

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ترجمة

خلاصة تعظيم العلم

للشيخ صالح بن عبد الله بن حمد العصيمي

غفر الله له ولوالديه ولمشايقه وللمسلمين

*A translation of the summary of the  
veneration of knowledge*

*By Shaikh Saalih Bin 'Abdillaah  
Bin Hamad Al-'Usaimee*

(may Allaah forgive him, his parents teachers and all Muslims)

ترجمة

محمد بن عمران حسين

غفر الله له ولوالديه ولمشايقه وللمسلمين

Translated by

Muhammad Ibn Imraan Hussein

(may Allaah forgive him, his parents teachers and all Muslims)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah the Entirely Merciful the  
Especially Merciful

الحمد لله المعظم بالتوحيد، وصلى الله وسلم على عبده ورسوله محمد  
المخصوص بأجل المزيّد، وعلى آله وصحبه أولى الفضل والرأي السديد.  
أما بعد:

All praise is for Allaah, the one who is glorified  
by Tawheed (singling Him out in worship), and may  
His peace and blessings be upon His slave and  
messenger Muhammad, who is distinguished with  
the loftiest increase, and upon his family and  
companions, the people of virtue and upright view.  
What follows is:

فهذه من كتابي «تَعْظِيمُ الْعِلْمِ» خلاصة اللفظ، أعدت بِالتَّقَاطُطِها لمقصد  
الحفظ، فاستخرج منه للمَنْفَعَةِ المذكورة اللَّبَابُ، وجعل فيه الْأُمُودَجُ من كل  
باب؛ ليكون في نفوس الطلبة شمس النَّهَارِ، وَيَتَرَشَّحُوا بَعْدَهُ إِلَى الْعَمَلِ  
وَالِإِدْكَارِ.

This is a summary of the words of my book,  
"Venerating knowledge". It was prepared by

selecting it for the purpose of memorization, so the gist was extracted from it for the mentioned benefit, and a sample from every chapter was placed in it; so that it will be as clear in the hearts of students as the sun in the daytime, and after that, for them to act and reflect.

فأَسْأَلُ اللهَ لي ولهم لزوم معاهد التَّعْظِيمِ، والفوز بجوامع فضله العَظِيمِ.

So, I ask Allaah that He makes me and them adhere to the points of venerating knowledge, and also for the attainment of His comprehensive great favour.

بسم الله الرحمن الرحيم

In the name of Allaah the Entirely Merciful the  
Especially Merciful

الحمد لله، وأشهد ألا إله إلا الله، وأشهد أن محمدا عبده ورسوله، صلى الله

عليه وسلم وعلى آله وصحبه عدد من تعلم وعلم.

أما بعد:

All praise is for Allaah, and I testify that there is no deity worthy of worship except Allaah, and I testify that Muhammad is His slave and messenger, may Allaah's salaah and peace be upon him, his family and companions, as much as those who learn and teach.

What follows:

فإن حظ العبد من العلم موقوف على حظ قلبه من تعظيمه وإجلاله، فمن امتلأ قلبه بتعظيم العلم وإجلاله؛ صلح أن يكون محلا له، وبقدر نقصان هيبة العلم في القلب؛ ينقص حظ العبد منه، حتى يكون من القلوب قلب ليس فيه شيء من العلم.

Verily the portion of knowledge one gains depends on the amount he venerates and honours it in his

heart. Thus, whoever fills his heart with the veneration and honouring of knowledge, then it is fitting that it will be a place for knowledge. Similarly, just as the amount of the veneration of knowledge decreases in the heart; so does the portion of the slave decreases in knowledge, until there becomes from the hearts a heart that is totally void of knowledge.

فمن عظم العلم لاحت أنواره عليه، ووفدت رسل فنونه إليه، ولم يكن لهمة غاية إلا تلقيه، ولا لنفسه لذة إلا الفكر فيه، وكأن أبا محمد الدارمي الحافظ لمح هذا المعنى، فختتم كتاب العلم من سننه المسماة بـ«المسند الجامع» بباب في إعظام العلم.

So he who venerates knowledge, its lights would shine on him, and the messengers of its arts would come to him, and there would be no goal for his aspiration other seeking after it, and no pleasure for his soul other than thinking about it. And it is as if Aboo Muhammad Ad-Daarimee, the Haafiz, may Allaah have mercy upon him, pointed to this meaning when he concluded the book of knowledge in his Sunan that is named (Al-Musnad

Al-Jaami') with a chapter concerning venerating knowledge.

وأعون شيء على الوصول إلى إعظام العلم وإجلاله: معرفة معاهد تعظيمه، وهي الأصول الجامعة، المحققة لعظمة العلم في القلب، فمن أخذ بها كان معظماً للعلم مجلاً له، ومن ضيعها فلنفسه أضرار، ولهواه أطاع، فلا يلومن إن فتر عنه إلا نفسه، (يداك أوكتا وفوك نفخ)، ومن لا يكرم العلم لا يكرمه العلم.

Moreover, the most helpful thing that can assist one to achieve the veneration of knowledge is: knowing the points through which knowledge is venerated. They are the comprehensive sources that bring about the greatness of knowledge in the heart. So, whoever takes hold of these points, would venerate knowledge and honour it, while he who neglects them, has destroyed himself and obeyed his desires, so he should not blame anyone - if he loses his strength in seeking knowledge- except himself, "you tied it with your hands and blew it with your mouth"<sup>1</sup>. Moreover, he

---

<sup>1</sup> This is an Arabic similitude, which is used in cases where someone was the cause of his own destruction.



who does not honour knowledge wouldn't be  
honoured by knowledge.

المعقد الأول

تطهير وعاء العلم

## **The first point: Purifying the vessel of knowledge**

وهو القلب؛ وبحسب طهارة القلب يدخله العلم، وإذا ازدادت طهارته ازدادت قابليته للعلم.

(The vessel of knowledge) is the heart. So, according to the amount the heart is purified, (to that degree) would knowledge enter it. Thus, if its purity increases, its capability for accepting knowledge increases.

فمن أراد حيازة العلم فليزِن باطنه، ويطهر قلبه من نجاسته؛ فالعلم جوهر لطيف، لا يصلح إلا للقلب النظيف.

So, whoever wishes to acquire knowledge let him adorn his inner self and purify his heart from its impurities, since knowledge is a fine gem that is only fitting for a clean heart.

وطهارة القلب ترجع إلى أصلين عظيمين:

أحدهما: طهارته من نجاسة الشبهات.

والآخر: طهارته من نجاسة الشهوات.

Purifying the heart returns to (purifying it from) two important fundamentals:

The first: Purifying it from the impurity of Shubuhaat (causes of doubts).

The other is: Purifying it from the impurity of Shahawaat (desires).

وإذا كنت تستحي من نظر مخلوق مثلك إلى وسخ ثوبك، فاستح من نظر الله

إلى قلبك، وفيه إحن وبلايا، وذنوب وخطايا. ففي صحيح مسلم عن أبي

هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم قال: «إن الله لا ينظر إلى

صوركم وأموالكم، ولكن ينظر إلى قلوبكم وأعمالكم».

So, if you are shy that people like yourself look at the dirt on your clothes, then be ashamed of Allaah's looking at your heart while it is filled with grudges, distress, sins, and crimes.

In Saheeh Muslim, Aboo Hurairah, may Allaah be pleased with him, reported that the Prophet ṣallAllāhu Alaihi wa sallam said: "*Allaah does not*

*look to your bodies or wealth, but rather, He looks to your hearts and actions".*

من طهر قلبه فيه العلم حل، ومن لم يرفع منه نجاسته ودعه العلم وارتحل.

Whoever purifies his heart knowledge settles in it, and he who does not remove the impurities from his heart, knowledge leaves it and goes away.

قال سهل بن عبد الله: "حرام على قلب أن يدخله النور، وفيه شيء مما يكره الله عز وجل".

Sahl bin 'Abdillaah may Allaah have mercy upon him said: "it is prohibited that light enters into a heart whilst in it are things that Allaah, the Almighty hates.

المعقد الثاني

إخلاص النية فيه

**The second point:**

**Making one's intention sincere in seeking it  
(knowledge)**

إن إخلاص الأعمال أساس قبولها، وسلم وصولها؛ قال تعالى: {وما أمروا إلا  
ليعبدوا الله مخلصين له الدين حنفاء} [البينة: الآية 5].

Verily sincerity in actions is the basis for its acceptance and the stairway for it to reach (Allaah).He, the Most High, said: "and they were not commanded except to worship Allaah being sincere to Him in religion" [Al-Bayyinah: 5]

وفي الصحيحين عن عمر رضي الله عنه، أن رسول الله صلى الله عليه وسلم  
قال: «الأعمال بالنية، ولكل امرئ ما نوى».

In the two Saheehs, it is reported that 'Umar, may Allaah be pleased with him, reported that the Prophet ﷺ, said:  
"Actions are by intentions and everyone shall have what he intended".

وما سبق من سبق، ولا وصل من وصل من السلف الصالحين؛ إلا بالإخلاص  
للّٰه رب العالمين.

And none from the pious predecessors  
outstripped others and reached the high ranks  
they reached, except by being sincere to Allaah  
the Lord of the worlds.

قال أبو بكر المروذي: سمعت رجلا يقول لأبي عبد الله - يعني أحمد ابن حنبل -  
- وذكر له الصدق والإخلاص؛ فقال أبو عبد الله: "بهذا ارتفع القوم".

