



# An Explanation of Glorification of Knowledge

## Ta'zīm al-'Ilm

By Shaykh Sālih ibn 'Abdillāh Ibn Hamad al-'Usaymī

In the name of Allāh, the Most Merciful, the Bestower of Mercy.

All praise is for Allāh, for as long as there are those who glorify His greatness, and for as long as there are learners with desire, treading the path to Him.

I bear witness that there is no god worthy of worship except Allāh, alone and with no partner, a testimony by which we can escape the net of making a partner with Allāh, and therefore be incumbent to be saved from the fire of destruction.

I bear witness that Muḥammad is His slave and messenger. His Lord sent him with guidance and the religion of truth, to make it manifest over all other religions, even if the disbelievers hate it. He conveyed his message and delivered it, and rendered his trust and made it plain.

Through his propagation, the clearest of proofs were set out, and through his clarification, false notions and arguments were rebutted.

He left us the legacy of the straight and clear path, and the noble *sunnah*, in which nobody who seeks it can be lost, and nobody who takes hold of it can be held back from it. May Allāh exalt his mention and grant him safety, and to his family and his companions, for as many times as the number of people who learn, and the number of people who teach.

To proceed:

Knowledge does not cease to be a great legacy in which people of nobility follow one another, generation after generation. For those who seek out things of high value, there is no other concern but this, and no desire for any other goal besides this. How could it not be so, when the happiness of both worlds and the good of both lives are achieved by getting it!?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله ما عظمه معظّم، وسار إليه راغب متعلّم.

وأشهد أن لا إله إلا الله وحده لا شريك له، شهادة نبأ بها من شرك الإِشراك، فتوجب لنا النجاة من نار الهلاك، وأشهد أنّ محمّداً عبده ورسوله، أرسله ربّه بالهدى ودين الحقّ؛ ليظهره على الدّين كلّهُ ولو كره المشركون، فبلّغ رسالته وأداها، وأسلم أمانته وأبداها.

انتصبت بدعوته أظهر الحجج، واندفعت ببيناته الشّبّهات واللّجج، فورّثنا المحجّة البيضاء، والسّنّة الغراء، لا يتيه فيها ملتبس، ولا يُردُّ عنها مقتبس، صلّى الله عليه وسلّم، وعلى آله وصحبه عدد من تعلّم، علم.

أمّا بعد:

فلم يزل العلم إرثاً جليلاً، تتعاقب عليه الأمانل جيلاً جليلاً، ليس لطلّاب المعالي همّ سواه، ولا رغبة لهم في مطلوبٍ عداه، وكيف لا؟! وبه تُنال سعادة الدّارين، وطيبُ العيشين.



It is the honour of everything that exists, and the light of every peak and valley. It is the adornment of the greats, and the pleasure of those who behold it. Whoever is inclined toward it is blessed, and whoever carries it around with them has gained a great prize, and whoever acts according to it will be safe.

If it were a product that was sold, huge amounts of money would be spent on it, and if it were high up in the sky, the people of nobility would have risen up to it. Out of every marketplace, it is the most profitable, and out of every source of pride, it is the most honourable. Achievements in it are the most noble of achievements, and its resources are the most praiseworthy of resources. The eternally happy is the one who spurs himself to seek it, and encourages the journeying of his soul towards it; while the wretched is the one who turns away from it or he makes others do so, and distances himself from it, or makes others do so. His nose is blocked from the fragrance of knowledge, and his neck is sealed with the words 'This is a slave who is bereft'.

**Knowledge enters the heart of every successful one; without any doorman or seeking permission;**

**And the bereft repels it due to his failure;  
O Allāh! Do not make us wretched by prohibiting us from it!**

From that which fills a person with happiness, and expands his chest and fills it with light, is to see creation turning to the sittings of learning, and seeking out the straight path.

The clearest and most truthful proof of this is the increasing number of lessons and the continuous stream of educational seminars - a sweetness in the heart of the believers and a wound in the throats of the disbelievers and the hypocrites - for the lessons are being carried out and the journeys are ongoing; the benefits are there for all to see,

هو شرف الوجود، ونور الأغوار والنُّجود، جِلية الأَكابر،  
وَنُزهة النَّواظر، من مال إليه نَعِم، ومن جال به عَنِم، ومن أنقاد له  
سَلِيم.

لو كان سِلعة تُباع لُبذلت فيه الأموال العظام، أو صُعِد في  
السَّماء لَسَمَت إليه نفوس الكرام.

هو من المتاجر أرباحها، وفي المفاجر أشرفها، أكرم المآثر  
مآثره، وأحمدُ الموارد موارده، فالسَّعيد من حضَّ نفسه عليه،  
وحتَّ رِكاب رُوحه إليه، والشَّقِيُّ من زَهَد فيه أو زَهَد، وأبعد عنه  
أو بَعَد، أنفه بأريج العلم مزكُوم، وختم القفا (هذا عبد محروم).

والعلمُ يدخُل قلبَ كلِّ موقِفٍ

من غيرِ بَوَّابٍ ولا أَسْتِئْذَانٍ

ویردُهُ المحرومُ من خِذلانه

لا تُشَقْنَا اللَّهُمَّ بِالْحَرَمَانِ

وإنَّ ممَّا يملأُ النَّفسَ سرورًا، ويشرحُ الصَّدرَ ويُمِدُّه نورًا؛  
إفبالَ الخلقِ على مقاعدِ التَّعليمِ، وتلمُّسهم صراطه المستقيم.

وأدُلُّ دليلٍ وأصدَقُه: تكاثرُ الدُّروسِ العِلْمية، وتوالي  
الدُّوراتِ التَّعليمية، حلاوةً في قلوبِ المؤمنين، وشجىً في حلقِ  
الكفرةِ والمنافقين، فالدُّروسُ معقودةٌ، والرُّكبُ معكوفةٌ، والفوائدُ



the benefits are there for all to see, and the people are yearning. The scholars bring out the pearls of knowledge, and the students set about arranging them.

From the acts of goodness towards this upcoming multitude and the generations to come is to guide them to the secret of possessing knowledge which will give them the success to achieve that which they hope for, and which will take them to a place of safety, out of mercy towards them, so that they are not lost in the desert of opinions and the darkness of desires.

In implementing this principle, the core message, O believers, is that of revering knowledge, since the amount of knowledge that a person gains is dependent upon the amount that his heart reveres it and honours it. So, whoever's heart is filled with the reverence of knowledge and honouring it, that heart is suitable to be a place where knowledge resides; and depending on the extent to which the prestige of knowledge is lacking in the heart, the servant's amount of knowledge will be lacking, to the extent that there are hearts in which there is no knowledge at all.

Whoever reveres knowledge, its light will be apparent on him, and the messengers of its sciences will come to him in delegations. There will be no purpose to his ambitions except receiving it, nor any pleasure for himself except thinking about it. It seems as though Abū Muḥammad ad-Dārimī (may Allāh have mercy on him) alluded to that, concluding *The Book of Knowledge* within his *sunan* (which is named *al-Musnad al-Jāmi'*) with a chapter about the reverence of knowledge.

The greatest of help in achieving the reverence of knowledge and venerating it is to know the principles of revering it; they are the comprehensive principles, those which establish the greatness of knowledge in the heart. Whoever takes them onboard will be one who reveres and honours knowledge, and whoever forsakes them

شارقة، والنُّفوس تائقَةٌ، الأشياخُ ينثُلون دُرَرَ العلم، والتَّلامذة ينظِّمون عقده.

وإنَّ من الإحسان إلى هذه الجموع الصَّاعدة، والأجيال الواعدة، إرشادها إلى سرِّ حيازة العلم الذي يُظفرها بمأمولها، ويُبَلِّغها مأمونها؛ رحمةً بهم من الضَّياع في صحراء الآراء، وظلماء الأهواء.

وإعمالاً لهذا الأصل؛ جُمِلَ الحديث - أيها المؤمنون - عن تعظيم العلم؛ فإنَّ حَظَّ العبد من العلم موقوفٌ على حَظِّ قلبه من تعظيمه وإجلاله، فمن أمتلأ قلبه بتعظيم العلم وإجلاله صلَّح أن يكون محلاً له، وبقدر نقصان هيبه العلم في القلب، ينقص حَظُّ العبد منه، حتَّى يكون من القلوب قلبٌ ليس فيه شيءٌ من العلم.

فمن عَظَّم العلم لاحت أنواره عليه، ووفَّدت رُسل فنونه إليه، ولم يكن لِهَمَّتِه غايةٌ إلا تَلَقَّيْهِ، ولا لنفسه لذَّةٌ إلا الفكرُ فيه، وكانَّ أبا محمَّدٍ الدَّارِمِيُّ الحافظ - رحمه الله - لَمَحَ هذا المعنى، فختَمَ كتاب العلم من سننه المسمَّاة بـ«المسند الجامع» ببابٍ في إعظام العلم.

وأعوذُ شيءٍ على الوصول إلى إعظام العلم وإجلاله: معرفةُ معاهد تعظيمه، وهي الأصول الجامعة، المحقَّقة لعظمة العلم في القلب، فمن أخذ بها كان معظِّماً للعلم مُجِلاً له، ومن ضيَّعها



and whoever forsakes them has truly lost himself and obeyed his desires, so he must not blame anyone but himself if he is deficient in it - *Your own hands tied [the knot] and your own mouth blew on it* - and the one who does not honour knowledge, knowledge will not honour him.

We will bring forth, Allāh willing, a discussion of twenty principles through which knowledge can be revered, without going extensively into them, since the situation cannot accommodate it, and going into them to the full extent of every point would need a prolonged amount of time. The intention here is to enlighten and remind, since something small which remains and benefits is better than something vast which is delivered and then forgotten.

So, take the biggest portion from these principles, and you will gain the best portion of the beautiful gardens of these sciences and the gardens of knowledge. Stay away from inclining towards the statements of people whose hearts have been veiled, and who themselves have become weak, and so they mistakenly believed that these reports are full of exaggeration and burden, and unconvincing strictness; for a wall has been placed between [those people] and [these principles] with a door, its interior containing mercy, but on the outside of it is torment.

These people do not have for their claim the proofs of legislation which would give truth to it, nor events observed which would support it. It is nothing more than the excuse of the weak-minded, and the proof of the impotent.

What kind of exaggeration and burdening are found in something which revelation gives witness to, and the early generations took to. Every point among these is proven by an unequivocal *āyah*, or an accepted sunnah, or narrations from the best of the generations past.

So, if you trust their veracity, and you have internalised their knowledge and the information they contain, then do not let your aspirations be tied up

فلنفسه أضرع، وللهواه أطاع، فلا يلومن - إن فتر عنه - إلا نفسه،  
(يداك أوكتا وفوك نفخ)، ومن لا يُكرم العلم لا يُكرمه العلم.

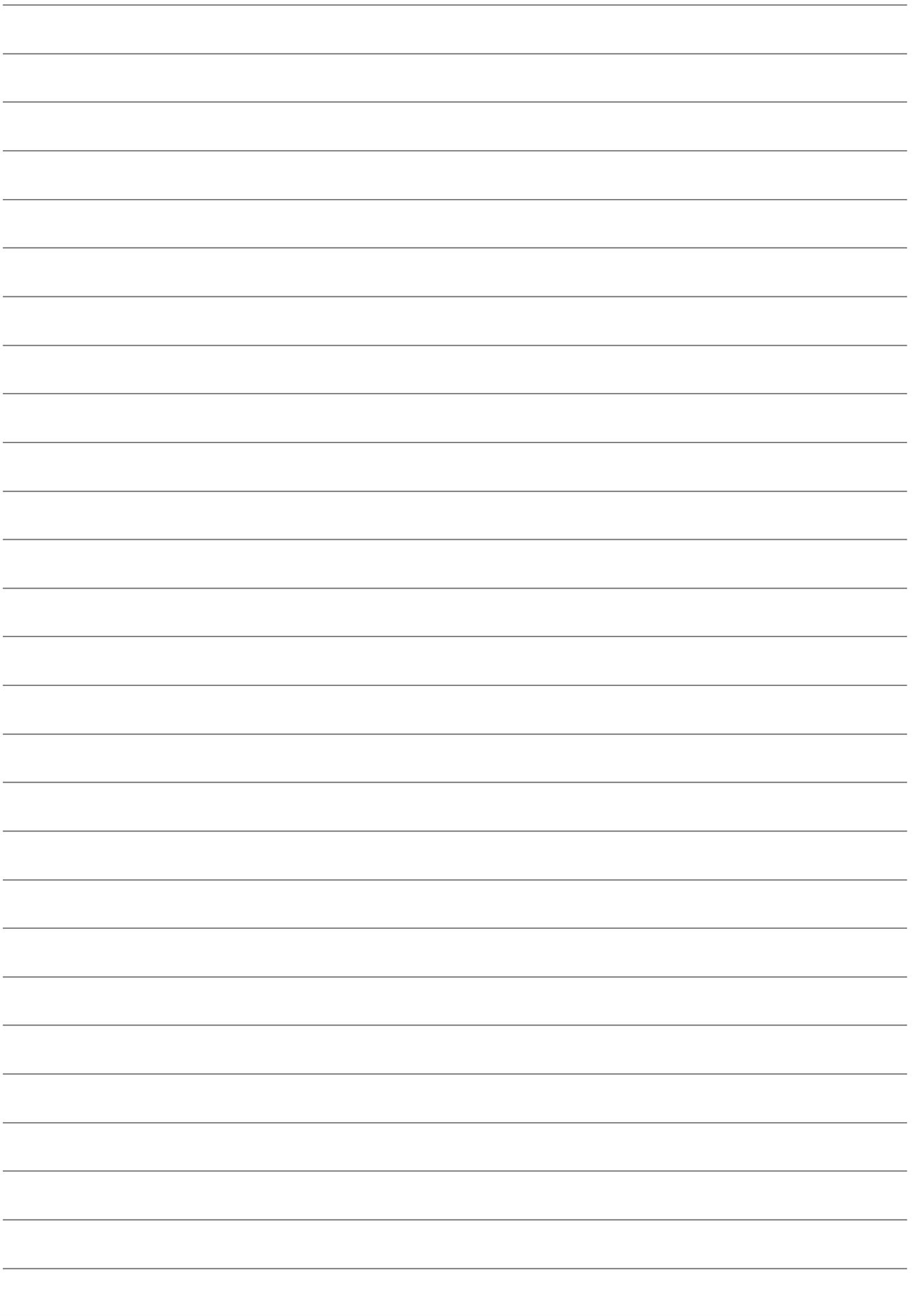
وسنأتي بالقول - بإذن الله - على عشرين معقداً، يُعظم بها العلم، من غير بسطٍ لمباحثها؛ فإنَّ المقام لا يحتمل، والإتيان على غاية كلِّ معقِدٍ يحتاج إلى زمنٍ مديدٍ، والمراد هنا التَّبصرة والتَّذكير، وقليلٌ يبقى فينفع خيراً من كثيرٍ يلقي فيرفع.

فخذ من هذه المعاهد بالنصيب الأكبر، تنل الحظَّ الأوفر من رياض الفنون وحدثك العلوم، وإتيك والإخلاق إلى مقالة قوم حُجبت قلوبهم، وضَعُفت نفوسهم، فزعموا أنَّ هذه الأحوال غلُوٌّ وتنطُّع، وتشدُّدٌ غيرُ مقنع؛ فقد ضُرب بينهم وبينها بسورٍ له باب، باطنه فيه الرَّحمة، وظاهره من قبَله العذاب.

فليس مع هؤلاء على دعواهم من أدلة الشَّرْع ما يُصدِّقها، ولا من شواهد الأقدار ما يُوثِّقها، وإنما هي عذر البليد، وحُجَّة العاجز.

فأين الغلُوُّ والتنطُّع من شيءٍ الوحيِّ شاهده، والرَّعيل الأوَّل سالكه؟! فكلُّ معقِدٍ منها ثابتٌ بأيةٍ محكمة، أو سنَّةٍ مصدِّقة، أو آثارٍ عن خير القرون الماضية.

فإذا وثِّقت بصدقها، وعقلتُ خُبْرَها وخَبْرَها، فلا تقعد



then do not let your aspirations be tied up by the sermons of laziness and dawdling, who delve into these things, proclaiming: *These are how the early generations of this ummah and the best of mankind used to be, so where is the sand in comparison to the stars!*

Rather, the one who raises himself to mirror their standards will achieve it:

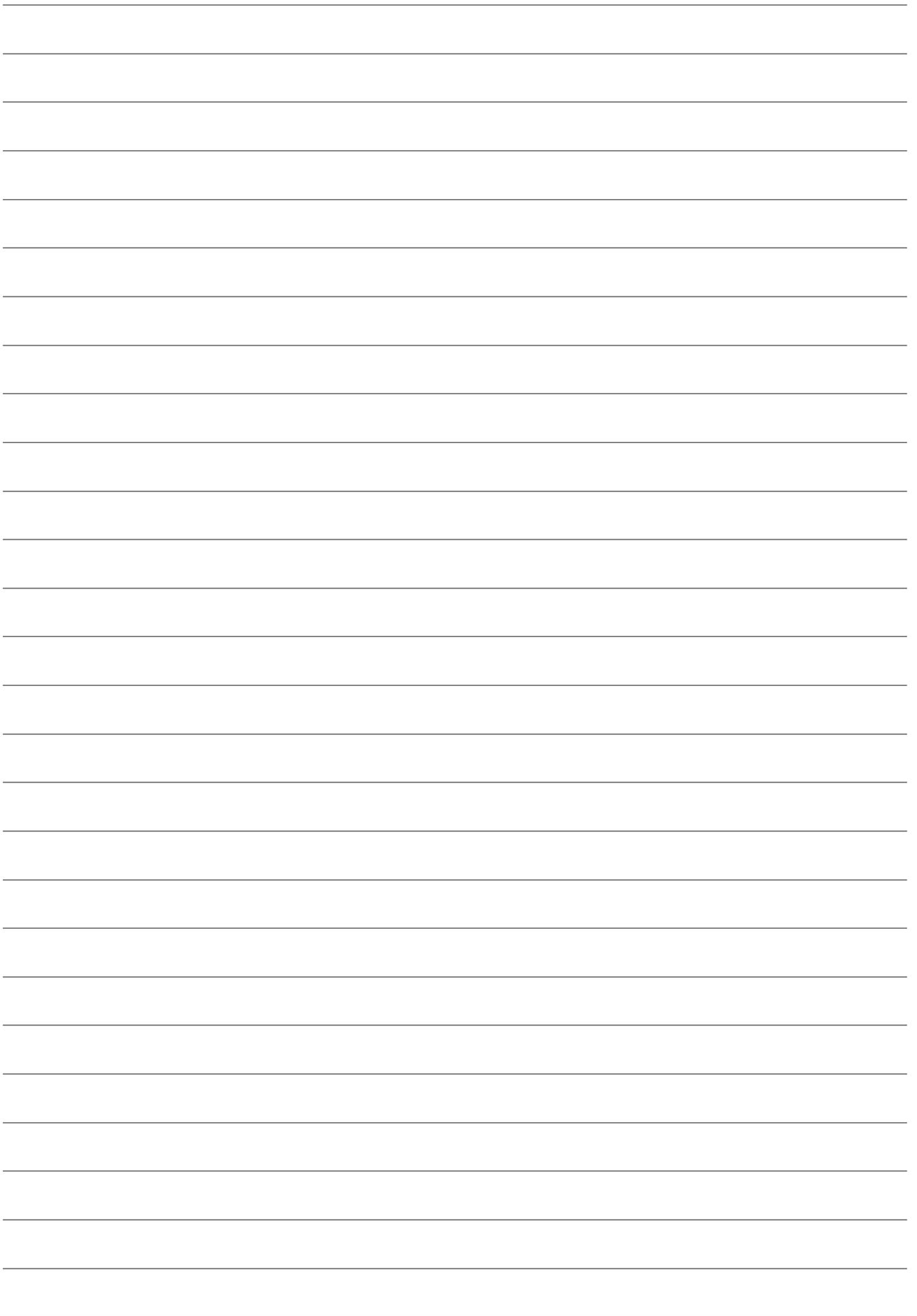
***Resemble them, even if you are not like them; for indeed resembling the noble one is itself success.***

So let your heart bear witness to these principles, and reflect upon what is transmitted about them and what you understand from them, and extract from them their literal evidences and what is understood from them, for words are the depositories of meanings.

هَمَّتْكَ بِخُطْبَةِ الْكَسْلِ وَالتَّوَانِي، تَتَسَلَّلُ إِلَيْهَا وَهِيَ تُجَلِّجِلُ: (هذه أحوال من مضى، من سلف الأمة وخير الورى، فأين الثرى من الثريا؟) بل من سمت نفسه إلى مقاماتهم أدركها:

فَتَشَبَّهُوا إِنْ لَمْ تَكُونُوا مِثْلَهُمْ  
إِنَّ التَّشَبُّهَ بِالْكَرَامِ فَلَاحُ

فأشهد قلبك هذه المعاهد، وتدبر منقولها ومعقولها، واستنبط منطوقها ومفهومها، فالمباني خزائن المعاني.



## The First Principle: Purifying the Vessel of Knowledge

It is the heart. Everything which is sought after has a vessel, and certainly the vessel of knowledge is the heart. The uncleanness of the vessel muddies it and spoils what is in it. Knowledge will enter the heart according to its purity. If its purity increases, its readiness for knowledge increases. The example of knowledge in the heart is like a lamp; the cleanliness of the glass is what causes its light to spread, and if it is covered in dirt, its light will disappear.

So, whoever wants to possess knowledge, let him adorn his inner-self, and let him purify his heart from its impurities. Knowledge is a delicate jewel, and it is not appropriate for anything other than a clean heart.

The purity of the heart goes back to two great principles:

\* Purifying it from the impurity of false notions.

\* Purifying it from the impurity of desires.

Since the purification of the heart is of such great importance, the Prophet ﷺ commanded it be done from the very beginning of his call, based on the statement of Allāh, the Exalted, in *Sūrah al-Muddaththir* (the translation of which is): "And purify your garments."

## المعقد الأول

### تطهير وعاء العلم

وهو القلب؛ فإن لكل مطلوبٍ وعاء، وإنَّ وعاء العلم القلب، ووسخ الوعاء يُعكِّره ويُغيِّر ما فيه، وبحسب طهارة القلب يدخله العلم، وإذا ازدادت طهارته ازدادت قابليته للعلم، ومثَّل العلم في القلب كنور المصباح، إن صفا زجاجه شَعَّت أنواره، وإن لَطَّخته الأوساخ كَسَفَّت أنواره.

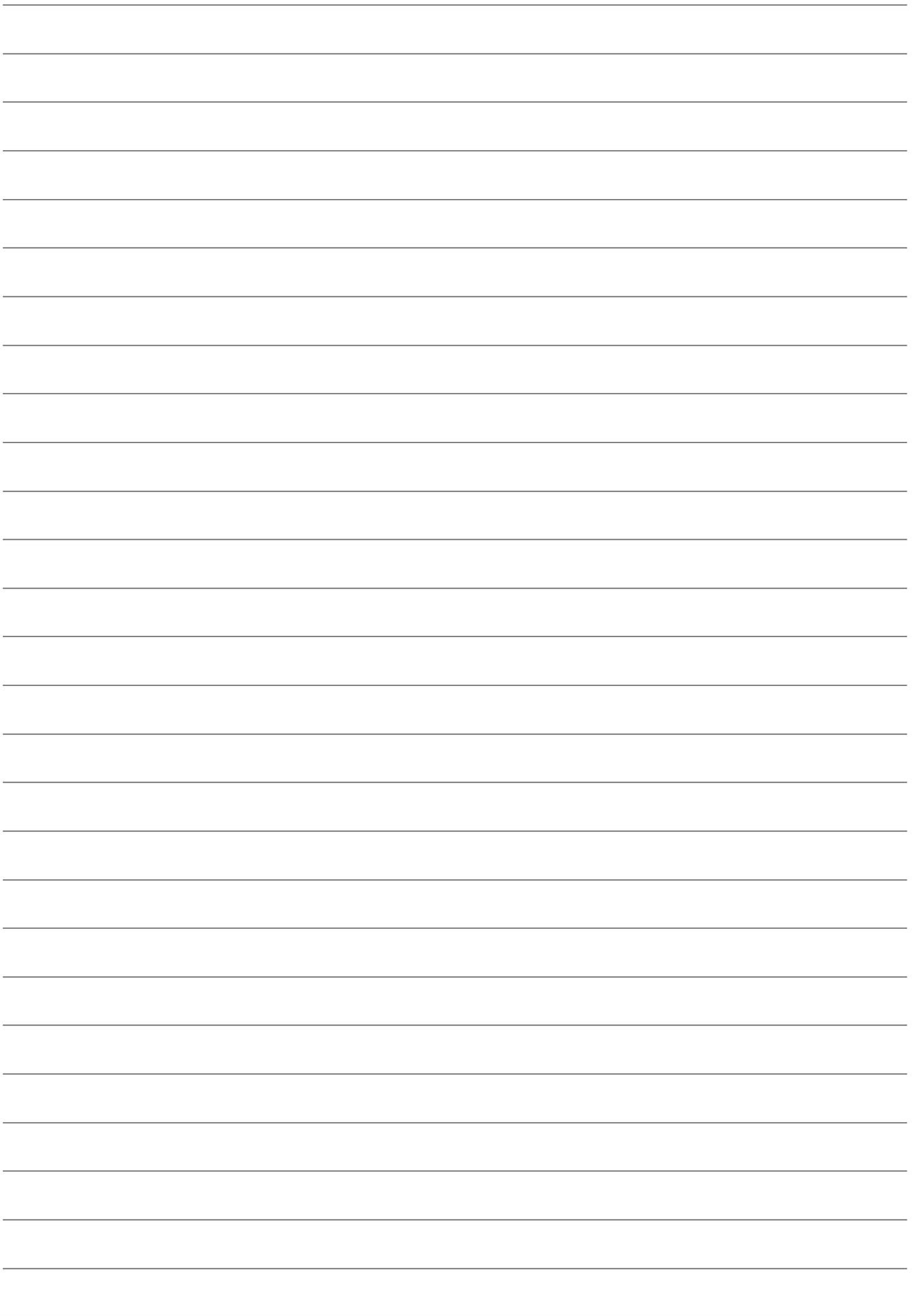
فمن أراد حياة العلم فليُزَيِّن باطنه، ويُطهِّر قلبه من نجاسته؛ فالعلم جوهراً لطيفاً، لا يصلح إلا للقلب النظيف.

وطهارة القلب ترجع إلى أصلين عظيمين:

أحدهما: طهارته من نجاسة الشُّبهات.

والآخر: طهارته من نجاسة الشَّهوات.

ولمَّا لطهارة القلب من شأنٍ عظيم، أمر بها النبي ﷺ في أول ما أمر؛ في قوله تعالى في سورة المدثر: ﴿وَتَبَايَكَ فَطَفِرَ﴾



This is based on the interpretation of those who say that the meaning of *garments* is the inner-self; and it is a good opinion, which has been derived in a sound way.

If you are shy that a created being like you should see your dirty clothes, then be shy of Allāh looking at your heart while there is rancour, afflictions, sins and faults in it.

