Treasures from the Salaf
كنوز من السلف
Knowledge & Da’wah
العلم والدعوة
Dar PDFs
بسم الله الرحمن الرحيم

إن الحمد لله، نحمده ونستعينه ونستغفره، ونrenteذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهدى الله فنلا مضل له، ومن يضلل فلأهادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله.

يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتون إلا وأنتم مسلمون
[ آل عمران : 102 ]

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما كثيراً ونساء واتقوا الله الذي تساؤلون به والأرحام إن الله كان عليكم رقيبًا
[ النساء : 1 ]

يُصْلِحُ لَكُمْ أَعمالَكُمْ وَيُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يْطِعُ الله وَرَسُولَهُ فَإِذَا فَازَ فَوْزًا عَظِيمًا
[ الأحزاب : 70-71 ]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدى هدى محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعاء وكل بذعة ضلاله، وكل ضلاله في النار.
This is a compilation of statements from the Salaf as-Ṣāliḥ (The Righteous Predecessors) regarding the subjects of knowledge and da’wah. We compiled this collection with the hope that it be a beneficial and concise compilation for the seeker of knowledge touching on several aspects of the subjects of knowledge and da’wah to encourage, aid, and guide the student of knowledge in learning and propagating the correct religion. We have mentioned the statements of the Salaf in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allāh ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.
العلم
Knowledge
Dar PDFs
The Messenger of Allāh ﷺ said:

 إنّا الأعمال بالنيات

 Verily, actions are only based on intentions.

 [Ṣaḥīḥ al-Bukhārī (1)]

 صحيح البخاري (1)
The Messenger of Allāh ﷺ said:

من يرد الله به خيراً يفقهه في الدين

Whoever Allāh wants good for,

He gives him understanding of the religion.

[Ṣaḥīḥ al-Bukhārī (3116)]
[صحيح البخاري (١١٣٠)]
After the Messenger of Allāh ﷺ finished the Fajr prayer, he used to say:

اللهم إني أسألك علمًا نافعًا، ورزقًا طيبًا، وعملًا متقبلاً.

O' Allāh, I ask You for beneficial knowledge, lawful provision, and deeds that are correct, accepted by, and pleasing to You.

[Ibn Mājah (925)]

ابن ماجة (۹۲۵)
Ibn Taymiyyah رحمه الله said:

تأملت أنفع الدعاء، فإذا هو سؤال العون على مرضااته.

I contemplated over the most beneficial supplication, and I realized that it is asking [Allāh] for aid upon that which is pleasing to Him.
The Messenger of Allāh ﷺ said:

الَّذِينَ ذَكَرُوا اللَّهَ وَمَا وَلَاهُ وَعَالَمٌ أَوْ مَتَعَلَّمٌ

Verily, this worldly life is cursed along with what is in it, except for the remembrance of Allāh and what is connected to it, a scholar, and one seeking knowledge.

[at-Tirmidhī (2322)]
الترمذي (2322)
Ibn Taymiyyah stated:

أطيب ما في الدنيا معرفة الله
وأطيب ما في الآخرة النظر
إليه سبحانه

The greatest pleasure in this worldly-life
is knowledge of Allāh, and the greatest
pleasure in the Hereafter is looking
at Him, Glorified is He.
Ibn al-Qayyim stated:

من أحب العلم وأهله،
فقد أحب ما أحب الله.

Whoever loves knowledge and its people, loves that which Allāh loves.

[مفتتاح دار السعادة (٤٣٩١)]
Ibn al-Qayyim stated:

فَمَن طَلَبَ الْعَلَمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَهُوَ مِنَ الصَّدِّيقِينَ،
وَدِرْجَتُهُ بَعْدَ دِرْجَةِ النَّبُوَّةَ.

Whoever seeks knowledge in order to revive Islam is from the truthful, and his level is after the level of prophethood.

[مفتاح دار السعادة (1161)]
Sufyān ath-Thawrī said:

ما من عمل أفضل من طلب العلم إذا صحت النية

There is no action more virtuous than seeking knowledge if one’s intention is correct
It is reported from both Imāms Sufyān ath-Thawrī & ash-Shāfi’ī رحمهما الله:

ليس بعد الفرائض أفضل من طلب العلم

There is nothing more virtuous after the obligatory duties than seeking knowledge

[ذكرى السامع والمتكلم (٤٣)]
Shaykh Muqbil said:

الفائدة الواحدة عند المحب للعلم والذي يعرف قدر العلم خير من الدنيا وما فيها

For the one who loves knowledge and knows its value, one [knowledge-based] benefit is better than the dunyā and that which is in it.

[ الفتاوى الحديثة (2362) ]
az-Zuhri said:

ما عِبَد اللهُ بِشِيء
أفضل من العلم

Allāh is not worshipped with anything more virtuous than [correct] knowledge

[الحلية (3:65)]
Obedience and [righteous] deeds do not become easy and facilitative for the one performing them except with [beneficial] knowledge.
Ibn al-Qayyim said:

إنّ الله سبحانه جعل العلم
للقلوب كالمطر للأرض، فكما أنه
لا حياة للأرض إلا بالمطر؛ فكذلك
لا حياة للقلب إلا بالعلم.

Allāh - free is He from imperfection - has made knowledge for the hearts similar to how He has made rain for the earth; just as there is no life for the earth except with rain, there is no life for the heart except with knowledge.

[مفتاح دار السعادة (1184)]
Ibn al-Qayyim said:

إنَّ الْعِلْمَ طَعَامُ الْقُلْبِ وَشَرَابُهُ وَدوَآوِهِ،
وَحَيَاتُهُ مَوْقُوفَةً عَلَى ذَلِكَ، فَإِذَا فَقَدَ
الْقُلْبُ الْعِلْمَ فَهُوَ مِيْتٌ.

Knowledge is the heart’s food, drink, and medicine, and its life is dependent on it.

So if the heart becomes devoid of knowledge, it will die.
Ibn al-Qayyim said:

 لو صوّر العلم صورةً
لَكانَتْ أجمل من صورة
الشَّمسِ والقَمرِ

If knowledge was depicted in an image, it would be more beautiful than the image of the sun and the moon.

[روضة المحبين (100)]
The Messenger of Allāh ﷺ said:

ما كسب الرجل كسباً أطيب من عمل يده

A man does not earn anything better than what he earns with his own hands

[Ibn Mājah (2138)]
[ابن ماجة (138)]
Sufyān ath-Thawrī: رحمة الله

إذا آتاه الرجل يطلب العلم سألته:
هل لك وجه معيشة؟ فإن أخبره
أنه في كفاية أمره بطلب العلم، وإن
لم يكن في كفاية أمره بطلب المعاش.

If a man came to him to seek knowledge, he would ask him: Do you have some way of sustaining yourself financially? If the man informed him he had enough to support himself, he would allow him to study. If he didn’t, he would have him earn a living first.

[ الجامع لأخلاق الرأوي وآداب السامع (١٠٨١) ]
Umar ibn al-Khaṭṭāb said:

تَأْدِبوا ثُمَّ تَعَلَّمُوا

Learn [good] manners,
then seek knowledge.
Ibn al-Mubārak said:

طلبت الأدب ثلاثين سنة،
وطلبت العلم عشرين سنة،
وكانوا يطلبون الأدب قبل العلم.

I sought [to learn] manners for thirty years, and I sought [to learn] knowledge for twenty years. They (the Salaf) used to seek manners before knowledge.
Sh. Muḥammad Raslān said:

على طالب العلم أن يتعهَّد طاهرة ظاهره، وطهارتة باتباع سنة النبي ﷺ، والتمسك بها، والعض عليها… وأما طهارة الباطن، فعلى طالب العلم تقديم طهارة النفس عن رذائل الأخلاق، ومذموم الصفات.

The student of knowledge is to be particular about his external cleanliness, and this is done by following the Sunnah of the Prophet ﷺ, holding firmly to it, and biting on to it tightly… As for inner, purity and cleanliness, the student of knowledge should focus on purifying his soul from depraved mannerisms and blameworthy characteristics.
Shaykh al-Uthaymîn رحمه الله was asked:

هل من وصية لطالب العلم المبتدئ؟

Do you have any advice for the beginner seeker of knowledge?

الجواب: الوصية لكل إنسان أن يخلص النية

الله عز وجل وألا يكون قصده بذلك الرئاسة

ولا الجاه ولا المال، ما قصده إلا أن يرفع

الجهل عن نفسه وعن غيره وأن يقيم الملة

ويدافع عنها ويهيميها. هذا أحسن شيء.

He replied: [My] advice for every person is that

their intention should be sincere for Allāh - the Mighty,

the Majestic - and that their intention by that should

not be [to seek] leadership, prestige, or wealth; it

should only be to remove ignorance from themselves

and others, establish the [correct] religion, defend it,

and preserve it. That is the best thing.
The Messenger of Allāh ﷺ said:

طلب العلم
فريضة على كل مسلم

Seeking knowledge is an obligation upon every Muslim

[Ibn Mājah (224)]
[ابن ماجة (224)]
‘A'ishah said:

نَعَمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَكْنَ يَمَشُّنَّ الْحَيَاةَ أَنْ يَتَفْقِهُنَّ فِي الدِّينِ

Brilliant are the women, the women of the Anṣār!

They did not let their shyness prevent them from learning the religion.

[Ṣaḥīḥ Muslim (332)]
[ صحیح مسلم (332)]
The Messenger of Allāh ﷺ said:

من سلك طريقا يلتمس فيه علمًا سهل الله له ب طريقا إلى الجنة

Whoever treads a path seeking knowledge, Allāh will make easy for him the path leading to Jannah.

[Ṣaḥīḥ Muslim (2699)]
[ صحيح مسلم (2699)]
Shaykh al-‘Uthaymīn said:

العلم في الحقيقة من أفضل العبادات
وأجلها وأعظمها نفعًا، ولهذا تجد الشيطان
حريصًا على أن يصد الإنسان عن العلم.

[Seeking] knowledge, in reality, is from the most
virtuous and honorable acts of worship and greatest.

in benefit. Hence, you will find Shayṭān persistent
in keeping people away from [seeking] knowledge.