Aboo Bakr Al-Marroodhee, may Allah have mercy  
upon him, said: I heard a man saying to Aboo  
'Abdillaah -meaning Ahmad ibn Hambal - and he  
mentioned to him truthfulness and sincerity; so  
Aboo 'Abdillaah said: "it is because of that those  
people were raised"

وإنما ينال المرء العلم على قدر إخلاصه.

So, a person only attains knowledge to the degree  
of his sincerity.

والإخلاص في العلم يقوم على أربعة أصول، بها تتحقق نية العلم للمتعلم إذا

قصدها:

الأول: رفع الجهل عن نفسه؛ بتعريفها ما عليها من العبوديات، وإيقافها على مقاصد الأمر والنهي.

الثاني: رفع الجهل عن الخلق؛ بتعليمهم وإرشادهم لما فيه صلاح دنياهم وآخرتهم.

الثالث: إحياء العلم، وحفظه من الضياع.

الرابع: العمل بالعلم.

Being sincere in seeking knowledge is established upon four fundamentals, through which the intention of knowledge is achieved for the one who intends to seek it:

First: Removing ignorance from oneself by being acquainted with what is obligatory upon himself in worship, and knowing what he is commanded with and prohibited from.

Second: Removing ignorance from the creation by teaching and guiding them to that which contains prosperity for their worldly life and the life of the hereafter.

The third: Enlivening the knowledge and safeguarding it from being lost.

The fourth: Acting in accordance with the knowledge.

ولقد كان السلف - رحمهم الله - يخافون فوات الإخلاص في طلبهم العلم،  
فيتورعون عن ادعائه، لا أنهم لم يحققوه في قلوبهم.

The pious predecessors - may Allaah have mercy on them - used to be afraid of losing sincerity in their seeking knowledge, so they would refrain from claiming it. (However, this does not mean) that they did not implement it in their hearts.

سئل الإمام أحمد: هل طلبت العلم لله؟ فقال: "الله عزيز!!، ولكنه شيء حبيب إلي فطلبتة".

Imaam Ahmad was asked: have you sought knowledge for Allaah? So he replied: "(Seeking Knowledge) for Allaah is rare!!, however, it was made loved to me, so I sought after it".

ومن ضيع الإخلاص فاته علم كثير، وخير وفير.

وينبغي لقاصد السلامة أن يتفقد هذا الأصل - وهو الإخلاص - في أموره كلها، دقيقها وجليلها، سرها وعلنها.



Whoever neglects sincerity has missed lots of knowledge, and abundant good.

It is imperative for one who is pursuing safety that he should always check this fundamental - that is, sincerity - in all of his affairs, whether minute or lofty, secret or open.

ويحمل على هذا التفقد شدة معالجة النية.

قال سفيان الثوري: "ما عالجت شيئاً أشد علي من نيتي؛ لأنها تتقلب علي".

The difficulty of correcting one's intention should make one always check it.

Sufyaan Ath-Thawree, may Allaah have mercy upon him, said: "I have not treated anything more difficult upon me than my intention, because it keeps overturning on me".

بل قال سليمان الهاشمي: "ربما أحدث بحديث واحد ولي نية، فإذا أتيت على

بعضه تغيرت نيتي، فإذا الحديث الواحد يحتاج إلى نيات".

Actually, Sulaimaan Al-Haashimee, may Allaah have mercy upon him, said: "sometimes I start narrating a Hadeeth and I have an intention, but after reaching only a part of it my intention changes, so, one Hadeeth needs many intentions".



## المعقد الثالث

جمع هممة النفس عليه

**The third point:**

**Gathering the determination of the self in seeking after knowledge.**

تجمع الهممة على المطلوب بتفقد ثلاثة أمور:

أولها: الحرص على ما ينفع، فمتى وفق العبد إلى ما ينفعه حرص عليه

وثانيها: الاستعانة بالله عز وجل في تحصيله.

وثالثها: عدم العجز عن بلوغ البغية منه.

The determination is gathered for what is sought by pursuing three issues:

Firstly: To persist upon what is beneficial, so whenever one is guided to what is beneficial, then he should persist upon it.

Secondly: Seeking Allaah's help in fulfilling it.

Thirdly: Not procrastinating in reaching the goal.

وقد جمعت هذه الأمور الثلاثة في الحديث الذي رواه مسلم عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم قال: «أحرص على ما ينفعك، واستعن بالله ولا تعجز».

These three issues were gathered together in the Hadeeth that was reported by Muslim that Aboo Hurairah, may Allaah be pleased with him, narrated that the Prophet ﷺ said: *"Be persistent in attaining whatever will benefit you, seek Allaah's help and do not fall short"*.

قال الجنيد: "ما طلب أحد شيئاً بجد وصدق إلا ناله، فإن لم ينله كله نال بعضه".

Al-Junaid, may Allaah have mercy upon him, said: "None seeks after something with diligence and truthfulness except that he gains it, and if he does not gain all of it, he gains part of it".

وقال ابن القيم في كتابه «الفوائد»:

"إذا طلع نجم الهمة في ظلام ليل البطالة، وردفه قمر العزيمة؛ أشرقت أرض القلب بنور ربها".

In Kitaabul Fawaaid, Ibnul-Qayyim, may Allaah have mercy upon him, said: "When the star of determination shines in the darkness of the night of worthlessness, and this is then followed by the moon of strong will; the land of the heart is illuminated by the light of its Lord".

وإن مما يعلي الهمة ويسمو بالنفس: اعتبار حال من سبق، وتعرف همم القوم  
الماضين.

And from that which elevates determination, and gives eminence to the self is to consider the conditions of those who preceded us, and knowing about the determination of the people of the past.

فأبو عبد الله أحمد ابن حنبل كان - وهو في الصبا - ربما أراد الخروج قبل  
الفجر إلى حلق الشيوخ، فتأخذ أمه بثيابه وتقول - رحمة به - : "حتى يؤذن  
الناس أو يصبحوا".

Aboo 'Abdillaah, Ahmad Ibn Hambal - when he was yet a young boy - would perhaps want to go to the circles of (knowledge of) the shuyookh before the Fajr prayer, but his mother would

grab his clothes -out of mercy -and say: "(wait) until the Azaan is given or the morning begins".

وقرأ الخطيب البغدادي «صحيح البخاري» كله على إسماعيل الحيري في ثلاثة

مجالس؛ اثنان منها في ليلتين من وقت صلاة المغرب إلى صلاة الفجر، واليوم

الثالث من ضحوة النهار إلى صلاة المغرب، ومن المغرب إلى طلوع الفجر.

Al-Khateeb Al-Baghdaadee, may Allaah have mercy upon him, read the entire Saheeh Al-Bukhaaree to Ismaa'eel Al-Heeree in three sittings; two of them in two nights from the time of Maghrib prayer until the Fajr Prayer, and the third day from after sunrise until (the time for) Maghrib prayer and from (after) Maghrib until dawn.

وكان أبو محمد ابن التبان أول ابتدائه يدرس الليل كله، فكانت أمُّه تُرحمه

وتنهاه عن القراءة بالليل، فكان يأخذ المصباح ويجعله تحت الجفنة - شيء من

الآنية العظيمة - ويتظاهر بالنوم، فإذا رقدت أخرج المصباح وأقبل على

الدرس.

Aboo Muhammad Ibn At-Tabbaan in the beginning (of his studies) would study the entire night, so

his mother would stop him from reading in the night out of mercy for him. So he would take the lamp and hide it under a big vessel, and pretend to sleep, so when she went to sleep, he would take out the lamp and would proceed to study.

فكن رجلا رجله على الثرى ثابتة، وهامة همته فوق الثريا سامقة، ولا تكن  
شاب البدن أشيب الهممة؛ فإن همة الصادق لا تشيب.

So be a man whose foot is firm on the ground while his determination is towering over the stars, and do not be youthful in your body, and old in your determination; for verily the determination of the truthful never grows old.

كان أبو الوفاء ابن عقيل - أحد أذكىء العالم من فقهاء الحنابلة - ينشد وهو  
في الثمانين:

ما شاب عزمي ولا حزمي ولا خلقي      ولا ولائي ولا ديني ولا كرمي  
وإنما اعتاض شعري غير صبغته      والشيب في الشعر غير الشيب في الهمم.

Abul Wafaa Ibn 'Aqeel - a Hanbalie scholar and one of the clever people of the world - would say while in his eighties:

"My determination, resolve and manners have not grown old

Nor my loyalty, my religion nor my generosity

It is only that my hair has changed its colour

And grey hair is not greyness in (one's)

determination".



## المعقد الرابع

صرف الهمة فيه إلى علم القرآن والسنة

**The fourth point:**

**Expending effort in seeking the knowledge of  
the Quraan and the Sunnah.**

إن كل علم نافع مرده إلى كلام الله وكلام رسوله صلى الله عليه وسلم، وباقي العلوم: إما خادم لهما؛ فيؤخذ منه ما تتحقق به الخدمة، أو أجنبي عنهما؛ فلا يضر الجهل به.

Surely all beneficial knowledge goes back to the speech of Allaah and the speech of His messenger ṣallAllāhu Alaihi wa sallam, while the remainder of knowledge is either in its service, so whatever serves it, deserves to be taken. Or it is alien to it, and being ignorant of this kind of knowledge is harmless.