Muslim ibn al-Ḥajjāj said, "Amr an-Nāqid narrated to us, saying, Katheer ibn Hishām narrated to us, saying, Ja'far ibn Burqān narrated to us, from Yazeed al-Aṣamm, from Abī Hurayrah, that the Prophet ﷺ said (the translation of which is): 'Indeed, Allāh does not look at your physical forms and your wealth; rather, he looks at your hearts and your deeds.'"

***Beware of the hidden things within yourself which; whenever they come out about you, they break you with humiliation.***

Whoever purifies his heart, knowledge settles within it; and whoever does not get rid of its impurities, knowledge will bid farewell to him and move on.

If you were to look through the circumstances of a group of the students of knowledge, in terms of this principle, you would see an obvious flaw - for how can the reverence of knowledge exist in a person who lets false notions and desires enter his heart morning and evening!?

A forbidden image calls to him, and a deviant statement kindles his desire. Evil things fill him, as does finding pleasure in forbidden things; in him is malice and corruption, stubbornness and jealousy; hypocrisy and opposition - how can such people have knowledge, and where do they stand regarding it, and where does it stand regarding them!?

في قول من يُفسّر الثياب بالباطن، وهو قولٌ حسنٌ، له مأخذٌ صحيحٌ.

وإذا كنت تستحيي من نظر مخلوقٍ مثلك إلى وسخ ثوبك، فاستحي من نظر الله إلى قلبك، وفيه إحنٌ وبلايا، وذنوبٌ وخطايا.

قال مسلم بن الحجاج: حدثنا عمرو الناقد، حدثنا كثير ابن هشام، حدثنا جعفر بن برقان، عن يزيد الأصم، عن أبي هريرة ؓ، أن النبي ﷺ قال: «إن الله لا ينظر إلى صوركم وأموالكم، ولكن ينظر إلى قلوبكم وأعمالكم».

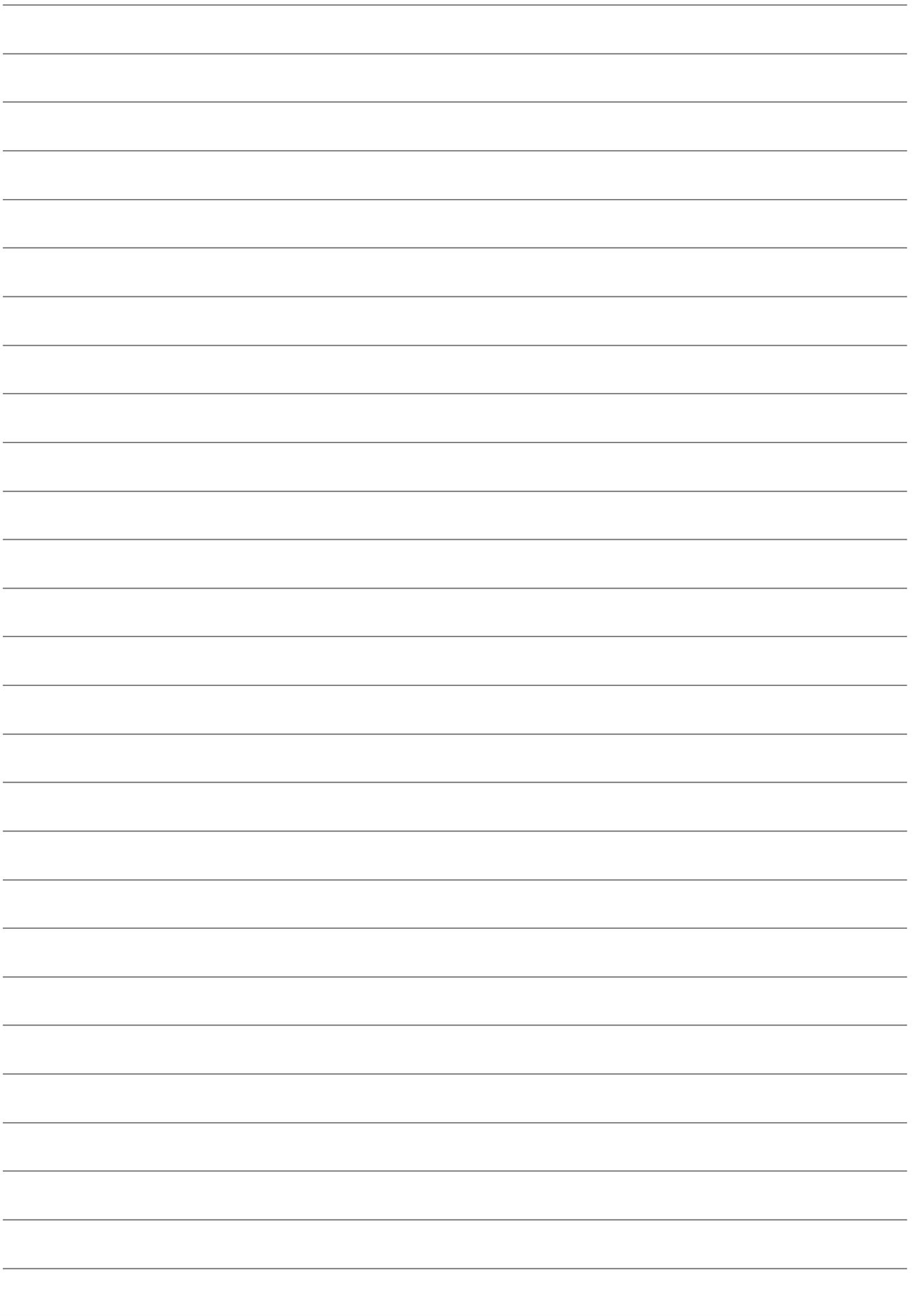
واحدز كمائن نفسك اللاتي متي

خرجت عليك كسرت كسر مهان

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

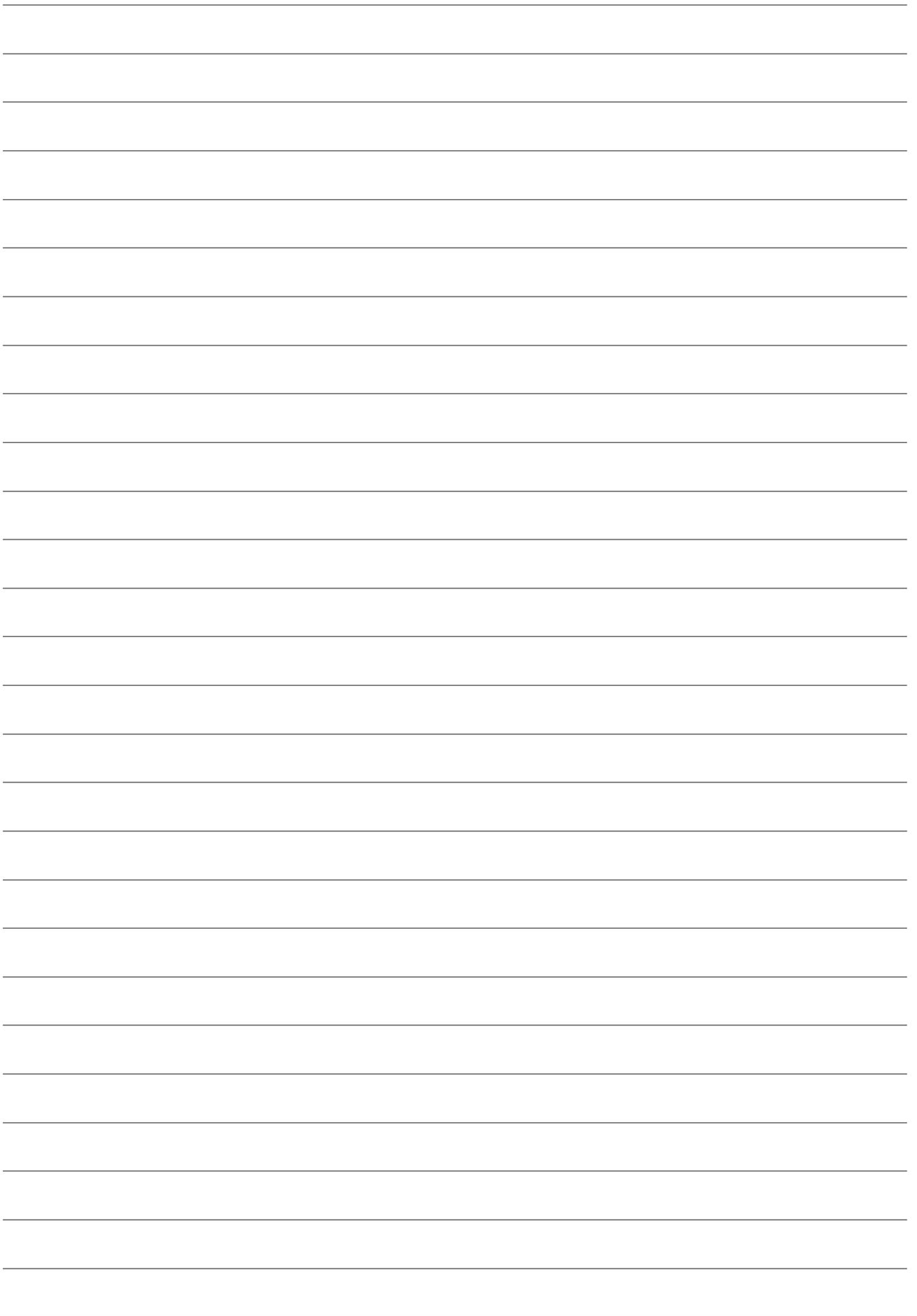
وإذا تصفحت أحوال طائفة من طلاب العلم في هذا المعقد، رأيت خللاً بيننا، فأين تعظيم العلم من أمرئ تغدو الشهوات والشبهات في قلبه وتروح؟!

تدعوه صورة محرمة، وتستهو به مقالة مجرمة، حشوه المنكرات، والتلذذ بالمحرمات، فيه غلٌ وفسادٌ، وحسدٌ وعنادٌ، ونفاقٌ وشقاقٌ، أنى لهؤلاء وللعلم؟! ما هم منه، ولا هو إليهم.



Sahl ibn 'Abdullah (may Allāh have mercy on him) said, "It is forbidden for light to enter a heart when it has within it something which Allāh, Mighty and Majestic, hates."

قال سهل بن عبد الله - رحمه الله - : «حرامٌ على قلبٍ أن يدخله النُّور، وفيه شيءٌ مما يكره الله ﷻ».



## The Second principle: Purity of Intention in Seeking Knowledge

Making actions sincere is the foundation of their acceptance, and the stairway to reach them, as Allāh, the Exalted, said (the translation of which is), "And they were not commanded except to worship Allāh, making the religion sincerely for Him, as pure monotheists." [al-Bayyinah: 5]

al-Bukhārī said in *al-Jaami' al-Musnad aṣ-Ṣaḥeeḥ*, and Muslim in *al-Musnad aṣ-Ṣaḥeeḥ* (and the wording is that of al-Bukhārī, the translation of which is), "'Abdullāh ibn Maslamah narrated to us, saying, Mālik informed us, from Yaḥyā ibn Sa'eed, from Muḥammad ibn Ibrāhīm, from 'Alqamah, from 'Umar (may Allāh be pleased with him) that the Messenger of Allāh ﷺ said, 'Actions are according to intention, and every person will have what they intended.'"

Nobody from those who have preceded did so, nor did anyone from those who have arrived [at their goal] from the pious predecessors do so, except because of sincerity for Allāh, the Lord of the Worlds.

Abū Bakr al-Marrūdhī (may Allāh have mercy on him) said, "I heard a man say to Abū 'Abdullāh - i.e., al-Imām Aḥmad ibn Ḥanbal, and he mentioned truthfulness and sincerity, and Abū 'Abdullāh said to him, 'It is this that raised up these people.'"

A person only achieves knowledge to the extent of his sincerity.

## المعقد الثاني

## إخلاص النية فيه

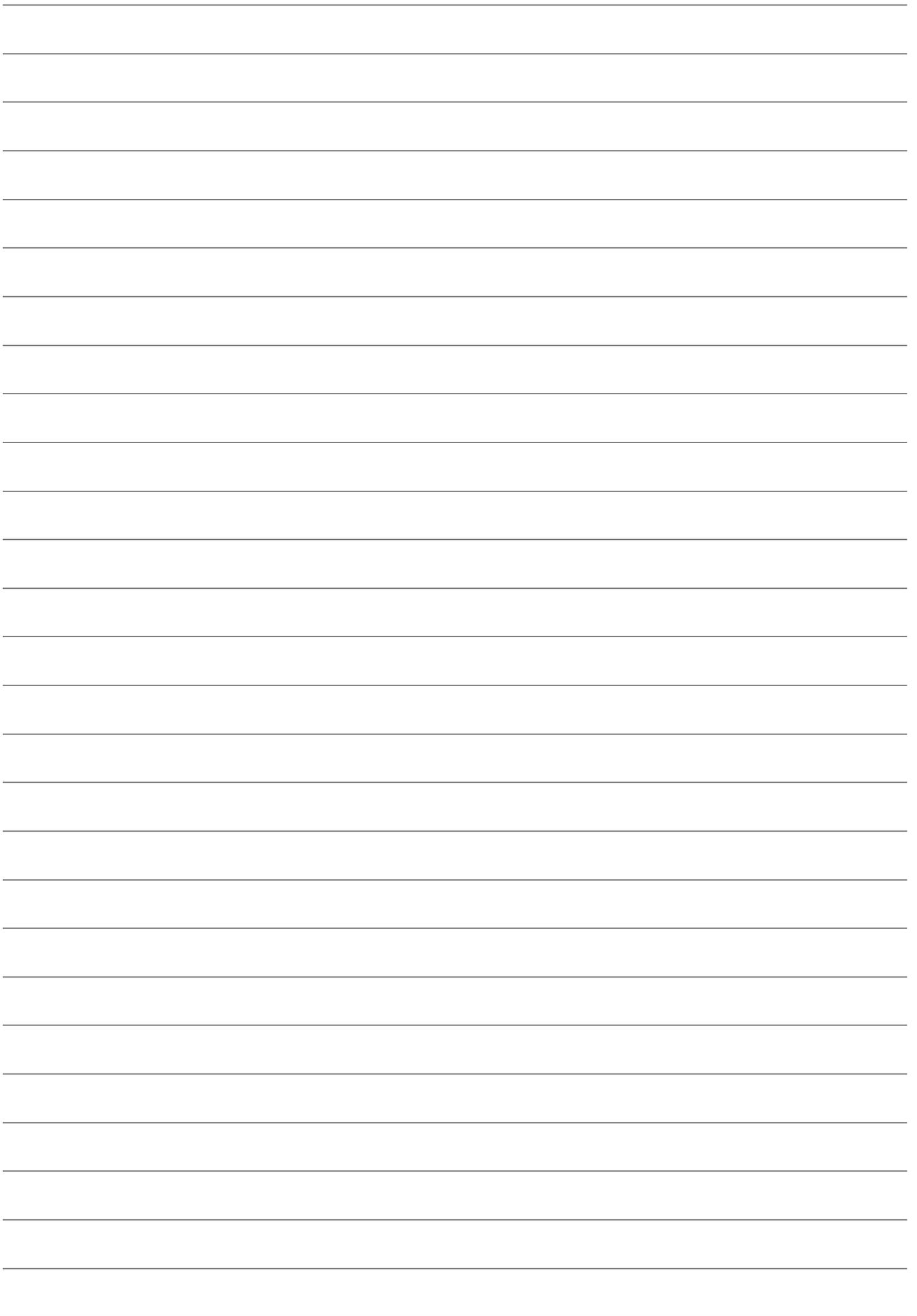
فإنَّ إخلاصَ الأعمالِ أساسُ قبولها، وسُلْمُ وصولها؛ كما قال تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾ [البينة: الآية ٥].

وقال البخاريُّ في «الجامع المسند الصَّحيح»، ومسلَّم في «المسند الصَّحيح» - واللفظ للبخاريِّ -: حَدَّثَنَا عبد الله بن مسلمة، قال: أخبرنا مالك، عن يحيى بن سعيد، عن محمد بن إبراهيم، عن علقمة، عن عمر بن عبد الله، أن رسول الله ﷺ قال: «الأعمال بالنية، ولكل أمرئ ما نوى».

وما سبقَ مَنْ سبقَ ولا وصلَ مَنْ وصلَ من السَّلف الصَّالحين، إلا بالإخلاص لله ربِّ العالمين.

قال أبو بكر المرؤذي - رحمه الله -: سمعت رجلاً يقول لأبي عبد الله - يعني أحمد ابن حنبلٍ - وذكر له الصَّدق والإخلاص؛ فقال أبو عبد الله: «بهذا أرتفع القوم».

وإنَّما يتنال المرءُ العلمَ على قدر إخلاصه.



Sincerity in knowledge is built upon four principles, by which the proper intention for knowledge is achieved if he intends them:

1. Removing ignorance from himself, by acquainting himself with the acts of servitude which he is obligated to do, and being aware of the objectives of the commands and prohibitions.

2. Removing ignorance from creation, by teaching them and guiding them to that which will correct their worldly life and their hereafter.

3. Bringing knowledge to life and protecting it from being lost.

4. Acting on that knowledge.

Knowledge is a tree, and action is its fruit. Knowledge is only sought in order to act upon it.

The early generations, may Allāh have mercy on them, used to fear the loss of sincerity in their seeking knowledge, so they would refrain from claiming to have it, out of caution and piety, not because they did not really have that knowledge in their hearts.

Hishām ad-Dastawā'ī, may Allāh have mercy on him, said, "By Allāh, I cannot say that I went for even a single day to seek knowledge of *ḥadeeth*, seeking thereby the face of Allāh, Mighty and Majestic."

al-Imām Aḥmad was asked, "Did you seek knowledge for Allāh?" He said, "For Allāh!? That is something hard! But it was something that was beloved to me, so I sought it."

Whoever loses sincerity, he loses a great deal of knowledge and an abundance of good.

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

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.

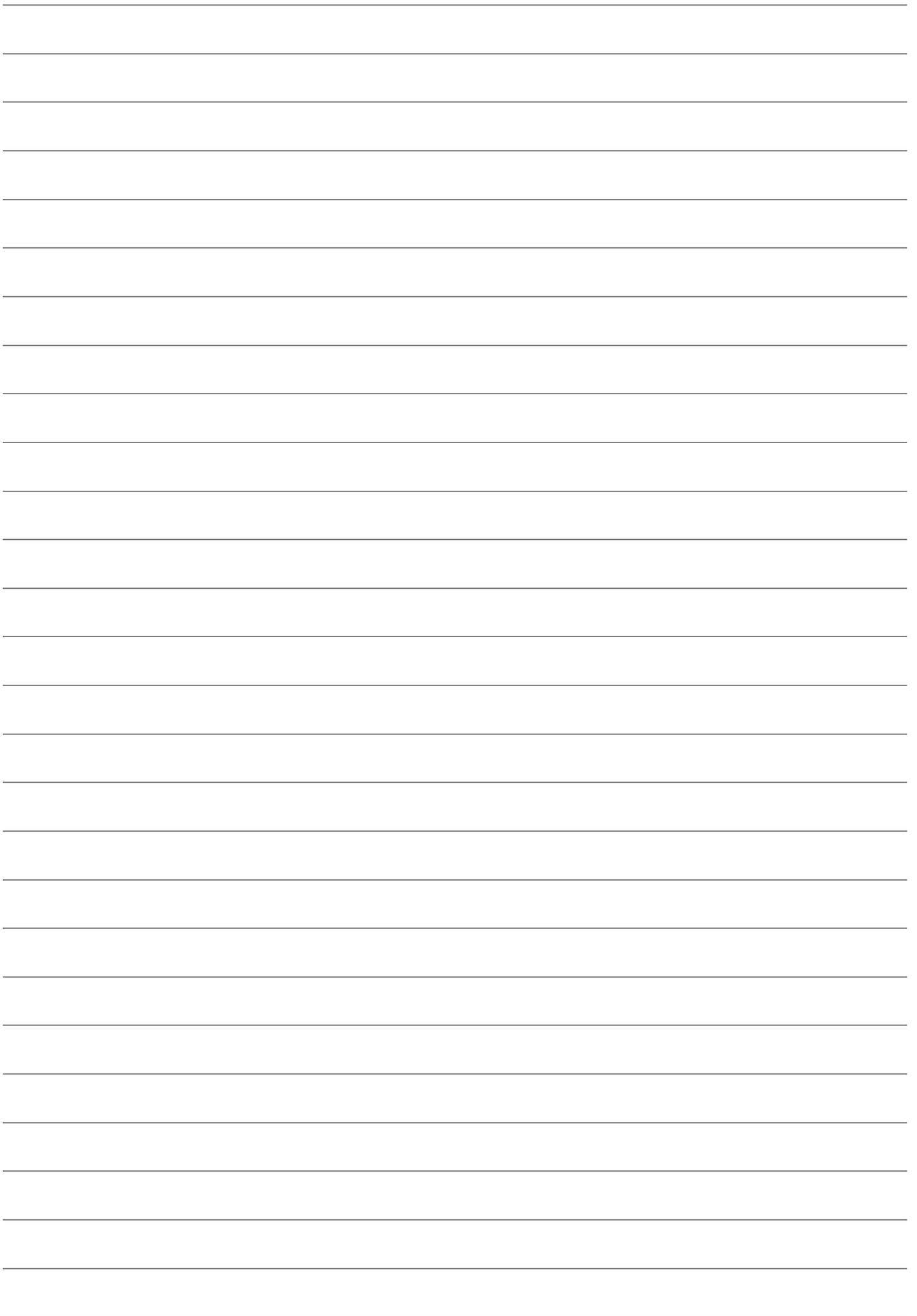
فالعلم شجرة، والعمل ثمرة، وإنما يُراد العلم للعمل.

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

فهشام الدستوائي - رحمه الله - يقول: «والله، ما أستطيع أن أقول: إنني ذهبت يوماً أطلب الحديث أريد به وجه الله ﷻ».

وسئل الإمام أحمد: هل طلبت العلم لله؟ فقال: «الله! عزيز، ولكنه شيء حُبب إليّ فطلبتة».

ومن ضيع الإخلاص فاته علم كثير، وخير وفير.



It is befitting for the one who is seeking to be safe to examine this point, namely sincerity, in everything that he does, whether something minuscule or something great, and whether something done in secret or done openly.

He brings to bear, in this act of seeking [knowledge], struggling immensely to correct his intention.

Sufyān ath-Thawrī (may Allāh have mercy on him), said, "I never struggled to correct anything harder for me than [correcting] my intention, because it turns on me."

Rather, Sulaymān al-Haashimī (may Allāh have mercy on him) said, "Perhaps I would narrate a single ḥadeeth with a certain intention, and when I come to a certain part of it, my intention would change - so a single ḥadeeth requires multiple intentions!"

وينبغي لقاصد السّلامة أن يتفقّد هذا الأصل - وهو الإخلاص - في أموره كلّها، دقيقتها وجليلها، سرّها وعَلَنِها. وَيَحْمِلُ عَلَى هَذَا التَّفَقُّدِ شِدَّةُ مَعَالِجَةِ النِّيَّةِ.

قال سفيان الثّوريّ - رحمه الله - : «ما عالجت شيئاً أشدّ عليّ من نيّتي؛ لأنّها تتقلّب عليّ».

بل قال سليمان الهاشميّ - رحمه الله - : «ربما أحدث بحديث واحد ولي نيّة، فإذا أتيت على بعضه تغيّرت نيّتي، فإذا الحديث الواحد يحتاج إلى نيّات».



### The Third Principle: Focusing All of Your Attention on Seeking Knowledge

The split nature of a person, if it is then pulled together to seek knowledge, it congeals and combines, and when it is busy with knowledge and with other things, it increases in disparity and disarray. Attention can only be focused on a goal by checking three things:

1. A keenness for what benefits, such that whenever a person is given the success to do what benefits them, they are keen to stick to it.
2. Seeking the help of Allāh, Mighty and Majestic, in achieving it:

***If there is no help from Allāh for a young man; the first thing that will transgress against him is his own judgement.***

3. Not being impotent in reaching the desired goal of it.

These three things are found together in the ḥadeeth which was narrated by Muslim ibn al-Ḥajjāj. He said, "Abū Bakr ibn Abī Shaybah and Ibn Numayr narrated to us, saying, 'Abdullāh ibn Idrees narrated to us, from Rabee'ah ibn 'Uthmān, from Muḥammad

### المعقد الثالث

### جمع همة النفس عليه

فإنَّ شَعَثَ النَّفْسِ إِذَا جُمِعَ عَلَى الْعِلْمِ التَّامِّ وَاجْتَمَعَ، وَإِذَا شُغِلَ بِهِ وَبِغَيْرِهِ أَزْدَادَ تَفَرُّقًا وَشَتَاتًا، وَإِنَّمَا تُجْمَعُ الْهِمَّةُ عَلَى الْمَطْلُوبِ بِتَفَقُّدِ ثَلَاثَةِ أُمُورٍ:

أَوَّلُهَا: الْحَرَصُ عَلَى مَا يَنْفَعُ، فَمَتَى وَفَقَّ الْعَبْدُ إِلَى مَا يَنْفَعُهُ حَرَصَ عَلَيْهِ.

ثَانِيهَا: الْأَسْتِعَانَةُ بِاللَّهِ ﷻ فِي تَحْصِيلِهِ.

إِذَا لَمْ يَكُنْ عَوْنٌ مِنَ اللَّهِ لِلْفَتَى  
فَأَوَّلُ مَا يَجْنِي عَلَيْهِ أَجْتِهَادُهُ

ثَالِثُهَا: عَدَمُ الْعِزْزِ عَنِ بُلُوغِ الْبُغْيَةِ مِنْهُ.

وَقَدْ جُمِعَتْ هَذِهِ الْأُمُورُ الثَّلَاثَةُ فِي الْحَدِيثِ الَّذِي رَوَاهُ مُسْلِمٌ  
ابْنُ الْحَجَّاجِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نَمِيرٍ، قَالَا:  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ



Muḥammad ibn Yaḥyā ibn Ḥibbān, from Abū Hurayrah (may Allāh be pleased with him) that the Prophet ﷺ said (the translation of which is), "Be keen for what will benefit you, and seek the help of Allāh, and do not feel helpless."

So whoever wants to focus his attention on knowledge, let him light within himself the burning flame of keenness, because that knowledge benefits him - rather, every good in this world and the next is the fruit of knowledge - and let him seek the help of Allāh, and let him not feel helpless to achieve any part of it; at this time, he will achieve his desired result and he will win by getting that which he was hoping for.

al-Junayd (may Allāh have mercy on him) said, "Nobody seeks something with dedication and truthfulness except that he will achieve it; even if he doesn't achieve all of it, he will achieve some of it."

***Achievement comes from hard work, and failure comes from laziness; exert yourself and you will soon achieve the goal of your dreams.***

So, focus your attention, and wake up from heedlessness, because if a person is blessed with high aspirations, doors of all kinds of good will be opened for him, and many moments of happiness will race towards him.

Ibn-ul-Qayyim (may Allāh have mercy on him) said, "If the star of aspiration rises in the darkness of the night of idleness, and this is combined with the moon of dedication, the earth will be lit up with the light of its Lord."

