist, a heretic.
Our Call to the *Ummah*¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta’wil* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta’tīl* (denial).

[2]: We love the Companions (ṣaḥābiyya) of the Messenger of Allāh (Ṣallallāhu ‘alaihi wa sallam), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (Ṣallallāhu ‘alaihi wa sallam) with love that is permitted by the Shari‘ah. ʻImrān Ibn Ḥusayn (ṣaḥīḥ) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”²

[3]: We love the People of Ḥadīth and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. ʻImām al-Shāṭibī (d.790H) - *ṣaḥīḥ* - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *ṭābi‘in* and their successors knew the Qur‘ān, its sciences and its meanings the best.”³

[4]: We despise *‘ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the Qur‘ān), nor from the ancient stories, nor from the *Sirah* (biography) of the Prophet.

¹ This explanation of our call has been summarized from *Tarjumah Abi ʻAbd al-Rahmān Muqbil Ibn Hādī al-Wādīi* (p.135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifayah* (p. 15) of al-Khaṭīb al-Baghdādī.

³ Refer to *al-Muwafiqāt* (2/79) of al-Shāṭibī.
except that which has been confirmed from Allah or from His Messenger. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur’an, or the authentic and authoritative hadith. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahadith. ‘Abdullāh Ibn al-Mubārak (d.181H) - - said, “The authentic ahadith are sufficient and the weak ahadith are not needed.”

[7]: We do not perform takfīr upon any Muslim due to any sin, except Shirk with Allah, or the abandonment of Prayer, or apostasy. We seek refuge in Allah from that.

[8]: We believe that the Qur’an is the Speech of Allah, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allah (سَبِيلَةَ وَقَانَ), and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this. ‘So co-operating upon righteousness and piety (taqwā) and mutual advising necessitates warning against evil and not co-operating with the wicked.’

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1 Refer to al-Jāmi‘ li-Akhlāq al-Rāwi (2/159) of al-Suyūtī.
3 From the words of Shaykh Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).
[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[12]: We restrict our understanding of the Book of Allah and of the Sunnah of the Messenger of Allah (صلى الله عليه وسلم) to the understanding of the Salaf of the Ummah from the Scholars of hadith, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allah has prohibited. We believe in ‘cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.’

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the Sunnah of the Messenger of Allah (صلى الله عليه وسلم).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da’wah.

1 From Fiqh al-Wāqi‘ (p. 49) of al-Albānī.
2 From Fiqh al-Waaqi‘ (p. 51) of al-Albānī.
[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allah (صلی الله علیه و سلم).

[17]: Our da'wah and our 'aqidah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for dinār or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imam Mālik said (d.179H) - "The knowledge of hadith is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."

[19]: We do not accept a fatwā except from the Book of Allāh and the Sunnah of the Messenger of Allāh (صلی الله علیه و سلم).

These are glimpses into our 'aqidah and our da'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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1 Refer to al-Muhaddith al-Fāsil (p. 416) and al-Kifayah (p. 21) of al-Khatīb.