وما أحسن قول عياض اليعصبي في كتابه «الإلماع»:

العلم في أصلين لا يعدوهما

إلا المضل عن الطريق اللاحب

علم الكتاب وعلم الآثار التي

قد أسندت عن تابع عن صاحب

How beautiful is the statement of 'Iyaad Al-Yahsubee in his book Al-Ilmaa':

"Knowledge is only (found) in two sources. None goes beyond them except the one who is misled from the lighted path

The knowledge of the Book and the knowledge of the narrations, that were transmitted from the taabi'ee and the companion."

وقد كان هذا هو علم السلف - عليهم رحمة الله -، ثم كثر الكلام بعدهم

فيما لا ينفع، فالعلم في السلف أكثر، والكلام فيمن بعدهم أكثر.

This was the knowledge of the predecessors - may Allaah have mercy upon them -, then after them, speech in what was not beneficial increased, so knowledge is found more in the predecessors, while speech is more among those who came after them.

قال حماد بن زيد: قلت لأيووب السخيتياني: العلم اليوم أكثر أو فيما تقدم؟

فقال: "الكلام اليوم أكثر، والعلم فيما تقدم أكثر".

Hammaad Bin Zaid said: I asked Ayyoob As-Sikhtiyaanee: "Is knowledge more abundant at

this time or in the past?" so he replied: "speaking is more abundant today, while knowledge was more abundant in the past".

## المعقد الخامس

### سلوك الجادة الموصلة إليه

#### The fifth point:

#### Threading the path that leads to it:

لكل مطلوب طريق يوصل إليه، فمن سلك جادة مطلوبه أوقفته عليه، ومن عدل عنها لم يظفر بمطلوبه، وإن للعلم طريقاً من أخطأها ضل ولم ينل المقصود، وربما أصاب فائدة قليلة مع تعب كثير.

Everything that is sought has a path that leads to it, so whoever threads the path he is in pursuit of, reaches it, and whoever deviates from it, does not reach his goal. Surely, knowledge has a path that whoever misses it, misses knowledge and does not achieve his goal, or maybe he gains little benefit with much fatigue.

وقد ذكر هذا الطريق بلفظ جامع مانع محمد مرتضى بن محمد الزبيدي -  
صاحب «تاج العروس» - في منظومة له تسمى «ألفية السند»، يقول فيها:  
"فما حوى الغاية في ألف سنه      شخص فخذ من كل فن أحسنه  
بحفظ متن جامع للراجح      تأخذه على مفيد ناصح"

This path was mentioned in a complete way by Muhammad Murtadaa Bin Muhammad Az-Zabedee - the author of (Taaaj Al-'Aroos) - in a poem called Alfiyat As-Sanad, he said:  
"So none reaches the pinnacle (of knowledge) in a thousand years.  
So take the best from every type of knowledge.  
By memorizing a text that comprises the most correct views.  
Learning it from (a teacher) that benefits and advises."

فطريق العلم وجادته مبنية على أمرين، من أخذ بهما كان معظما للعلم؛ لأنه  
يطلبه من حيث يمكن الوصول إليه:

So the path of knowledge is founded on two issues, whoever grasps them has venerated knowledge, since he is seeking it from where it is possible that he can achieve it,

فأما الأمر الأول: فحفظ متن جامع للراجع، فلا بد من حفظ، ومن ظن أنه  
ينال العلم بلا حفظ فإنه يطلب محالا. والمحفوظ المعول عليه هو المتن الجامع  
لراجع؛ أي المعتمد عند أهل الفن.

The first affair is to memorize a text that comprises of the most correct views. So memorizing is required. Moreover, whoever thinks that he will acquire knowledge without memorization is seeking the impossible. What should be memorized is a text that comprises the most correct views, which is approved by the people who specialize in that specific type (of knowledge).

وأما الأمر الثاني: فأخذه على مفيد ناصح، فتنزع إلى شيخ تتفهم عنه معانيه،  
يتصف بهذين الوصفين:

As for the second issue, it is learning the text from (a teacher) that benefits and advises, so you resort to a shaykh from whom you understand the meaning (i.e. of the text) and who possesses two characteristics:

وأولهما: الإفادة، وهي الأهلية في العلم، فيكون ممن عرف بطلب العلم وتلقيه حتى أدرك، فصارت له ملكة قوية فيه والأصل في هذا ما أخرجه أبو داود في سننه بإسناد قوي عن ابن عباس رضي الله عنهما أن النبي ﷺ قال:  
«تَسْمَعُونَ، وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مَنْ يَسْمَعُ مِنْكُمْ».

The first of them is that he benefits, which means that he is qualified in knowledge, so he is to be from those who are known seekers of knowledge who were instructed in it until they mastered (it), so it reaches a point where he has a strong aptitude for it.

The proof for this is what was related by Aboo Daawood in his Sunan with a strong chain that Ibn 'Abbaas, may Allaah be pleased with them both, reported that the Prophet ﷺ said: *"you hear (from me), and people will hear from you, and people will hear from those who heard from you."*

والعبرة بعموم الخطاب، لا بخصوص المخاطب،

فلا يزال من معالم العلم في هذه الأمة أن يأخذه الخالف عن السالف.

What is considered here is the generality of the address and not the specific ones who are addressed. So it will always be from the characteristic of knowledge in this nation that it is taken by those who came after from their predecessors.

أما الوصف الثاني فهو النصيحة، وتجمع معنيين اثنين:

أحدهما: صلاحية الشيخ للاقتداء به، والاهتداء بهديه ودله وسمته.

والآخر: معرفته بطرائق التعليم، بحيث يحسن تعليم المتعلم، ويعرف ما يصلح له

وما يضره، وفق التربية العلمية التي ذكرها الشاطبي في «الموافقات».

The second characteristic is counsel and advise, which has two meanings:

One: The competence of the scholar so that his example could be followed and his guidance implemented with regards to his appearance, actions and manners.

The second: That he knows the ways of teaching, in such a manner that he teaches the student with proficiency, and he knows what is beneficial for him and what is harmful for him in accordance with the knowledgeable upbringing that was mentioned by Ash-Shaatiby in Al-Muwaafaqaat



## المعقد السادس

رعاية فنونه في الأخذ، وتقديم الأهم فالمهم

### The sixth point

**Being careful in acquiring the different types of knowledge and giving preference to what is more important over what is lesser in importance**

قال ابن الجوزي في «صيد خاطره»: "جمع العلوم ممدوح"

Ibn Al-Jawzi in his Sayd Al-Khaatir said:

"gathering knowledge is praiseworthy"

من كل فن خذ ولا تجهل به فالحر مطلع على الأسرار

Take from every aspect of knowledge and do not be ignorant concerning any of it

The free person is well acquainted with the secrets.

ويقول شيخ شيوخنا محمد ابن مانع في «إرشاد الطلاب»: "ولا ينبغي للفاضل

أن يترك علما من العلوم النافعة، التي تعين على فهم الكتاب والسنة، إذا كان

يعلم من نفسه قوة على تعلمه، ولا يسوغ له أن يعيب العلم الذي يجهله ويزري

بعالمه؛ فإن هذا نقص ورذيلة، فالعاقل ينبغي له أن يتكلم بعلم أو يسكت

بحلم، وإلا دخل تحت قول القائل:

أتاني أن سهلا ذم جهلا      علوما ليس يعرفهن سهل

علوما لو قراها ما قلاها      ولكن الرضا بالجهل سهل

انتهى كلامه.

The Shaikh of our teachers Muhammad Ibn Maani', may Allaah has mercy upon him, said in (the guidance of the students):

"It is not appropriate that the virtuous person leave off any type of beneficial knowledge that helps him in understanding the Book (of Allaah) and the Sunnah (of the Prophet ﷺ), if he knows that he possesses the ability to learn it. Moreover, it is not befitting for him to dispraise a knowledge that he is ignorant of and belittle the one who knows it: because doing that is a deficiency and despicable. It is appropriate that the intellectual person either speak with knowledge or be quiet with

tolerance, otherwise he would be included in the following statement:

I was informed that Sahl censured due to ignorance

Knowledge that Sahl is ignorant of

Knowledge, if he had read it, he would not have hated it

But being pleased with ignorance is easy." End quote.

وإنما تنفع رعاية فنون العلم باعتماد أصليين:

Being careful in acquiring the different types of knowledge can only be beneficial if two things are relied upon:

أحدهما: تقديم الأهم فالهم، مما يفتقر إليه المتعلم في القيام بوظائف العبودية

لله.

One of them is starting by (studying) the type (of knowledge) that is more important over the one that is lesser in importance. This would be based upon what the learner needs in order to make him upright in his duty to worship Allaah.

والآخر: أن يكون قصده في أول طلبه تحصيل مختصر في كل فن، حتى إذا استكمل أنواع العلوم النافعة؛ نظر إلى ما وافق طبعه منها، وآنس من نفسه قدرة عليه، فتبحر فيه، سواء كان فنا واحدا أم أكثر.

The other is: that his aim in the beginning of his quest is to learn a concise text in every area of knowledge, until he finishes the different types of beneficial knowledge. Thereafter, he looks to that which suits his nature from these types of knowledge and about which he feels to himself that he possess the ability to accomplish it, so he studies it in depth, whether it is one type of knowledge or more.

ومن طيّار شعر الشناقطة قول أحدهم:

وإن ترد تحصيل فن تممه      وعن سواه قبل الانتهاء مَه

وفي ترادف العلوم المنع جا      إن توأمان استبقا لن يخرججا

From the viral lines of poetry that the people of Shinqeet say is:

"If you want to achieve a type of knowledge, then complete it,

And stay away from any other type, before  
completing it,  
Taking two types of knowledge simultaneously has  
been prohibited,  
If the twins race to come out together (from the  
womb), they will never come out."