However, if a person's attention is attached to food or clothing, or what they eat or drink, they will not smell the fragrance of knowledge.

يحيى بن حَبَّان، عن أبي هريرة ؓ، أَنَّ النَّبِيَّ ﷺ قَالَ: «احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ».

فَمَنْ أَرَادَ جَمْعَ هِمَّتِهِ عَلَى الْعِلْمِ، فَلْيُشْعِلْ فِي نَفْسِهِ شُعْلَةَ الْحِرْصِ عَلَيْهِ؛ لِأَنَّهُ يَنْفَعُهُ، بَلْ كُلُّ خَيْرٍ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّمَا هُوَ ثَمْرَةٌ مِنْ ثَمَرَاتِ الْعِلْمِ، وَلَيْسْتَ تَعْتَمِدُ بِاللَّهِ عَلَيْهِ، وَلَا يَعْجِزُ عَنْ شَيْءٍ مِنْهُ؛ فَإِنَّهُ حِينَئِذٍ يُدْرِكُ بَغْيَتَهُ وَيَفُوزُ بِمَا أَمَّلَهُ.

قَالَ الْجُنَيْدُ - رَحِمَهُ اللَّهُ -: «مَا طَلَبَ أَحَدٌ شَيْئًا بِجَدِّ وَصَدْقٍ إِلَّا نَالَ، فَإِنْ لَمْ يَنْلَهُ كُلَّهُ نَالَ بَعْضَهُ».

**الْجِدُّ بِالْجِدِّ وَالْحِرْمَانُ بِالْكَسْلِ  
فَأَنْصَبْ تُصِيبَ عَنْ قَرِيبٍ غَايَةَ الْأَمَلِ**

فَانْهَضْ بِهَيْمَتِكَ وَاسْتَيْقِظْ مِنَ الْغَفْلَةِ؛ فَإِنَّ الْعَبْدَ إِذَا رُزِقَ هِمَّةً عَالِيَةً، فَتَحَتْ لَهُ أَبْوَابَ الْخَيْرَاتِ، وَتَسَابَقَتْ إِلَيْهِ الْمَسْرَاتِ.

قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ - فِي كِتَابِهِ «الْفَوَائِدُ»:

«إِذَا طَلَعَ نَجْمُ الْهِمَّةِ فِي ظِلَامِ لَيْلِ الْبَطَالَةِ، وَرَدِّفَهُ قَمَرُ الْعَزِيمَةِ، أَشْرَقَتْ الْأَرْضُ بِنُورِ رَبِّهَا».

وَمَنْ تَعَلَّقَتْ هِمَّتُهُ بِمَطْعَمٍ، أَوْ مَلْبَسٍ، أَوْ مَأْكَلٍ، أَوْ مَشْرَبٍ، لَمْ يَشْمِمْ رَائِحَةَ الْعِلْمِ.



**Know that knowledge will not be gained by  
he; whose attention is to food and to  
clothing;**

**So be keen, so that you reach in  
knowledge, an abundant portion; and  
abandon for it beautiful sleep, and journey  
through the night**

And from that which raises your aspirations and causes you to rise is to take a lesson from the condition of those who have gone before, and to know the aspirations of these people of the past.

Abū 'Abdullāh, Aḥmad ibn Ḥanbal, during his childhood, might well have wanted to leave before Fajr to go to the circles of the scholars, but his mother would hold on to his clothing, as a mercy to him, until the *adhaan* would be given, or the morning would come.

And al-Khaṭeab (may Allāh have mercy on him), read all of *Saḥeeḥ al-Bukhārī* to Ismā'eel al-Heerī in three sittings, two of which were in the night, from Maghrib until the break of dawn.

adh-Dhahabī said in *Tāreekh al-Islām*, "And this is something that I do not know of anyone in our time who would be able to do it!"

May Allāh have mercy on Abū 'Abdullāh; if he were to see the attitude of the people of this time, what would he say!?

واعلم بأن العلم ليس يناله  
من همته في مطعمٍ أو ملبسٍ  
فاحرص لتبلغ فيه حظًا وافرًا  
واهجر له طيب المنام وغلَسِ

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

فأبو عبد الله أحمد ابن حنبل كان - وهو في الصِّبا - ربِّما  
أراد الخروج قبل الفجر إلى حلق الشيوخ، فتأخذ أمه بثيابه وتقول -  
رحمةً به -: «حتى يؤذَن النَّاسُ أو يُصبحوا».

وقرأ الخطيب البغدادي - رحمه الله - «صحيح البخاري» كلَّه  
على إسماعيل الجبري في ثلاثة مجالس؛ أثنان منها في ليلتين من  
وقت صلاة المغرب إلى صلاة الفجر، واليوم الثالث من ضحوة  
النَّهار إلى صلاة المغرب، وسن المغرب إلى طلوع الفجر.

قال الذهبي في «تاريخ الإسلام»: «وهذا شيء لا أعلم أحدًا  
في زماننا يستطيعه».

رحم الله أبا عبد الله، كيف لو رأى همم أهل هذا الزَّمان  
ماذا يقول!؟



Abū Muḥammad Ibn at-Tabbān, in the very beginning, would study the whole night, but his mother was merciful to him, and she stopped him from reading at night. He used to take the lamp and put it under the *jafanah* (a kind of large vessel), and he would pretend to be asleep. When his mother would fall asleep, he would take out the lamp and start to study.

I have seen in some of the written collections in one of the private libraries of Najd, something attributed to 'Abdur-Raḥmān ibn Ḥasan Aal-ash-Shaykh (may Allāh have mercy on him), the author of *Faṭḥ al-Majeed*, that he said:

***Exert yourself in seeking knowledge; and embark on this, morning and evening.***

***Continue to ask questions and be - may you be guided - one who investigates; for disgrace, in my eyes, is that a person be ignorant.***

So be a person whose feet are firmly on the group and whose crown is his aspirations towering above the stars, and do not be from those who are young in body, but feeble in their aspirations, for indeed the aspirations of the truthful person never grow old.

Abūl-Wafā' Ibn 'Aqeel, one of the geniuses of the world from among the scholars of Ḥanbalī fiqh, recited the following verses of poetry in his eighties:

***My determination has not grown old, nor my resolution, nor my manners; nor my allegiance, nor my religion, nor my generosity;***

وكان أبو محمد ابن التَّبَّانِ أَوَّلَ أَبْتَدَائِهِ يَدْرُسُ اللَّيْلَ كُلَّهُ، فَكَانَتْ أُمُّهُ تَرْحَمُهُ وَتَنْهَاهُ عَنِ الْقِرَاءَةِ بِاللَّيْلِ، فَكَانَ يَأْخُذُ الْمَصْبَاحَ وَيَجْعَلُهُ تَحْتَ الْجَفْنَةِ - شَيْءٍ مِنَ الْآنِيَةِ الْعَظِيمَةِ - وَيَتَظَاهَرُ بِالنُّومِ، فَإِذَا رَقَدَتْ أَخْرَجَ الْمَصْبَاحَ وَأَقْبَلَ عَلَى الدَّرْسِ.

وقد رأيت في بعض المجموعات الخطية في مكتبة نجدية خاصة، ممَّا يُنسب إلى عبد الرحمن بن حسن آل الشيخ - صاحب فتح المجيد - قوله - رحمه الله -:

سَمِّرْ إِلَى طَلَبِ الْعُلُومِ ذِيوَلَا  
وَانْهَضْ لِذَلِكَ بُكْرَةً وَأَصِيلًا

وَصِلِ السُّؤَالَ وَكُنْ هُدَيْتَ مُبَاجِحًا  
فَالْعَيْبَ عِنْدِي أَنْ تَكُونَ جَهُولًا

فكن رجلًا رجله على الثرى ثابتة، وهامة همته فوق الثريا سامقة، ولا تكن شابَّ البدن أشيبَ الهمة؛ فإنَّ همة الصادق لا تشيب.

كان أبو الوفاء ابن عقيل - أحد أذكى العالم من فقهاء الحنابلة - يُنشد وهو في الثمانين:

مَا شَابَ عَزْمِي وَلَا حَزْمِي وَلَا خُلُقِي  
وَلَا وِلَائِي وَلَا دِينِي وَلَا كَرْمِي



*Only my hair has changed when it is not dyed; and greyness in the hair is not like growing old in ambition.*

وَأِنَّمَا أَعْتَاضُ شَعْرِي غَيْرَ صِبْغَتِهِ  
وَالشَّيْبُ فِي الشَّعْرِ غَيْرُ الشَّيْبِ فِي الْهَمِّ



## The Fourth Principle: Focusing Your Attention on the Knowledge of the Qur'an and the Sunnah

Every beneficial kind of knowledge goes back to the speech of Allāh and the speech of His messenger ﷺ. All other kinds of knowledge are either there to serve those two, so you take enough of them to provide that service; or alien to them, so it will not harm to be ignorant of them.

To the Qur'an and the Sunnah all knowledge returns, and it was these two forms of knowledge that the Prophet ﷺ was commanded to adhere to, as Allāh, the Exalted said (the translation of which is), "So adhere to that which is revealed to you. Indeed, you are on a straight path." [az-Zukhruf 43]

Was anything revealed to Abūl-Qāsim ﷺ other than the Qur'an and the Sunnah!? Whoever makes his knowledge the Qur'an and the Sunnah is a follower, not an innovator, and will gain the most abundant of knowledge.

Ibn Mas'ood (may Allāh be pleased with him) said, "Whoever wants knowledge, let him examine the Qur'an, for it contains the knowledge of the early and latter people."

Masrooq (may Allāh have mercy on him) said, "We did not ask the companions of Muhammad ﷺ about anything except that the knowledge of it was found in the Qur'an, but our knowledge of it was deficient."

## المعقد الرابع

## صرف الهمّة فيه إلى علم القرآن والسنة

فإنّ كلّ علمٍ نافعٍ مردهُ إلى كلام الله وكلام رسوله ﷺ، وباقي العلوم: إمّا خادمٌ لهما؛ فيؤخذ منه ما تتحقّق به الخدمة، أو أجنبيٌّ عنهما؛ فلا يضرُّ الجهل به.

فإلى القرآن والسنة يرجع العلم كلّهُ، وبهما أمر النبي ﷺ؛ كما قال تعالى: ﴿فَأَسْتَسِيكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّا كَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ [الزُخْرُف: ٤٣].

وهل أوحى إلى أبي القاسم ﷺ شيءٌ سوى القرآن والسنة؟! ومن جعل علمه القرآن والسنة، كان متبّعاً غير مبتدع، ونال من العلم أوفره.

قال ابن مسعود ﷺ: «من أراد العلم فليُتَوَرَّ القرآن؛ فإنّ فيه علم الأوّلين والآخريّن».

وقال مسروق - رحمه الله -: «ما نسأل أصحابَ محمّدٍ ﷺ عن شيءٍ إلا علّمه في القرآن، إلا أنّ علّمنا يقصّر عنه».



It is attributed to Ibn 'Abbās (may Allāh be pleased with them both) that he used to recite the following verses of poetry:

**All of knowledge is found in the Qur'an, however; men are incapable of understanding it.**

How wonderful is the statement of 'Iyād al-Yaḥṣubī in his book *al-Ilmā'*:

**Knowledge is found in two sources, none transgresses them; except the one misguided from the clear road;**

**Knowledge of the Book, and knowledge of the narrations which are; attributed, from a follower, from a companion.**

The highest of aspirations in seeking knowledge, as Ibn-ul-Qayyim (may Allāh have mercy on him) said in his book *al-Fawā'id* is "Seeking knowledge of the Book and the Sunnah, and understanding it the way that Allāh and His messenger intended, and the knowledge of the limits which have been sent down."

This was the knowledge of the early generations, may the mercy of Allāh be upon them. Then, after them, there was a lot of speech about that which does not benefit. Knowledge, among the early generations, was more; and speech, among the latter generations, was more.

Ḥammād ibn Zayd said, "I asked Ayyūb as-Sakhtiyānī: 'Is knowledge today more, or was it more in the past?' He said, 'Speech today is more, and knowledge was more in the past.'"

وَيُنسَبُ لابْنِ عَبَّاسٍ - رَضِيَ اللهُ عَنْهُمَا - أَنَّهُ كَانَ يُنْشِدُ:

جَمِيعُ الْعِلْمِ فِي الْقُرْآنِ لَكِنْ  
تَقَاصَرُ عَنْهُ أَفْهَامُ الرِّجَالِ

وَمَا أَحْسَنَ قَوْلَ عِيَاذِ بْنِ يَحْضُبٍ فِي كِتَابِهِ «الإلماع»:

الْعِلْمُ فِي أَصْلِينَ لَا يَعْدُوهُمَا  
إِلَّا الْمُضِلُّ عَنِ الطَّرِيقِ الْأَحْبِ

عِلْمُ الْكِتَابِ وَعِلْمُ الْأَثَارِ الَّتِي  
قَدْ أَسْنَدَتْ عَنْ تَابِعٍ عَنْ صَاحِبٍ

وأعلى الهمم في طلب العلم، كما قال ابن القيم - رحمه الله تعالى - في كتابه «الفوائد»: «طلب علم الكتاب والسنة، والفهم عن الله ورسوله نفس المراد، وعلم حدود المنزل».

وقد كان هذا هو علم السلف - عليهم رحمة الله - ثم كثر الكلام بعدهم فيما لا ينفع، فالعلم في السلف أكثر، والكلام فيمن بعدهم أكثر.

قال حماد بن زيد: قلت لأيوب السخيتاني: العلم اليوم أكثر أو فيما تقدم؟ فقال: «الكلام اليوم أكثر، والعلم فيما تقدم أكثر».



## The Fifth Principle: Taking the Proper Path Which Will Lead To It

Everything which is sought after has a path which takes you to it. Whoever takes the proper path for the thing that he is seeking, it will bring him to it, and whoever takes another path will not be successful in getting it. Knowledge has a path; whoever takes the wrong one will be misguided and will not achieve his target, and perhaps will get very little benefit for a great amount of effort.

az-Zarnūjī (may Allāh have mercy on him) said, in his book *Ta'leem al-Muta'allim*, "Everyone who takes the wrong path will be misguided, and will not achieve his objective, whether a little or a lot."

Ibn-ul-Qayyim (may Allāh have mercy on him) said in his book *al-Fawā'id*, "Ignorance of the path, its hardships, and the objective necessitates a great deal of exertion for very little benefit."

Muḥammad Murtaḍā ibn Muḥammad az-Zabedī, author of *Tāj al-'Aroos* described this path in a way that is both comprehensive and exclusive, in a poem of his named *Alifiyyat-us-Sanad*, in which he says:

***The end [of seeking knowledge] cannot be attained in a thousand years; by a person, so take from every science the best of it;***

## المعقد الخامس

### سلوك الجادة الموصلة إليه

لكلّ مطلوبٍ طريقٌ يُوصلُ إليه، فمن سلك جادةً مطلوبه أوقفته عليه، ومن عدلَ عنها لم يظفر بمطلوبه، وإنّ للعلم طريقاً من أخطأها ضلّ ولم ينل المقصود، وربما أصاب فائدةً قليلةً مع تعبٍ كثيرٍ.

يقول الرزّنجي - رحمه الله - في كتابه «تعليم المتعلّم»: «وكلُّ من أخطأ الطّريق ضلّ، ولا ينال المقصودَ قلّ أو جلّ». وقال ابن القيم - رحمه الله - في كتاب «الفوائد»:

«الجهل بالطّريق وآفاتها والمقصود، يوجب التعب الكثير مع الفائدة القليلة».

وقد ذكر هذا الطّريق بلفظ جامع مانعٍ محمّد مرتضى بن محمّد الرّبديّ - صاحب «تاج العروس» - في منظومة له تُسمّى «ألفية السّنَد»، يقول فيها:

فما حوى الغاية في ألف سنه  
شخصٌ فخذ من كلِّ فنٍّ أحسنه



**By memorising a text which gathers together that which is superior; taking it from one who benefits and sincerely advises.**

The road of knowledge and its middle path is built upon two things, whoever takes them both will be one who reveres knowledge, because he is seeking from the way in which it is possible to reach it:

Firstly, to memorise a text which gathers together that which is superior. Memorisation is a must, and whoever thinks that he can gain knowledge without memorisation, is seeking something unattainable. That which is memorised and relied upon is a text which gathers together that which is superior; i.e., the text which is relied upon by the people of the science.

A student who memorises something obscure in a particular science and who leaves that which is well known from it will not benefit, such as the person who memorises *Alfiyyat-ul-Aathiri* in the science of *nahw* and leaves *Alfiyyah Ibn Malik*.

Secondly, to take that text from one who benefits and sincerely advises. So, you flee to a *shaykh* from whom you can understand its meanings and who has these two attributes:

(1) That he benefits; this means that he is qualified in this knowledge, so he is known as one who sought knowledge and took it from others, until he gained it, and he ended up with a strong aptitude in it.

The basis for this is reported by Abū Dāwood (may Allāh have mercy on him) in his *sunan*. He said (the translation of which is), "Zuhayr ibn Ḥarb and 'Uthmān ibn Abī Shaybah narrated to me, saying, Jareer narrated to us, from al-A'mash, from 'Abdullāh ibn 'Abdullāh, from Sa'eed ibn

## بِحِفْظِ مَتْنٍ جَامِعٍ لِلرَّاجِحِ تَأْخُذُهُ عَلَى مَفِيدٍ نَاصِحٍ

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

فأما الأمر الأول: فحفظ متن جامع للراجح، فلا بد من حفظ، ومن ظن أنه ينال العلم بلا حفظ فإنه يطلب مُحالًا.

والمحفوظ المعول عليه هو المتن الجامع للراجح؛ أي المعتمد عند أهل الفن، فلا ينتفع طالب يحفظ المغمور في فنٍّ ويترك مشهوره، كمن يحفظ «ألفية الأثاري» في النحو ويترك «ألفية ابن مالك».

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

وأولهما: الإفادة، وهي الأهلية في العلم، فيكون ممن عُرف بطلب العلم وتلقيه حتى أدرك، فصارت له ملكة قوية فيه.

والأصل في هذا ما أخرجه أبو داود - رحمه الله - في «سننه» قال: حدثنا زهير بن حرب، وعثمان بن أبي شيبة، قالوا: حدثنا جرير، عن الأعمش، عن عبد الله بن عبد الله، عن سعيد بن



Jubayr, from Ibn 'Abbās (may Allāh be pleased with them both), that the Prophet ﷺ said, 'You will hear, and others will hear from you, and others will hear from those that heard from you.' Its chain is strong.

The generality of a statement should be taken into account, rather than the particular person that it was addressed to; therefore from the signs of knowledge in this *ummah* is that it continues to be taken by the subsequent person from the one who came before him.

(2) The attribute of sincere advice. This comprises of two meanings:

(i) The suitability of the shaykh as an example to be followed, and for the student to be guided by his guidance, conduct, and manners;

(ii) His knowledge of the methods of teaching, such that he is proficient in teaching students and he knows what is suitable for them and what will harm them, in accordance with the educational kind of nurturing that as-Shāṭibī mentioned in *al-Muwāfaqāt*.

جبير، عن ابن عباس - رضي الله عنهما - أن النبي ﷺ قال: «تسمعون، ويُسمع منكم، ويُسمع ممن يسمع منكم»، وإسناده قوي.

والعبرة بعموم الخطاب، لا بخصوص المخاطب، فلا يزال من معالم العلم في هذه الأمة أن يأخذه الخالف عن السالف.

أما الوصف الثاني: فهو النصيحة، وتجمع معنيين اثنين:

أحدهما: صلاحية الشيخ للاقتداء به، والاهتداء بهديه وذلك

وسمته.

والآخر: معرفته بطرائق التعليم، بحيث يُحسن تعليم المتعلم، ويعرف ما يصلح له وما يضره، وفق التربية العلمية التي ذكرها الشاطبي في «الموافقات».



## The Sixth Principle: Taking into Account the Different Sciences when Acquiring Knowledge, and Giving Precedence to Them in Order of Importance

A pleasant image becomes even more pleasant when the eye has the pleasure of looking at every part of it; however, some of its beauty is lost by the one looking at it, depending on how much of it is concealed from him.

Knowledge is like this - whoever takes into account the different sciences when acquiring it, and gains a share of each science, his skill in knowledge becomes complete.

Ibn-ul-Jawzī (may Allāh have mercy on him) said in his *Ṣayd al-Khāṭir*: "Gathering different types of knowledge is something praiseworthy:

***Take from every science, and do not be ignorant of it; for the free person is one who looks into the secrets [of different sciences].***"

The shaykh of our *shuyookh*, Muḥammad ibn Māni' (may Allāh have mercy on him) said in *Irshād aṭ-Ṭullāb*, "It is not befitting for a person of virtue to leave a kind of beneficial knowledge which will help him to understand the Book and the Sunnah, if he knows that he has, in himself, the strength to learn it. It is not right for him to dishonour the knowledge that he is ignorant of, nor to detract from the one who is knowledgeable in it

## المعقد السادس

رعاية فنونه في الأخذ،

وتقديم الأهمّ فالهمّ

إنَّ الصُّورةَ المُستَحسنةَ يَزيدُ حُسْنُها بتمتُّعِ البَصَرِ بِجَمِيعِ أَجْزائِها، وَيَقُوتُ مِنْ حُسْنِها عِنْدَ النَّاطِرِ بِقَدْرِ ما يَحْتَجِبُ عَنه مِنْ أَجْزائِها، وَالعِلْمُ هَكَذا؛ مِنْ رَعَى فَنونَهُ بِالأَخْذِ، وَأَصَابَ مِنْ كُلِّ فَنٍّ حَظًّا كَمُلَّتْ آلتُهُ فِي العِلْمِ.

قال ابن الجوزي - رحمه الله - في «صيد خاطره»:

«جمع العلوم ممدوح».

من كلِّ فَنٍّ حُذِّ ولا تَجْهَلُ بِهِ

فالحِرُّ مُطَّلِعٌ عَلَى الأَسْرارِ

يقول شيخ شيوخنا محمد ابن مانع - رحمه الله - في «إرشاد

الطلاب»:

«ولا ينبغي للفاضل أن يترك علمًا من العلوم النافعة، التي تُعِينُ عَلَى فَهْمِ الكِتابِ والسُّنَّةِ، إِذا كان يَعْلَمُ مِنْ نَفْسِهِ قُوَّةَ عَلَى تَعَلُّمِهِ، وَلا يَسُوغُ لَهُ أَنْ يَعيِبَ العِلْمَ الَّذِي يَجْهَلُهُ وَيُزِرِّي بِعالمِهِ؛



- this is a deficiency and a depravity. It is befitting for the intelligent person to speak with knowledge or to be silent with courtesy, lest he fall within the statement of the one who said:

***It reached me that Sahl censured out of ignorance; sciences that Sahl did not know;***

***Sciences that if knew them, he would not have detested them; but contentment with ignorance is sahl (easy)."***

Taking into account the different sciences only benefits when depending upon two fundamental things:

(1) Giving precedence to them in order of importance, according to that which a student is in need of in order to carry out the duties of servitude to Allāh.

Mālik ibn Anas, the *imām* of *Dār al-Hijrah* said about seeking knowledge, "Beautiful and good; however, look at what you will need to do from morning until evening, and stick [to learning] that."

Abū 'Ubaydah, Ma'mar ibn al-Muthannā (may Allāh have mercy on him) said, "Whoever busies himself with something unimportant, will be harmed by that which is important."

***Give precedence to the most important, for knowledge is copious; and life is but a brief apparition or a guest who pays a short visit.***

(2) That the intention at the beginning of seeking knowledge is to cover a summarised text in each science,

فإنَّ هذا نقصٌ ورذيلةٌ، فالعاقل ينبغي له أن يتكلَّم بعلمٍ أو يسكت بحلمٍ، وإلاَّ دخل تحت قول القائل:

أتاني أنَّ سهلاً ذمَّ جهلاً

علوماً ليس يعرفهنَّ سهلٌ

علوماً لو قراها ما قلاها

ولكن الرضا بالجهل سهلٌ

انتهى كلامه.

وإنما تنفع رعاية فنون العلم باعتماد أصليين:

أحدهما: تقديم الأهمِّ فالمهمِّ، ممَّا يفتقر إليه المتعلِّم في

القيام بوظائف العبودية لله.

سئل مالك بن أنس - إمام دار الهجرة - عن طلب العلم،

فقال: «حسنٌ جميلٌ، ولكن أنظر الذي يلزمك من حين تصبح إلى

حين تمسي فالزمه».

قال أبو عبيدة معمر بن المثنى - رحمه الله -: «من شغل

نفسه بغير المهمِّ أضرَّ بالمهمِّ».

وقدَّم الأهمَّ إنَّ العلم جَمٌّ

والعمر طيفٌ زار أو ضيفٌ ألمٌ

والآخر: أن يكون قصده في أول طلبه تحصيل مختصرٍ في



to cover a summarised text in each science, until the point that he has completed this in all of the beneficial types of knowledge, then he looks at the kind of knowledge which agrees with his nature, and that which he finds himself capable of, and he goes into depth in it; regardless of whether it is one science or more.

As for reaching the pinnacle of every science and gaining proficiency in each one, this is only made easy for the odd person across the ages. After that, the student looks to what he can achieve, one science at a time, or multiple sciences at once, but one at a time is what is suitable for the majority of students. Among the anonymous lines of Mauritanian poetry is the following:

***If you want to learn a science, complete it; and as for others, before you finish [the first one], stop!***

***Prohibition has come for learning multiple sciences at once; for if two twins try to leave [the womb] together, they will never come out!***

As for whoever knows himself to have the ability to join between multiple sciences at once, he can do so, and his situation is considered an exception to the rule.

From the things which are seen, in opposition to this principle, include reluctance to study different types of knowledge, belittling some forms of knowledge, and being busy with that which does not benefit, along with a penchant for oddities. Mālik used to say, "The worst of knowledge is that which is odd, and the best of knowledge is that which is manifest; that which the people have narrated."

كُلُّ فَنٍّ، حَتَّىٰ إِذَا أَسْتَكْمَلَ أَنْوَاعَ الْعِلْمِ النَّافِعَةِ، نَظَرَ إِلَىٰ مَا وَاظَمَ طَبْعَهُ مِنْهَا، وَأَنَسَ مِنْ نَفْسِهِ قُدْرَةً عَلَيْهِ، فَتَبَخَّرَ فِيهِ، سِوَاءَ مَا كَانَ فَتْنًا وَاحِدًا أَمْ أَكْثَرَ.

أَمَّا بَلُوغُ الْغَايَةِ فِي كُلِّ فَنٍّ، وَالتَّحَقُّقُ بِمَلَكَتِهِ، فَإِنَّمَا يُهَيِّئُ لَهُ الْوَاحِدَ بَعْدَ الْوَاحِدِ فِي أَزْمَنَةٍ مُتَطَاوِلَةٍ.

ثُمَّ يَنْظُرُ الْمُتَعَلِّمُ فِيمَا يُمَكِّنُهُ مِنْ تَحْصِيلِهَا إِفْرَادًا لِلْفَنُونِ وَمَخْتَصِرَاتِهَا وَاحِدًا بَعْدَ وَاحِدٍ، أَوْ جَمْعًا لَهَا، وَالْإِفْرَادُ هُوَ الْمُنَاسِبُ لِعُمُومِ الطَّلِبَةِ.