[فتاوى نور على الدرب (126)]
Shaykh Ibn Bāz رحمه الله said:

"إذا رأيت الرجل يتبع حلقات العلم، ويسأل عن العلم، ويتفقه ويتبصر فيه، فذلك من علامات أن الله أراد به خيراً، فليلزم ذلك، وليجتهد ولا يمل ولا يضعف.

If you see an individual adhering to the circles of knowledge, inquiring about [affairs of] knowledge, while understanding and gaining insight in it, then this is from the signs that Allāh wants good for him. So he should adhere to that, strive hard and not get bored or weaken.

[ مجموع الفتاوى (٢٧٤٤) ]
I advise the righteous woman to strive to be in the company of righteous women because through this, she will increase in [her] faith, increase in [her] knowledge, and increase in [her religious] comprehension and insight.
Sh. 'Abdur-Razzāq al-Badr said:

الجلس السّمّى هي أعظم بوابة للإنسان لصلاح نفسه وزكاء قلبه وطمأنينته قلبه وسكونها... ولهذا ججلس الخير ينبغي أن يحافظ عليها المسلم وفي الوقت نفسه كما أنه يجاهد نفسه على حضور الججلس أيضاً يجاهدها على العمل بالخير الذي يتعلمه ويعود نفسه على ذلك.

The sittings of knowledge are the greatest gateway for a person to achieve self-rectification and righteousness, along with attaining peace and tranquility of the heart...

This is why the Muslim should preserve these sittings and gatherings upon goodness, and he should do his best to attend them while striving to act upon the good he learns and accustom himself to it.
It is reported that some of the Salaf said:

من لم يصبر على ذُلَّ التعليم بقي عمره
في عمايَة الجِهلَة، ومن صبر عليه آل
أمره إلى عزّ الدنيا والآخرة.

Whoever is not patient upon the humility of learning
will spend the rest of their life in the blindness of
ignorance, and whoever is [diligent and] patient
upon learning, their status will inevitably end in
nobility in this life and the hereafter.
az-Zuhri said:

Indeed this knowledge, if you [try to] take it all at once, it will overwhelm you, and you will not attain anything from it. Therefore, acquire it with the days and nights, taking it gradually [and consistently], and you will achieve it.
اليوم شيء وغدا مثله
من نخب العلم التي تلتقط
يحصل المرء بها حكمة
وإذا السيل اجتماع النقط

Today a few pearls of knowledge are acquired, and tomorrow is similar.

Indeed, a flood (strong, consistent current in reference to consistently studying) is nothing but a collection of raindrops (points of knowledge).
That which is attributed to Imām ash-Shāfi‘ī رحمه الله [is that he said]:

كلما أذبني الدهر
أراني نقص عقلي
وإذا ما ازددت علمًا
زادني علمًا بجهلي

Every time life has taught me a lesson
It’s shown me my intellect’s deficiency
And as much as I increase in knowledge
It increases me in knowledge of my ignorance

[وفيات الأعيان (٤٦٧)]
Mālik ibn Dīnār said:

إنَّ العَبْدَ إِذَا طَلَّبَ العِلْمَ لِلَّعْمَلِ
كَسَرَهُ عَلَمَهُ، وَإِذَا طَلَّبَهُ لِغَيْرِ ذَلِكِ
اَرْدَادَ بِهِ فُجُورًا أو فَخْرًا.

If the servant seeks knowledge for action, his knowledge will humble him.

But if he seeks it for other than that, he will only increase in sinfulness and pride.

[ اقتضاء العلم العمل للخطيب البغدادي (31)]
Ibn Rajab said:

من علامات العلم النافع

ألا يدل صاحبه على الهرب من الدنيا،

وأعظمها الرياسة والشهرة والمدح.

From the signs of beneficial knowledge

is that it directs the one who seeks it
towards fleeing from the dunyā,

and the greatest of that is [seeking]
leadership, fame and praise.

[فضل علم السلف (58)]
Mujāhid said:

لا يَتَعلَّمُ الْعَلَمُ
مُسْتَحِي ولا مُسْتَكْبِرٌ

Those who are shy and those who are arrogant will not learn knowledge

[ آداب طالب العلم (٩١) ]
Ibn al-Jawzī said:

أعلم أن الباب الأعظم الذي منه مدخل إبليس على الناس هو الجهل

Know that the greatest door through which the devil enters upon the people is ignorance
Ibn al-Jawzî said:

اعلم أن أول تلبيس إبليس على الناس صدهم عن العلم لأن العلم نور، فإذا أطفأ مصابيحهم خبطهم في الظلم كيف شاء.

Know that the first deception of the devil on the people is preventing them from [seeking] knowledge; because knowledge is light, so if he extinguishes their lamps, he can confound and perplex them into darkness however he wills.

[ تلبيس إبليس (٢٨٣) ]
‘Ali ibn Abī Ṭālib  said:

لا خير في عبادة لا علم فيها،
ولا خير في علم لا فهم فيها،
ولا خير في قراءة لا تذبُر فيها.

There is no good in any worship that is not based on [beneficial] knowledge, there is no good in knowledge that is not based on [correct] understanding, and there is no good in recitation without pondering, contemplation, and reflection.
Yaḥyā ibn Abī Kathīr said:

میراثٌ العلم خيرٌ من الذهب،
والنفس الصالحة خيرٌ من اللؤلؤ.
ولا يُستَطاع العلم براحة الجسد.

The inheritance of knowledge is better than the inheritance of gold, a righteous soul is better than pearls, and knowledge cannot be attained with the relaxation of the body.
Shaykh Muqbil stated:

أَبِينَاءُ، وَاللَّهُ لَوْ كَانَ الْعِلْمُ
يَسْقِى فِي كَأِسٍ لَّأَسْقِيَتْكُمْهُ، وَلَكِن
لاَ يُتَحَلَّلُ عَلَيْهِ إِلَّا بِكَدَّ وَحْكَ الْرِّكْبِ!

O’ my children, By Allāh, if knowledge could be poured into a glass, I would surely pour it for you, but it is not obtained except by hard work, exhaustion, and scraping of the knees!

[ نبذة مختصرة من نصائح والدي (41) ]
Abū Yūsuf al-Qādī said:

العلمُ شيء لا يعطيك
بعضَه حتى تعطيه كلك

Knowledge is something that will not
give you even a fraction of itself until
you give it all of yourself

[ آداب طالب العلم (٢٧)]
Hilāl ibn al-ʿAlā' said:

طالب العلم شديد، وحفظه أشد
من طلبه، والعمل به أشد من حفظه،
والسلامة منه أشد من العمل به.

Seeking knowledge is intense; memorizing it is more demanding than seeking it, implementing it is more strenuous than memorizing it, and safety from it is more difficult than implementing it.

[الرغيب والترهيب (١٩٢٢)]
‘Abdullāh ibn Mas’ūd said:

إن أحدًا لا يولد عالماً وإنما العلم بالتعلم

No one is born a scholar; knowledge is only [acquired] by learning.
Sh. Muḥammad Raslān َحفظه الله said:

على طالب العلم أن يجتهد في اختيار الشيخ. فينبغي أن يختار الأعلم والأورع والأسن.

It is incumbent upon the student of knowledge to be diligent in selecting a Shaykh. He should choose the one who is the most knowledgeable, virtuous, and oldest.

[ آداب طالب العلم (٢٣) ]
Sh. Muḥammad Raslān said:

قد كان السَّلَفُ يَعْظَمُونَ مِن يَتَعَلَّمُونَ
منهمَّ تعظيمًا شديداً، وآثارُهم في ذلك
شَاهِدةً عَلَى أَدَابِهِم فِي مَجالسِ التَّعلِيمِ.

The Salaf used to have the utmost respect and
reverence for those whom they learned from,
and this was evident from their manners in
attending the circles of knowledge.

[ آداب طالب العلم (٢) ]
Imām ash-Shāfi‘ē said:

كُنْتُ أصفَحُ الورقةَ بين يَدَي مالكِ

صفَحًا رقيقًا هيبةً له لِئَلا يسمع وقُعْها

I would turn the pages in front of [Imām] Mālik in a very soft, quiet manner due to his status so that he would not be bothered by its noise.

[ آداب طالب العلم (٧٤) ]
Ibn Jamā’ah رحمه الله said:

ينبغي أن يدخل على الشيخ ويجلس عنده وقلبه فارغ من الشواغل له، وذهنه صاف، لا في حال نعاس أو غضب أو جوع شديد أو عطش أو نحو ذلك، لينشرح صدره لما يُقال، ويعني ما يسمعه.

[The student of knowledge] should enter upon his teacher and sit with him while his heart and mind are serene and free of distractions. He should not be lethargic, angry, very hungry, thirsty, etc., so that his chest will be expanded to that which will be said, and he is conscious while he listens to him.
Ibn Jamā’ah رحمه الله said:

يُنِبِغي أن يدخل على الشيخ كامل الهيئة مُتَظَهِرَ البدن والثياب نظيفهما، بعدما يحتاج إليه من أَخْذِ ظُفْرٍ وشَعْرٍ، وقَطْع رائحة كريهة لا سيما إن كان يقصد مجلس العلم، فإنه مجلس ذكر واجتماع في عبادة.

[The student of knowledge] should enter upon his Shaykh in the best appearance. His body should be cleansed, clothes clean and neat, nails and hair trimmed, and he should be free of any unpleasant smells, especially if he intends [to attend] a circle of knowledge, as it is a gathering of dhikr and worship.
Sh. Muḥammad Raslān stated:

The student of knowledge should sit in front of his teacher with humility, reverence, and calmness, facing him while engaged completely, paying close attention to his words. He should not turn from him without a need to do so, nor should he look right, left, up, or down unnecessarily, especially when being motivated and inspired by him or while speaking with him.
Maymūn ibn Mihrān رحمه الله said:

لا تُمارِ مَن هو أعلَمُ مِنك، فَإِذَا فعلتُ
خِزنًا عَن ك علْمَهُ، ولم تضرَّهُ شيئًا.

Do not argue with the one who is more knowledgeable than you because if you do,
he will reserve his knowledge from you,
and you will not harm him in the least.