ومن عرف من نفسه قدرة على الجمع جمع، وكانت حاله استثناء من العموم.

Moreover, whoever knows that he has the ability  
to master more than one type of knowledge (at  
the same time) then he should do so, since his  
condition would be an exception from the general  
rule.

## المعقد السابع

المبادرة إلى تحصيله، واغتنام سن الصبا والشباب

### **The seventh point:**

**Taking the initiative in seeking knowledge by making use of one's childhood and youth**

قال أحمد: "ما شبهت الشباب إلا بشيء كان في كمي فسقط".

Ahmad, (may Allah have mercy on him), said: "I did not liken youthful age except to something in my sleeve that fell out of it".

والعلم في سن الشباب أسرع إلى النفس، وأقوى تعلقا ولصوقا.

Moreover, knowledge (sought) in the years of one's youth is easier upon a person, and it sticks stronger.

قال الحسن البصري: "العلم في الصغر كالنقش في الحجر".

Al-Hasan Al-Basree may Allah have mercy on him said: "learning in one's youth is like carving into a rock"

فقوة بقاء العلم في الصغر، كقوة بقاء النقش في الحجر، فمن اغتنام شبابه نال

إربه، وحمد عند مشيبه سراه

Thus, the strength of keeping knowledge in one's youth is like the strength of the engraving in the rock. So, whoever makes use of his youth gains his goal, and praises in his old age his early move.

ألا اغتنم سن الشباب يافتى عند المشيب يحمد القوم السرى

Behold! Make use of your youth, O young man  
Since in old age, people will praise those who  
made the early move.

ولا يتوهم مما سبق أن الكبير لا يتعلم، بل هؤلاء أصحاب رسول الله صلى الله عليه وسلم تعلموا كبارا. ذكره البخاري في كتاب العلم من «صحيحه».

Additionally, one should not misunderstand from what was said before that the older person cannot learn. Rather, the companions of the Prophet, ṣallAllāhu Alaihi wa sallam, sought knowledge when they were old. Al-Bukhaaree, may Allah have mercy on him, mentioned it in "the book of knowledge", in his Saheeh.

وإنما يعسر التعلم في الكبير كما بينه الماوردي في «أدب الدنيا والدين» -؛  
لكثرة الشواغل، وغلبة القواطع، وتكاثر العلائق، فمن قدر على دفعها عن  
نفسه أدرك العلم.

Al-Maawardee mentioned in (Adab Ad-Dunyaa wad-Deen): Learning in old age only becomes difficult due to the many business, dominant interruptions and overwhelming increase in contacts.

So, whoever is able to ward them off from himself, will achieve knowledge.



## المعقد الثامن

لزوم التأني في طلبه، وترك العجلة

**The eight point:**

**The necessity to be deliberate in seeking knowledge and leaving off haste.**

إن تحصيل العلم لا يكون جملة واحدة؛ إذ القلب يضعف عن ذلك؛ وإن للعلم فيه ثقلاً كثقل الحجر في يد حامله.

Indeed, gaining knowledge is not achieved all at once, since the heart is too weak for that; and indeed knowledge is heavy in it (i.e. the heart), like the heaviness of the rock in the hand of the one who carries it.

قال تعالى: {إنا سنلقي عليك قولاً ثقیلاً} [المزمل] أي القرآن، وإذا كان هذا

وصف القرآن الميسر – كما قال تعالى: {ولقد يسرنا القرآن للذكر} [القمر]

–؛ فما الظن بغيره من العلوم؟!

He, the Most High, said: **"Indeed we will cast upon you a heavy word."** [Al-Muzzammil 73:5] that is, the Quraan.

So, if this is the case with the Quraan that was made easy - as Allaah, the Most High, said: **"and We have certainly made the Quraan easy for remembrance."** [Al-Qamar: 54:17] -; so what would be thought about other types of knowledge?!

وقد وقع تنزيل القرآن رعاية لهذا الأمر منجما مفرقا؛ باعتبار الحوادث والنوازل،

قال تعالى: {وقال الذين كفروا لولا نزل عليه القرآن جملة واحدة كذلك

لنشبت به فؤادك ورتلناه ترتيلا} [الفرقان].

Due to this, the Quraan was revealed in sections, based on incidents and events. He, the Most High said: **"And those who disbelieved say: 'Why was the Quraan not revealed to him all at once?' Thus [it is], that we may strengthen your heart thereby. And have we spaced it distinctly."** [Al-Furqaan 25:32]

وهذه الآية حجة في لزوم التأني في طلب العلم، والتدرج فيه، وترك العجلة؛

كما ذكره الخطيب البغدادي في «الفقيه والمتفقه»، والراغب الأصفهاني في

مقدمة «جامع التفسير».

This Aayah is a proof that one must be deliberate in seeking knowledge, gradually progressing and leaving off haste; as Al-Khateeb Al-Baghdaadee mentioned in (Al-Faqeeh wal-Mutafaqqih) and Ar-Raaghib Al-Asfahaanee in the introduction of (Jaami' At-Tafseer).

ومن شعر ابن النحاس الحلبي قوله:

"اليوم شيء وغدا مثله      من نخب العلم التي تُلتقط  
يحصل المرء بها حكمة      وإنما السيل اجتماع النقط"

From the poem of Ibn An-Nahhaas Al-Halabee (may Allaah have mercy upon him), is his statement:

"Today something and tomorrow something like it,  
From the best type of knowledge that are gathered,  
One attains wisdom by it,  
And the flood is only the assembling of drops"

ومقتضى لزوم التأني والتدرج: البداءة بالمتون القصار المصنفة في فنون العلم،  
حفظا واستشرحا، والميل عن مطالعة المطولات التي لم يرتفع الطالب بعد إليها.

What is demanded in order to be deliberate in seeking knowledge, and progressing gradually is that one starts with the small, summarized texts in the different sciences of knowledge, memorizes and understands it, while staying away from reading lengthy books, which is beyond the level of the student.

ومن تعرض للنظر في المطولات فقد يجني على دينه، وتجاوز الاعتدال في العلم  
ربما أدى إلى تضييعه، ومن بدائع الحكم قول عبد الكريم الرفاعي - أحد شيوخ  
العلم بدمشق الشام في القرن الماضي - : "طعام الكبار سم الصغار".

Moreover, the one who is exposed to looking into bigger books might destroy his religion, and overstepping being moderate in seeking knowledge might contribute to him losing it. And from the beautiful wise statements is that of Abdul Kareem Ar-Rifaa'ee -one of the scholars of Damascus of Ash-Shaam from the generation prior to this one-: "Food of the adult is poison for the breastfeeding child".

## المعقد التاسع

الصبر في العلم تحملاً وأداءً

**The ninth point:  
Being patient in seeking and imparting  
knowledge.**

إذ كل جليل من الأمور لا يدرك إلا بالصبر، وأعظم شيء تتحمل به النفس طلب المعالي: تصبرها عليه؛ ولهذا كان الصبر والمصابرة مأموراً بهما لتحصيل أصل الإيمان تارة، ولتحصيل كماله تارة أخرى؛ قال تعالى: {يأيها الذين ءامنوا اصبروا وصابروا} [آل عمران: الآية ٢٠٠]، وقال تعالى: {واصبر نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه} [الكهف: الآية ٢٨].

That is because no great affair is achieved except by patience. Moreover, the greatest thing that one's self endures in seeking lofty matters is making it patient upon it. It is for this reason that we were ordered to be patient and endure with patience in order to achieve the basis of Eemaan, and at other times, to achieve its perfection. He, the Most High said: "O you who

**believed be patient and endure with patience."**

**[Aal-'Imraan 3: 200].**

**He, the Most High also said: "And keep yourself patient with those who call upon their Lord in the morning and the evening seeking His face."**

**[Al-Kahf 18:28].**

قال يحيى بن أبي كثير في تفسير هذه الآية: "هي مجالس الفقه".

Yahyaa ibn Abee Katheer said in explaining this Aayah: "It refers to the sittings of Fiqh (knowledge)".

ولن يحصل أحد العلم إلا بالصبر.

قال يحيى بن أبي كثير أيضا: "لا يستطيع العلم براحة الجسم".

Additionally, one cannot achieve knowledge except by being patient.

Yahyaa ibn Abee Katheer also said: "Knowledge cannot be achieved with the comfort of the body (i.e. without struggle)".

فبالصبر يخرج من معرة الجهل، وبه تدرك لذة العلم.

It is through patience that one gets out of the dishonour of ignorance, and with it, the sweetness of knowledge is achieved.

وصبر العلم نوعان:

Patience relating to knowledge is of two types:

أحدهما: صبر في تحمله وأخذه؛ فالحفظ يحتاج إلى صبر، والفهم يحتاج إلى صبر، وحضور مجالس العلم يحتاج إلى صبر، ورعاية حق الشيخ تحتاج إلى صبر.

One of them is being patient in gathering and gaining it, since memorizing needs patience, understanding needs patience, going to the sittings of knowledge needs patience, and fulfilling the teacher's rights needs patience.

والنوع الثاني: صبر في أدائه وبثه وتبليغه إلى أهله؛ فالجلوس للمتعلمين يحتاج

إلى صبر، وإفهامهم يحتاج إلى صبر واحتمال زلاتهم يحتاج إلى صبر.

The second type is: being patient in conveying it and spreading it, since sitting to teach students needs patience, making the students understand needs patience, and overlooking their mistakes needs patience.