وَمِنْ طَيَّارِ شَعْرِ الشَّنَاقِظَةِ: قَوْلُ أَحَدِهِمْ:

وَإِنْ تُرِدَ تَحْصِيلَ فَنٍّ تَمُّمَهُ

وَعَنْ سِوَاهُ قَبْلَ الْإِنْتِهَاءِ مَهْ

وَفِي تَرَادُفِ الْعِلْمِ الْمَنْعُ جَا

إِنْ تَوَاطَمَرَ أَسْتَبَقَا لَنْ يَخْرُجَا

وَمِنْ عَرَفَ مِنْ نَفْسِهِ قُدْرَةً عَلَى الْجَمْعِ جَمْعًا، وَكَانَتْ حَالُهُ إِسْتِثْنَاءً مِنَ الْعُمُومِ.

وَمِنْ نَوَاقِضِ هَذَا الْمَعْقِدِ الْمَشَاهِدَةُ: الْإِحْجَامُ عَنْ تَنْوُوعِ الْعِلْمِ، وَالِاسْتِخْفَافُ بِبَعْضِ الْمَعَارِفِ، وَالِاسْتِغْثَالُ بِمَا لَا يَنْفَعُ، مَعَ الْوَلَعِ بِالْغَرَائِبِ، وَكَانَ مَالِكٌ يَقُولُ: «شَرُّ الْعِلْمِ الْغَرِيبِ، وَخَيْرُ الْعِلْمِ الظَّاهِرِ الَّذِي قَدْ رَوَاهُ النَّاسُ».



## The Seventh Principle: Taking the Initiative to Attain Knowledge, and Taking Advantage of Childhood and Youth

Life is a flower: either it will become a fruit, through seeking things of high value; or it will be expended. From that which causes the flower of life to bear fruit is taking the initiative to gain knowledge, abandoning laziness and impotence, and taking advantage of the years of childhood and youth; acting upon the command to race towards all that is good, as Allāh, the Exalted said (the translation of which is), "So race towards all that is good." [al-Baqarah 148]

***The days of youth - take advantage of them; indeed youth does not last forever.***

Aḥmad (may Allāh have mercy on him) said, "I would not compare youth to anything other than something that was in my sleeve and fell out."

Knowledge gained in the years of youth is more quickly internalised, and it attaches to you and stays with you in a way that is stronger.

al-Ḥasan al-Baṣrī (may Allāh have mercy on him) said, "Knowledge at a young age is like engraving on stone."

## المعقد السابع المبادرة إلى تحصيله، واغتنام سنّ الصِّبا والشُّباب

فإنَّ العمرَ زهرة: إمَّا أن تصير بسلك المعالي ثمرةً، وإمَّا أن تذبُلَ، وإنَّ ممَّا تُثمر به زهرةُ العمر: المبادرة إلى تحصيل العلم، وترك الكسل والعجز، واغتنام سنِّ الصِّبا والشُّباب؛ أمثالًا للأمر باستباق الخيرات؛ كما قال تعالى: ﴿فَاسْتَبِقُوا الْحَيْرَاتِ﴾ [البقرة: ١٤٨].

وأيامَ الحداثة فاغتنمها  
ألا إنَّ الحداثة لا تدومُ

قال أحمد - رحمه الله -: «ما شبَّهتُ الشُّبابَ إلَّا بشيءٍ كان في كُمِّي فسقط».

والعلم في سنِّ الشُّباب أسرع إلى النَّفس، وأقوى تعلقًا ولصوقًا.

قال الحسن البصريُّ - رحمه الله -: «العلم في الصُّغر كالنَّقش في الحجر».



The strength of the way that knowledge remains at a young age is like the strength of the way that markings are engraved on stone, so whoever takes advantage of his youth will achieve proficiency, and he will praise his capability when he becomes older.

***Take advantage of the years of youth, O young man; when you are old, the people will praise your capability.***

The most harmful thing to youth is procrastination and distant hopes, such that one of them procrastinates, sailing the seas of hopes, and preoccupies himself with daydreaming, telling himself that in the coming days he will be free enough to make time for it, and be clear of disturbances and hindrances.

The situation which is widely observed is that whoever gets older becomes busier and his distractions become greater, along with weakness of the body and lack of strength.

Major goals cannot be achieved by lamenting, wishing, and hoping.

***I cannot get back what has passed from me; with 'I long for...', nor with 'I wish I...'***  
***nor with 'If only...'***

It should not be misunderstood from the above that the older person cannot learn; rather those companions of the Messenger of Allāh ﷺ learnt as adults, as al-Bukharī (may Allāh have mercy on him) mentioned in *The Book of Knowledge* in his *Ṣaḥeḥ*; however, the real difficulty in learning as an adult, as al-Māwardī clarified in *Adab ad-Dunyā wad-Deen*, is the huge number of things which busy a person, and the distractions which overcome him,

فَقُوَّةُ بَقَاءِ الْعِلْمِ فِي الصَّغَرِ، كَقُوَّةِ بَقَاءِ النَّقْشِ فِي الْحَجَرِ،  
فَمَنْ أَغْتَنِمَ شِبَابَهُ نَالَ إِزْبَهُ، وَحَمِدَ عِنْدَ مَشِيئِهِ سُرَاهُ.

اغتَنِمِ مِنَ الشَّبَابِ يَا فَتَى  
عِنْدَ الْمَشِيئِ يَحْمَدُ الْقَوْمَ الشَّرِيَّ

وأضرُّ شيءٍ على الشَّبَابِ التَّسْوِيفُ وطول الأمل، فيسوّف  
أحدهم ويركب بحر الأمانِي، ويشتغل بأحلام اليقظة، ويحدِّث  
نفسه أنَّ الأيامَ المستقبلةَ ستفرِّغُ له من الشَّواغل، وتصفو من  
المكدرات والعوائق.

والحال المنظورة: أنَّ من كَبِرَتْ سِنُهُ كَثُرَتْ شواغله،  
وعظمت قواطعه، مع ضعف الجسم وَوَهْنِ القوي.

ولن تُدْرِكَ الغايات العظمى بالتَّلَهُّفِ والتَّرَجِّي والتَّمْنِي.

ولستُ بمدرِكٍ ما فات منِّي  
بِلَهْفٍ ولا بِلَيْتٍ ولا لَوْ أَنِّي

ولا يُتَوَهَّمُ ممَّا سبق أنَّ الكبير لا يتعلَّم، بل هؤلاء أصحاب  
رسول الله ﷺ تعلَّموا كبارًا، كما ذكره البخاريُّ - رحمه الله - في  
كتاب العلم من «صحيحه»، وإنَّما يعسر التَّعلُّمُ في الكِبَرِ - كما بيَّنه  
الماورديُّ في «أدب الدنيا والدين» - لكثرة الشَّواغل، وغلبة



and the distractions which overcome him, and the increase in commitments, so whoever is able to keep those away from himself, will gain knowledge.

This happened to a group of noble people who sought knowledge as adults, and they gained a great amount of it; among them al-Qaffāl ash-Shāfi'ī (may Allāh have mercy on him).

القواطع، وتكاثر العلائق، فمن قدير على دفعها عن نفسه أدرك العلم.

وقد وقع هذا لجماعة من النبلاء، طلبوا العلم كبارًا فأدركوا منه قدرًا عظيمًا، منهم القفال الشافعي - رحمه الله - .







From the poetry of Ibn an-Nahās al-Ḥalabī (may Allāh have mercy on him) is his statement:

***Today is something and tomorrow is like it;  
for the choicest parts of knowledge which  
are gradually collected;***

***A person achieves with this a wisdom; for a  
torrent of water is nothing more than a  
gathering of drops.***

Shu'bah ibn al-Ḥajjāj said, "I kept on coming back to 'Amr ibn Deenār five hundred times, and I didn't hear anything more than one hundred ḥadeeth from him; in every five sittings, one ḥadeeth.

Ḥammād ibn Abī Sulaymān said to a student of his, "Every day, learn three matters, and do not add anything to that."

Adhering to being unhurried and taking things in stages necessitates beginning with the small texts which are written in the different sciences, as regards memorisation and seeking an explanation, and avoiding reading the larger works that the student has not yet reached.

Whoever embarks upon looking at the larger works has transgressed against his religion, and has gone beyond the moderate way of knowledge, and this may well lead to him being lost. From the exquisite words of wisdom is the statement of 'Abdul-Karīm ar-Rifā'ī, one of the shuyookh of knowledge of the past who lived in Damascus, in the Levant, "The food of the old is the poison of the young."

ومن شعر ابن النَّحَّاسِ الحَلَبِيِّ قَوْلُهُ - رَحِمَهُ اللهُ -:

اليَوْمَ شَيْءٌ وَغَدًا مِثْلُهُ  
مَنْ نَخَبَ الْعِلْمَ الَّتِي تُلْتَقِظُ  
يُحْصَلُ الْمَرْءُ بِهَا حِكْمَةٌ  
وَإِنَّمَا السَّيْلُ أَجْتِمَاعُ النُّقْطِ

قال شعبة بن الحجاج: «اختلفتُ إلى عمرو بن دينارٍ خمسمائة مرة، وما سمعت منه إلا مائة حديث، في كلِّ خمسة مجالسٍ حديثٌ».

وقال حماد بن أبي سليمان لتلميذ له: «تعلم كلَّ يومٍ ثلاث مسائل، ولا تزد عليها شيئاً».

ومقتضى لزوم التأنِّي والتدرُّج: البَدْءُ بِالْمَتُونِ الْقَصَارِ  
المصنَّفةِ في فنون العلم، حفظًا واستشراحًا، والميلُ عن مطالعة  
المطوَّلات التي لم يرتفع الطالبُ بعدُ إليها.

ومن تعرَّض للنظر في المطوَّلات فقد يجني على دينه،  
وتجاوزَ الاعتدال في العلم ربَّما أدَّى إلى تضييعه، ومن بدائع  
الحكم قول عبد الكريم الرِّفَاعِيِّ - أحد شيوخ العلم بدمشق الشَّامِ  
في القرن الماضي -: «طعام الكبار سمُّ الصِّغار».



He spoke the truth, for the suckling baby, if he eats the food of adults, no matter how tasty and good it is, it will destroy and damage him. Likewise, the one who takes on complex issues from larger works, exposing himself to the differing of the scholars and their multiple schools of thought in transmitted reports and their rationality.

وَصَدَقَ؛ فَإِنَّ الرُّضِيعَ إِذَا تَنَاوَلَ طَعَامَ الكِبَارِ، مَهْمَا لَدَّ  
وَطَابَ، أَهْلَكَه وَأَعْطَبَهُ، وَمِثْلُهُ مَن يَتَنَاوَلُ الْمَسَائِلَ الكِبَارَ مَن  
الْمَطْوُولَاتِ، وَيُوقِفُ نَفْسَهُ مَعَ ضَعْفِ الآلَةِ عَلَيَّ خِلَافِ العُلَمَاءِ،  
وَتَعَدُّ مَذَاهِبَهُمْ فِي الْمُنْقُولِ وَالْمَعْقُولِ.



## The Ninth Principle: Patience in Knowledge – Both in Attaining It and Passing It On

Since every honourable thing is only achieved with patience, and the greatest thing which a person has to bear when seeking out things of high value is keeping themselves patient in doing so. For this reason, patience and perseverance are commanded; at times in order to achieve the foundation of *īmān*, and at other times, in order to achieve the completeness of *īmān*, as Allāh, the Exalted, said (the translation of which is), "O you who believe, be patient and persevere" [Aal-'Imrān 200], and he said (the translation of which is), "Keep yourself patient [by being] along with those who call upon their Lord in the morning and evening, seeking His face." [al-Kahf 28].

Yaḥyā ibn Abī Katheer said in explaining this āyah, "It is the gatherings of knowledge, and nobody can achieve knowledge without patience."

Yaḥyā ibn Abī Katheer also said, "Knowledge is not gained by resting the body."

Therefore, patience takes a person out of the dishonour of ignorance.

## المعقد التاسع

### الصبر في العلم تحملاً وأداءً

إذ كلُّ جليلٍ من الأمور لا يُدرك إلا بالصَّبر، وأعظم شيءٍ تتحمَّلُ به النَّفسُ طلبَ المعالي: تصبيرُها عليه؛ ولهذا كان الصَّبر والمصابرة مأمورًا بهما لتحصيل أصل الإيمان تارةً، ولتحصيل كماله تارةً أخرى؛ كما قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا﴾ [آل عمران: الآية ٢٠٠]، وقال تعالى: ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ [الكهف: الآية ٢٨].

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

ولن يُحصَل أحدُ العلمِ إلا بالصَّبرِ.

قال يحيى بن أبي كثير-أيضاً:- «لا يُستطاع العلم براحة الجسم».

فبالصَّبر يُخرج من معرَّة الجهل.



al-Aṣma'ī said, "Whoever cannot bear the lowliness of learning for a time, will have the lowliness of ignorance forever."

With patience, the pleasure of knowledge is achieved.

One of the pious predecessors said, "Whoever cannot bear the pain of learning, cannot taste the pleasure of knowledge."

Before reaching the honey, you must bear the sting of the bees.

It used to be said, "Whoever does not face difficulties will not achieve their desires."

Patience in knowledge is of two types:

(1) Patience in gaining and acquiring knowledge. Memorisation requires patience, understanding requires patience, attending the gatherings of knowledge requires patience, and giving the shaykh his rights requires patience.

(2) Patience in delivering knowledge, spreading, and conveying it to its people. Sitting to teach students requires patience, helping them to understand requires patience, and putting up with their floundering requires patience.

Above and beyond these two types of patience is having patience with having patience with them, and remaining firm in having patience with them.

***For everyone there are goals of highness and determination; but rare among men is determination.***

قال الأصمعيُّ: «من لم يحتمل ذلَّ التَّعليم ساعةً، بقي في ذلَّ الجهل أبداً».

وبه تُدرِك لذَّة العلم.

قال بعض السَّلف: «من لم يحتمل ألم التَّعليم لم يذُق لذَّة العلم».

ولا بُدُّ دون الشَّهد من سُمِّ لَسعةٍ.

وكان يُقال: «من لم يركبِ المصاعب لم يتلِ الرِّغائب».

وصبر العلم نوعان:

أحدهما: صبرٌ في تحمُّله وأخذه؛ فالحفظ يحتاج إلى صبرٍ، والفهم يحتاج إلى صبرٍ، وحضور مجالس العلم يحتاج إلى صبرٍ، ورعاية حقِّ الشَّيخ تحتاج إلى صبرٍ.

والنَّوع الثَّاني: صبرٌ في أدائه وبثِّه وتبليغه إلى أهله؛ فالجلوس للمتعلِّمين يحتاج إلى صبرٍ، وإفهامهم يحتاج إلى صبرٍ، واحتمالُ زلَّاتهم يحتاج إلى صبرٍ.

وفوق هذين النَّوعين من صبر العلم الصَّبر على الصَّبر فيهما والثَّبات عليهما.

لكلِّ إلى شَأو العُلا وثَباتُ

ولكن عزيزٌ في الرِّجال ثباتُ



Whoever adheres to having patience, will gain the success of being rightly-guided.

Abū Ya'lā al-Mawṣilī, the scholar of ḥadeeth said:

*I have indeed seen, and in the passage of days there is experience; in patience there is an outcome with praiseworthy effects;*

*Few are those who work hard in seeking this thing; taking patience along - they are those who triumph with success.*

ومن يلزم الصبر يظفر بالرشد.

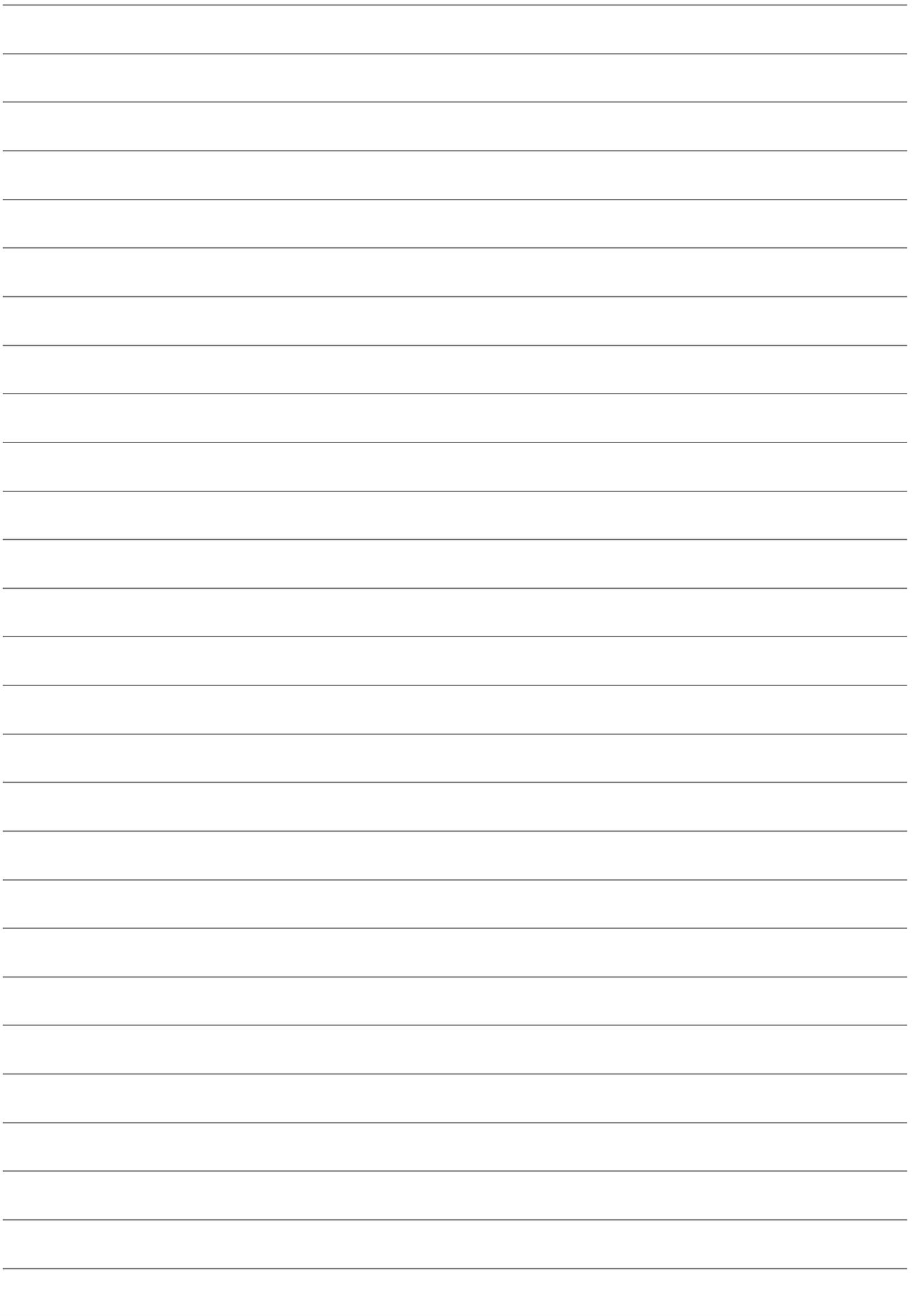
قال أبو يعلى الموصليّ المحدث:

إنني رأيتُ وفي الأيام تجرِبَةٌ

للصبر عاقبةً محمودةً الأثرِ

وقلُّ من جدَّ في أمرٍ تطلَّبَه

واستصحبَ الصبرَ إلا فاز بالظفرِ



## The Tenth Principle: Adhering to the Etiquette of Seeking Knowledge

Ibn-ul-Qayyim (may Allāh have mercy on him) said in his book *Madārij as-Sālikeen*, "The manners of a person are the sign of their ultimate happiness and success, and a lack of manners is a sign of their wretchedness and destruction. The good of this world and the next have not been caused by anything quite like manners, and being denied these two things has not been caused by anything quite like a lack of manners.

***A person cannot rise to nobility without manners; even if he is one of noble ancestors and lineage.***

The only one suitable for knowledge is the one who adheres to its etiquettes, in himself and his study, and with his teachers and companions.

Yūsuf ibn al-Ḥusayn said, "Through etiquettes knowledge is understood."

This is because the person having good etiquettes is considered one deserving of knowledge, so it is granted to him; whereas the one who is ill-mannered, knowledge is too honourable to be lost with him.

A man asked al-Buqā'ī if the man could read to him, so al-Buqā'ī permitted him to do so. The man sat cross-legged,

## المعقد العاشر

### ملازمة آداب العلم

قال ابن القيم - رحمه الله - في كتابه «مدارج السالكين»: «أدب المرء عنوان سعادته وفلاحه، وقلة أدبه عنوان شقاوته وبواره، فما أستجلب خیر الدنيا والآخرة بمثل الأدب، ولا أستجلب حرمانهما بمثل قلة الأدب».

والمرء لا يسمو بغير الأدب

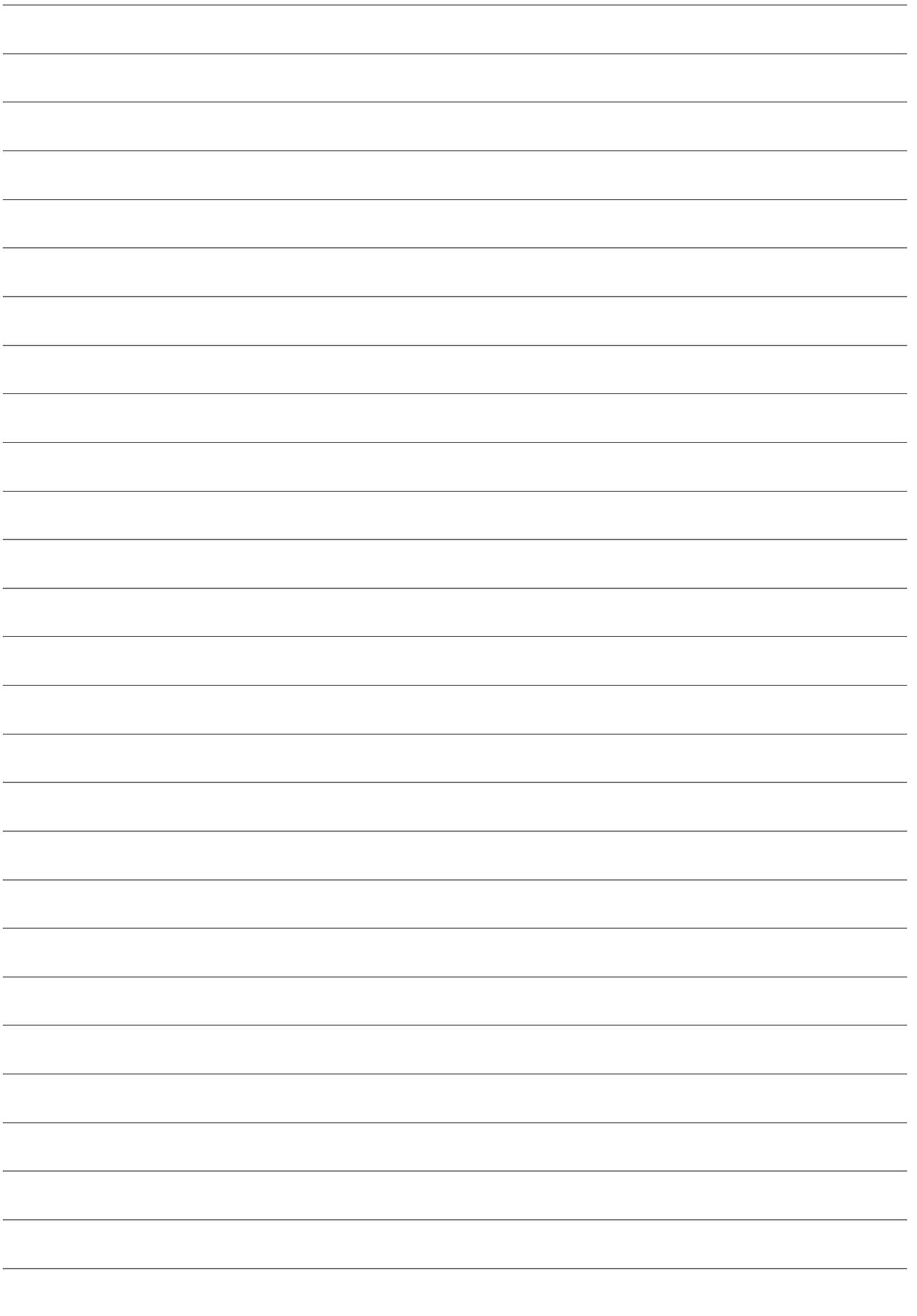
وإن يكن ذا حسب ونسب

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

قال يوسف بن الحسين: «بالأدب تفهم العلم».

لأن المتأدب يرى أهلاً للعلم فيبذل له، وقليل الأدب يعزُّ العلم أن يضيع عنده.

سأل رجل البقاعي أن يقرأ عليه، فأذن له البقاعي، فجلس



The man sat cross-legged, so al-Buqā'ī refused to let him read and said to him, "You are more in need of etiquettes than the knowledge which you came to seek."

It is because of this that the pious predecessors (may Allāh have mercy on them) used to give importance to learning etiquettes, just as they would give importance to learning the knowledge itself.

Ibn Seereen (may Allāh have mercy on him) said, "They used to learn the way of behaving, just as they used to learn knowledge."

Rather, a group among them used to give precedence to learning etiquettes over learning knowledge itself.

Mālik ibn Anas said to a young man from Quraysh, "O nephew, learn etiquette before you learn knowledge."

They used to demonstrate their need of it.

Makhlad ibn al-Ḥusayn said to Ibn al-Mubārak one day, "We are in greater need of a great deal of manners than a great deal of knowledge."

They used to advise others about this and guide others to it.

Mālik said, "My mother used to put on my turban and say to me, 'Go to Rabee'ah (i.e., Ibn 'Abdur-Raḥman, the great scholar of *fiqh* among the people of Madinah at his time) and learn his etiquettes before you learn his knowledge."

The one thing that has prevented many of the students of our time from gaining knowledge is that they lost the etiquettes of doing so, such that you see

الرجل متربّعًا، فامتنع البُقاعيُّ من إقرائه، وقال له: «أنت أحوج إلى الأدب منك إلى العلم الذي جئت تطلبه».

ومن هنا كان السلف - رحمهم الله - يهتمون بتعلّم الأدب، كما يهتمون بتعلّم العلم.

قال ابن سيرين - رحمه الله -: «كانوا يتعلّمون الهدي كما يتعلّمون العلم».

بل إنّ طائفةً منهم يُقدّمون تعلّمه على تعلّم العلم.

قال مالك بن أنس لفتى من قريش: «يا ابن أخي، تعلّم الأدب قبل أن تتعلّم العلم».