[ آدَاب طالِب العلم (٧٦)]
Sh. Muḥammad Rasīlān said:

ينبغي لطالب العلم أن لا يُخالط

 إلا من يفده أو يستفيد منه

The student of knowledge should

only mix with those whom he can

benefit or benefit from

[ آداب طالب العلم (٧٥) ]
Sufyān ath-Thawrī said:

ليس شيء أبلغ في فساد
رجل وصلاحه من صاحب

There is nothing that corrupts or rectifies a person more than [his] companion

[ الإبانة الكبرى لابن بطة (٤٠٤) ]
Shaykh Muqbil said:
أحسن ما يستريح به العبد
في هذا الزمان بعد الإيمان بالله،
طلب العلم والزوجة الصالحة.

The best of that in which the servant will find comfort during this era after faith in Allāh is seeking knowledge and a righteous wife.

[الإمام الألفه (٣٣٤)]
Shaykh Muqbil رحمه الله said:

أنصح طالب العلم أن يتزوج بسنِّة؛ لكي يََْنُوا بَيتًا سَنيًا.

I advise the student of knowledge to marry a woman upon the Sunnah, so they can establish a home upon the Sunnah.
Sh. Muḥammad Raslān ٌ حفظه الله ٌ said:

على طالب العلم أن يأخذ نفسه بالورع
في جميع شأنه، ويتحرّى الحلال في طعامه
وشرابه ولباسه ومسكنه، وفي جميع ما يحتاج
إليه هو وعياله، ليستنير قلبه، ويصلح لقبول
العلم ونوره والنفع به.

The student of knowledge should take caution in all
aspects of his life and investigate [and affirm] the
lawfulness and permissibility of his food, drink, clothing,
residence, and all that he and his family need, to
enlighten his heart, and condition it to acquire and
absorb knowledge and its light, and benefit from it.

[ آداب طالب العلم (٣٥) ]
Abū adh-Dhiyāāl said:

تعلم الصمت كما تتعلم الكلام,
فإن يكن الكلام يهديك، فإن الصمت يقيك.

Learn silence as you learn to speak,
for if speaking guides you, silence protects you.

[ آداب طالب العلم (٧٤) ]
Sh. Muḥammad Raslān stated:

من تكلم بخير غنِم،
ومن سكت سلم.

Whoever speaks good succeeds,
and whoever remains silent is saved.

[آداب طالب العلم (٤٧)]
Abū ad-Dardā’ said:

انْصِفِ أَذْنِيكِ مِن فِيْكِ،
فَإِنْما جُعِل لَكَ أَذْنَانِ وفَمٌ واحْدٌ,
لَتَسْمَعُ أَكْثَرَ مَمَّا تَتَكَلَّمُ بِهِ.

Employ parity with your ears more than your mouth, for you were given two ears and one mouth, so listen more than you speak.
Sh. Muhammad Raslan said:

وَقَدْ اتَفَقَ فِي مَزَاحَهُ ثَلَاثَةٌ أَشْيَاءَ:
أَحَدَهَا: كُونِهِ حَقٌّ.
والثاني: كُونِهِ مَعَ النِّسَاءِ وَالصُّبَيْانِ.
وَمِنْ يَحْتَاجَ إِلَى تَأْدِيبِهِ مِنْ ضَعْفِاءِ الرِّجَالِ;
الثالث: كُونِهِ نَادِرًا.

The Messenger of Allah’s joking abided by the following things.

1. It was truthful.

2. It was with women, children, and weak men who needed educating and disciplining.

3. It was done rarely.
Ibn Jamā’ah said:

من أعظم الأسباب المُعينة
على الاشتغال والفهم وعدم الملآل:
أكل القدر اليسير من الحلال.

From the greatest means that aid [a person]
in dedicating and devoting [themselves to seeking knowledge] and understanding it while not becoming bored, is to eat in small portions from what is ḥalāl.

[ذكارة السامع والتكلم (٩٠)]
Imām ash-Shāfi‘ī said:

ما شبعتٌ منذ ست عشرة سنة

For the past sixteen years,

I never ate my fill.
Ibn Jamā’ah رحمه الله said:
من رام الفلاح في العلم وتحصيل
البَغيَة منه مع كثرة الأكل والشرب والنوم
فقد رام مستحيلًا في العادة.

Whoever aspires to be successful in [seeking] knowledge and attain their objective while excessively eating, drinking, and sleeping, is trying to achieve the impossible.

[تذكرة السامع والمتكلم (٩٠)]
Ibn Jamā‘ah ṭābi‘īn said:

[على طالب العلم] أن يقلل نومه ما لم يلحقه ضرر في بدنه وذهنه، ولا يزيد في نومه في اليوم والليلة على ثماني ساعات وهو ثلث الزمان، فإن احتمال حاله أقل منها فعل.

The student of knowledge should reduce his sleep as much as possible without harming his body and mind, and he should not sleep more than eight hours in the day and night, which is one-third of his time.

If he can sleep less than this, he should.
Sh. Muḥammad Rasūlān stated:

إن النوم من الحرارة، فلا بد من دفعه بالماء البارد.

Sleep comes from heat, so it must be repelled with cold water.

[ آداب طالب العلم (44) ]
al-Ḥasan al-Baṣrī said:

الدنيا ثلاثة أيام، أما أمس فقد ذهب بما فيه، وأما غداً فلعلك أن لا تدركه، فاليوم لك فاعمل فيه.

This worldly-life is three days. Yesterday has passed with what was in it. As for tomorrow, you may never reach it; but today is for you, so take action therein.

[ كتاب الزهد الكبير للبيهقي (۴۷۷) ]
Sh. ‘Abdur-Razzāq al-Badr said:

يُنِبِّغي أن يكون للإنسان
حَظٌّ ونَصِيبٌ من العلم
في كل أيُّامه

It is incumbent that every day
a person has his portion and share of
[seeking and learning beneficial] knowledge
Sh. Muḥammad Rasīlān stated:

على طالب العلم أن يُبَكَّر بالخروج في طلب العلم، وقد كان السلف رحمهم الله يفعلون ذلك ويواضبون عليه.

The student of knowledge should set out early in seeking knowledge.

The Salaf - may Allāh have mercy on them - used to do that and were persistent in it.
al-Ḥasan al-Baṣrī said:
أدركت أقواماً كانوا على أوقاتهم أشد منكم حرصاً على دراهمكم ودنانيركم.

I met a people (i.e., the Companions) who had more covetousness for their time than you have for your dirhams and dīnārs (money).
Ibn al-Qayyim stated:

إضاعة الوقت أشد من الموت
لأن إضاعة الوقت تقطعك عن الله
والدار الآخرة، والموت يقطعك عن الدنيا وأهلكها.

The wastage of time is more severe than death because wasting time severs a person from Allāh and the Hereafter, whereas death severs a person from this worldly-life and its people.

الفوائد (44)
Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

يؤثر عن بعض السلف قولهم:

من علامات المقت

إضاءة الوقت

It is narrated that some of the Salaf said:

From the signs that you are hated

[by Allāh ﷻ]

is that you waste time

[[مقالات رمضانية (42)]]
The Messenger of Allāh ﷺ said:

 إنَّمَا شِفَاءُ الْعَيْنِ السُّوَّالُ

The cure of ignorance

is to ask

[Abū Dāwūd (336)]

[ أبو داوود (336)]
Ibn Taymiyyah said:

ربَّما طالعتُ على الآية الواحدةِ مئةٌ تفسيرٍ، ثم أسأل الله الفهم، وأقول : يَا مَعِلّمٌ آدم وإبْراهِيم علَّمَيْنِ، وكنت أذهبُ إلى المساجد المهجرة ونحوها، وأمرْنِ وجهي في التراب، وأسأل الله تعالى وآقول : يَا مَعِلّمٌ إبْراهِيم علَّمَيْنِ.

Sometimes I would come across a hundred different explanations for a single verse, and I would ask Allāh to allow me to understand them. I would say:

O’ Teacher of Ādam and Ibrāhīm, teach me! I would go to abandoned Masājid, rub my face in the dirt, and ask Allāh saying: O’ Teacher of Ibrāhīm, teach me!
It has been reported that Anas ibn Mālik  said:

The Messenger of Allāh  said:

ْقِيدُوا العِلْمَ بالِقَلْبِ

Secure knowledge
by writing

[ السلسلة الصحيحة (262) ]
Shaykh al-Albānī said:

إِنْ وَضْعَ الْخَطَّ فَوْقَ الْكَلَمَاتِ الْمَرَادَ لفَت
النَظَرِ إِلَيْهَا هُوَ صَنِيعٌ عَلَمَائِنَا تَبْعَا ً لطَرِيقة
المُحْدِثِينَ، وَأَمَّا وَضْعَ الْخَطَّ تَحْتَ الْكَلَمَةِ فهُوَ
مِنْ صَنِيعِ الإِورُوْبِيِّينَ، وَقَدْ أُمِرْنَا بِمَخَالَفَتِهِمْ.

Placing a line above the word intending to draw attention to it is the way of our scholars and coincides with the way of the scholars of ḥadīth. As for underlining, the word, this is from the ways of the Europeans (i.e., the disbelievers), and we have been commanded to differ from them.

[الإمام الألباني دروس ومواقف وعبر (١٤٩)]
Ibn Jamā’ah رحمه الله said:

يُنفِّيح لطالب العلم أن يعتني بتحصيل الكتب المحتاج إليها ما أمكنه شراءً ولا إجارة أو عارية؛ لأنها آلة التحصيل، ولا يجعل تحصيلها وكثرتها حظًّه من العلم، وجمعها نصيبه من الفهم.

The student of knowledge should concern and devote himself to collecting and gathering the books he needs, whether by purchasing, renting, or borrowing them.

They are the tools by which he accumulates [knowledge], but he shouldn’t limit his share of knowledge and understanding to merely just collecting and gathering them.
When [Imām] ash-Shāfi‘ī sat in front of [Imām] Mālik and read to him, he was amazed at what he saw from ash-Shāfi‘ī’s tremendous insight, radiating intelligence, and thorough understanding, and said:

Indeed, I see that Allāh has placed light in your heart, so don’t extinguish it with the darkness of sin.
Shaykh al-Uthaymîn رحمه الله said:

الذنوب تمنع من رؤية الحق

Sins prevent you from comprehending the truth
Fuḍayl ibn Ɂiyadh رحمه الله said:

قلّة التوفيق، وفساد الرأي، وطلب الدنيا بعمل الآخرة من كثرة الذّنوب.