وفوق هذين النوعين من صبر العلم؛ الصبر على الصبر فيهما، والثبات

عليهما.

Beyond these two types of patience that is needed for knowledge; is being patient in

exercising these two types of patience, and being firm upon it (i.e. patience).

لِكُلِّ إِلَى شَأْنٍ الْعُلَا وَثَبَاتُ وَلَكِنْ عَزِيزٌ فِي الرِّجَالِ ثَبَاتُ

Everyone strives for high goals,  
However, firmness is rare in men.



المعقد العاشر

ملازمة آداب العلم

**The tenth point:**

**Sticking to the manners of knowledge**

قال ابن القيم في كتابه «مدارج السالكين»: "أدب المرء عنوان سعادته وفلاحه، وقلة أدبه عنوان شقاوته وبواره، فما استجلب خير الدنيا والآخرة بمثل الأدب، ولا استجلب حرمانهما بمثل قلة الأدب".

Ibn Al-Qayyim, may Allaah have mercy on him, in his book, Madaarij As-Saalikeen, said:

"The good manners of a person is the epitome of his happiness and success, while being ill-mannered is the epitome of his misery and stagnation. This is because nothing can secure the good of this life and the afterlife like good manners. On the other hand, being prevented of their good has not been acquired with anything as it has been acquired with bad manners".

والمرء لا يسمو بغير الأدب وإن يكن ذا حسب ونسب

A person rises not without good manners  
Even if he has an honourable lineage or status....

وإنما يصلح للعلم من تأدب بآدابه في نفسه ودرسه، ومع شيخه وقرينه.

قال يوسف بن الحسين: "بالأدب تفهم العلم". لأن المتأدب يرى أهلاً للعلم فيبذل له، وقليل الأدب يعز العلم أن يضيع عنده.

The one fit for knowledge is only he who is well-mannered with the mannerism towards knowledge in himself, and classes, and with his teacher and classmate.

Yusuf ibn Al-Husain said: "with good manners you will understand the knowledge". That is because the well-mannered person is seen as deserving the knowledge so it is given to him. As for the ill-mannered person the knowledge should be honoured from being lost with him.

ومن هنا كان السلف - رحمهم الله - يعتنون بتعلم الأدب، كما يعتنون بتعلم العلم.

Due to this the predecessors, may Allaah have mercy on them, used to pay attention to learning good manners as they would pay attention to learning knowledge

قال ابن سيرين: "كانوا يتعلمون الهدى كما يتعلمون العلم".

Ibn Seereen, (may Allaah have mercy upon him), said: "they would learn good manners like they would learn knowledge".

بل إن طائفة منهم يقدمون تعلمه على تعلم العلم.

Rather some of them would learn it (i.e. good manners) before learning knowledge.

قال مالك بن أنس لفتى من قريش: "يا ابن أخي، تعلم الأدب قبل أن تتعلم العلم".

Maalik Ibn Anas said to a young man from Quraish: "My nephew, learn good manners before learning knowledge".

وكانوا يظهرون حاجتهم إليه.

And they would also display their need for it.

قال مخلد بن الحسين لابن المبارك يوما: "نحن إلى كثير من الأدب أحوج منا إلى كثير من العلم".

One-day Makhlad bin Husain said to Ibn Mubaarak: "We are more in need of lots of good manners than our need for a lot of knowledge".

وكانوا يوصون به، ويرشدون إليه.

They would advise one another with it (i.e. good manners), and direct one another to it,

قال مالك: "كانت أُمِّي تَعْمَمُنِي، وتقول لي: "اذهب إلى ربيعة - تعني ابن أبي عبد الرحمن فقيه أهل المدينة في زمنه - فتعلم من أدبه قبل علمه".

Maalik said: "My mother used to tie my 'imaamah, and she would say to me: go to Rabee'ah - she meant Ibn Abee 'Abdir-Rahmaan the jurist of the people of Madeenah in his time - and learn from his manners before his knowledge".

وإنما حرم كثير من طلبة العصر العلم بتضييع الأدب.

Many students of this time are only deprived of knowledge due to being neglectful of good manners.

أشرف الليث بن سعد على أصحاب الحديث، فرأى منهم شيئا كأنه كرهه،

فقال: "ما هذا؟! أنتم إلى يسير من الأدب، أحوج منكم إلى كثير من العلم".

Al-Laith bin Sa'd once overlooked some of the students of Hadeeth, and he saw something he did not like, so he said: "What is this?! You are more in need of a little amount of manners than you are in need of lots of knowledge".

فماذا يقول الليث لو رأى حال كثير من طلاب العلم في هذا العصر؟!

So what will Al-Laith say if he sees the state of many of the students of knowledge in this time?!

## المعقد الحادي عشر

صيانة العلم عما يشين، مما يخالف المروءة ويخرمها

**The eleventh point:**

**Protecting knowledge from what soils it  
regarding what nullifies one's sense of honour  
or goes against it.**

من لم يصن العلم لم يصنه العلم. - قاله الشافعي - ومن أخل بالمروءة بالوقوع  
فيما يشين فقد استخف بالعلم، فلم يعظمه ووقع في البطالة، فتفضي به الحال  
إلى زوال اسم العلم عنه.

Whoever does not safeguard the knowledge would not be safeguarded by the knowledge - as Ash-Shaafi'ee said - and whoever breaches his sense of honour by involving in what soils him, has belittled the knowledge, did not honour it and as such has fallen into idleness, so he ends up losing the attribute of knowledge.

قال وهب بن منبه: "لا يكون البطال من الحكماء".

Wahb bin Munabbih may Allaah have mercy upon him said: "The idle will not be from the wise".

وجماع المروءة - كما قاله ابن تيمية الجد في «المحرر»، وتبعه حفيده في بعض فتاويه - : "استعمال ما يجمله ويزينه، وتجنب ما يدنسه ويشينه".

Ibn Taymiyyah the grandfather in his book Al-Muharrar, and his grandson followed him in his Fataawaa - (both) said: "One's sense of honour goes back to using that which beautifies oneself and staying away from that which tarnishes him and soils him".

قيل لأبي محمد سفيان بن عيينة: "قد استنبطت من القرآن كل شيء، فأين المروءة فيه؟" فقال: "في قوله تعالى: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} [الأعراف]؛ ففيه المروءة، وحسن الأدب، ومكارم الأخلاق".

It was said to Aboo Muhammad Sufyaan ibn 'Uyaynah: "you have derived everything from the Quraan so where is (the proof of safeguarding) one's sense of honour in it?" So he said: "in His the Most High statement: 'Take what is given freely, enjoin good, and turn away from the ignorant.' [Al-A'raaf] - the sense of honour, good manners, and noble etiquettes are found in this Aayah."

ومن أُلزم أدب النفس للطالب: تحليه بالمروءة، وما يحمل عليها، وتنكبه  
خوارمها التي تخل بها؛ كحلق لحيته، أو كثرة الالتفات في الطريق، أو مد  
الرجلين في مجمع الناس من غير حاجة ولا ضرورة داعية، أو صحبة الأراذل  
والفساق والمجان والبطالين، أو مصارعة الأحداث والصغار.

One of the most important attitude a student must possess is to upkeep his sense of honour, and stay away from that which nullifies it. Some examples of nullifying one's sense of honour are as follows: shaving the beard, constantly looking around in the pathways, stretching out one's feet in public gatherings without need, accompanying the lowly, base, lewd, and idle people, or wrestling with youths and small children.



## المعقد الثاني عشر

### انتخاب الصحبة الصالحة له

#### **The twelfth point:**

#### **Choosing good company in seeking knowledge**

اتخاذ الزميل ضرورة لازمة في نفوس الخلق، فيحتاج طالب العلم إلى معاشرة غيره من الطلاب؛ لتعينه هذه المعاشرة على تحصيل العلم والاجتهاد في طلبه. والزمالة في العلم إن سلمت من الغوائل نافعة في الوصول إلى المقصود.

Taking a companion is a necessity imbedded in the creation, so the student of knowledge needs to befriend other students so that this co-operation might help him in gaining knowledge and striving in its cause.

If the companionship in knowledge is safe from disasters, then it helps one to reach the goal.

ولا يحسن بقاصد العلا إلا انتخاب صحبة صالحة تعينه؛ فإن للخليل في خليله أثرا.

The one who seek after heights should only choose good companions who will help him along, for verily the friend affects his friend.

روى أبو داود والترمذي عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال:

«الرجل على دين خليله، فلينظر أحدكم من يخالل»

Aboo Daawood and At-Tirmizee reported that Aboo Hurairah, may Allaah be pleased with him, reported that the Prophet ﷺ said: "A man is on the way of his friend, so let one looks to whom he befriends".

قال الراغب الأصفهاني: "ليس إعداد الجليس لجليسه بمقاله وفعاله فقط، بل بالنظر إليه."

Ar-Raaghib Al-Asfahaanee said: "One is not only affected by the actions and statements of the one he sits with, rather, (he is also affected) by merely looking at him".

وإنما يختار للصحة من يعاشر للفضيلة لا للمنفعة ولا للذة؛ فإن عقد المعاشرة

يبرم على هذه المطالب الثلاثة: الفضيلة، والمنفعة، واللذة. ذكره شيخ شيوخوا

محمد الخضر بن حسين في «رسائل الإصلاح».

Therefore, one should choose his companion because of virtue and not because of benefit or

pleasure since virtue, benefit, and pleasure are the three causes of friendship.

This was mentioned by our teachers' Shaykh Muhammad Al-Khidr bin Husain in Rasaail Al-Islaah.