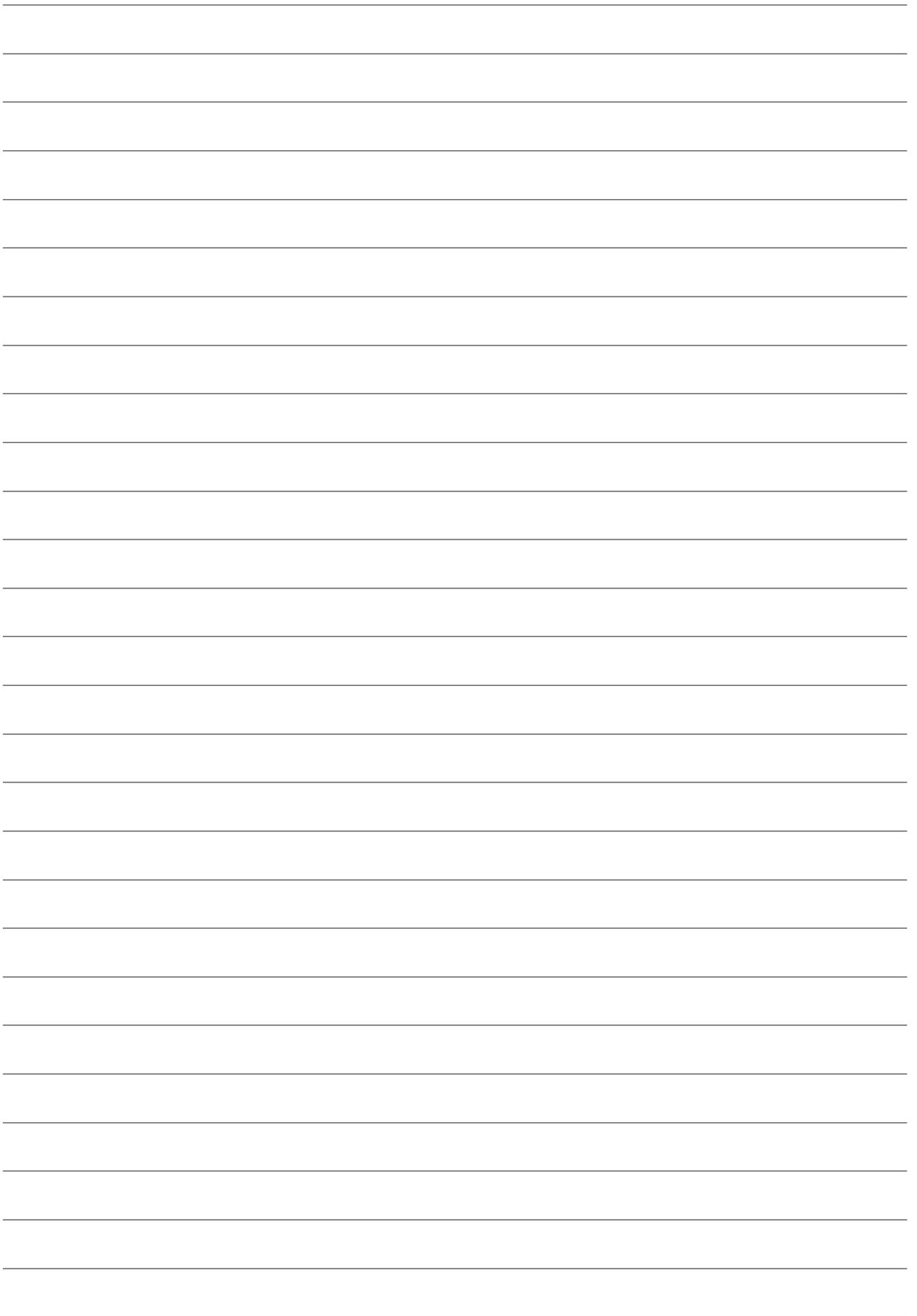
وكانوا يُظهرون حاجتهم إليه.

قال مَخْلَدُ بْنُ الْحُسَيْنِ لابنِ المَبَارِكِ يَوْمًا: «نحن إلى كثيرٍ من الأدب أحوج منّا إلى كثيرٍ من العلم».

وكانوا يُوصون به، ويُرشّدون إليه.

قال مالك: «كانت أُمِّي تُعَمِّمُنِي، وتقول لي: أذهب إلى ربيعةَ - تعني ابنَ عبد الرحمن فقيهَ أهل المدينة في زمنه - فتعلّم من أدبه قبل علمه».

وإنما حُرِمَ كثيرٌ من طلبة العصر العلمَ بتضييع الأدب، فترى



such that you see one of them reclining in the presence of his shaykh, perhaps even stretching his legs out towards him, and raising his voice in his presence; not withholding from answering his mobile phone, and other things - so what manners do such people have by which they can achieve knowledge!?

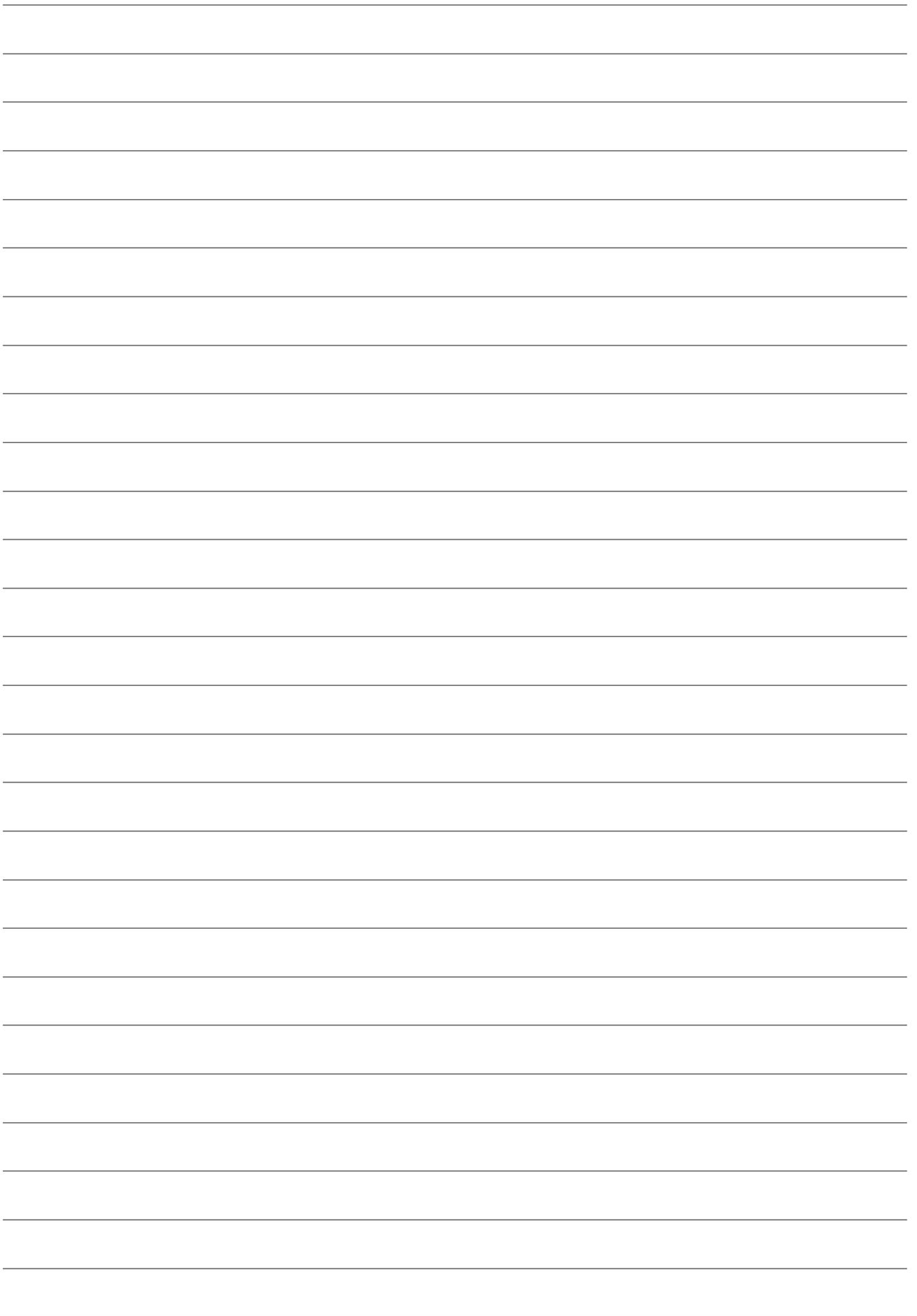
al-Layth ibn Sa'd (may Allāh have mercy on him) came across some people of ḥadeeth and he saw something which it appeared as though he disliked. He said, "What is this? You are more in need of a little manners than you are in need of a lot of knowledge."

What would al-Layth say if he saw the condition of many of the students of knowledge in our time!?

أحدهم متكئًا بحضرة شيخه، بل يمدُّ إليه رجله، ويرفع صوته عنده، ولا يمتنع عن إجابة هاتفه الجوّال أو غيره، فأَيُّ أدبٍ عند هؤلاء ينالون به العلم؟!!

أشرفَ اللَّيْثُ بنِ سَعْدٍ - رحمه الله - على أصحاب الحديث، فرأى منهم شيئًا كأنه كرهه، فقال: «ما هذا؟! أنتم إلى يسيرٍ من الأدب، أحوج منكم إلى كثيرٍ من العلم».

فماذا يقول اللَّيْثُ لو رأى حال كثيرٍ من طلاب العلم في هذا العصر؟!!



## The Eleventh Principle: Guarding Knowledge from the Things Which Detract From It

Whoever does not guard knowledge, knowledge will not guard him, as ash-Shāfi'i said, "Whoever has a lack of *muroo'ah*, by falling into that which tarnishes it, he has belittled knowledge, and has not revered it, and has fallen into idleness; his situation reaches such an extent that the term 'knowledge' is no longer used for him."

Wahb ibn Munnabbih (may Allāh have mercy on him) said, "The idle one cannot be one of the people of wisdom."

**Knowledge will not be gained by the idle one nor the lazy one; nor the weary one, nor the one who seeks to please people.**

A comprehensive definition of *muroo'ah*, as the elder Ibn Taymiyyah, said in *al-Muḥarrar*, and his grandson followed him in some of his *fatāwā*, "Using that which beautifies a person and adorns him, and avoiding that which spoils and tarnishes him."

It was said to Abū Muḥammad, Sufyān ibn 'Uyaynah, "You have extracted proof for everything from the Qur'an, so where is exemplary conduct found in it?" He said, "In the statement of Allāh, the Exalted (the translation of which is), 'Show forgiveness, enjoin what is good, and turn away from the foolish' [al-A'raaf 199];

## المعقِد الحادي عشر

### صيانة العلم عما يَشِين،

### مما يُخالف المروءة ويخرمها

فمن لم يَصُنِ العلمَ لم يَصُنْهُ العلمُ - كما قال الشافعي - ومن أخلَّ بالمروءة بالوقوع فيما يَشِين فقد استخفَّ بالعلم، فلم يُعْظَمه ووقع في البطالة، فتفضي به الحال إلى زوال أسم العلم عنه.

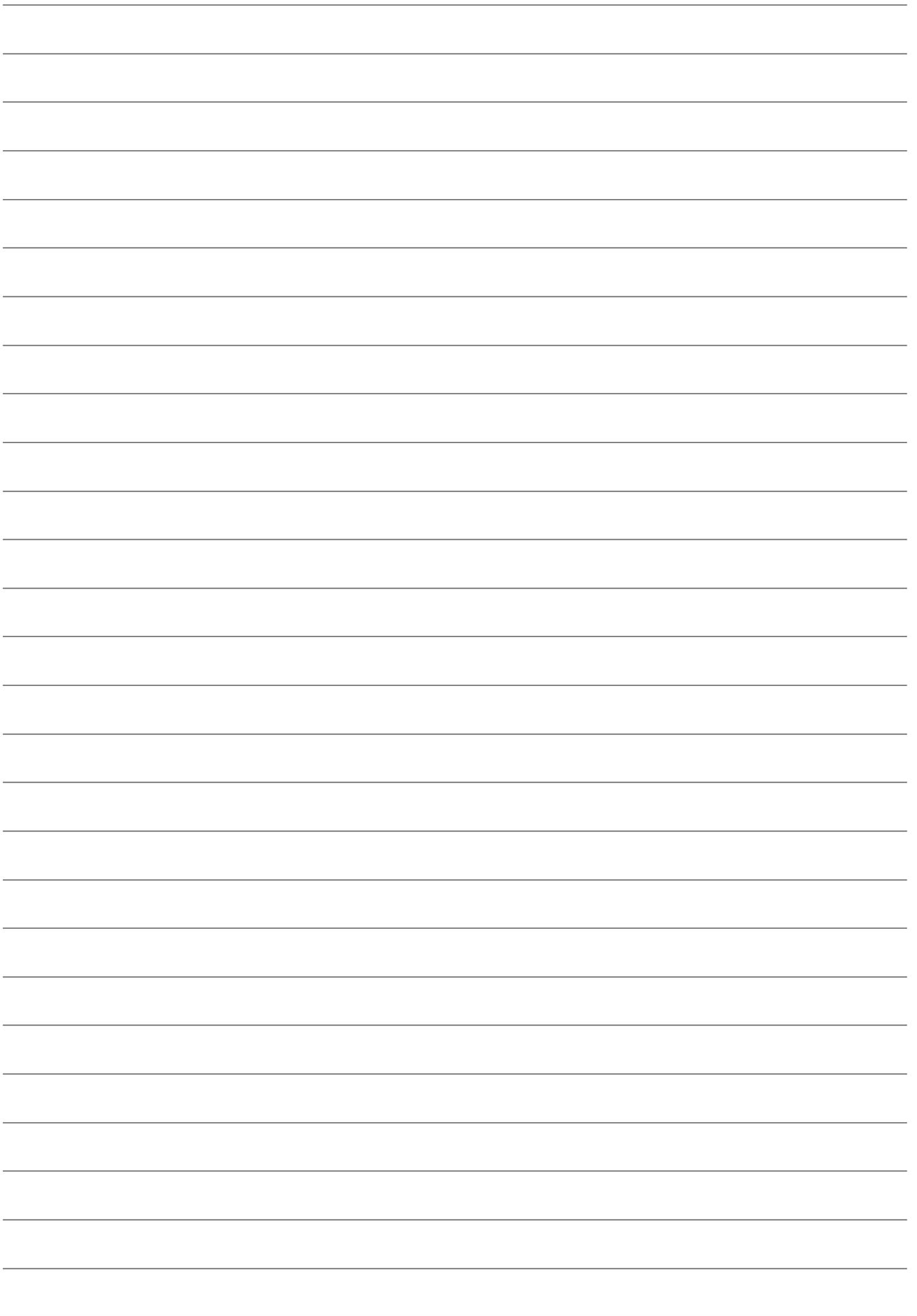
قال وهب بن منبّه - رحمه الله -: «لا يكون البطال من الحكماء».

### لا يُدرِك العلمَ بطّالٌ ولا كَسِلٌ

### ولا ملوٌّ ولا من يَأْلِفُ البَشْرا

وجماع المروءة - كما قاله ابن تيميّة الجدُّ في «المحرّر»، وتبعه حفيده في بعض فتاويه -: «استعمال ما يُجْمَله وَيَزِينه، وتجنب ما يُدْنَسه وَيَشِينه».

قيل لأبي محمّد سفيان بن عُيينة: قد استنبطت من القرآن كلَّ شيءٍ، فأين المروءة فيه؟ فقال: «في قوله تعالى: ﴿خُذِ الْعَفْوَ وَأْمُرْ



'Show forgiveness, enjoin what is good, and turn away from the foolish' [al-A'raaf 199]; it contains exemplary conduct, good etiquettes, and noble manners."

From the most important of the personal etiquettes that a student should adhere to is having good conduct, and the things which this brings about, and keeping clear of the things which detract from it, like shaving the beard, as Ibn Hajar al-Haytamī, from among the Shāfi'ī scholars, and Ibn 'Ābideen, from among the Ḥanafī scholars, both considered it an example of poor conduct.

Likewise, a lot of looking around while on a path; this was considered an example of poor conduct by Ibn Shihāb az-Zuhrī and Ibrāhīm an-Nakha'ī, from among the early scholars.

As is stretching out your legs when in a gathering of people, without any need or necessity to do so; this was considered an example of poor conduct by a group of scholars, among them Abū Bakr aṭ-Ṭarṭūshī, from among the Mālikī scholars, and Ibn Qudāmah and Abūl-Wafā' Ibn 'Aqeel from among the Ḥanbalī scholars.

Likewise, accompanying the vile people, the defiantly disobedient, the impertinent, and the idle; this was considered an example of poor conduct by a group of scholars, among them Abū Ḥāmid al-Ghazzālī and Abū Bakr ibn aṭ-Ṭayyib, from among the Shāfi'ī scholars, as well as al-Qāḍī 'Iyyāḍ and al-Yaḥsubī, from among the Mālikī scholars.

As is constantly wrestling with the latest events and minor matters; this was considered an example of poor conduct by Ibn Humām and Ibn Nujaym, from among the Ḥanafī scholars.

Whoever is lacking in good conduct and attributes themselves to knowledge, is exposed to both the experts and the general people, and achieves nothing from the honour of knowledge except ruins.

بِالْعَرَفِ وَأَعْرِضْ عَنِ الْجَهْلِيَّةِ ﴿١٩٩﴾ [الأعراف]؛ ففيه المروءة، وحسن الأدب، ومكارم الأخلاق.

وَمِنَ الْأَزْمِ أَدَبُ النَّفْسِ لِلطَّلَابِ: تَحْلِيهِ بِالْمَرْوَةِ، وَمَا يَحْوِلُ عَلَيْهَا، وَتَنْكِبُهُ خَوَارِمُهَا الَّتِي تَخْلُ بِهَا كَحَلْقِ لِحْيَتِهِ؛ فَقَدْ عَدَّهُ فِي خَوَارِمِ الْمَرْوَةِ ابْنُ حَجْرٍ الْهَيْتَمِيُّ مِنَ الشَّافِعِيَّةِ، وَابْنُ عَابِدِينَ مِنَ الْحَنْفِيَّةِ.

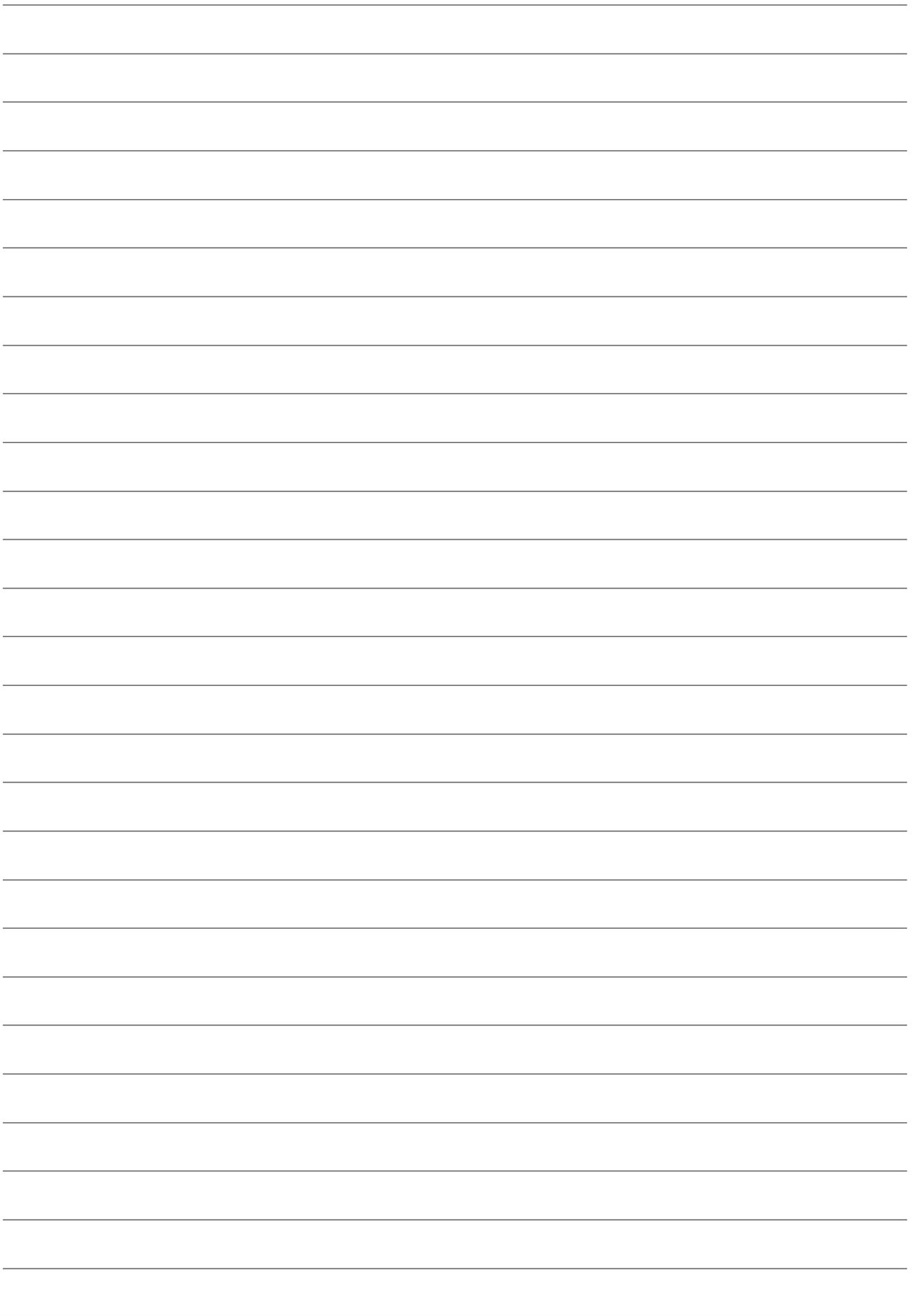
أَوْ كَثْرَةَ الْأَلْتِفَاتِ فِي الطَّرِيقِ، وَعَدَّهُ مِنْ خَوَارِمِهَا ابْنُ شِهَابِ الزُّهْرِيُّ، وَإِبْرَاهِيمُ النَّخَعِيُّ مِنَ الْمُتَقَدِّمِينَ.

أَوْ مَدَّ الرَّجْلَيْنِ فِي مَجْمَعِ النَّاسِ مِنْ غَيْرِ حَاجَةٍ وَلَا ضَرُورَةٍ دَاعِيَةٍ، وَعَدَّهُ مِنَ الْخَوَارِمِ جَمَاعَةٌ، مِنْهُمْ أَبُو بَكْرٍ الطَّرطُوشِيُّ مِنَ الْمَالِكِيَّةِ، وَأَبُو مُحَمَّدٍ ابْنُ قَدَامَةَ، وَأَبُو الْوَفَاءِ ابْنُ عَقِيلٍ مِنَ الْحَنْبَلِيَّةِ.

أَوْ صَحْبَةَ الْأَرَاذِلِ وَالْفَسَاقِ وَالْمُجَانِّ وَالْبَطَّالِينَ، وَعَدَّهُ مِنْ خَوَارِمِ الْمَرْوَةِ جَمَاعَةٌ، مِنْهُمْ أَبُو حَامِدٍ الْغَزَالِيُّ، وَأَبُو بَكْرٍ ابْنُ الطَّيِّبِ مِنَ الشَّافِعِيَّةِ، وَالْقَاضِي عِيَاضُ الْيَحْضُبِيُّ مِنَ الْمَالِكِيَّةِ.

أَوْ مِصَارَعَةَ الْأَحْدَاثِ وَالصَّغَارِ، وَعَدَّهُ مِنَ الْخَوَارِمِ ابْنُ الْهُمَامِ، وَابْنُ نُجَيْمٍ مِنَ الْحَنْفِيَّةِ.

وَمَنْ أَخْلَى بِمَرْوَتِهِ وَهُوَ يَنْتَسِبُ إِلَى الْعِلْمِ، فَقَدْ أَفْتَضَحَ عِنْدَ الْخَاصِّ وَالْعَامِّ، وَلَمْ يَنْلُ مِنْ شَرَفِ الْعِلْمِ إِلَّا الْحَطَامَ.



## The Twelfth Principle: Choosing Righteous Company for Seeking Knowledge

People are communal by nature; having companions is an absolute necessity among people.

The student of knowledge needs to accompany other students, so that this accompanying may support him in gaining knowledge and working hard to seek it.

Having companions in knowledge, if it is free of ordeals, is beneficial in arriving at the intended goal.

It is only right for a person seeking to excel to choose good companionship which will aid him, since close friends have an effect on each other.

Abū Dāwood and at-Tirmidhi said (and the wording here is that of Abū Dāwood, the translation of which is), "Ibn Bashshār narrated to us, saying, Abū 'Āmir and Abū Dāwood narrated to us, saying, Zuhayr ibn Muḥammad narrated to us, saying, Mūsā ibn Wirdān narrated to me, from Abū Hurayrah (may Allāh be pleased with him) that the Prophet ﷺ said, "A man is upon the religion of his close friend, so let each one of you look at who he takes a close friend."

ar-Rāghib al-Aṣfahānī said, "The influence of a companion over his companion is not by statements and actions alone; rather, even by looking at him:

## المعقد الثاني عشر

### انتخاب الصّحبة الصّالحة له

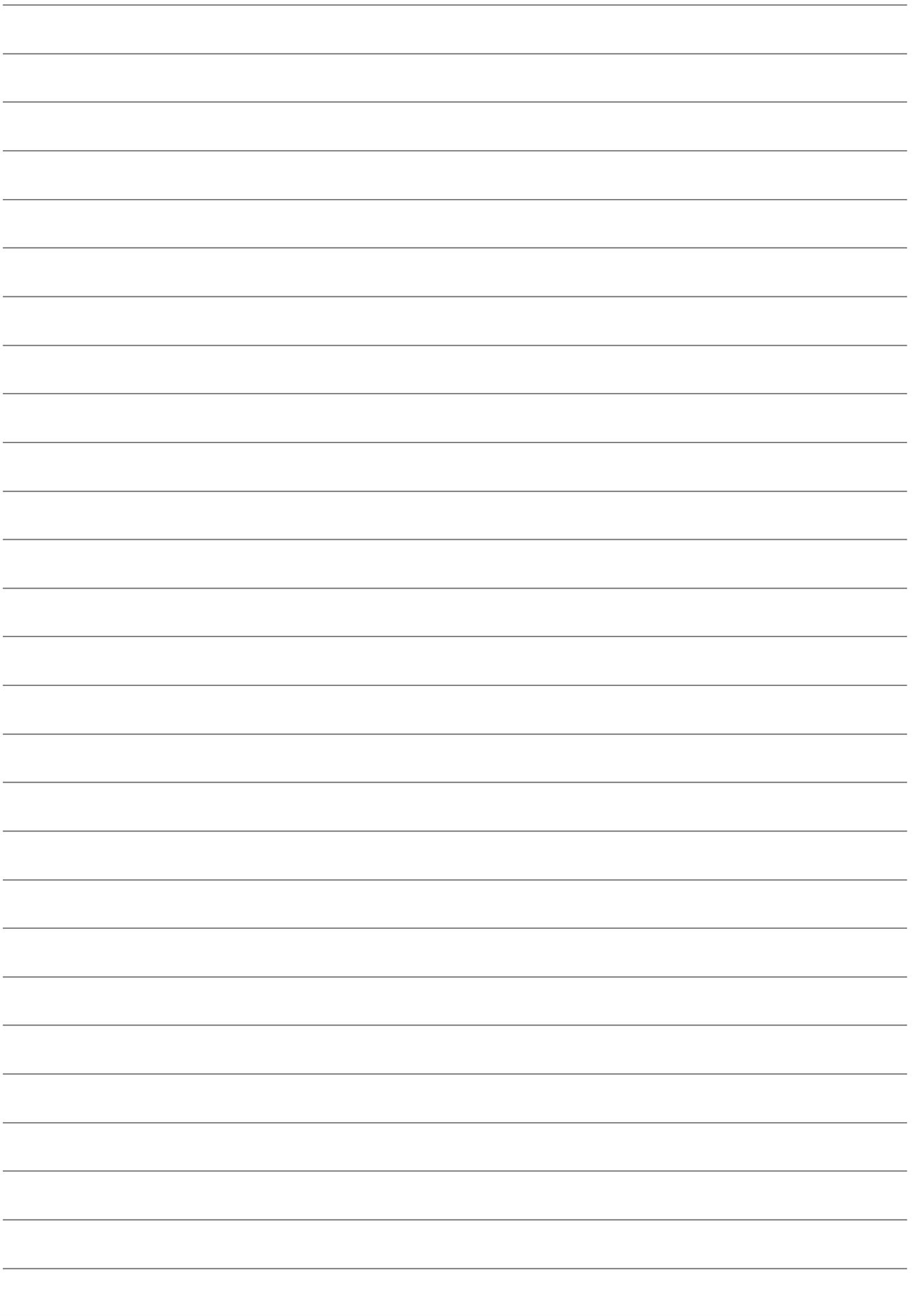
فالإنسان مدنيّ بالطّبع، واتّخاذ الرّميل ضرورة لازمة في نفوس الخلق، فيحتاج طالب العلم إلى معاشرته غيره من الطّلاب؛ لتعيّنه هذه المعاشره على تحصيل العلم والاجتهاد في طلبه.