Lack of success, corrupted ideas and beliefs, and seeking worldly gains by way of religious acts are [all] due to an abundance of sins.
I complained to Wakee’ of my bad memory, so he advised me to abandon sins, and he said:

Know that knowledge is a bounty, and the bounty of Allāh is not given to the disobedient one.

[ الداء والدواء (٤٤) ]
'Alī ibn Khashram said:

ما رأيت بيد وكيع كتبًا قط، إنما هو حفظ،
فسألته عن أدوية الحفظ، فقال: إن علمتكم الدواء، استعملته؟ فقلت: إيه والله. قال: ترك المعاصي، ما جربت مثله للحفظ.

I never saw a book in Wakee' [ibn al-Jarrāḥ’s] hands. Therefore, I asked him about the remedy to boost one’s memory. He replied:

“If I tell you the remedy, will you make use of it?” I replied:

“Yes, by Allāh.” So he said: “Abandoning sins, for I haven’t seen anything like it for [strengthening] one’s memory.
Wakee’ said:
إذا أردت أن تحفظ الحديث فاعمل به
If you wish to memorize a Ḥadīth [and not forget it], then act upon it.
Imām Aḥmad said:

ما كتبت حديثاً إلا وقد عملت به،
حتى مرّ بيا أن النبي ﷺ احتَجَم
وجعَ أبا طيبة ديناراً، فأعطيت
الحجَّام ديناراً حين احتجمت.

I did not write a single ḥadīth except that
I acted on it, to the extent that it came to me
that the Prophet ﷺ was cupped and gave
Abū Ṭaybah a dīnār, so I was cupped and
gave the cupper a dīnār.
It was said to Ibn al-Mubārak:

إلى متى تكتُبُ العلم؟
قال: لعل الكلمةَ التي
أنتفع بها لم أكتِبُها بعد.

Until when will you write down knowledge?

He replied: Perhaps the statement that I will benefit from I have not yet written.
قال صالح: رأى رجل مع أبي محبرة،
فقال له: يا أبا عبد الله، أنت قد بلغت
هذا المبلغ وأنت إمام المسلمين.
فقال: معی المحررة إلى المقبرة.

Şaliḥ said: A man saw my father (Imām Aḥmad) with an inkpot, so he said to him: O’ Abū ‘Abdillāh, you have reached this high station and you are the Imām of the Muslims.

Imām Aḥmad replied: This inkpot will be with me until [I reach] the cemetery.
al-Bagawī said it is reported from Imām Aḥmad:

أنا أطلب العلم
إلى أن أدخل القبر
I will seek knowledge until I enter the grave

[ الآداب الشرعية (١٥٠٦) ]
Shaykh Ibn Bāz رحمه الله said:

الإنسان في حاجة إلى العلم إلى أن يموت

A person is in need of knowledge until he dies

[مجموع فتاوى ومقالات الشيخ ابن باز (١٥٠٧)]
Abū ad-Dardā’ used to say:

إن أخوف ما أخاف إذا وقفت على الحساب أن يقال لي:

What have you done with what you knew?

That which I fear the most when I stand to be judged is that it is said to me:

You had knowledge, so what did you do with that knowledge?
Ibn Taymiyyah stated:

إن اللسان العربي
شعار الإسلام وأهله

Indeed, the arabic language is the symbol of Islām and its people.
Sh. Muḥammad ibn ‘Abdil-Wahhab said:

أعلمنا رحمه الله - أنه يجب علينا تعلم أربع مسائل:

الأولى: العلم، وهو معرفة الله، ومعرفة نبيه.

الثانية: العمل به.

الثالثة: الدعوة إليه.

الرابعة: الصبر على الإداة فيه.

Know, may Allāh have mercy upon you, that it is obligatory upon us to learn four matters:

1. Knowledge, and that is knowledge of Allāh, knowledge of His Prophet, and knowledge of the religion of Islām with evidences.

2. Implementing it.

3. Calling to it.

4. Patience upon the obstacles and harms encountered.

The proof is the saying of Allāh, the Exalted:

بسم الله الرحمن الرحيم

وَالْعَصْرِ (١) إِنَّ الْأَلْبَانَ لَفِي خَسْرٍ (٢) إِلاَّ أَلْلّٰهِ تَأْمُنُونَا وَعَمِلْنا الصَّلِحَاتُ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

[ سورة العصر ]

By time (1) Indeed, mankind is in loss (2) Except for those who believe and perform righteous deeds, and advise each other to the truth, and advise each other to patience (3)

[ Sūrah al-‘Aṣr ]

الأصول الثلاثة وادلهها [ ]
Sh. ‘Abdur-Razzāq al-Badr said:

Knowledge of Allāh - the Mighty and Majestic -

His names and attributes is without a doubt the most noble of all sciences.

[شرح أصول الإيمان شريط (1)]
Sh. ‘Abdur-Razzāq al-Badr said:

معرفة العبد بالله كلما قويت
في قلب العبد زان حال العبد
وطلاب أمره واستقام

The servant’s knowledge of Allāh;

the more it strengthens in his heart, the more

his condition beautifies and becomes attractive,

and his affairs become more pleasing and upright.
Sh. ‘Abdur-Razzāq al-Badr said:

استحضار العبد لرؤية الله له وسماعه لكلامه من الأسس العظيمة

The servant being cognizant that Allāh [always] sees him and hears his speech is from the tremendous foundational principles for the uprightness and righteousness of the servant in his speech and action.
Sh. ‘Abdur-Razzāq al-Badr said:

نقص الناس في إيمانهم وأعمالهم وإنابتهم من نقص معرفتهم بربهم

The deficiency of the people in their faith, [righteous] deeds, and their returning [to Allāh in repentance] is due to their deficiency in knowledge of their Lord.

[شرح أصول الإيمان شريط (3)]
Ibn al-Qayyim stated:

إن العبد كلما كان إلى الله أقرب,
كان جهاده في الله أعظم.
قال الله تعالى:
وَجَاهِدُوا فِي الَّلَّهِ حَقّ جَهَادِهِ

The closer the servant is to Allāh,
the greater his striving is for the sake of Allāh.

Allāh - Lofty is He - says:

{Strive for the cause of Allāh in the way He deserves}
Ibn Mas’ūd said:

ليَسَ الْعَلْمُ بِكَثْرَةِ الْرَّوَايَةِ؛
إنَّمَا الْعَلْمُ خَشْيَةُ اللَّهِ.

Knowledge is not an abundance of narrations; rather, knowledge is the fear of Allāh.
Sh. Muḥammad ʿAlī Ferkūs said:

من ظن أن كثرة الكلام والجدال والخصام في مسائل الدين دليل على كثرة العلم فهو جاهل جهلاً محضاً وغالطًا غلطًا بينًا؛ إذ المعلوم أن كلام التابعين أكثر من كلام الصحابة والصحابية أعلم منهم، وكذلك تابعو التابعين أكثر كلامًا من التابعين والتابعون أعلم منهم.

Whoever assumes that an abundance of statements, debating, and arguing in the affairs of the religion is evidence for the abundance of knowledge, then he is ignorant with pure ignorance and clearly mistaken. It is known that the speech of the Tābiʿēn (students of the Companions) was more than the Companions, but the Companions were more knowledgeable. Likewise, the speech of the students of the Tābiʿēn was more than the Tābiʿēn, but the Tābiʿēn were more knowledgeable.

[وصية أخوية جامعية ونصيحة حبيبة نافعة]
Imām ash-Shāfi‘ī said:

العلمُ ما نفعَ،
ليس العلم ما حفظَ.

Knowledge is that which benefits; knowledge is not that which is [just] memorized.
Shaykh Şāliḥ al-Fawzān said:

إذا تسلّحت بالكتاب والسنة فآنت لا تغلب أبداً، لكن إذا لم يكن عندك علم تذهب مع أول شبهة.

If you arm and equip yourself with [knowledge of] the Qur’ān and the Sunnah, you will never be defeated. But if you do not possess knowledge, you will go with the first doubt that comes [to you].
Knowledge is to memorize the texts and to understand their meanings. It is not sufficient for a person to only memorize the texts of the Qur'ān and Aḥādīth; [rather], it is a must that one is [also] acquainted with their correct meanings.
Ibn al-Qayyim رحمه الله said:

العلم:
قال الله،
قال رسوله،
قال الصحابة.

Knowledge is:
Allāh said,
His Messenger said,
The Companions said.
Ibn al-Qayyim رحمه الله said:

العلم قال الله قال رسوله
قال الصحابة هم أولو العرفة
ما العلم نصبٌ للخلاف سفاهة
بين الرسول و بين رأي فلان

Knowledge is what Allāh, His Messenger, and the Companions said. They are the people of knowledge and understanding. Knowledge is not you merely establishing differences of opinion out of ignorance between the Messenger and the opinion of so-and-so.
Ibn Jamā’ah said:

إذا سألت عما لم يعرفه، أو لا أدري، فمن العلم أن يقول: لا أعلم.
وعن بعضهم: [لا أدري] نصف العلم.

If one is asked about something he doesn’t know, he is to say “I don’t know,” for saying “I don’t know” is from knowledge. It has been reported that some of the people have said: I don’t know is a part of knowledge.
Imām Mālik ibn Anas رحمه الله said:

"جنة العالم: لا أدري 
فإذا أغفلها أصيبت مقاتله."

The shield of a scholar is: “I don’t know.”

If he forsakes it, he will be struck by his combatants.

[ سير أعلام النبلاء (778) ]
Mujāhid said:

ليس أحد من خلق الله إلا وهو

يأخذ من قوله ويترك إلا النبي ﷺ.

There is no one from amongst Allāh’s creation except that his statements are accepted and rejected, except those of the Prophet ﷺ.
Imām Abū Ḥanifah رحمه الله said:

عليك بالأثر وطريقة السلف
والياك وكل محدثة فإنها بدعة.

Stick to the narrations and the way of the Salaf, and beware of newly invented matters for all of them are innovation.
Imām Abū Ḥanifah رحمه الله said:

إذا قلت قولًا يخالف كتاب الله تعالى
وخبر الرسول ﷺ، فاتركوا قولي.