فانتخب صديق الفضيلة زميلاً؛ فإنك تعرف به

So take as friend the virtuous person, because by him you will be known.

وقال ابن مانع في «إرشاد الطلاب». - وهو يوصي طالب العلم -

"ويحذر كل الحذر من مخالطة السفهاء، وأهل المجون والوقاحة، وسيئي السمعة، والأغبياء، والبلداء؛ فإن مخالطتهم سبب الحرمان وشقاوة الإنسان".

Ibn Maani' may Allaah have mercy on him said in Irshaad At-Tullaab - while advising the student of knowledge -:"And one should take every precaution to be on his guard in mixing with people who are foolish, lewd, base, with bad reputation, and stupid because being with them is a reason for one to be deprived and become miserable".

## المعقد الثالث عشر

بذل الجهد في تحفظ العلم، والمذاكرة به، والسؤال عنه

**The thirteenth point:**

**Sparing no effort in memorizing the knowledge,  
revising it and asking about it.**

إذ تلقيه عن الشيوخ لا ينفع بلا حفظ له، ومذاكرة به، وسؤال عنه؛ فهؤلاء

تحقق في قلب طالب العلم تعظيمه؛ بكمال الالتفات إليه والاشتغال به،

فالحفظ خلوة بالنفس، والمذاكرة جلوس إلى القرين، والسؤال إقبال على العالم.

Merely taking knowledge from the teachers is not beneficial without memorizing it, revising it, and asking about it. This, in turn, actualizes venerating knowledge in the heart of the student of knowledge because he completely focuses on it and busies himself with it. This is because memorizing is being by yourself, and revision is achieved by sitting with a mate and asking is drawing near to the scholar.

ولم يزل العلماء الأعلام يحضون على الحفظ ويأمرون به. سمعت شيخنا ابن

عثيمين يقول: "حفظنا قليلا وقرأنا كثيرا، فانتفعنا بما حفظنا أكثر من انتفاعنا

بما قرأنا". وبالمذاكرة تدوم حياة العلم في النفس، ويقوى تعلقه بها، والمراد بالمذاكرة مدارس الأقران. وقد أمرنا بتعاهد القرآن الذي هو أيسر العلوم.

The great scholars have always encouraged memorizing and commanded it.

I heard our Shaikh Ibn 'Uthaimeen may Allaah have mercy upon him said: "we memorized a little and read a lot, but we benefitted from what we memorized more than we benefitted from what we read".

With revision, the life of knowledge lasts in one's self, and one's attachment to it increases.

What is meant by revision is studying with one's companion.

We were commanded to maintain and upkeep the Quraan which is the easiest type of knowledge.

روى البخاري ومسلم عن ابن عمر رضي الله عنهما أن رسول الله صلى الله

عليه وسلم قال: «إنما مثل صاحب القرآن كمثل صاحب الإبل المعقلة، إن

عاهد عليها أمسكها، وإن أطلقها ذهبت».

Al-Bukhaaree and Muslim reported that Ibn 'Umar, may Allaah be pleased with them, reported

that the Prophet ﷺ said:  
"the parable of the one who learns the Quraan is  
like that of the owner of a tied camel, if he  
guards it, he keeps it and if he leaves it, it goes  
away"

قال ابن عبد البر في كتابه «التمهيد» عند هذا الحديث:

"وإذا كان القرآن الميسر للذكر كالإبل المعقلة، من تعاهدها أمسكها فكيف

بسائر العلوم؟!"

Ibn 'Abdil-Barr, may Allaah have mercy upon him,  
in his book At-Tamheed said about this Hadeeth:  
"If the Quraan which was made easy for  
remembrance is like the tied camel, whoever  
guards it keeps it, then what about other types  
of knowledge?!"

وبالسؤال عن العلم تفتتح خزائنه، فحسن المسألة نصف العلم، والسؤالات

المصنفة - كمسائل أحمد المروية عنه - برهان جلي على عظيم منفعة السؤال.

Asking about knowledge opens up its treasures,  
while good manners in asking questions is half of  
knowledge. Moreover, the gathered questions -  
like those asked to Ahmad that were reported

from him- is a clear proof of the immense benefit of asking questions.

وهذه المعاني الثلاثة للعلم: بمنزلة الغرس للشجر وسقيه وتنميته بما يحفظ قوّته ويدفع آفته، فالحفظ غرس العلم، والمذاكرة سقيه، والسؤال عنه تنميته.

These three meanings regarding knowledge is like the planting of a tree, watering it, and nurturing it with what saves its strength and wards off its defects. Memorization is like planting the seed of knowledge, while revision is like watering it, and asking about it, is its nurturing.

## المعقد الرابع عشر

إكرام أهل العلم وتوقيرهم

**The fourteenth point:**

**Honouring the people of knowledge and  
respecting them:**

إن فضل العلماء عظيم، ومنصبهم منصب جليل؛ لأنهم آباء الروح، فالشيخ أب للروح كما أن الوالد أب للجسد، فالاعتراف بفضل المعلمين حق واجب.

The virtues of the scholars are tremendous, and their status is dignified since they are the fathers of the soul. The scholar is a father of the soul just as one's father is the father of his body; therefore, acknowledging the virtues of teachers is a compulsory right.

قال شعبة بن الحجاج: "كل من سمعت منه حديثاً؛ فأنا له عبد".

Shu'bah Bin Al-Hajjaaj said: "I am the slave of anyone from whom I heard a Hadeeth".

واستنبط هذا المعنى من القرآن محمد بن علي الأدفوي فقال: "إذا تعلم الإنسان

من العالم واستفاد منه الفوائد فهو له عبد، قال الله تعالى: ﴿وَإِذْ قَالَ مُوسَى



لِفَتَاهُ { [الكهف: الآية 60]، وهو يوشع بن نون، ولم يكن مملوكا له، وإنما كان متلميذا له، متبعا له، فجعله الله فتاه لذلك".

This meaning was derived from the Quraan by Muhammad Bin 'Alee Al-Udfowee, may Allaah have mercy upon him, who said: "Whenever someone learns from a scholar and benefits from him, then he is like a slave to him, Allaah the Most High said: **"And when Moosaa said to his servant..."** [Al-Kahf: 60], his servant was Yoosha' Bin Noon, he was not his slave, rather he was his student, and follower, so Allaah called him his servant for this reason".

وقد أمر الشرع برعاية حق العلماء؛ إكراما لهم، وتوقيرا، وإعزازا.

Islamic Law has ordered guarding the rights of the scholars, out of honour and respect for them.

فروى أحمد في «المسند» عن عبادة بن الصامت رضي الله عنه أن رسول الله

صلى الله عليه وسلم قال: «ليس من أمتي من لم يجل كبيرا، ويرحم صغيرا، ويعرف لعالمنا حقه».

Ahmad reported in the Musnad that 'Ubaadah Bin As-Saamit, may Allaah be pleased with him,

reported that the Messenger of Allaah ṣallAllāhu Alaihi wa sallam said: *"He who does not respect the elders, be merciful to the young, and gives our scholar his rights is not from us"*.

ونقل ابن حزم الإجماع على توقير العلماء وإكرامهم.

Ibn Hazm conveyed that there is consensus among the scholars that the scholars should be respected and honoured.

فمن الأدب اللازم للشيخ على المتعلم - مما يدخل تحت هذا الأصل -  
التواضع له، والإقبال عليه، وعدم الالتفات عنه، ومراعاة أدب الحديث معه،  
وإذا حدث عنه عظمه من غير غلو، بل ينزله منزلته؛ لئلا يشينه من حيث أراد  
أن يمدحه، وليشكر تعليمه ويدع له، ولا يظهر الاستغناء عنه، ولا يؤذنه بقول  
أو فعل، وليلطف في تنبيهه على خطئه إذا وقعت منه زلة.

From the necessary manners that the student must possess for the teacher -which comes under this point - is being humble to him, paying attention to him, not looking away from him, and adhering to the manners of speaking with him. Moreover, when speaking about him one should honour him without exaggeration, but rather

placing him in his rightful position lest he disgrace him from the point he wanted to praise him. He should also thank him for what he taught him, supplicate for him, not show his independence of him, and not harming him in speech or action. Rather, he should be gracious in bringing his mistake to his attention, if he falls into a mistake.

ومما تناسب الإشارة إليه هنا - باختصار وجيز - معرفة الواجب إزاء زلة العالم، وهو ستة أمور:

In summary, it is suitable to point out those necessary things one needs to observe when dealing with the mistake of a scholar.

They consist of six matters:

الأول: التثبت في صدور الزلة منه.

The first: confirming that he (the scholar) was indeed guilty of the slip he made.

والثاني: التثبت في كونها خطأ، وهذه وظيفة العلماء الراسخين، فيسألون عنها.

The second: confirming that his slip was indeed a mistake. This is the job of the firmly rooted

scholars only, so they are the ones that should be asked about it.

والثالث: ترك اتباعه فيها.

The third: not following the scholar in his error.

والرابع: التماس العذر له بتأويل سائغ.

The fourth: searching for a fitting excuse for him by providing an acceptable explanation.

والخامس: بذل النصح له بلطف وسر، لا بعنف وتشهير.

The fifth: advising him with kindness and in secrecy, not with harshness or defaming him.

والسادس: حفظ جنابه، فلا تهدر كرامته في قلوب المسلمين

The sixth: safeguarding his status, so that his honour is not lost in the hearts of the Muslims.