والرّمالة في العلم إن سلّمت من الغوائل نافعة في الوصول إلى المقصود.

ولا يحسن بقاصد العلا إلاّ أنتخاب صحبة صالحة تُعيّنه؛ فإنّ للخليل في خليله أثرًا.

قال أبو داود والثّرمدّي - والسّياق لأبي داود -: حدّثنا ابن بشّار، حدّثنا أبو عامر وأبو داود، قالوا: حدّثنا زهير بن محمّد، قال: حدّثني موسى بن وردان عن أبي هريرة ؓ، أنّ النّبيّ ﷺ قال: «الرّجل على دين خليله، فلينظر أحدكم من يُخالل».

يقول الرّاغب الأصفهانيّ: «ليس إعداء الجليس لجليسه بمقاله وفعاله فقط، بل بالنّظر إليه».



**Do not accompany the lazy one in his condition; for how many a pious man through the corruption of another became corrupt;**

**The effect of the idle person on the resolute person is rapid; like a piece of blazing coal put on the ashes is extinguished.**

(The word *jaleed* here means the one who is earnest and determined)."

He should only choose for his companion one who is accompanied for virtue, not for power or for pleasure, since associations are made for one of these three reasons: for virtue, for power, or for pleasure, as the shaykh of our shuyookh, Muḥammad al-Khaḍir ibn Ḥussayn said in *Rasaa'il al-Iṣlāḥ*, "Choose the friend of virtue as a companion, for you will be known by him."

Ibn Mas'ood (may Allāh be pleased with him) said, "Judge a person by the one that he accompanies; for a man only accompanies one like him."

Abūl-Faḥ al-Bustī recited the following lines of poetry to himself:

**If you select for yourself a person let him be; of honourable lineage and noble descent;**

**for the ignoble among men is like the weed among plants; it bears no fruit, nor is it useable for firewood.**

لا تصحب الكسلان في حالاته  
كم صالح بفساد آخر يفسد  
عدوى البليد إلى الجليد سريعة  
كالجمر يوضع في الرماد فيخمد

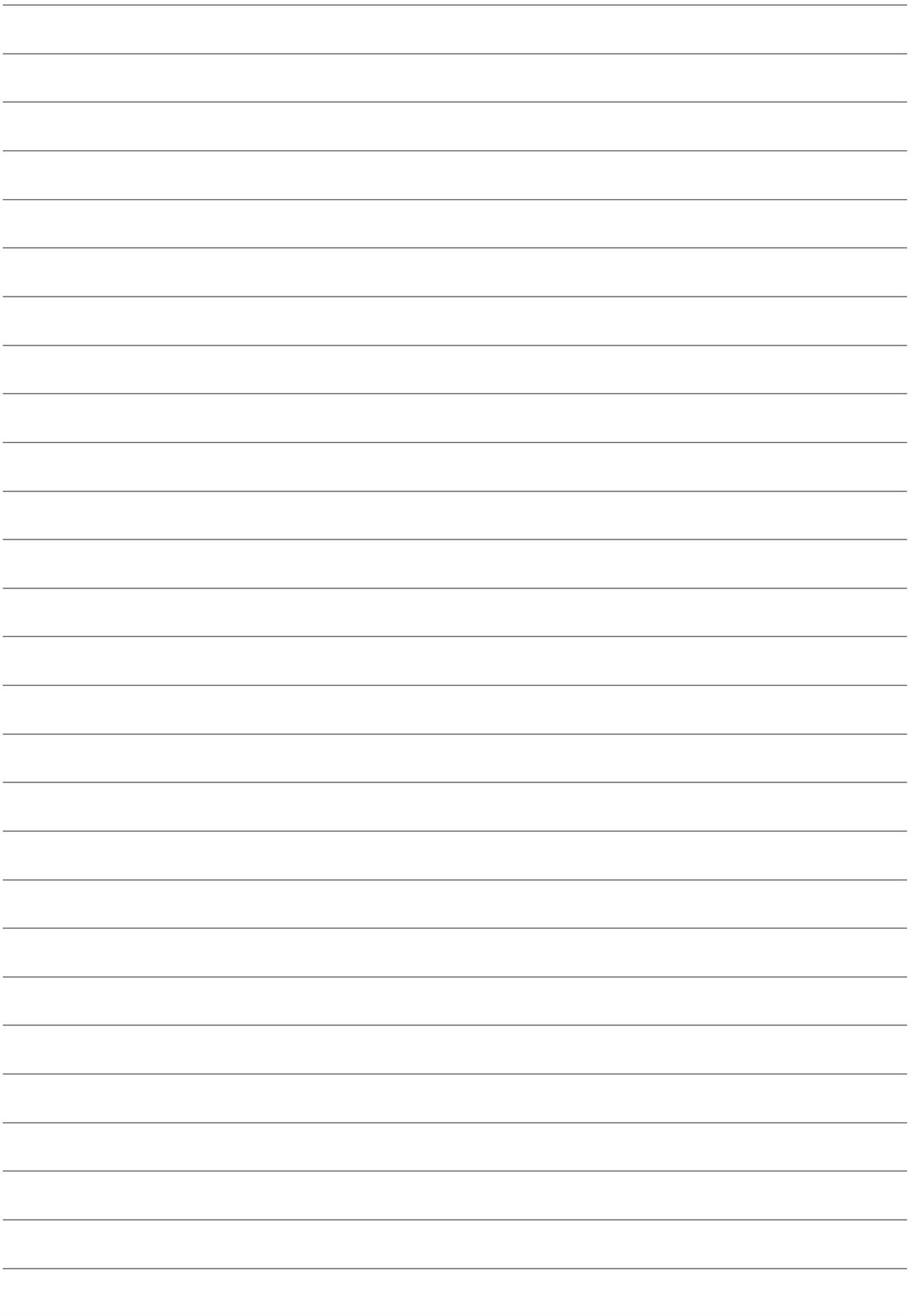
والجليد هو الجاد الحازم.

وإنما يُختار للصحبة من يُعاشِر للفضيلة لا للمنفعة ولا للذة؛ فإنَّ عقد المعاشرة يُبرم على هذه المطالب الثلاثة: الفضيلة والمنفعة والذة - كما ذكره شيخ شيوخنا محمد الخضر بن حسين في «رسائل الإصلاح»، فانتخب صديق الفضيلة زميلاً؛ فإنَّك تُعرَف به.

قال ابن مسعود رضي الله عنه: «اعتبروا الرجل بمن يُصاحب؛ فإنَّما يُصاحب الرجل من هو مثله».

وأُشدُّ أبو الفتح البُستي لنفسه:

إذا ما أصطنعت أمراً فليكن  
شريف النجار زكيَّ الحسب  
فنذل الرجال كندل النَّبات  
فلا للثمار ولا للحطب



Ibn Māni' (may Allāh have mercy on him) said in *Irshād at-Ṭullāb*, while advising the student of knowledge, "He must be extremely careful about mixing with fools, the people of insolence, the impertinent, those with a bad reputation, the feeble-minded, and the idle; for mixing with them is a reason for a person losing out and being wretched."

It is as though this was the exact same statement of Sufyān ibn 'Uyaynah, "I prevent those sitting with me from a rare ḥadeeth because there is a man among them who is indolent."

A learner may be prevented from knowledge because of his companion, so beware of that person, even if they adorn themselves with the adornment of knowledge; for they corrupt you in a way that you do not perceive.

ويقول ابن مانع - رحمه الله - في «إرشاد الطُّلاب» - وهو يوصي طالب العلم -:

«ويَحذَرُ كُلَّ الحذر من مخالطة السُّفهاء وأهلِ المَجون والوقاحة وسَيِّئِي السُّمعة والأغبياء والبُلداء؛ فَإِنَّ مخالطتهم سبب الحرمان وشقاوة الإنسان».

وكانَ هذا عينُ قولِ سفيان بن عُيَينة: «إني لأحرمُ جلسائي الحديثَ الغريبَ لموضع رجلٍ واحدٍ ثقيلٍ».

فقد يُحرم المتعلِّمُ العلمَ لأجل صاحبه، فاحذر هذا الصَّنْف - وإن تزَيَّأ بزَيِّ العلم - فَإِنَّهُ يُفسدك من حيث لا تُحسُّ.



### The Thirteenth Principle: Making an Effort in Memorisation, Revision, and Asking Questions

Since taking knowledge from the shuyookh does not benefit without memorising it, revising it, and asking about it. These things establish in the heart of the student of knowledge the reverence of knowledge, through giving it complete attention and busying himself with it. Memorisation is private time with yourself, while revision is sitting with your companion, and asking questions is engaging with the scholar.

Memorisation makes knowledge fixed, and it is proper that the majority of the student's attention be devoted to memorisation and recall, as Ibn-ul-Jawzī (may Allāh have mercy on him) said, in his *Ṣayd-ul-Khāṭir*, "The luminary scholars do not cease to urge people to memorise, and to command people to do so."

'Ubaydullāh ibn al-Ḥasan said, "I found the most beneficial of knowledge to be that which my heart memorised and my tongue oft-repeated."

I heard our shaykh, Ibn 'Uthaymeen (may Allāh have mercy on him) say, "We memorised a little and read a lot; yet we benefitted from what we memorised more than we benefitted from what we read."

### المعقد الثالث عشر بذل الجهد في تحفظ العلم، والمذاكرة به، والسؤال عنه

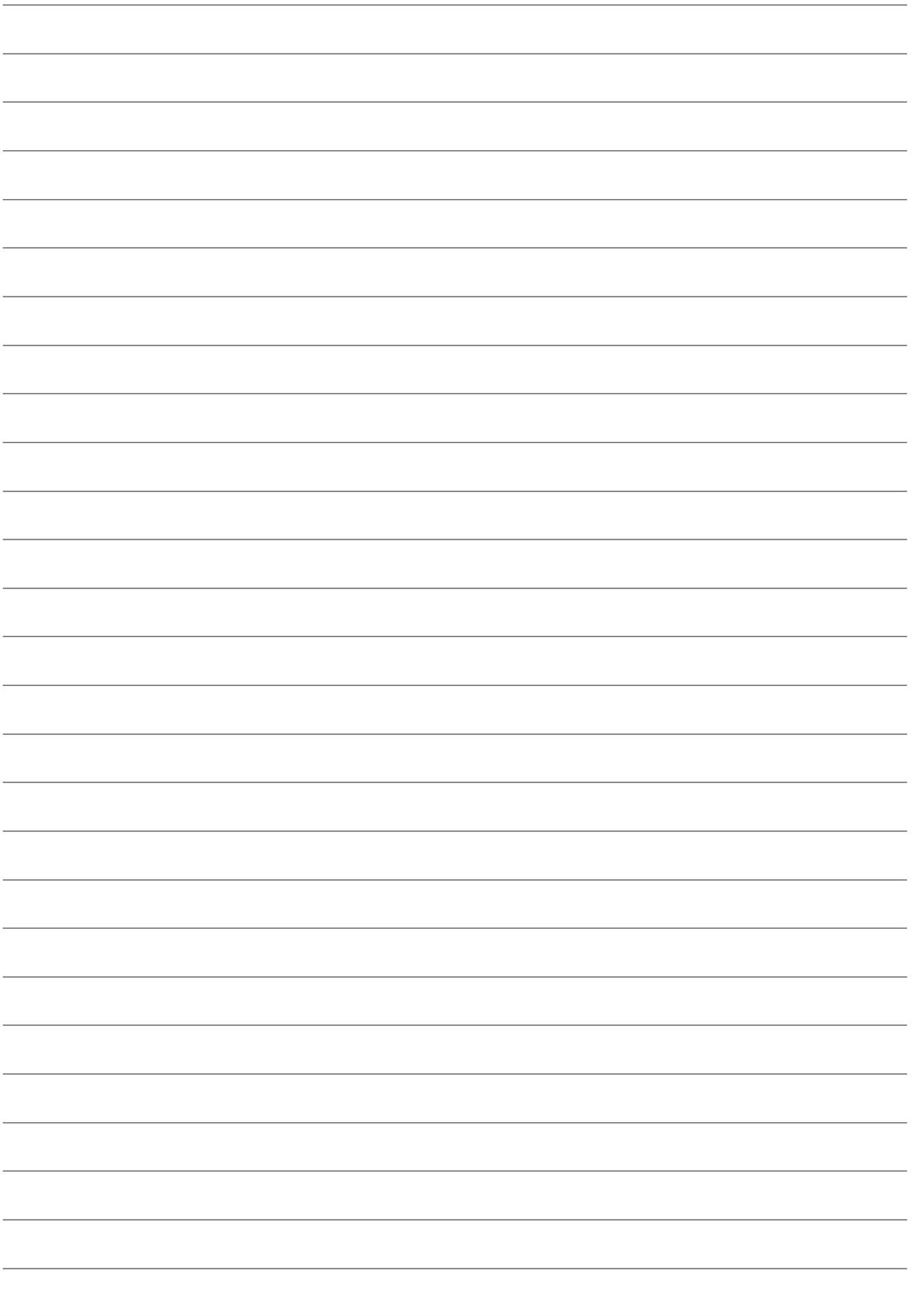
إذ تلقّيه عن الشيوخ لا ينفع بلا حفظ له، ومذاكرة به،  
وسؤال عنه؛ فهؤلاء تُحقّق في قلب طالب العلم تعظيمه؛ بكمال  
الالتفات إليه والاشتغال به، فالحفظ خلوة بالنفس، والمذاكرة  
جلوس إلى القرين، والسؤال إقبال على العالم.

فبالحفظ يُقرّر العلم في القلب، وينبغي أن يكون جُلُّ همة  
الطالب مصروفًا إلى الحفظ والإعادة، كما يقوله ابن  
الجوزي - رحمه الله - في «صيد خاطره».

ولم يزل العلماء الأعلام يحضون على الحفظ ويأمرون به.

قال عبيد الله بن الحسن: «وجدت أحضر العلم منفعة: ما  
وعيته بقلبي ولُكّته بلساني».

وسمعت شيخنا ابن عثيمين - رحمه الله - يقول: «حفظنا  
قليلاً وقرأنا كثيرًا، فانتفعنا بما حفظنا أكثر من أنفعنا بما قرأنا».



**Knowledge is not that which is preserved in books; knowledge is none but that which is contained in the chest.**

The one seeking knowledge cannot do without memorisation, and it is not befitting for him to make himself bereft of it. If he is capable of doing what Ibn al-Furāt (may Allāh have mercy on him) did, let him do so; for he used to not let a day go by without memorising something in the morning, even if a little. Whoever understands this, his knowledge will not stop increasing, and will not cease doing so, until death. This is affirmed by Ibn Mālik (may Allāh have mercy on him), the author of *al-Alfiyyah* on the topic of naḥw; for he memorised on the day that he died five pieces of poetry.

Through revision, the life of knowledge continues and the attachment to knowledge becomes strong. The intended meaning of revision here is to revise along with companions.

We have been commanded to take care to revise the Qur'an, while it is the easiest of knowledge [to remember].

al-Bukhārī (may Allāh have mercy on him) said (the translation of which is), 'Abdullāh ibn Yūsuf narrated to me, saying, Mālik informed us, from Nāfi', from Ibn 'Umar (may Allāh be pleased with them both), that the Messenger of Allāh ﷺ said, "The example of the one who has memorised the Qur'an is like the example of the owner of a hobbled camel; if he remains vigilant, he will retain it, and if he neglects it, it will go away." [It was recorded by Muslim, from the hadeeth of Mālik, continuing with the same chain, and a similar wording].

Ibn 'Abdul-Barr (may Allāh have mercy on him) said, in his book *at-Tamheed*, upon mentioning this hadeeth,

ليس بعلم ما حوى القمطرُ  
ما العلمُ إلا ما حواه الصُّدرُ

والمتلمس للعلم لا يستغني عن الحفظ، ولا يجمل به أن يُخلي نفسه منه، وإذا قدير على ما كان يصنع ابن الفرات - رحمه الله - فليأخذ به؛ فقد كان لا يترك كلَّ يومٍ إذا أصبح أن يحفظ شيئاً وإن قلَّ، ومن عقل هذا المعنى لم يزل من الحفظ في أزياد، فلا ينقطع عنه حتَّى الموت، كما اتَّفَق ذلك لابن مالك - رحمه الله - صاحبِ «الألفية النحوية» فإنه حفظ في يوم موته خمسة شواهد.

وبالمذاكرة تدوم حياة العلم في النَّفس، ويقوى تعلُّقه بها، والمراد بالمذاكرة مدارسة الأقران.

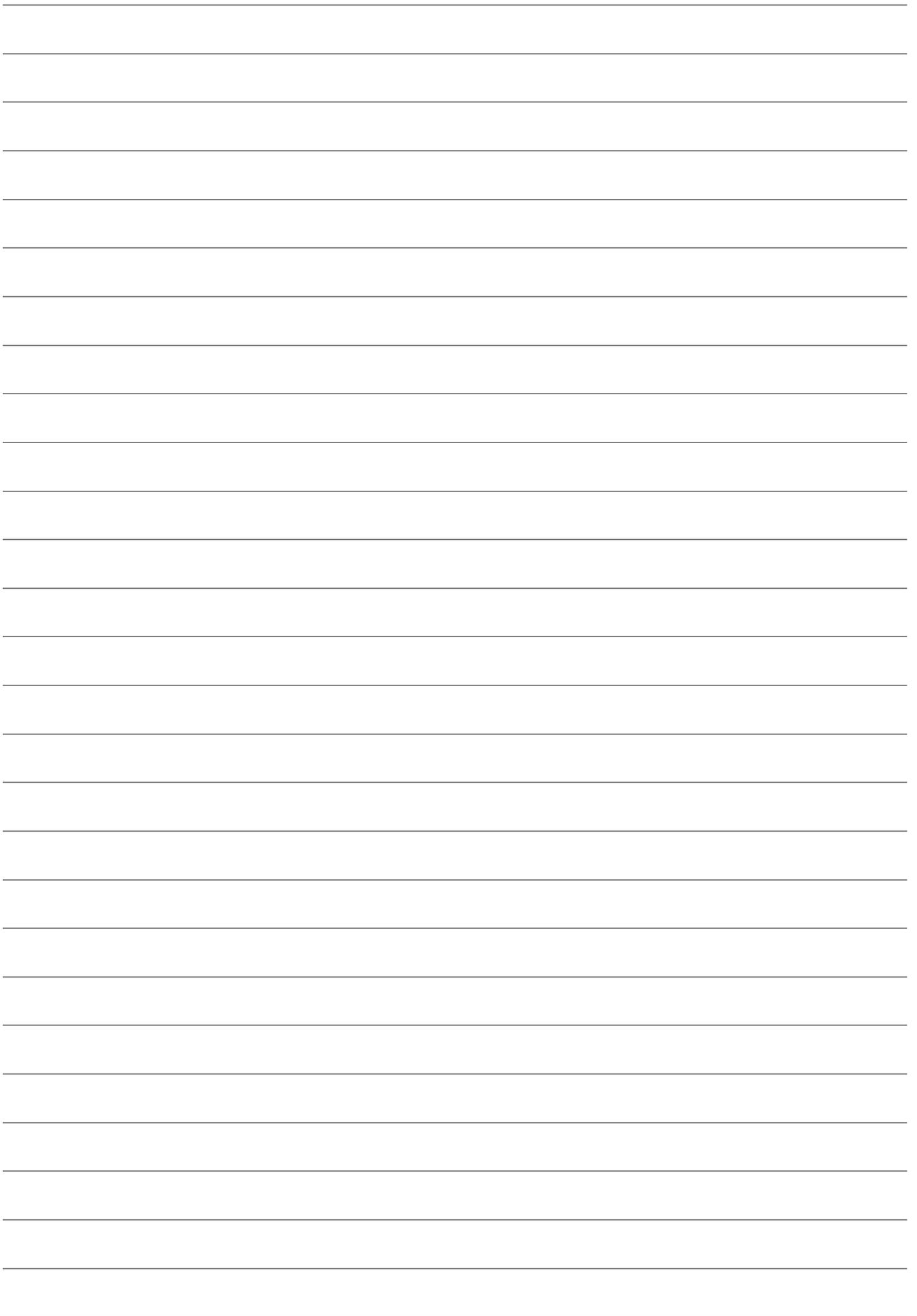
وقد أمرنا بتعاهد القرآن الَّذي هو أيسر العلوم.

قال البخاري - رحمه الله -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

ورواه مسلمٌ من حديث مالكٍ به نحوه.

قال ابن عبد البر - رحمه الله - في كتابه «التَّمهيد» عند هذا

الحديث:



"If the Qur'an, whose remembrance has been made easy, is like the hobbled camel, such that whoever remains vigilant will retain it, then what about other forms of knowledge!?"

az-Zuhrī (may Allāh have mercy on him) used to say, "The thing which really causes knowledge to go is forgetfulness and abandoning revision."

The depositories of knowledge are opened up by asking questions.

az-Zuhrī (may Allāh have mercy on him) said, "This knowledge is actually a treasury; it is opened up by asking questions."

Asking good questions is half of knowledge, and the books of questions and answers, like the book of questions that were narrated as having being asked to Aḥmad, are a clear proof of the great benefit of asking questions.

A lack of engaging with the scholar by asking questions, when it happens in a particular place, shows the extent that knowledge has been abandoned in it. Sufyān ath-Thawrī (may Allāh have mercy on him) came to 'Asqalān, and he stayed for three days in which no one asked about anything. He said to Ruwwād ibn al-Jarrāh, one of his companions, "Hire me [transport], I will leave this city. This is a city in which knowledge will die."

So, whoever meets a shaykh, let him take advantage of meeting him, by asking about things that had been difficult to understand, and things that are needed; not the questions of one who is obstinate and testing.

These three segments of knowledge are like planting a tree, watering it, and tending to it in a way that will preserve its strength and prevent harms from coming to it; thus, memorisation is the planting of knowledge, revising is the watering of it, and asking about it is tending to it.

«وإذا كان القرآن الميسر للذكر كالإبل المعقلة، من تعاهدها أمسكها، فكيف بسائر العلوم؟!»

وكان الزهري - رحمه الله - يقول: «إنما يذهب العلم النسيان، وترك المذاكرة».

وبالسؤال عن العلم تفتح خزائنه.

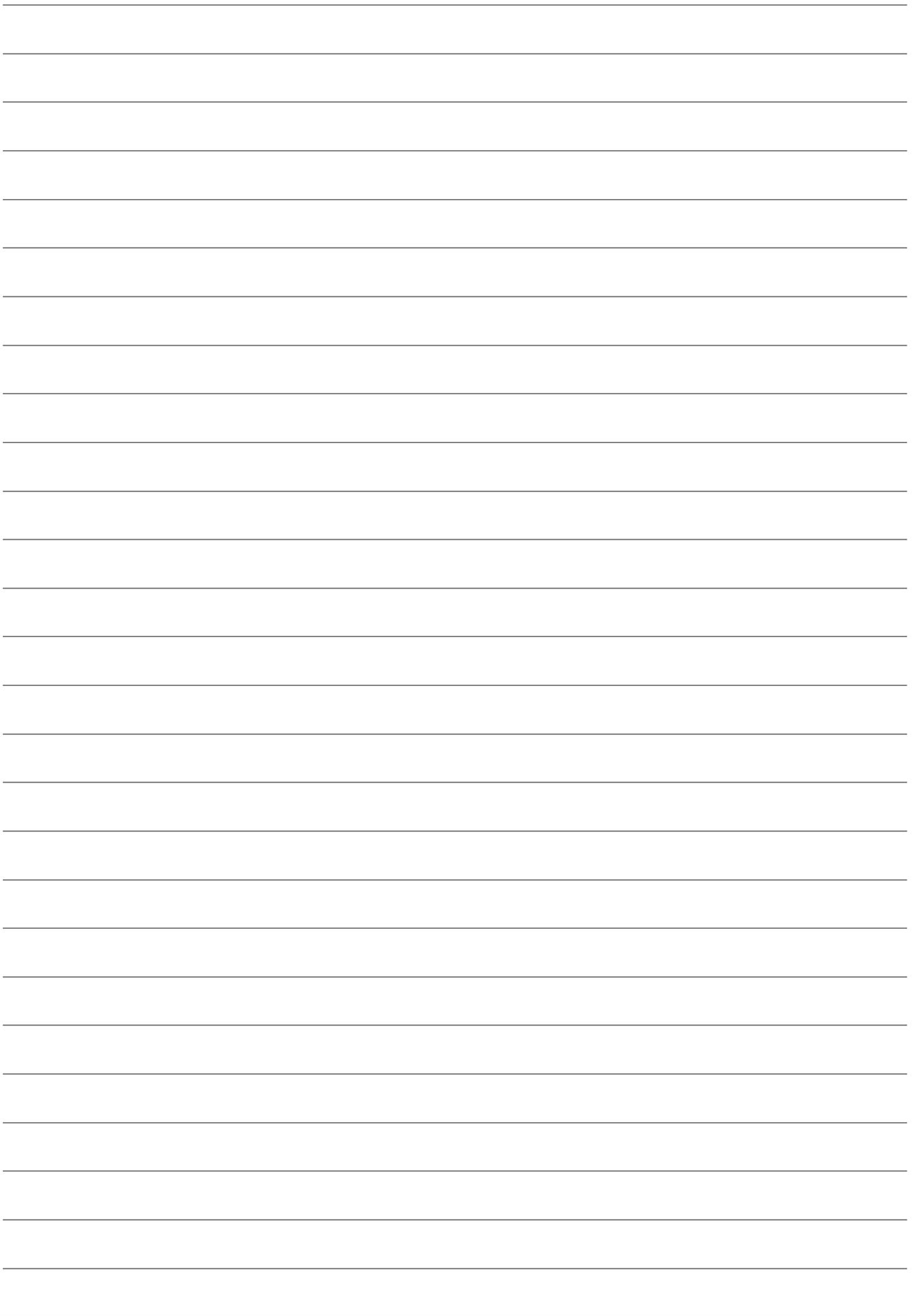
قال الزهري - رحمه الله -: «إنما هذا العلم خزائن، وتفتحها المسألة».