If I ever say something that contradicts the
Book of Allāh - the Exalted - and the Ḥadīth of
the Messenger ﷺ, then leave my statement.
Imām Abū Ḥanifah رحمة الله said:

لا يحل لأحد أن يأخذ بقولنا ما لم يعلم من أين أخذناه

It is not permissible for anyone to take our opinion unless he knows where we took it from

[ الاختقاء في فضائل الثلاثة الأئمة الفقهاء (١٤٥) ]
Imām Abū Ḥanifah رحمه الله said:

إذا صح الحديث،
فهذا مذهبي.

If the Ḥadīth is Ṣaḥīh,
then that is the view I adopt.

[ابن عابدين في 'الحاشية' (1361)]
Ibn al-Mubāarak رحبه الله said:

الإسْنَادُ مِنَ الدِّينِ، وَلَوْلَا

الإسْنَادُ لَقَالَ مِنْ شَأءَ مَا شَأَءَ.

The chain of narration (isnad) is from the religion; were it not for the isnad, anyone could have said anything they wanted.
Ibn al-Mubārk said:

بيئنا وبين القوم القوام.

يعني الإسناد.

Between us and the people is al-Qawā'im, i.e., the chains of narrations.
Imām Mālik ibn Anas رحمة الله said:

إنما أنا بشر أخطئ وأصيب، فانظروا في رأيي، فكلما وافق الكتاب والسنة فخذوا به، وكلما لم يوافق الكتاب والسنة فاتركوه.

I am only human. [At times] I make mistakes and [at times] I am correct. Thus, investigate my view; all that which conforms to the Qur‘ān and Sunnah, accept it, and all that which does not conform to the Qur‘ān and Sunnah, reject it.
Imām ash-Shāfi‘ī said:

أجمع المسلمون على أن مَن استَبَان
له سنة عن رسول الله ﷺ لم يَحل له
أن يدعِها لقول أحد.

The Muslims are in agreement that when
a person knows of a Sunnah reported from the
Messenger of Allāh ﷺ, it is unlawful for him
to leave it favoring someone else’s view.
Imām ash-Shāfi‘ī said:

إذا صح الحديث،
فهو مذهبي.

If the Ḥadīth is Ṣaḥīḥ,
then it is the view I adopt.
Imām ash-Shāfi‘ī said:

كل حديث عن النبي ﷺ،
فهو قولي وإن لم تسمعوه مني.

Every ḥadīth of the Prophet ﷺ is the view I adopt even if you do not hear it from me.

[ ابن أبي حاتم في 'آداب الشافعي' (93-94)]
Imām Aḥmad said:

لا تقليدي ولا تقلد مالكاً ولا الشافعي ولا الأوزاعي ولا الثوري،

وخذ من حيث أخذوا.

Do not [blindly] adopt my views or the views of Mālik, ash-Shafi‘ī, al-Awzā‘ī, or ath-Thawrī, but instead, take from where they took [their knowledge].
Imām Aḥmad said:

رأي الأوزاعي ورأي مالك ورأي سفيان كله رأي، وهو عندي سواء، وإنما الحجة في الآثار.

The views of al-Awzāʾī, Mālik, and Sufyān are all opinions, and they are all equal in my view; as the evidence is only established through reports.
Imām Aḥmad said:

مَن رَدْ حَدِيث رَسُول اللَّه ﷺ،
فَهُوَ عَلَى شَفَا هَلْكَة.

Whoever rejects the ḥadīth of the Messenger ﷺ is on the edge of doom.

[ابن الجوزي في المناقب (182)]
The Messenger of Allāh ﷺ said:

من يقل على ما لم أقل
فليتبوا مقعدة من النار

Whoever [intentionally] ascribes to me what I have not said, let him take his seat in the hellfire.

[Ṣaḥīḥ al-Bukhārī (109)]
[صحيح البخاري (109)]
Ibn Taymiyyah رحمه الله said:

من تَكَلَّمْ فِي الْدِّينِ بِلا عَلْمٍ كَانَ كَاذِبًا وَإِن كَانَ لَا يَتَعَمَّدُ الْكِذِّب

Whoever speaks about the religion without knowledge is a liar, even if he does not intend to lie.
Shaykh Şāliḥ al-Fawzān said:

على الجاهل أن لا يتكلم، وأن يسكت
ويذبح الله ولا يتكلم بغير علم.
قال الله تعالى:

"قل إنما حرمت ربى آل الفوحش ما ظهر منها وما بطن
والإثم والبغى بغير الحق وأن تشركوا بسما لم ينزل به سلطانًا وأن تقولوا على الله ما لا تعلمون (13).

فلا يجوز للجاهل أن يتكلم في مسائل العلم
ولا سيما المسائل الكبيرة.

It is upon the ignoramus to not speak, remain silent, fear Allāh, and not speak without knowledge.

Allāh, the Most High says:

[Say, "My Lord has only forbidden indecent acts - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.

Therefore, it is not permissible for the ignoramus to speak about the affairs of knowledge, especially the major affairs.

[الاجوبة المفيدة (س ۲۳)]
‘Abdur-Razzāq al-Badr said:

القول على الله جل وعلا بلا علم من أكبر الكبائر
وأعظم الموتقات، وهو البوابة التي يدخل منها كل
باطل وضللال، فإن مبنى كل باطل وضلال القول على
الله سبحانه وتعالى بغير علم... فالشرك من القول على
الله بلا علم، والبدع بأنواعها من القول على الله بلا
علم، وترويج لعموم المعاصي والآثاث كل ذلك داخل
في القول على الله تبارك وتعالى بلا علم.

Speaking about Allāh - the Mighty, the Majestic - without knowledge is from the greatest of sins and the worse of those sins that destroy a person. It is the gateway through which every falsehood and misguidance enters, for the foundation of every falsehood and misguidance is to speak about Allāh without knowledge... Shirk originates from speaking about Allāh without knowledge. Innovations of all kinds begin with speaking about Allāh without knowledge. Spreading and promoting disobedience and sins to the public; all of this is included in speaking about Allāh - Blessed and Lofty is He - without knowledge.
Imām al-Awzā‘ī said:

عليك بآثار من سلّف، وإن رفضك الناس،
وإياك وأراء الرجال، وإن زخرفوه لك بالقول،
فإن الأمر ينجلب وأنت على طريق مستقيم.

Hold fast to the narrations of the Salaf, even if the people were to reject you, and beware of the people’s opinions no matter how much they beautify it with their speech.

For indeed, the affair will manifest itself, and [you will come to know that] you are on the straight path.
ٌأصبح أهل الرأي
 أعداء السنن

The people of opinions have
become the enemies of the Sunan

[ جامع بيان العلم وفضله (1401)]
‘Alī ibn Abī Țālib  said:

 لو كان الدين بالرأي لكان أسفل

 الحَفْو أُولَى بالمسح من أعلاه وقد رأيت

 رَسُول الله ﷺ يمسح على ظاهرِ خُفِيهِ.

If the religion was based on opinion,

the bottom of the leather socks would have

been more deserving of being wiped than the top.

However, I saw the Messenger of Allāh ﷺ

wiping over the top of his leather socks.

[Abū Dāwūd (162)]
[ابو داود (162)]
Shaykh al-‘Uthaymīn said:

ليس شيءٌ فيما أرى أضرًا على المسلمين في عقائدهم من علم الكلام والمنطق.

There is nothing that I can think of that is more harmful to [the integrity of] the Muslims’ creed than theological rhetoric and syllogistic logic.

[شرح حلية طالب العلم (٢٨)]
Ibn Taymiyyah stated:

أنت تجد أهل الكلام أكثر الناس
انتقالاً من قول إلى قول، وجزماً بالقول
في موضع، وجزماً بنقيضه، وتكفير قائله
في موضع آخر، وهذا دليل عدم اليقين.

You will find that Ahlul-Kalām (those who base their religion upon theological rhetoric) are the people who waver most from one doctrine to another. They [are found] to be certain [about a matter] in one place and then certain about its exact opposite in another place, and they themselves will declare the one who does this to be a disbeliever. This is proof of their lack of certainty.

[ مجموع الفتاوى (٤٠٦) ]
Shaykh al-‘Uthaymīn said:

لا يأتي مبطل بحجة على باطله إلا وفي القرآن ما يبين هذه الحجة الباطلة، بل إن كل صاحب باطل استدل لباطله بدليل صحيح من الكتاب والسنة فهذا الدليل يكون دليلا عليه، كما ذكر الشيخ الإسلام رحمة الله تعالى في مقدمة كتابه: (درء تعارض النقل والعقل) أنه ما من صاحب بذعة وباطل يحتاج لباطله بشيء من الكتاب أو من السنة الصحيحة إلا كان ذلك الدليل دليلا عليه، وليس دليلا له.

A person of falsehood does not bring evidence for his falsehood except that in the Qur‘ān, there is that which explains [his] false evidence. Rather, every person of falsehood it can be deduced for his falsehood, sound evidence from the Book and the Sunnah that the evidence [he brings in reality] is proof against him. As mentioned by Shaykh-ul-Islām Ibn Taymiyyah - may Allāh have mercy on him - in the introduction of his book: Dar‘u Ta‘āruḍ al-‘Aql wan-Naql - that there is no person of innovation and falsehood who tries to use something as evidence for his falsehood from the Book or the authentic Sunnah, except that same evidence [he tries to use is] proof against him and not for him.
Sh. Rabee’ al-Madkhali said:

من أشراط الساعة أن يترك الناس العلماء كبار العلماء، ويذهبون يأخذون عن الجهال الأصغر المتعلمين، فهذا من البلاء.

From the signs of the Hour is that people will not only abandon the senior scholars but they will also seek knowledge from the young, ignorant Muta’ālim (i.e., someone who feigns knowledge), which is a calamity.

[ مرحبًا يا طالب العلم (277-228) ]
‘Abdullāh ibn Mas‘ūd ﷺ said:
لا يزال الناس بخير ما أخذوا العلم
عن أكابرهم، وعن أمنائهم، وعلمائهم،
فإذا أخذوه من أصغرهم وشرارهم هلكوا.

The people will not cease to be upon good as long as they take knowledge from their elders, their trustworthy, and their scholars. But if they take knowledge from their young and their wicked, they will be destroyed.
Muḥammad ibn Ṣīrīn said:

إنَّ هذا العلم دين
فانظروا عمن تأخذون دينَكم

Indeed this knowledge is religion,
so be careful from whom you take your religion from.
The individuals who ascribe themselves to [giving] Da’wah, it is compulsory that they be investigated:

- Where did they study?
- Where did they take their knowledge from?
- Where were they reared?
- What are their beliefs?