ومما يحذر منه مما يتصل بتوقير العلماء؛ ما صورته التوقير ومآله الإهانة

والتحقير، كالازدحام على العالم، والتضييق عليه، وإلجائه إلى أعسر السبل.

From what one should be warned about relative to respecting the scholars are those things that appears to be respect, however, in reality, it is humiliation and disrespect, like crowding the

scholar, narrowing his pathway, and forcing him to use the most difficult path.

المعقد الخامس عشر

رد مشكله إلى أهله

**The fifteenth point:  
Referring problematic issues to its rightful  
people**

فالمعظم للعلم يعول على دهاقنته والجهايزة من أهله لحل مشكلاته، ولا يعرض نفسه لما لا تطبيق؛ خوفا من القول على الله بلا علم، والافتراء على الدين، فهو يخاف سخرة الرحمن قبل أن يخاف سوط السلطان؛ فإن العلماء بعلم تكلموا، وببصر نافذ سكتوا، فإن تكلموا في مشكل فتكلم بكلامهم، وإن سكتوا عنه فليسعك ما وسعهم.

The one who venerates knowledge depends on its high-ranking scholars to solve its problematic issues. Moreover, one should not put himself into something he is incapable of since he fears speaking about Allaah without knowledge, and fabricating lies about the religion. This is because he fears the anger of Ar-Rahmaan over his fear of the whip of the leader.

Indeed, the scholars have spoken out of knowledge, and with great insight they remain silent. Thus, when they speak in the problematic issues, then say what they say, and if they remain silent about it, then let whatever they see as fitting for themselves be fitting for you.

ومن أشق المشكلات الفتن الواقعة، والنوازل الحادثة، التي تتكاثر مع امتداد الزمن.

From the greatest problematic affairs are the trials that are going on, and new incidents that increase as time goes by.

والناجون من نار الفتن، السالمون من وهج المحن، هم من فزع إلى العلماء ولزم قولهم، وإن اشتبه عليه شيء من قولهم أحسن الظن بهم، فطرح قوله وأخذ بقولهم، فالتجربة والخبرة هم كانوا أحق بها وأهلها، وإذا اختلفت أقوالهم لزم قول جمهورهم وسوادهم؛ إثارة للسلامة؛ فالسلامة لا يعدلها شيء.

It is only those who go back to the scholars, and stick to what they say that are saved from the fire of the trials and the flames of tribulations. Thus, if anything they say is unclear to someone, he thinks good of them, leaving his opinion for

theirs, for verily they have more experience and they are the people of such affairs. Moreover, if they differ amongst themselves then he sticks to the opinion of the majority of them; threading the safe path, since there is nothing like remaining safe.

وما أحسن قول ابن عاصم في «مرتقى الوصول»:

"وواجب في مشكلات الفهم تحسيننا الظن بأهل العلم"

How beautiful is the statement of Ibn 'Aasim in Murtaqaa Al-Wusool!

It is imperative if there are problems in understanding,

That we think good of the people of knowledge.

ومن جملة المشكلات رد زلات العلماء، والمقالات الباطلة لأهل البدع

والمخالفين؛ فإنما يتكلم فيها العلماء الراسخون. بينه الشاطبي في «الموافقات»،

وابن رجب في «جامع العلوم والحكم».

From these complex problems are the rebutting of the mistakes of the scholars, and the deviant statements of the people of innovation. Only the deep-rooted scholars are to speak about these.



As was explained by Ash-Shaatibee in Al-Muwaafaqaat, and Ibn Rajab in Jaami' Al-'Uloom wal-Hikam.

فالجادة السالمة: عرضها على العلماء الراسخين، والاستمسك بقولهم فيها.

Therefore, the safe path is that it be presented to the deeply rooted scholars, and to stick to their opinion concerning it.

## المعقد السادس عشر

توقير مجالس العلم، وإجلال أوعيته

**The sixteenth point:**

**Honouring the sittings of knowledge, and  
respecting its vessels.**

فمجالس العلماء كمجالس الأنبياء. قال سهل بن عبد الله: "من أراد أن ينظر

إلى مجالس الأنبياء فليُنظر إلى مجالس العلماء، يجيء الرجل فيقول: يا فلان،

أي شيء تقول في رجل حلف على امرأته بكذا وكذا؟ فيقول: طلقت امرأته،

يجيء آخر فيقول: ما تقول في رجل حلف على امرأته بكذا وكذا؟ فيقول:

ليس يحنث بهذا القول، وليس هذا إلاني أو لعالم، فاعرفوا لهم ذلك».

Verily the sittings of the scholars are like that of the Prophets. Sahl Bin Abdillaah said: "whoever wishes to look at the sittings of the Prophets then let him look at the sittings of the scholars. A man comes and says (addressing the scholar): "O so and so, what do you say about one who swears to his wife saying such and such?" So, he (the scholar) replies: "his wife is divorced." Then, another man comes by and says: "what do you say

about one who swears to his wife saying such and such?" So he (the scholar) replies: "She is not divorced by what he said".

This is for none except a Prophet or a scholar, so acknowledge this for them".

فعلى طالب العلم أن يعرف لمجالس العلم حقها، فيجلس فيها جلسة الأدب،

ويعصبي إلى الشيخ ناظرا إليه؛ فلا يلتفت عنه من غير ضرورة، ولا يضطرب

لضجة يسمعها، ولا يعبث بيديه أو رجليه، ولا يستند بحضرة شيخه، ولا

يتكئ على يده، ولا يكثر التنحنح والحركة، ولا يتكلم مع جاره، وإذا عطس

خفض صوته، وإذا تشاءب ستر فمه بعد رده جهده.

It is upon the student of knowledge to recognize the rights of the sittings of knowledge so that he sits in a mannerly way, listening to the teacher while looking at him. He does not look away from him without a necessity. He should not be disturbed by any noise he hears, nor play with his hands and feet, nor recline in the presence of his teacher, nor lean on his hands. Moreover, he should avoid groaning and moving a lot, he should not speak to his neighbour, if he sneezes, he

should lower his voice, and if he yawns, he should cover his mouth after compressing it to the best of his ability.

وينضم إلى توقير مجالس العلم إجلال أوعيته التي يحفظ فيها، وعمادها الكتب،

فاللائق بطالب العلم: صون كتابه، وحفظه وإجلاله، والاعتناء به، فلا يجعله

صندوقا يحشوه بودائعه، ولا يجعله بوقا، وإذا وضعه وضعه بلطف وعناية.

Connected to honouring the sittings of knowledge, is honouring its vessels that protects it. Its main support is books. Therefore, it is fitting that the student of knowledge protects his book, safeguards it, respects it, and takes full care of it, not taking it as a box in which he fetches his belongings, nor taking it as a horn, so he folds it. Whenever he puts it down, he does so with gentleness and care.

رمى إسحاق بن راهويه يوما بكتاب كان في يده، فرآه أبو عبد الله أحمد ابن

حنبل فغضب، وقال: "أهكذا يفعل بكلام الأبرار؟!".

One day, Ishaq Bin Raahoowyah threw a book that was in his hand, and Aboo Abdillaah Ahmad

Ibn Hanbal saw him so he got angry and said: "Is like this the speech of the righteous treated?!"

ولا يتكئ على الكتاب، أو يضعه عند قدميه، وإذا كان يقرأ فيه على شيخ

رفعه عن الأرض، وحمله بيديه.

One should not lean on the book, nor put it by his feet, and if he is reading from it to his teacher then he should raise it off the ground and carry it in his hand.

## المعقد السابع عشر

الذب عن العلم، والذود عن حياضه

**The seventeenth point:**

**Defending knowledge and protecting it:**

إن للعلم حرمة وافرة، توجب الانتصار له إذا تعرض لجنابه بما لا يصلح.

Verily knowledge has great sanctity. This entails defending it if it is subjected to what is not befitting.

وقد ظهر هذا الانتصار عند أهل العلم في مظاهر؛

Defending knowledge has manifested in different ways among the people of knowledge, from it is:

منها: الرد على المخالف، فمن استبان مخالفته للشريعة رد عليه كائنا من

كان؛ حمية للدين، ونصيحة للمسلمين.

Refuting the one who opposes it, so anyone whose opposition of the legislation becomes clear is rebutted, regardless of who he is. This is done out of passion for the religion and as advice for the Muslims.

ومنها: هجر المبتدع؛ ذكره أبو يعلى الفراء إجماعاً. فلا يؤخذ العلم عن أهل البدع؛ لكن إذا اضطر إليه فلا بأس، كما في الرواية عنهم لدى المحدثين.

And from it is: boycotting the innovator; it was mentioned by Aboo Ya'laa Al-Farraa that there is an agreement among the scholars on it.

Therefore, knowledge should not be taken from the people of innovation. However, if there is a necessity, then there is no problem with that, as is found in the narrations of the scholars of Hadeeth with regards to them.

ومنها: زجر المتعلم إذا تعدى في بحثه، أو ظهر منه لدأ أو سوء أدب. وإن احتاج المعلم إلى إخراج المتعلم من مجلسه؛ زجراً له فليفعل كما كان يفعل شعبة مع عفان بن مسلم في درسه.

Moreover, from it is: rebuking the student if he oversteps his limits in his research, or he gives the impression of being argumentative or ill mannered.

Moreover, if the teacher needs to expel him from his sitting in order to reprimand/restrict him then he should, as Shu'bah, may Allaah have

mercy upon him, used to do with 'Affaan Bin Muslim in his lessons.