وحسن المسألة نصف العلم، والسؤالات المصنفة - كمسائل أحمد المروية عنه - برهان جلي على عظيم منفعة السؤال.

وقلة الإقبال على العالم بالسؤال إذا ورد على بلد، تكشف مبلغ العلم فيه، فهذا سفیان الثوري - رحمه الله - يقدم عسقلان فيمكث ثلاثاً لا يسأله إنسان عن شيء، فيقول لرواد بن الجراح - أحد أصحابه -: «إكتر لي أخرج من هذا البلد، هذا بلد يموت فيه العلم».

فمن لقي شيخاً فليغتنم لقاءه بالسؤال عما يُشكّل عليه ويحتاج إليه، لا سؤال متعنت ممتحن.

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



## The Fourteenth Principle: Honouring and Respecting the People of Knowledge

The virtue of the scholars is great, and their position is one of honour, since they are the fathers to the soul. The shaykh is the father to the soul, like the parent is the father to the body. From the recitation of Ubayy ibn Ka'b (may Allah be pleased with him), "The Prophet is more worthy of the believers than their own selves; and he is a father to them." The fatherhood mentioned in this *āyah* is not the fatherhood of lineage, by consensus. Rather, it is the fatherhood of the religion and soul. Therefore, recognising the right of the teachers is a clear obligation.

Shu'bah ibn al-Ḥajjāj said, "I am a [like] a slave to everyone that I heard a ḥadeeth from."

Muḥammad ibn 'Alī al-Udfuwī (may Allāh have mercy on him) took this meaning from the Qur'an, saying, "If a person learns from a scholar and benefits from them, they are like a slave to them. Allāh, the Exalted, said (the translation of which is), "And when Mūsā said to his boy" [al-Kahf 60]; he was Yūsha' ibn Noon, and he was not really a slave that Mūsā possessed; rather he was taking knowledge from him, and following him, so due to that, Allāh made him his 'boy'."

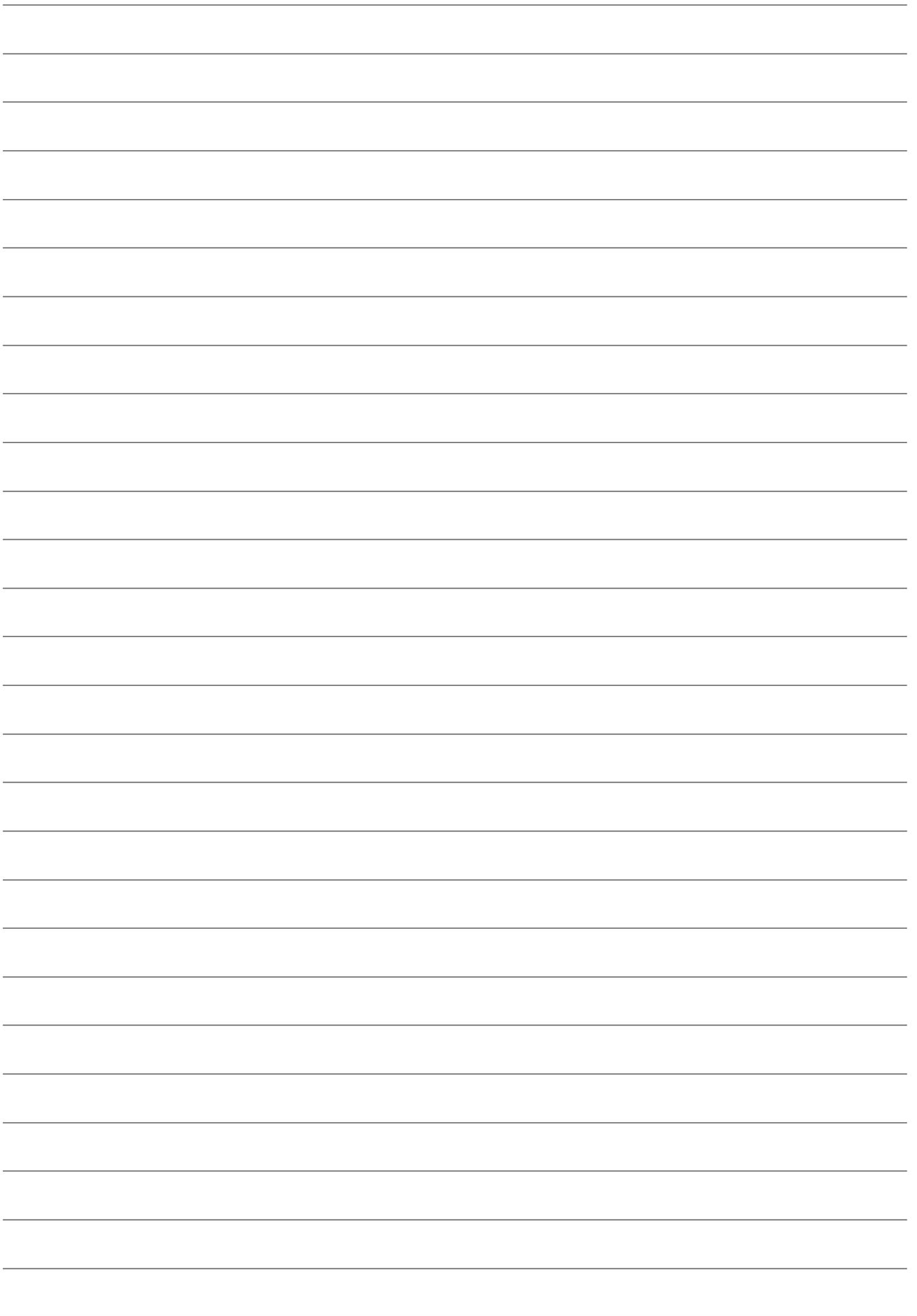
## المعقد الرابع عشر

### إكرام أهل العلم وتوقيرهم

إن فضل العلماء عظيم، ومنصبهم منصب جليل؛ لأنهم آباء الروح، فالشيخ أب للروح كما أن الوالد أب للجسد، وفي قراءة أبي بن كعب ؓ: (النبي أولى بالمؤمنين من أنفسهم وهو أب لهم)، والأبوة المذكورة في هذه القراءة ليست أبوة النسب إجمالاً، وإنما هي الأبوة الدينية الروحية؛ فالاعتراف بفضل المعلمين حق واجب.

قال شعبة بن الحجاج: «كل من سمعت منه حديثاً، فأنا له عبد».

واستنبط هذا المعنى من القرآن محمد بن علي الأذفوي فقال - رحمه الله -: «إذا تعلم الإنسان من العانم واستفاد منه الفوائد، فهو له عبد، قال الله تعالى: ﴿وَإِذْ قَالَ مُوسَى لِفَتْنِهِ﴾ [الكهف: الآية 60]، وهو يوشع بن نون، ولم يكن مملوكاً له، وإنما كان متلميذاً له، متبعاً له، فجعله الله فتاه لذلك».



The Islamic legislation commands us to take into account the rights of the scholars; honouring them, having admiration for them, and revering them.

Aḥmad said in *al-Musnad* (the translation of which is), "Hāroon narrated to us, saying, Ibn Wahb narrated to us, saying, Mālik ibn al-Khayr az-Ziyādī narrated to me, from Abū Qabeel al-Ma'āfirī, from 'Ubādah ibn aṣ-Ṣāmit (may Allāh be pleased with him) that the Messenger of Allāh ﷺ said, "They are not from my nation, the one who does not; honour our elders, have mercy on our young, and give our scholars their right."

One day, Ibn 'Abbās (may Allāh be pleased with them both) took hold of the riding camel of Zayd ibn Thābit (may Allāh be pleased with him). Zayd said, "Do you take hold of the reins for me, when you are the cousin of the Messenger of Allāh ﷺ?" Ibn 'Abbās replied, "This is how we behave towards the scholars."

Ibn Ḥazm reported scholarly consensus on the topic of having admiration for the scholars and honouring them.

The one who has insight into the state of *salafiyyah* will come across their praiseworthy state in showing admiration for the scholars; and the companions of the Prophet ﷺ when they would sit in front of him, it would be as though there were birds on their heads - they would not move about.

Muḥammad ibn Seereen said, "I saw 'Abdur-Raḥmān ibn Abī Laylā; his companions revered him, appointed him as their leader, as if he were the leader [of the Muslims]."

Yaḥyā al-Mawṣilī said, "I saw Mālik ibn Anas more than once; he was given reverence and admiration by his companions. If a person raised his voice, they would call to him [to lower his voice]."

وقد أمر الشَّرع برعاية حقِّ العلماء؛ إكرامًا لهم، وتوقيرًا، وإعزازًا.

قال أحمد في «المسند»: حدَّثنا هارون، قال: حدَّثنا ابن وهب، قال: حدَّثني مالك بن الخير الزِّيادي، عن أبي قَبيل المَعافري، عن عبادة بن الصَّامت ؓ، أن رسول الله ﷺ قال: «ليس من أمتي من لم يُحِلَّ كبيرنا، ويرحم صغيرنا، ويعرف لعالمنا حقَّه».

أمسك ابن عباس ؓ يومًا بركاب زيد بن ثابت ؓ، فقال زيد: «أتمسك لي وأنت ابن عمِّ رسولِ الله ﷺ؟» فقال ابن عباس: «إنَّا هكذا نصنع بالعلماء».

ونقل ابن حزم الإجماع على توقير العلماء وإكرامهم.

والبصير بالأحوال السَلفيَّة يقف على حميد أحوالهم في توقير علمائهم؛ فقد كان أصحاب النبي ﷺ إذا جلسوا إليه كأنما على رؤوسهم الطَّير لا يتحركون.

وقال محمَّد بن سيرين: «رأيت عبد الرَّحمن بن أبي ليلى، وأصحابه يُعظِّمونهُ ويُسوِّدونهُ ويُشرفونهُ مثلَ الأمير».

وقال يحيى الموصلي: «رأيت مالك بن أنس غير مرَّة، وكان بأصحابه من الإعظام له والتَّوقير له، وإذا رفع أحدٌ صوته صاحوا به».



From the essential manners that the learner must have towards the shaykh which enters under this principle is to be humble towards him, engage with him, not to turn your back to him, and to bear in mind the etiquette of speaking to him; when speaking to him, he should be revered, without going to extremes - rather, he should be given his proper place. Therefore, he should not dishonour his shaykh while he was trying to praise him and thank him for his teaching; he must also supplicate for him, and not behave as though he were not in need of him, nor should he harm him by speech or action, and he should be subtle in informing him of his mistake if he errs.

From among those things which are suitable to indicate here, in summary and with brevity, is to know what must be done with regard to the error of the scholar; this comprises six things:

1. Confirming that this error was made by him.
2. Confirming that it is really an error; this is the responsibility of the scholars who are well-grounded in knowledge, so they are the ones who should be asked about it.
3. Not following him in that error.
4. Making an excuse for him, with an appropriate interpretation [for what he did].
5. Offering him advice in a gentle and private way; not aggressively, nor publicly.
6. Preserving his status, such that his honour is not besmirched in the hearts of the Muslims.

Among those things which should be warned against in relation to honouring the scholars is that which, at first glance, is showing respect, but the reality of which is contempt and disdain; include crowding around the scholar, restricting him from moving,

فمن الأدب اللازم للشيخ على المتعلم - ممّا يدخل تحت هذا الأصل - التواضع له، والإقبال عليه، وعدم الألتفات عنه، ومراعاة أدب الحديث معه، وإذا حدث عنه عظّمه من غير غلو، بل يُنزله منزلته؛ لئلا يشينه من حيث أراد أن يمدحه، وليشكر تعليمه ويدع له، ولا يُظهر الاستغناء عنه، ولا يؤذيه بقول أو فعل، وليتلف في تنبيهه على خطئه إذا وقعت منه زلة.

وممّا تُناسب الإشارة إليه هنا - باختصار وجيز - معرفة الواجب إزاء زلة العالم، وهو ستّة أمور:  
الأول: التثبت في صدور الزلة منه.

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

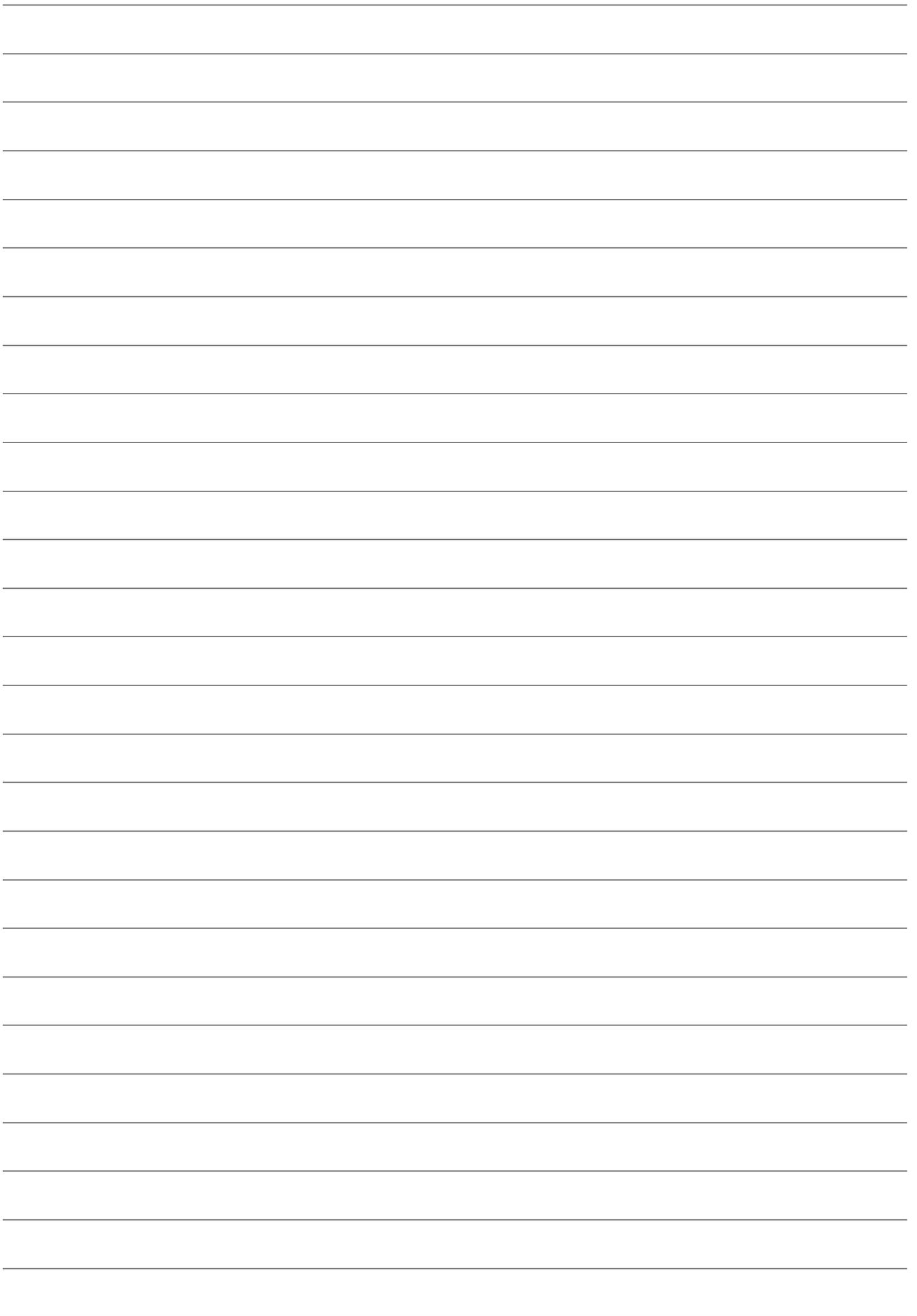
والثالث: ترك أتباعه فيها.

والرابع: التماس العذر له بتأويل سائغ.

والخامس: بذل النصح له بلطفٍ وسرٍّ، لا عنفٍ وتشهيرٍ.

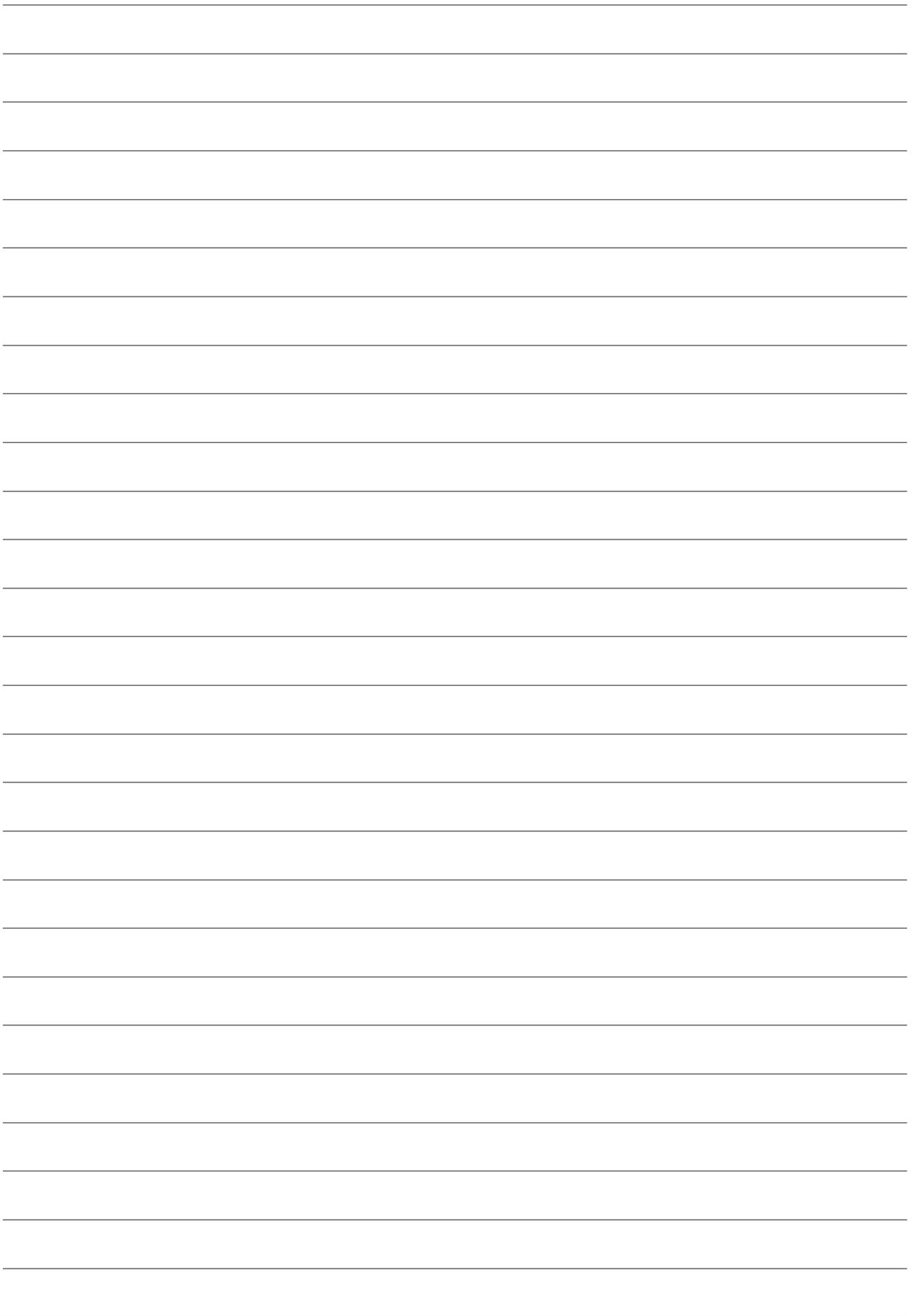
والسادس: حفظ جنابه، فلا تُهدر كرامته في قلوب المسلمين.

وممّا يُحذر منه ممّا يتصل بتوقير العلماء ما صورته التوقير ومآله الإهانة والتحقير، كالازدحام على العالم، والتضييق عليه،



forcing him to take the hardest of paths to leave; this is exactly what caused Hushaym ibn Basheer al-Wāṣiṭī (may Allāh have mercy on him), the trustworthy scholar of ḥadeeth, to die. The [students] of ḥadeeth crowded around him, such that they threw him from his donkey, and this was the cause of his death (may Allāh have mercy on him).

وإلجائه إلى أعسر السُّبُل، فما مات هُشيم بن بَشِيرِ الوَاسِطِيِّ  
المَحَدِّثِ الثَّقَةِ - رحمه الله - إلا بهذا، فقد أزدحم أصحاب  
الحديث عليه فطرحوه عن حماره، فكان سبب موته - رحمه الله.



## The Fifteenth Principle: Refer the Problematic Aspects of Knowledge to the People of Knowledge

The one who reveres knowledge relies upon the leaders in it, and those who are an authority in it from among its people, in order to clear up any complex issues.

He does not embark upon something that he is unable to bear, out of fear that he will speak about Allāh without knowledge and invent a lie against the religion. Therefore, he fears the anger of the Most Merciful before he fears the whip of the one in authority; for the scholars speak with knowledge, and are silent with piercing insight - so when they speak about a problematic issue, speak with what they said; and when they are silent about something, let yourself be sufficed with what sufficed them.

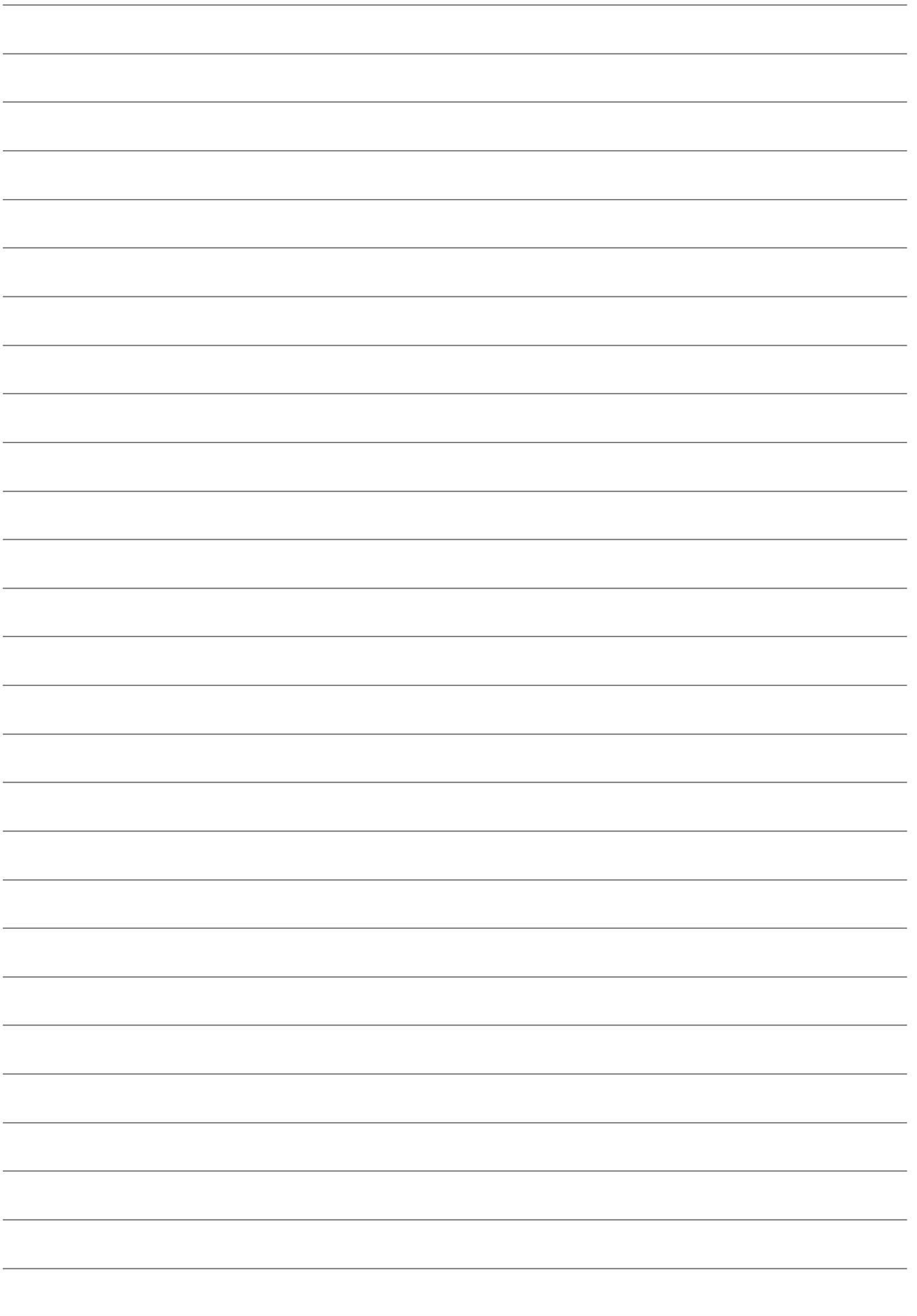
From the greatest of complex issues are the tribulations which happen, as well as the issues which have never been seen before and which have become many with the passage of time. People in this matter are of two extremes, as well as a group in the middle; one group abandoned seeking a *fatwā* from the scholars about it and instead turned to desires and opinions, derived from the outbursts of the preachers, the flimsiness of the poets, the analysis of the politicians, and the false rumours of the hypocrites. Another group present these matters to the scholars, however their way of asking is not acceptable, and they are not content with their answer. It is as though they sought an answer which agrees with their desires within themselves, and when they did not find it, they distanced themselves away from them.

## المعقد الخامس عشر

## ردُّ مُشْكِلِهِ إِلَى أَهْلِهِ

فالمعظم للعلم يُعوّل على ذِهاقته والجهابذة من أهله لحلّ مشكلاته، ولا يُعرّض نفسه لما لا تُطبق؛ خوفاً من القول على الله بلا علم، والافتراء على الدين، فهو يخاف سَخَطَةَ الرَّحْمَنِ قَبْلَ أَنْ يخاف سَوَطَ السُّلْطَانِ؛ فَإِنَّ العلماء بعلم تكلموا، وببصير نافذ سكتوا، فَإِنْ تكلموا في مُشْكِلٍ فتكلّم بكلامهم، وإن سكتوا عنه فَلَيْسَ عَكَ ما وَسِعَهُمْ.

ومن أشقّ المُشكلاتِ الفتنُ الواقعة، والنّوازلُ الحادثة، التي تتكاثر مع امتداد الزّمن، والنّاس في هذا الباب طرفان ووسط؛ فقومٌ أعرضوا عن استفتاء العلماء فيها، وفزعوا إلى الأهواء والآراء، يستمِدُّونها من هيجان الخطباء، ورقّة الشعراء، وتحليلات السياسيين، وإرجافات المنافقين، وقومٌ يَعرّضونها على العلماء، لكنّهم لا يرتضون قائلهم، ولا يرضون مقالهم، فكأنّهم طلبوا جواباً يوافق هوى في نفوسهم، فلمّا لم يجدوه مالوا عنهم.