Their actions and their effect upon the people must be investigated.

What good have they brought about?

What rectification has their actions produced?

It is a must that their affairs be investigated before [the people] are misled by their statements and what is apparent from them.

This investigation is necessary, especially during the present time in which the callers of Fitnah are many.
The Messenger of Allāh ﷺ said:

وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلُ الْقَمْرِ عَلَى سَائِرِ الْكَواكِبِ، إِنَّ الْعَلِمَاءَ وَرَتْحَةَ الْأُنْبِياءِ
إِنَّ الْأُنْبِياءَ لَمْ يُورَثُوا دِينَارًا وَلَا دَرَّهُمَا، إِنَّمَا
وَرَتْحُو الْعَلِمَ، فَمَنْ أَخَذَ بِهِ أَخْذًا بِحَظٍّ وَافِرً

The superiority of the scholar over the worshiper is like the superiority of the moon over the rest of the stars.

Indeed, the scholars are the heirs of the Prophets.

The Prophets did not leave behind any dīnār or dirham; they only left behind knowledge, so whoever takes from it has acquired a tremendous share.

[at-Tirmidhī (2682)]
[الترمذي (2682)]
The Messenger of Allāh (ﷺ) said:

 إنَّ اللهَ لا يَقِبْضُ الْعَلِمَ انتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ،
ولَكِنْ يَقِبْضُ الْعَلِمَ بِقِبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقِ عَالَمًا اتَّخَذَ الْهُؤُلَا جُهَالًا، فَسُئِلُوا فَأَفْتُوا
بِغِيرِ عَلِمٍ فَضَلُّوا وَاضْلَوْا.

Verily, Allāh does not take away knowledge by snatching it from the [hearts of the] people, but He takes it away by the death of the scholars until no scholar remains. Then the people will take the ignorant ones as their leaders, who, when asked to give religious verdicts, will give them without knowledge, so they will go astray themselves and [also] lead others astray.

[Ṣaḥīḥ al-Bukhārī (100)]
[ صحيح البخاري (١٠٠)]
Sh. ‘Abdul-Muḥsin al-ʿAbbād said:

إنّ أعظمّ مصيبّة موتٍ حصلت في الإسلام المصيبة بوفاة نبيّنا محمدٓ، والمصائب العظمى بعد تلك المصيبة إنّا هيا بموت ورثته.

Indeed, the greatest calamity that befell Islām was the death of the Prophet Muḥammad ﷺ, and the greatest calamity after that is the death of his inheritors (the scholars).
al-Ḥasan al-Baṣrī said:

موت العالم فُلْمَةٌ في الإسلام،
لا يسدها شيء ما طرد الليل والنهاض.

The death of a scholar is a void that cannot be filled as long as the day and night alternate.
Shaykh al-ʻUthaymīn 他说:

العالم حي بعد مماته
والجاهل ميت في حياته

The scholar is [considered] alive after his death, and the ignorant person is [considered] dead during his lifetime.
Ibn Mas’ūd said:

إنّكم في زمان كثير علماؤه،
قليل خطباؤه، وإن بعدكم زماناً كثير
خطباؤه، والعلماء فيه قليل.

Indeed, you are in a time in which the scholars are many and the speakers are few. There will come a time after you in which the speakers will be many and the scholars will be few.

[ كتاب العلم للنسائي (١٠٩) ]
It was said that Umar ibn ‘Abdil-‘Azîz رحمه الله used to say:

إن استطعت فكن عالماً، فإن لم تستطع فكن متعلماً، وإن لم تستطع فأحببهم، وإن لم تستطع فلا تبغضهم.

If you can, be a scholar. If you are unable to, then be a student of knowledge. If you cannot [at least] love them. And if you cannot [love them], then [at least] do not hate them.

[جامع بيان العلم وفضله (١٤٣) :]
Ibn al-Mubarak said:

إنه من استخفِ بالعلماء ذهبتُ
أخرتهُ، ومن استخف بالسلطان
ذهبتُ دنياه، ومن استخف
بالإخوان ذهبتُ مروعتهُ.

Indeed, whoever belittles the scholars will lose his
[place in the] hereafter, whoever belittles those in
authority will lose his worldly life, and whoever
belittles [his believing] brothers will lose his honor.
Sufyān ibn ‘Uyaynah رحمة الله said:
من فسد من علمائنا ففيه شبه
من اليهود، ومن فسد من عبادنا
ففيه شبه من النصارى.

Whoever amongst our scholars is corrupt resembles the Jews, and whoever amongst our worshipers is corrupt resembles the Christians.

[ تفسير سورة النساء للشيخ العثيمين (الآية: 44) ]
The Messenger of Allāh ﷺ said:

'إنَّ الله تعالى يبغضُ كلٍّ عالمٍ بالدنيا، جاهلٍ بالآخرة.'

Allāh - Lofty is He - definitely hates those who are knowledgeable in the matters of the Duniyā, [yet] are ignorant in the matters of the Ākhirah.

[ صحيح الجامع (1879) ]
Sh. ‘Abdur-Razzāq al-Badr ḥarfūdh al-lāh said:

من كان من أهل الجهلة وعند التفقه
في دين الله سبحانه وتعالى فإن هذا
من علامات عدم إرادة الخير به.

Whoever is amongst the people of ignorance
and lacks understanding of the religion of Allāh
- the Perfect, the Exalted - then this is from the
signs that good is not desired for him.
Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

مرض القلب مرضان:
مرض علمي وهو مرض الشبهات،
ومرض عملي وهو مرض الشهوات.

The diseases of the heart are two [types]:

1. The disease [due to a deficiency] of knowledge, and that is the disease of uncertainty and doubts.

2. The disease [due to a deficiency] of [righteous] deeds, and that is the disease of [evil] lusts and desires.

[شرح كتاب الكبائر شريط (11) ]
Ibn al-Qayyim رحمه الله stated:

ليس كلٌّ من تحلى باللمعرفة والحكمة وانتحلُّها
كان من أهلِها؛ بل أهلُ المعرفة والحكمةِ: الذين
احْيَوْا قلوبَهُم بقتلِ الهوى، وأمْامًا مِّن قُتلْ قلْبٍ فَأُحْيِى
الهوى؛ فالمعرفة والحكمة عارِيِّةٌ على لسانِه.

Not everyone adorned with knowledge and wisdom is considered to be from its people; but rather, the people of knowledge, understanding, and wisdom are those who give life to their hearts by killing [evil] desires. As for the one who kills his heart by reviving [evil] desires, knowledge and wisdom are [only] displayed on his tongue.

[فوائد الفوائد مرتبة ومبوبة (٢٢٦-٢٢٧) ]
Ibn Rushd رحمة الله said:

كان العلم في الصدور

Knowledge used to be in the hearts [of men], but now it’s [just] in [their] clothing (i.e., they appear to be knowledgeable).

[كتاب خلاصة الأثر في أعيان القرن الحادي عشر للمحبي (١٢٧٢)]
Ibn Ḥazm said:

لا آفة على العلوم وأهلها أضْرَّ
من الدُّخلاء فيها وهم من غير أهلها،
فإنهم يجهلون ويظنون أنهم يعلمون،
ويفسدون ويقدرون أنهم يصلحون.

There is nothing more harmful upon the branches of knowledge and its people than those who enter it but are not from its people. They are ignorant, yet they think they have knowledge; they cause corruption while thinking they are correcting the affairs.
‘Umar ibn ‘Abdil-‘Azīz  said:

من عمل بغير علم
كان ما يفسد أكثر مما يصلاح

Whoever acts without knowledge
corrupts more than he rectifies

[ الزهد للإمام أحمد (111:3)]
How can someone abstain from something if he doesn’t know what to abstain from
الدعوة

Da’wah

Dar PDFs
The Messenger of Allāh ﷺ said:

من دل على خير
فله مثل أجر فاعله

Whoever guides [someone] to something good will have a reward like the one who does it

[Ṣaḥīḥ Muslim (1893)]

[ صحيح مسلم (1893) ]
The Messenger of Allāh ﷺ said:

وَاللَّهُ لَانْ يَهْدِيّ اللَّهَ بِكَ رَجُلًا وَاحِدًا

خِيرًا لَّكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

By Allāh, if a single person is guided by Allāh through you, it will be better for you than the [best of] red camels.

[Ṣaḥīḥ Muslim (2406)]
[صحیح مسلم (2406)]
Ibn Kathîr stated:

كلامُ السَّلَفِ قَلِيلٌ، كثِيرٌ الَّدِيرِةِ
وكلامُ الخَلَفِ كثِيرٌ، قَلِيلٌ الَّدِيرِةِ

The speech of the Salaf was minimal but immense in blessings, while the speech of the Khalaf is abundant but scarce in blessings.

[ الباعث الحثيث شرح اختصار علوم الحديث (١٣٩)]
Hamdoon al-Qaṣṣār was asked:

ما بال كلام السلف أنفع من كلامنا؟
قال: لأنهم تكلموا لعز الإسلام ونجاة النفوس ورضاء الرحمن، ونحن نتكلم لعز النفوس وطلب الدنيا ورضاء الخلق.

Why is the speech of the Salaf more beneficial than ours?

He replied: Because they spoke to raise Islām, save the people, and please the Most Merciful; whereas we speak to raise ourselves, seek the worldly life, and please the creation.
Shaykh Ibn Bāz رحمه الله said:

من صدق مع الله وأخلص الله
وفقه الله، وأعانه وبارك في جهوده
وهدى به الأمة، وجعل له لسان صدق
في العالمين بسبب صدقه وإخلاصه.

Whoever is truthful with Allāh and sincere to Him,
Allāh will grant him success, aid him, bless his efforts,
cause him to be a means of guidance for the Ummah, and
make it that he is mentioned with goodness amongst
the people due to his truthfulness and sincerity.
I would love that in every aspect of knowledge
I teach, the people learn it, and I’m rewarded for it, without anyone praising me.
Imām ash-Shāfi‘ī said:

وددت أن الناس تعلموا هذا العلم - أي علمه - على أن لا ينسب إلي منه شيء.