وقد يزجر المتعلم بعدم الإقبال عليه، وترك إجابته، فالسكوت جواب؛ قاله الأعمش.

The student may also be reprimanded by the Shaykh not paying attention to him, or not answering him since remaining silent is an answer (for him), that was mentioned by Al-A'mash.

ورأينا هذا كثيرا من جماعة من الشيوخ؛ منهم العلامة ابن باز، فرما سأله سائل عما لا ينفعه، فترك الشيخ إجابته، وأمر القارئ أن يواصل قراءته، أو أجابه بخلاف قصده.

And we have seen many of our teachers do this. From them is the scholar Ibn Baaz, may Allaah have mercy on him, so sometimes a questioner asks him about something that does not benefit him so the Shaikh leaves off answering him and instructs the reader to continue reading, or he would answer him with an answer that is different from what the questioner intended.



## المعقد الثامن عشر

### التحفظ في مسألة العالم

#### **The eighteenth point:**

#### **Using discretion when asking the scholar:**

فرارا من مسائل الشغب، وحفظا لهيبة العالم؛ فإن من السؤال ما يراد به التشغيب وإيقاظ الفتنة وإشاعة السوء، ومن آنس منه العلماء هذه المسائل لقي منهم ما لا يعجبه، كما مر معك في زجر المتعلم، فلا بد من التحفظ في مسألة العالم، ولا يفلح في تحفظه فيها إلا من أعمل أربعة أصول:

(Using discretion when asking the scholar) is a means of fleeing from disturbing questions, and safeguarding the prestige of the scholar. This is because some questions are meant to cause disturbance, create trials, and bring about evil. So if the scholars find these types of questions in someone, this person will see from them things he does not like, as was mentioned above with regards to the way students are sometimes rebuked, so one should take care in asking the scholar, and none succeeds in that except if he follows these four principles:

أولها: الفكر في سؤاله لماذا يسأل؟ فيكون قصده من السؤال التفقه والتعلم، لا التعنت والتهمك؛ فإنّ من ساء قصده في سؤاله يحرم بركة العلم، ويمنع منفعته.

The first is pondering upon the question, so (he should consider) why is he asking?

His goal in asking the question should be to gain understanding and to learn, not harassment and mockery since the one who intends evil in his question will be deprived of the blessings of knowledge, and prevented from its benefit.

الأصل الثاني: التفطن إلى ما يسأل عنه؛ فلا تسأل عما لا نفع فيه؛ إما بالنظر

إلى حالك، أو بالنظر إلى المسألة نفسها. ومثله السؤال عما لم يقع، أو ما لا

يحدث به كل أحد، وإنما يخص به قوم دون قوم.

The second principle is paying attention to what you are asking about. So do not ask about things that has no benefit in them, whether that is concerning your situation, or the question itself, like asking about things that did not happen yet, or issues that are not to be told to everyone, but only meant for specific people.

الأصل الثالث: الانتباه إلى صلاحية حال الشيخ للإجابة عن سؤاله، فلا يسأله في حال تمنعه، ككونه مهموماً، أو متفكراً، أو ماشياً في طريق، أو ركباً سيارته، بل يتحين طيب نفسه.

The third principle is to pay attention to the state of the Shaikh to make sure that he is fit to answer. So he should not ask the Shaikh in a state that might prevent him from answering, like if he is worried, or busy thinking, or walking on the road, or driving his car. Rather, the student should choose a time when he is in a good state.

الأصل الرابع: تيقظ السائل إلى كيفية سؤاله، بإخراجه في صورة حسنة متأدبة، فيقدم الدعاء للشيخ ويبجله في خطابه، ولا تكون مخاطبته له كمخاطبته أهل السوق وأخلاق العوام.

The fourth principle is the questioner should pay attention to the way he asks the question. So he constructs it in a nice mannerly way, starting by supplicating for the Shaikh, and being respectful when addressing him, so he should not address him like one addresses the people in market or regular people.

## المعقد التاسع عشر

شغف القلب بالعلم وغلبته عليه

### **The nineteenth point:**

**Having a passionate heart for knowledge and letting it overwhelm his heart:**

فصدق الطلب له يوجب محبته، وتعلق القلب به، ولا ينال العبد درجة العلم حتى تكون لذته الكبرى فيه.

Truly seeking after knowledge should bring about love for it and cause the heart to be passionately attached to it. Moreover, one would not achieve any great level in knowledge until his greatest pleasure is found in it.

وإنما تنال لذة العلم بثلاثة أمور، ذكرها أبو عبد الله ابن القيم:

The pleasure of knowledge is only gained if three things are present in someone. This was mentioned by Aboo 'Abdillaah Ibn Al-Qayyim, may Allaah have mercy upon him:

أحدها: بذل الوسع والجهد.

One of it is making every effort (in seeking it).

وثانيها: صدق الطلب.

The second is truthfulness in seeking it.

وثالثها: صحة النية والإخلاص.

The third is correcting the intention and being sincere.

ولا تتم هذه الأمور الثلاثة، إلا مع دفع كل ما يشغل عن القلب.

The (above) three matters cannot be accomplished except by removing from his heart everything that distracts him.

إن لذة العلم فوق لذة السلطان والحكم التي تتطلع إليها نفوس كثيرة، وتبذل لأجلها أموال وفيرة، وتسفك دماء غزيرة.

Indeed the delight of knowledge is greater than the delight found in leadership and authority that many souls seek after and behind which great wealth is spent and, in its cause, lots of blood are spilt.

ولهذا كانت الملوك تتوق إلى لذة العلم، وتحس فقدها، وتطلب تحصيلها.

It is because of this that kings long for the delight found in knowledge, feel its loss, and seek after it.

قيل لأبي جعفر المنصور - الخليفة العباسي المشهور، الذي كانت ممالكه تملأ  
الشرق والغرب -: هل بقي من لذات الدنيا شيء لم تنله؟ فقال - وهو مستو  
على كرسیه وسرير ملكه -: "بقيت خصلة: أن أقعد على مصطبة، وحولي  
أصحاب الحديث - أي طلاب العلم - فيقول المستملي: من ذكرت رحمك  
الله؟"

It was said to Aboo Ja'far Al-Mansoor -the famous Abbasid caliph whose kingdom filled the east and the west-: "Does there remain anything from the pleasure of this worldly life that you have not gained?"

So- while sitting on his throne - he said: "there is one thing that remains: that I sit on a bench surrounded by the students of Hadeeth -meaning students of knowledge - so the conveyer<sup>2</sup> says: who is it that you mentioned may Allaah have mercy upon you?"

يعني فيقول: حدثنا فلان، قال: حدثنا فلان، ويسوق الأحاديث المسندة.

---

<sup>2</sup> The conveyer is a person who would be standing in the midst of the sittings of Hadeeth in the pass when the sittings were large, his job was to convey what the Shaikh said to those who cannot hear him because of the distance, when everyone was ready he would ask the Shaikh: who is it that you mentioned may Allaah have mercy upon you?, then the Shaikh would start narrating his Ahaadeeth.

Meaning that he replies: so and so informed us, that so and so informed him, and he goes on narrating Hadeeth with a connected chain.

ومتى عمر القلب بلذة العلم سقطت لذات العادات، وذهلت النفس عنها؛ بل  
تستحيل الآلام لذة بهذه اللذة.

Whenever the heart is filled with the delight of knowledge, all other pleasure fall away, and the soul pays no attention to it; rather, because of this pleasure, the pain that afflicts him becomes pleasurable.

المعقد العشرون

حفظ الوقت في العلم

**The twentieth point:**

**Safeguarding one's time in knowledge:**

قال ابن الجوزي في «صيد خاطره»: "ينبغي للإنسان أن يعرف شرف زمانه،  
وقدر وقته، فلا يضيع منه لحظة في غير قربة، ويقدم فيه الأفضل فالأفضل من  
القول والعمل".

Ibn Al-Jawzee said in his Said Al-Khaatir: "it is imperative that a person knows the virtue of his time and its value so that he does not waste a moment of it in other than that which brings him closer to Allaah. So he starts using it in what is more virtuous over what is lesser in virtue from statements and actions."

ومن هنا عظمت رعاية العلماء للوقت، حتى قال محمد بن عبد الباقي البزاز:  
"ما ضيعت ساعة من عمري في لهو أو لعب".

It is because of this the scholars took great care in safeguarding their time, until Muhammad Bin Abd Al-Baaqee Al-Bazzaaz said: "I have never wasted a moment of my life in play and pastime".



وقال أبو الوفاء ابن عقيل - الذي صنف كتاب الفنون في ثمانمائة مجلد-: "إني لا يحل لي أن أضيع ساعة من عمري".

And Aboo Al-Wafaa Ibn 'Aqeel - who wrote the book Al-Fonoon in eight hundred volumes - said: "it is not allowed for me to waste a moment of my life".

وبلغت بهم الحال أن يقرأ عليهم حال الأكل؛ بل كان يقرأ عليهم وهم في دار الخلاء.

Some of them even reached a state where it was read to them whilst they were eating, and others were read to, even when they were in the toilet.

فاحفظ أيها الطالب وقتك؛ فلقد أبلغ الوزير الصالح ابن هبيرة في نصحك بقوله:

So safeguard your time, O student; the righteous minister Ibn Hubairah was very emphatic when he advised you with his statement

والوقت أنفس ما عنيت بحفظه وأراه أسهل ما عليك يضيع

And time is the most expensive thing that you can safeguard

And I see that it is the easiest thing that you waste.

تمت الخلاصة

*The end of the summary.*