I wish that the people learn this knowledge [that I possess] without attributing any of it back to me.
Ibn al-Qayyim stated:
الصادق هو الذي لا يبالي لو خرج كل قدر له في قلوب
الخلق من أجل صلاح قلبه، ولا يحب اطلاع الناس على
مناقشات الذر من حسن عمله، ولا يكره أن يطلع الناس على
السيئ من عمله، فإن كراهته لذلك دليل على أنه يحب
الزيادة عندهم، وليس هذا من علامات الصادقين.

The truthful one is the one who does not care if he was to be
completely removed from the hearts of the creation for his heart.
to be pure and upright. He dislikes for an atom’s weight of his
good deeds to be widespread and known amongst the people,
and he does not dislike if the people see the bad of his work, for
his dislike for that is evidence that he loves to increase in their
view, and this is not from the signs of the truthful ones.

[مدارج السالكين (٢٨٩٢)]
Fuḍayl ibn ‘Iyāḍ رحمه الله said:

من أحب أن يذُكَر لم يذكر،
ومن كره أن يذكِر ذُكِر.

Whoever likes to be mentioned will not be mentioned, and whoever dislikes being mentioned will be mentioned.

[سير أعلام النبلاء (873-946)]
Shaykh Ṣāliḥ al-Fawzān said:

يجب على الداعية أن يدعو إلى الله ولا يدعو إلى نفسه لأن أكثر الناس إنما يدعو إلى نفسه

It is upon the caller to call [the people] to Allāh and not call to himself because most people only call to themselves
Some of the Salaf used to say:

Whatever is done for Allāh will remain
Ibn al-Mubārak said:
Sufyān ath-Thawrī said to me:

إِياَكُ وَالشَّهرَةٌ، فَمَا أَتَيْتُ أَحَدًا
إِلَّا وَقِدْ نَهَيْتُ عَنِ الشَّهرَةِ.

Beware of fame; for I did not meet anyone except that he warned me about fame.
Sufyān ath-Thawrī رحمه الله said:

السلامة في أن لا تحب أن تعرف

Safety lies in not wanting to be known

[سير أعلام النبلاء (٤٦٨٨)]
Fuḍayl ibn ʿIyāḍ said:

إن قدرت أن لا تعرف فافعل وما عليك إن لم يثن عليك، وما عليك أن تكون مذموماً عند الناس إذا كنت عند الله محموداً.

If you can manage to remain unknown, then do so.

What does it matter to you if no one praises you?

What does it matter to you if you are [considered] lowly and worthless amongst the people if you are [considered] praiseworthy by Allāh?

[حلية الأولياء (888)]
Bishr ibn al-Ḥārith said:

ما اتقى الله
من أحب الشهورة

Whoever loves fame has not feared Allāh
al-Ḥasan al-Baṣrī رحمه الله said:

أصل الرياء
حب المحمرة

The origin of showing off is the love of being praised

[ الأولياء لابن أبي الدنيا (1911)]
Fuḍayl ibn ‘Iyāḍ رحمه الله said:

من علامة المرائرين بعلمهم أن يكون علمهم كالجبال، وعملهم كالذر.

From the signs of those who show off with their knowledge is that their knowledge is like [the size of] mountains, while their deeds are like [the size of] small ants.

[تنبيه المغترين للشعراني (٣٥) ]
Fuḍayl ibn ʿIyāḍ said:

ما من أحد أحب الرئاسة إلا حسد وبغى وتتبع عيوب الناس وكره أن يذكر أحد بخير.

No one loves leadership except that they envy, transgress, search for the people’s faults, and hate that anyone is mentioned with good.

[جامع بيان العلم وفضله (971)]
Ibn Taymiyyah said:

ما لم يكن الله
لا ينفع ولا يدوم

Whatever is not for Allāh does not benefit nor does it last

التدميرية (٢٣٢)
Shaykh Muqbil ibn Hādī al-Wādi’ee:

أخبرنا رحمه الله أنه عند أن بدأ
الشيب يظهر في لحيته تألم وقال لنفسه:
ماذا قد قدمت للإسلام والمسلمين.

Informed us that when gray hairs began
to appear in his beard, he felt distressed and
said to himself: What have you done [O’ Muqbil]
for Islām and the Muslims?!
Shaykh Aḥmad an-Najmī said: وَاللهُ لَا يُنفَعُكَ عَنَّ الْلَّهِ فَلَان
ولا علان، وإنما ينفعك قيامك بالحق، ونصرك له ولأهله.

By Allāh, neither “this person” nor “that person” will benefit you with Allāh; rather, the only thing that will benefit you is your own personal establishment of the truth and your aiding of the truth and its people.

[ رد الجواب على من طلب مني عدم طبع الكتاب (۳۲) ]
15 Points Concerning the Call & the Caller:

The qualities incumbent upon the caller to emulate:

1. Knowledge: It is from the conditions of being a caller that he be knowledgeable to that which he is calling to.
2. To be covetous in seeking knowledge, obtaining it from its appropriate sources, searching for it, studying and revising it, and referring to the scholars and seeking their counsel.
3. Wisdom in Da’wah: That he acts accordingly to each situation, and that he be refined in his approach, humble and soft-spoken.
4. To be kind and soft to the one being addressed even if the one being addressed is proud and haughty.
5. Having Ṣabr upon the Da’wah which is one of the four conditional characteristics that one must have in order to be saved from eternal loss, and they are: 1. Eemān, which is inclusive of knowledge. 2. Acting upon that knowledge. 3. Encouraging of the truth. 4. Encouraging one another to have Ṣabr with the harm that comes with giving Da’wah.
6. That the caller be just in his speech and action.
7. That the caller have the quality of humbleness.
8. That the caller set a good example for those being addressed by racing to perform good deeds and distancing oneself from evil.

The qualities desired for the call in itself are as follows:

9. That one start with that which is most important (Tawḥīd, Ṣalāh, etc.), then proceed to that which is less important.
10. That one endeavor in rectifying matters of ‘Aqeedah and purifying it from the filth of Shirk.
11. That when he admonishes and refutes, he does not take specific names, rather he admonishes and refutes in a general manner.
12. That he liven his admonishment so that those listening do not become bored or fed up. He should also remember not to lengthen it so that they are not burdened, for people have other duties and obligations to attend to.
13. That he put his trust in Allāh, depend on Him, being content and sufficing in Him, and being reassured in His management of affairs.
14. That he expends great energy and strength in Da’wah giving it the best and most of his time and not merely what is left over; that he wait for opportunities and seize them when they appear, and that the Da’wah be his primary concern until he becomes preoccupied with it.
15. Retreating to Allāh in all times with abundant supplication and imploration, and seeking Allāh’s help and asking Him to grant him success.

[Summarized & paraphrased from ‘15 Points Concerning the Call & the Caller’ by Sh. Ahmad an-Najmī]
When the Prophet ﷺ sent Mu‘ādh to Yemen, he said to him:

إِنَّكَ تَقْدِمُ عَلَى قُوْمٍ مِنْ أُهْلِ الْكِتَابِ فَلْيَكُنْ أُولَٰئِكَ مَا تَدْعُوْهُمْ إِلَى أَنْ يُوْحِدُوا اللَّهَ تَعَالَى

You are going to a people who are from the People of the Book, so let the first thing that you invite them to be the Tawḥīd of Allāh.

[Ṣaḥīḥ al-Bukhārī (7372)]
[صحيح البخاري (٧٣٧٢)]
Shaykh al-Albānī said:

فقد لبث نوح في قومه ألف سنة إلا خمسين
عاماً يصرف وقته وجه اهتمامه للدعوة إلى التوحيد...
فهذا يدلّ دلالة قاطعة على أن أهم شيء ينبغي على
الدعوة إلى "الإسلام الحق" الاهتمام به دائماً هو
الدعوة إلى التوحيد.

Nūḥ was amongst his people for 950 years,
spending his time and giving most of his attention and
concern to calling to Tawḥīd... This [clearly] demonstrates
and proves with definitive evidence that the most important
matter that the callers of the "correct Islām" should
always pay attention to, is the call to Tawḥīd.
Shaykh Aḥmad an-Najmī said:

من بدأ دعوته بغير التوحيد فقد ضل وأضل

Whoever begins his Da’wah with other than Tawḥīd, he is misguided and misguides [others].

[الرد المحبر (٤٠)]
Shaykh al-Albānī said:

ومن النصائح أيضاً، أن نشغل الناس فيما ينفعهم؛ بتصحيح العقيدة، والعبادة، والسلوك، والمعاملات.

My advice [to you] is to busy the people with that which will benefit them in rectifying their:

- ‘Aqeedah
- Worship
- Manners
- Transactions
‘Alī ibn Abī Ṭālib  said:

حَدَّثُوا النَّاسَ بِمَا يَعْرَفُونَ،
أَتْحَبُّونَ أَنْ يُكَذِّبُوا اللَّهَ وَرَسُولُهُ؟

Preach to the people in a way that they can [easily] understand.
Would you like that Allāh and His Messenger  be denied?

[Ṣaḥīḥ al-Bukhārī (127)]
[ صحيح البخاري (١٢٧)]
Sh. `Abdur-Razzāq al-Badr said:

عندما يُبيِّن مَن أراد دعوة الناس إلى الحق
والهدى معاني الدين وآموري الإسلام لا يختار
الألفاظ التي يحتاج مَن يسمعها إلى أن يراجع
قواميس اللغة حتى يعرف مَراد هذا المتكلم،
وإنما يختار لهم الكلمات التي يفهمون بها
المقصود ويتضح بها المِراد.

Whenever the one who wants to call the people to the truth
and guidance clarifies the meanings and concepts of the
religion and the [different] issues and affairs of Islām, he
should not choose [difficult] words that those who hear them
need to review the dictionary so they can understand what the
speaker means, but instead he should choose [simple and
intelligible] words by which they can understand what is
intended, and the objective and meanings become clear.
Aḥmad ibn Sa’eed ar-Ribāṭī said
I heard Aḥmad ibn Ḥanbal say:

أخذنا هذا العلم بالذل،
فلا ندفعه إلا بالذل.

We acquired this knowledge in a humble manner; therefore, we will not convey it except in a humble manner.

[سير أعلام النبلاء (١١١١/٢٣٢),]
Sh. ʿAbdur-Razzāq al-Badr said:

الأدب مفتاح القلوب

[Good] manners is the key
to the [people’s] hearts

[شرح مسائل الجاهلية شريط (٥)]
Shaykh al-Albānī said:

الحق ثقيل، فلا تثقلوه أكثر بسوء أخلااقكم، كنت أعتقد أن المشكلة في الأمة مشكلة عقيدة وتبين لي أنها عقيدة واخلااق.

The truth is heavy, so don’t make it heavier with your bad manners. I used to think the problem in the Ummah was in ‘Aqeedah (Creed).

Then it became clear to me that the problem is in both ‘Aqeedah and Manners.
Shaykh Ibn Bāz رحمه الله said:

هذا العصر عصر الرفق والصبر والحكمة 
وليس عصر الشدة. الناس أكثرهم في جهل، 
في غفلة وإيثار للدنيا، فلا بد من الصبر، 
ولا بد من الرفق حتى تصل الدعوة، 
وحتى يبلغ الناس وحتى يعرفوا.

This era is the period of gentleness, patience, 
and wisdom. It is not a time of harshness. Many 
people are in a state of ignorance, heedlessness, and 
giving precedence to worldly affairs. Therefore, it is 
incumbent to have patience and gentleness so that 
the da’wah spreads and reaches the people so that 
they come to know [the correct religion].

][ مجموع الفتوى (١٨٦٣٢٧) ]
Shaykh al-ʻUthaymīn said:

يُنَبِّئُنَّهُمْ النَّاسُ، ولكن بالرفق، لأنَّ العامة 
إذا أُنَكِّرُ عليهم ما اعتادوه نفروا، 
فإذا أُتوُّوا بالحكمة واللين قبَلُوا.

It is upon the seekers of knowledge to remind 
and warn the people, but with kindness, because 
the common people, if they are rebuked for that 
which they are accustomed to, will flee. But if they are 
approached with wisdom and kindness, they will accept it.
The Messenger of Allāh ﷺ said:

اللهُ في عونِ العبد
مَا كانَ العبدُ في عونِ أخيه

Allāh is in aid of the servant as long as the servant is in aid of his brother

[Ṣaḥīḥ Muslim (2699)]
Yaḥyā ibn Muʿādh said:

أهوك من عرفك العيوب
وصديقك من حذرك الذنوب

Your [true] brother is the one who informs you of your faults, and your [true] friend is the one who warns you against sins.

الفوائد لابن حمikan (٤٨)
Ibn Qudāmah al-Maqdisī said:

ُهد إله بهم على عيوبهم، ونحن الآن في الغالب أبغض الناس إليتنا من يعرفنا عيوينا.

The Salaf used to love those who pointed out their deficiencies and mistakes to them, but during this time, the most hated people to us are those who inform us of our shortcomings and errors.

[ مختصر منهاج القاصدين (٦٢۹) ]
Imam ash-Shafi’i said:

من وعظ أخاه سراً فقد نصحه وزانه،
ومن وعظه علانية فقد فضحه وخانه.

Whoever admonishes his brother in private has advised him and been loyal to him, and whoever admonishes him in public has humiliated and betrayed him.
Shaykh al-‘Uthaymīn said:

Many brothers, when they see a person sinning, they hate the sin, and this is something [good and] correct, but they also hate the one sinning. They deal with him in a harsh manner [the same way] as someone who hates him would, like someone who intends to seek revenge from him, and this is a big mistake. It is incumbent to treat the one sinning as a gentle doctor who would treat a wound to heal it; he does not treat the wound to make matters worse. Therefore, you should treat this person (i.e., the one sinning) with gentleness and desire [nothing but] good for him, due to [your] mercy for him.
Sh. ‘Abdur-Razzāq al-Badr said:

ينبغي على المسلم أن يجتهد في أن يكون له حظ
من الدعوة إلى الهدى حتى يفوز بهذا الحظ العظيم من الأجر،
كلً في مقدوره ومستطاعه، من لم يكن عالما بالسنة يستطيع
في زماننا هذا أن ينشر علم العلماء بها في الكتب النافعة
والأنشطة المفيدة ونقل سنن النبي ﷺ إلى الناس وترغيبهم
في الخير وحثهم عليه من الأهل والولد والأقارب ومن يلقاهم
الإنسان بالكلمة الطيبة والرفق واللين؛ حتى ينتشر الخير
((من دعا إلى هدى كان له من الأجر مثل أجورهم شئًا)).

A Muslim should strive to have a share of the call to guidance so
that he may achieve a great portion of reward, each within his own
capability. In these times, whoever does not have [a great amount of]
knowledge of the Sunnah can [still] spread and propagate knowledge
of the scholars in beneficial books and audios and convey the
Sunnah of the Prophet ﷺ to the people, encouraging them to do
good and inspiring them, from their family, children, relatives, and
those whom they meet, with nice words, kindness, and gentleness
so that the good spreads: Whoever calls to guidance will have
a reward like the rewards of those who follow him,
without subtracting anything from their reward.

[شرح أصول الإيمان شريط (٢٧)]
Sh. ‘Abdur-Razzāq al-Badr ḥافظه الله said:

وأن يعدّى هذا الخير الذي أكرمه
الله سبحانه وتعالى به إلى الآخرين.

The Zakāt of knowledge is to teach, disseminate and spread it, and convey this good that Allāh - the Perfect, the Exalted - has honored you with to others.
Shaykh Ibn Bāz رحمه الله said:

[من صفات طالب العلم] لا يكتتم ما عنده من العلم، بل يكتب ويخطب، ويتكلم ويرد على أهل البذع، وعلى غيرهم من خصوم الإسلام بما أعطاه الله من قوة.

[From the characteristics of the seeker of knowledge], he does not withhold the knowledge he possesses. Rather, [he conveys what he has of knowledge to the people] by writing, preaching, speaking, and refuting the people of innovation and other than them from the enemies of Islām, with whatever strength Allāh has given him.
Shaykh al-‘Uthaymīn said:

إن في نشرك للعلم نشرًا لدين الله،
فتكون من المجاهدين في سبيل الله؛
لأنك تفتح القلوب بالعلم، كما يفتح
المجاهد البلاد بالسلاح والإيمان.

Indeed, in your propagation and promotion of knowledge, you spread the religion of Allāh.

Therefore, you will be amongst those who strive in the cause of Allāh because you open the hearts with knowledge, just as those who strive and fight to open a country with weapons and true faith.
Shaykh al-‘Uthaymīn said:

وصبتي لنفسي وإياكم الحرص على نشر العلم بين الناس، ولا تحクロوا شيئًا، فإذا علمت إنساناً مسألة واحدة وعمل بها، ثم عملها آخر وآخر وآخر فكل ما يحصل من أجر بالعمل الذي أنت دللت الناس عليه، فلك مثله.

My [sincere] advice to myself and all of you is to be diligent in propagating [beneficial] knowledge amongst the people and do not belittle anything [or anyone]. If you were to teach one person one issue and he acts upon it, and then he teaches others, each time one of them receives a reward for acting upon that which you directed the people towards, for you is a reward similar to it.

[لقاءات الباب المفتوح (86)]
Shaykh al-Uthaymīn رحمة الله said:

إن نشر العلم، وإظهاره، وبيانه من أسباب المغفرة.

The dissemination of knowledge, its manifestation and its clarification are among the causes of forgiveness.

[ تفسير سورة البقرة (الآية: 175) ]
It was narrated that Ḥabīb ibn Abī Thābit said that Sa’eed ibn Jubayr رحمهم الله said to him:

لأنْ أُنْشِرْ عَلَمِي أَحْبَبْ إِلَيْهِ
من أن أذهب به إلى قبري

Propagating the [beneficial] knowledge

I possess is more beloved to me than taking

it with me to my grave

[سیر أعلام النبلاء (١٤٢٢)]
It was said to Imām Ibn al-Mubārak:  

" لو قال لك: 
لم يبق من عمرك إلا يومٌ، 
ما كنت صانعًا؟ "  
قال: " كنت أعلمن الناس."

"If it was said to you that you only have a day left to live, what would you do?"

He said:  
"I would teach the people."
Ibn Rajab رحمه الله said:

أفضل الصدقة
تعليم جاهل أو إيقاظ غافل

The most superior act of charity is to teach someone who is ignorant or to awaken one who is heedless

[ مجموع الرسائل (١٨٦١/١) ]
The Messenger of Allāh ﷺ said:

إذا مات الإنسان انقطع عنه عمله 
 إلا من ثلاثة: إلا من صدقة جارية، أو 
 علم ينتفع به، أو ولد صالح يدعو له.

When a person dies, all of his deeds are cut off except for three: a continuous charity, knowledge [he left behind] that is benefitted from, or a righteous child who supplicates for him. 

[Ṣahih Muslim (1631)]
Ibn Taymiyyah said:

ولا ريب أن لذة العلم أعظم اللذات،
واللذة التي تبقى بعد الموت وتنفع في
الآخرة هي لذة العلم بالله والعمل له.

There is no doubt that the sweetness of
[beneficial] knowledge is the greatest
sweetness and one that remains after death;
benefiting a person in the Hereafter.

It is the sweetness of knowing Allāh
and working for Him.

[مجموع الفتاوى(1412)]
Ibn al-Jawzī said:
من أحب ألا ينقطع عمله
بعد موته، فلينشر العلم
بالتدوين والتعليم.
Whoever loves that his deeds
do not cease after his death,
should spread [beneficial] knowledge
by writing [books] and teaching.

التذكرة في الوعظ (55)
Imām adh-Dhahabī stated:

الجاهل لا يعلم رتبة نفسه،
فكيف يعرف رتبة غيره ؟!

If the ignorant person does not even know his own level, then how would he know the level of others?!
The one that does not own anything cannot give it away

i.e.,

لا يُنتظَر منه أن يعلّمه للآخرين

The one who does not possess knowledge or good manners; it shouldn’t be expected from him to teach it to others.
وَاللَّهُ أَعْلَمُ
وَصَلِّ اللَّهُ وَسَلِّمْ عَلَيْ عِبَادِه وَرُسُولِهِ مُحَمَّدٌ وَلَهُ وَصْحَبَهُ أَجْمَعِينَ

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