Those saved from the fire of tribulations, safe from the burning blaze of trials, are those who turn towards the scholars and adhere to their answer.

If something from their statements is doubtful to you, have good thoughts of them; this statement is set aside and the other statements of the scholars are taken. Experience and practice - they are entitled and worthy of it. As for if they differ, the opinion of the majority of them and that of the leaders among them is adhered to, giving precedence to being safe; for there is no substitute for being safe.

How wonderful is the statement of Ibn 'Āṣim in *Murtaqā al-Wuṣool*:

***Obligatory in complex matters of understanding is; our thinking good of the people of knowledge.***

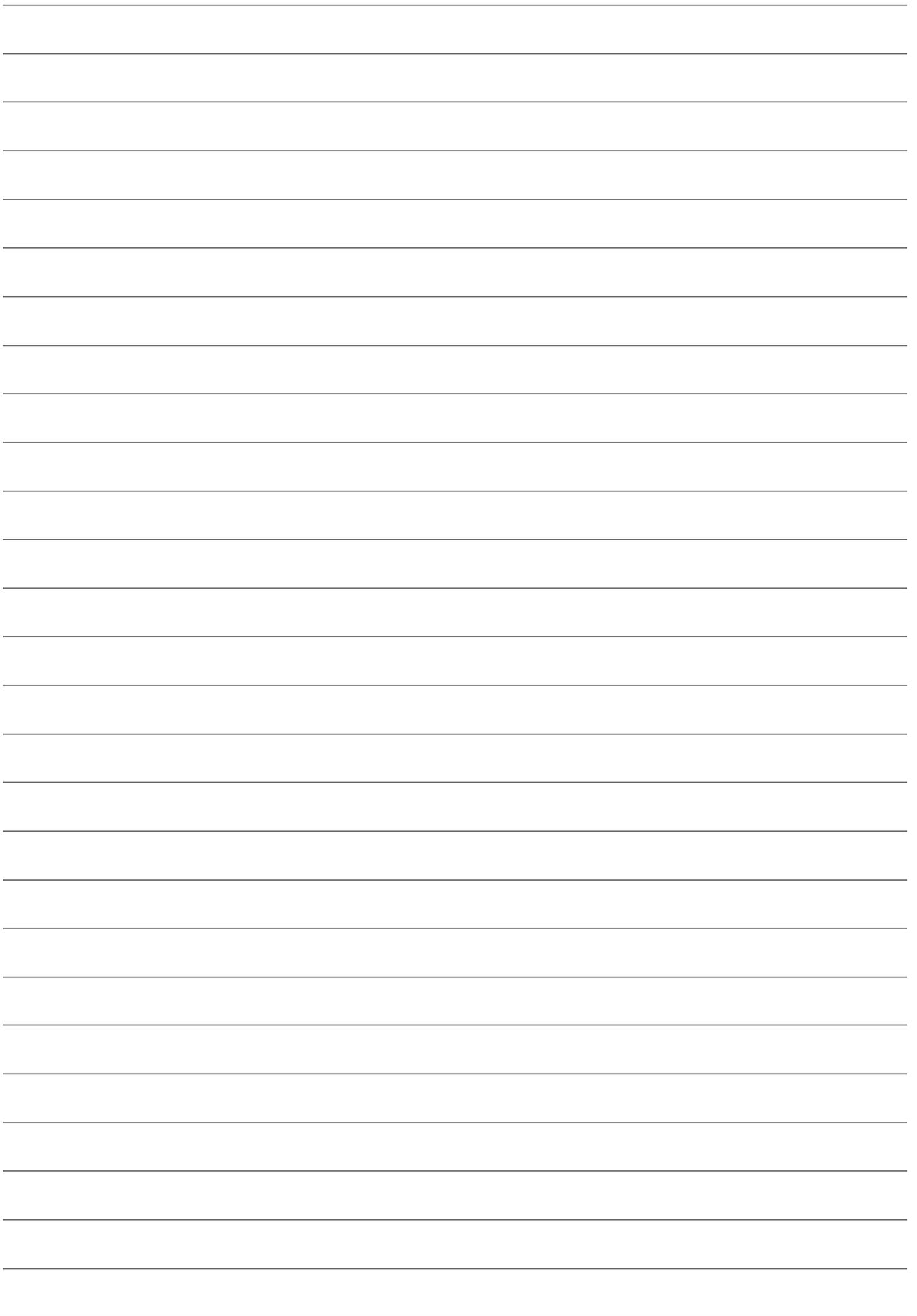
From among the complex matters is refuting the errors of the scholars, and the statements of falsehood from the people of innovation and opposition; for verily the only people who speak regarding this are the firmly-grounded scholars, as ash-Shāṭibī clarified in *al-Muwāfaqāt*, and Ibn Rajab in *Jām'i al-'Uloom wal-Hikam*. If the youth and the masses embark on this subject matter, it will bring about trials and tribulations, as is witnessed in our time, since many tribulations only started when some of the youth and multitudes of people embarked on refuting the errors of the scholars and the statements which oppose the *sharē'ah*, whereas the right path is to present them to the firmly-grounded scholars and to hold tightly to their statements about them.

والتَّاجُونَ مِنْ نَارِ الْفِتَنِ، السَّالِمُونَ مِنْ وَهَجِ الْمُحَنِّ، هُمْ مَنْ فَزَعَ إِلَى الْعُلَمَاءِ وَلَزِمَ قَوْلَهُمْ، وَإِنْ أَشْتَبَهَ عَلَيْهِ شَيْءٌ مِنْ قَوْلِهِمْ أَحْسَنَ الظَّنِّ بِهِمْ، فَطَرَحَ قَوْلَهُ وَأَخَذَ بِقَوْلِهِمْ، فَالتَّجْرِبَةُ وَالْخَبْرَةُ هُمْ كَانُوا أَحَقَّ بِهَا وَأَهْلَهَا، وَإِذَا اخْتَلَفَتْ أَقْوَالُهُمْ لَزِمَ قَوْلَ جُمْهُورِهِمْ وَسَوَادِهِمْ؛ إِثَارًا لِلسَّلَامَةِ؛ فَالسَّلَامَةُ لَا يَعْدِلُهَا شَيْءٌ.

وما أحسن قول ابن عاصم في «مرتقى الوصول»:

**وواجب في مشكلات الفهم  
تحسيننا الظن بأهل العلم**

ومن جملة المشكلات ردُّ زلَّاتِ العلماء، والمقالاتِ الباطلة لأهل البدع والمخالفين؛ فإنَّما يتكلَّم فيها العلماء الرَّاسخون؛ كما بيَّنه الشاطبيُّ في «الموافقات»، وابن رجبٍ في «جامع العلوم والحكم»، وإذا تعرَّضتِ النَّاشئةُ والدَّهماءُ للدُّخولِ في هذا الباب تولَّدت فتنةٌ وبلايا، كما هو مشاهد في عصرنا؛ فإنَّما نشأت كثيرٌ من الفتن حين تعرَّض للردِّ على زلَّاتِ العلماء والمقالاتِ المخالفةِ للشرعية بعضُ النَّاشئةِ الأغمار، والجادةِ السَّالمة: عرضها على العلماء الرَّاسخين، والاستمساك بقولهم فيها.



## The Sixteenth Principle: Respecting the Gatherings of Knowledge, and Honouring Those Who Have It

The gatherings of the scholars are like the gatherings of the prophets.

Sahl ibn 'Abdullāh said, "Whoever wants to look at the gatherings of the prophets, let him look at the gatherings of the scholars. A man comes and says, 'O so-and-so, what do you say about a man who took an oath against his wife with such-and-such words?' He replied, 'His wife is divorced.' Another comes and says, 'What do you say about a man who took an oath against his wife with such-and-such words?' He replies, 'His oath does not count with these words.' This is for none other than a prophet or a scholar, so recognise this as being for them."

Mālik ibn Anas said, "The gatherings of the scholars foster *khushoo*, tranquility, and calmness."

Mālik (may Allāh have mercy on him), when he wanted to narrate a ḥadeeth, would make wuḍū, sit on the front part of his mat, comb his beard, and make sure that he was sitting calmly and with dignity, then he would narrate.

## المعقد السادس عشر توقير مجالس العلم، وإجلال أوعيته

فمجالس العلماء كمجالس الأنبياء.

قال سهل بن عبد الله: «من أراد أن ينظر إلى مجالس الأنبياء فليتنظر إلى مجالس العلماء، يجيء الرجل فيقول: يا فلان، أي شيء تقول في رجل حلف على امرأته بكذا وكذا؟ فيقول: طَلَّقَتِ امرأته، ويجيء آخر فيقول: ما تقول في رجل حلف على امرأته بكذا وكذا؟ فيقول: ليس يحنث بهذا القول، وليس هذا إلا لنبيٍّ أو لعالمٍ، فاعرفوا لهم ذلك».

وقال مالك بن أنس: «إنَّ مجالس العلماء تُحتضن بالخشوع والسكينة والوقار».

وقد كان مالك - رحمه الله - إذا أراد أن يُحدِّث تَوَضُّأً وجلس على صدر فراشه، وسرَّح لحيته، وتمكَّن من جلوسه بوقارٍ وهيبَةٍ، ثمَّ حدَّث.



'Abdur-Rahmān ibn Mahdī did not allow anyone to talk in his gathering, nor for a pen to scrape, and nobody would smile.

Wakee' ibn al-Jarrāh used to be in his gathering, as though they were in prayer.

Therefore, a student of knowledge must be cognisant of the right of the gatherings of knowledge; sitting in them in a well-mannered way, and giving the shaykh his full attention; looking at him and not turning away without necessity. He should not be moved by some clamour that he hears, nor should he fiddle with his hands or feet, nor recline in the presence of his shaykh, nor lean back on his hands, nor excessively cough or move around, nor should he speak to the person next to him. If he sneezes, he should lessen the sound of it, and if he yawns, he should cover his mouth after making his effort to suppress it.

Along with respecting the gatherings of knowledge is to honour the vessels which preserve knowledge within them and which knowledge stands upon, i.e., books. What is right for a student of knowledge is to take care of his book, to memorise it honour it, and take care of it. He should not make it a place of storage for keeping things safe, nor should he roll it into a tube, and when he puts it down, he should do so gently and with care.

One day, Is-ḥāq ibn Rāhawayh threw down a book with his hand and was seen by Abū 'Abdullāh Aḥmad ibn Ḥanbal who became angry and said, "Is this what is done with the speech of the righteous!?"

A book should not be rested upon, nor put under your feet; and if he is reading it to a shaykh, he should lift it up off the ground and carry it in his hands.

وكان عبد الرَّحْمَنِ بن مَهْدِيٍّ لَا يُتَحَدَّثُ فِي مَجْلِسِهِ، وَلَا يُبْرَى فِيهِ قَلَمٌ، وَلَا يَتَبَسَّمُ فِيهِ أَحَدٌ.

وكان وكيع بن الجراح في مجلسه كأنهم في صلاة.

فعلَى طالب العلم أن يعرف لمجالس العلم حقها، فيجلس فيها جلسة الأدب، ويصغي إلى الشَّيْخِ ناظرًا إليه لا يلتفت عنه من غير ضرورة، ولا يضطرب لضجَّةٍ يسمعها، ولا يعبثُ بيديه أو رجليه، ولا يستنِدُ بحضرة شيخه، ولا يتكئ على يده، ولا يُكثِر التَّنَحُّجَ والحركة، ولا يتكلم مع جاره، وإذا عطس خَفَضَ صوته، وإذا تئاب ستر فمه بعد ردّه جهده.

وينضمُّ إلى توقير مجالس العلم إجلالٌ أوعيته التي يُحفظ فيها، وعمادها الكتب، فاللأتق بطالب العلم: صونُ كتابه، وحفظه وإجلاله، والاعتناء به، فلا يجعله صندوقًا يحشوه بودائه، ولا يجعله بوقًا، وإذا وضعه وضعه بلطفٍ وعناية.

رمى إسحاق بن راهوئه يومًا بكتابٍ كان في يده، فرآه أبو عبد الله أحمد ابن حنبل فغضب، وقال: «أهكذا يُفعل بكلام الأبرار!؟»

ولا يتكئ على الكتاب، أو يضعه عند قدميه، وإذا كان يقرأ فيه على شيخ رفعه عن الأرض وحمله بيديه.



## The Seventeenth Principle: Defending Knowledge and Preventing It From Attack

Knowledge is sacred and opulent; it must be advocated for if its excellence is challenged in a way that is not appropriate.

This advocacy has been apparent from the people of knowledge in various forms, among them:

(1) Refuting the one who is at variance with it. Whoever's opposition to the *sharee'ah* becomes clear should be refuted, whoever they may be, out of vehemence for the religion, and as an act of advice towards the Muslims.

People continue to refute one another, as al-Imām Aḥmad said; however, the ones appointed for this are the scholars, not the multitudes; and along with keeping to good manners and leaving off inequity and oppression.

(2) Forsaking the innovator upon whom there is consensus, as Abū Ya'lā al-Farrā' mentioned. Therefore, knowledge is not to be taken from the people of innovation, unless there is no choice, in which case there is no harm in that, such as the scholars of ḥadeeth narrating from [some of] them.

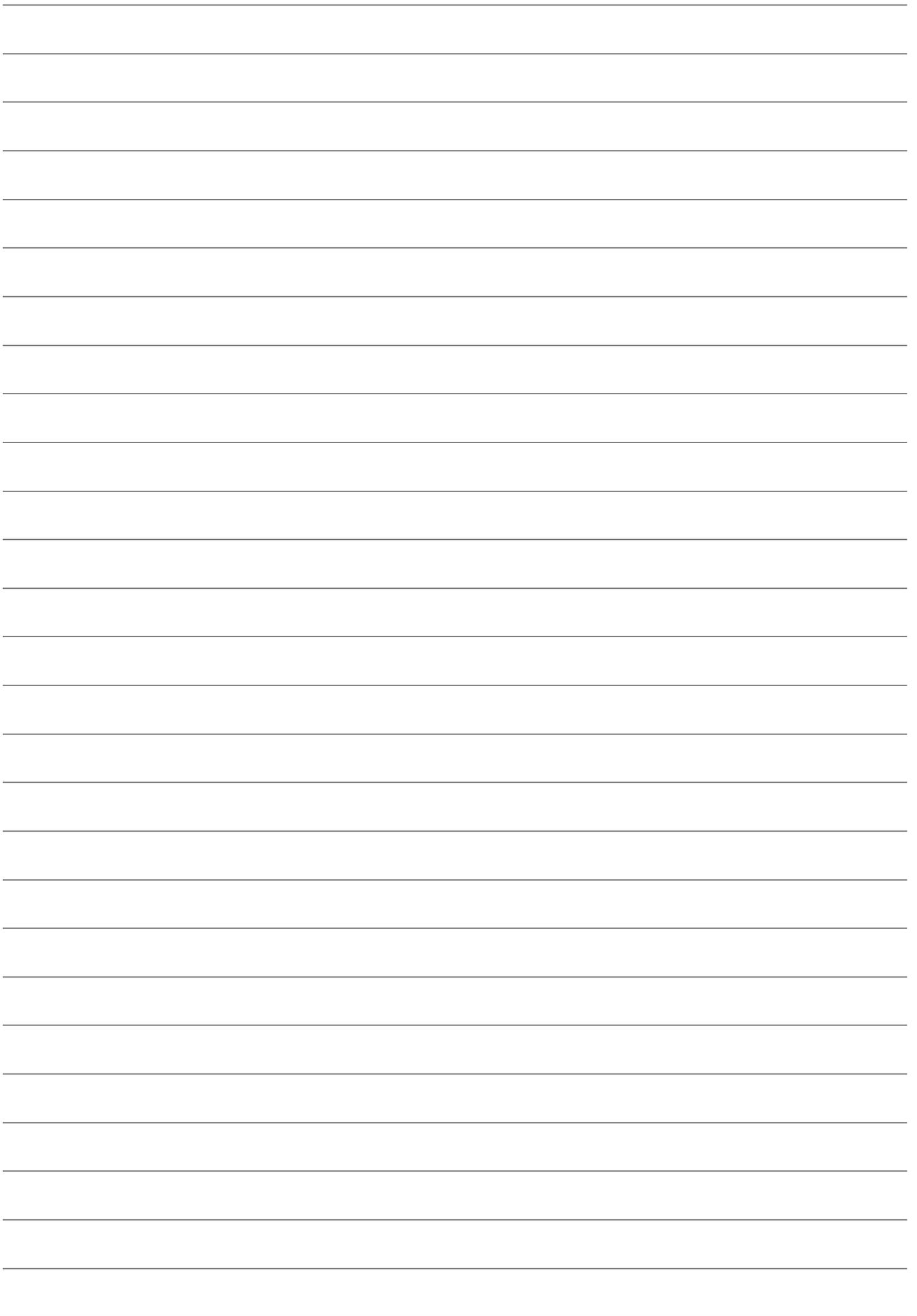
## المعقد السابع عشر الدُّبُّ عن العلم، والذُّود عن حياضه

فإنَّ للعلم حُرْمَةً وافرةً، توجب الانتصارَ له إذا تُعرِّضَ لجنابه بما لا يصلحُ.

وقد ظهر هذا الانتصار عند أهل العلم في مظاهرٍ منها: الرَّدُّ على المخالف، فمن استبان مخالفته للشريعة رُدَّ عليه كائنًا من كان؛ حَمِيَّةً للدين، ونصيحةً للمسلمين.

ولم يزل النَّاسُ يردُّ بعضهم على بعضٍ - كما قال الإمام أحمد، لكنَّ المرشَّح لذلك هم العلماء لا الدَّهماء، مع لزوم الأدب وترك الجور والظُّلم.

ومنها: هجرُ المبتدعِ المجمع عليه - كما ذكره أبو يعلى الفراء، فلا يُؤخذ العلم عن أهل البدع، لكن إذا اضطرَّ إليه فلا بأس، كما في الرواية عنهم لدى المحدثين.



On this topic, *Shaykh-ul-Islām* Ibn Taymiyyah (the grandson) said, affirming a major principle which there is a great need of in times of ignorance and tribulation, "If it is not possible to establish certain obligations relating to knowledge, *jihād*, and other things, except with one whose innovation is less in harm than the harm of leaving off that obligation, the achievement of the positives of that obligation, despite the lesser negatives, is better than the alternative."

(3) Rebuking the student who transgresses in his research, or from whom appears severe dispute or a lack of manners.

'Abdur-Rahmān ibn Mahdī, if a person were to speak in his gathering, or a pen were to scratch, he would speak out, put on his sandals, and would enter [his home]."

As did Wakee', if he disapproved of something from those sitting with him, he would put on his sandals and would enter [his home]."

This was witnessed many times from the shaykh of our shuyookh, Muḥammad ibn Ibrāheem Aal-ash-Shaykh; how many times he was seen leaving when he heard a student ranting about a statement - he would take his sandals and leave.

A young man attended the gathering of Sufyān ath-Thawrī and he began to preside over the assembly, speaking and being conceitful in his knowledge; Sufyān became angry and he said, "The earlier generations were not like this; the earlier generations were not like this - one of them would not claim to be an imām, nor would he sit at the front, until he had studied this knowledge for thirty years, and you show arrogance towards those who are older than you. Stand and leave me, and I do not want to see you approach my gathering!"

وفي ذلك يقول شيخ الإسلام ابن تيمية الحفيد - مقررًا أصلاً كبيرًا تعظم الحاجة إليه في أزمنة الجاهلية والفتن - :

«إذا تعدر إقامة الواجبات من العلم والجهاد وغير ذلك، إلا بمن فيه بدعة مضرتها دون مضرة ذلك الواجب، كان تحصيل مصلحة الواجب مع مفسدة مرجوحة خيرًا من العكس».

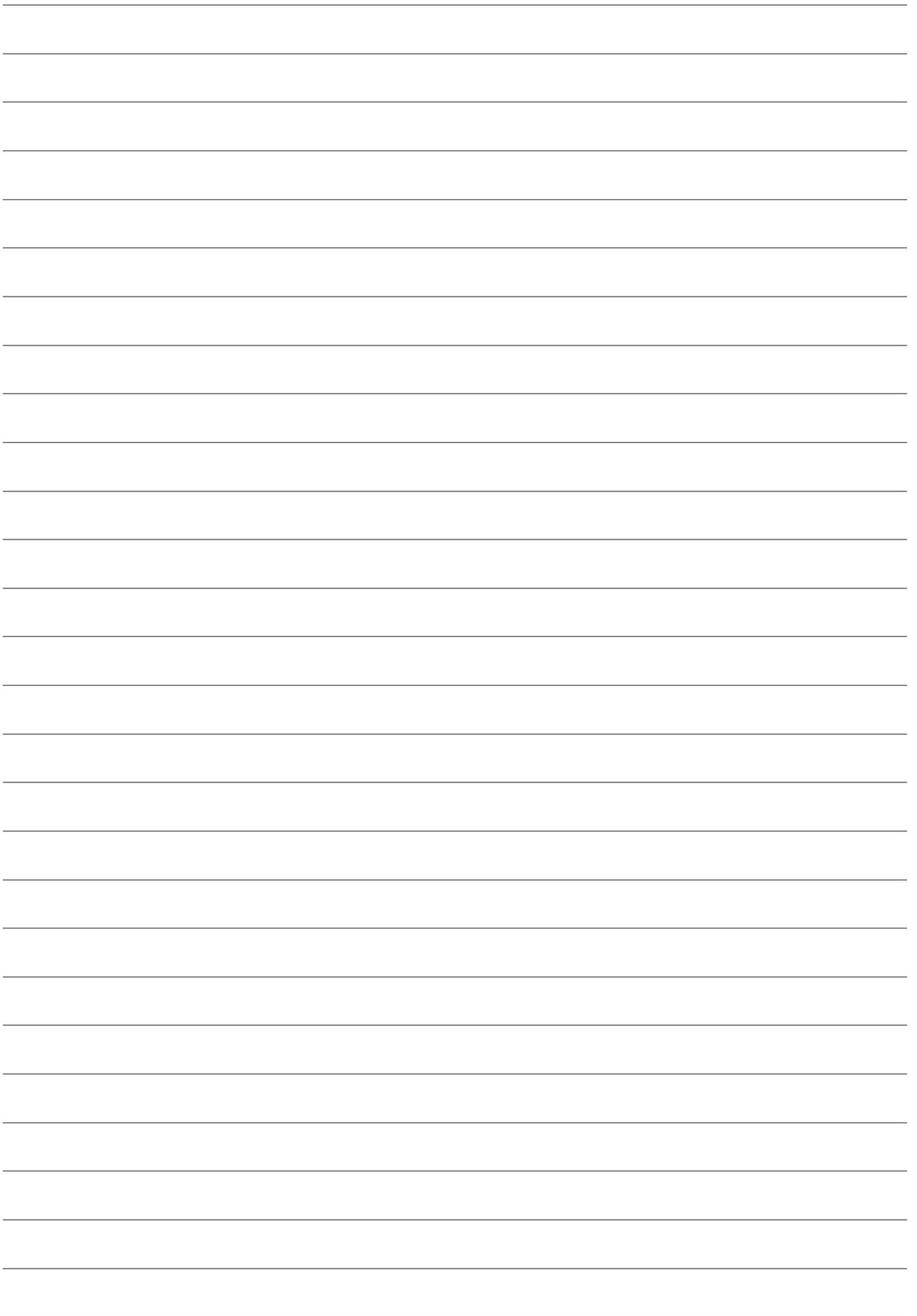
ومنها: زجر المتعلم إذا تعدى في بحثه، أو ظهر منه لدد أو سوء أدب.

كان عبد الرحمن بن مهديّ إن تحدّث أحد في مجلسه أو بُري قلم، صاح ولبس نعليه ودخل.

وكان وكيعٌ إذا أنكر من أمر جلسائه شيئًا، أنتعل ودخل.

وشاهد هذا مرارًا من شيخ شيوخنا محمد بن إبراهيم آل الشيخ، فكم مرة رُئي منصرفًا لما سمع طالبًا يتشدد في مقاله، فأخذ نعليه وانصرف.

وحضر شابٌ مجلس سفيان الثوريّ، فجعل يترأس ويتكلم ويتكبر بالعلم، فغضب سفيان وقال: «لم يكن السلف هكذا، لم يكن السلف هكذا، كان أحدهم لا يدعي الإمامة، ولا يجلس في الصدر حتّى يطلب هذا العلم ثلاثين سنة، وأنت تتكبر على من هو أسنُّ منك! قم عني، ولا أراك تدنو من مجلسي».



He also used to say (may Allāh have mercy on him), "If you see a young person speaking in front of the scholars, even if he has reached a significant amount of knowledge, despair of good from him; for he has little shame."

If the teacher needs to expel a student from his gatherings as a rebuke, let him do as Sufyān did, and as Shu'bah did with 'Affān ibn Muslim in his lesson.

A student may also be rebuked by refusing to give him attention and answer his question; for silence is an answer, as al-A'mash said.

We saw this a great deal from a group of scholars, among them the great scholar Ibn Bāz (may Allāh have mercy on him). A person might have asked about that which does not benefit, so the shaykh would leave off answering him and command the person reading to continue reading, or he might have answered with something different to what the questioner intended.

وكان - رحمه الله - يقول: «إذا رأيت الشاب يتكلم عند المشايخ، وإن كان قد بلغ من العلم مبلغًا، فأيس من خيره؛ فإنه قليل الحياء».

وإن أحتاج المعلم إلى إخراج المتعلم من مجلسه؛ زجرًا له، فليفعل كما فعل سفيان، وكما كان يفعله شعبة - رحمه الله - مع عفان بن مسلم في درسه.

وقد يُزجر المتعلم بعدم الإقبال عليه، وترك إجابته، فالسكوت جواب؛ كما قال الأعمش.

ورأينا هذا كثيرًا من جماعة من الشيوخ؛ منهم العلامة ابن باز - رحمه الله - فربما سأله سائل عمًا لا ينفعه، فترك الشيخ إجابته، وأمر القارئ أن يواصل قراءته، أو أجابه بخلاف قصده.



## The Eighteenth Principle: Showing Restraint When Asking the Scholars Questions

In order to flee from the issues which cause an uproar, and to protect the dignity of the scholar; for there are certain questions which the intention behind them is to cause an uproar, to stir up trouble, and to spread out evil. Whoever the scholars sense these issues from will find them less than agreeable, as you have seen on the topic of rebuking the student. Therefore, showing restraint when asking questions of the scholars is a must. This restraint can only be successful from one who acts upon four principles:

(1) Thinking about his question: why is he asking? His intention should be to gain knowledge and to learn, not to be stubborn and make a mockery; for the one who has a bad intention in his question will be withheld from the blessing of knowledge and prohibited from its benefit.

Among people, there are those who ask and they have a hidden agenda in this question of theirs; they aim to use it as a means to a particular end. If the *mufti* is unaware of it, and gives a *fatwā* in the way that this person wants, the person becomes happy and spreads it around, but if the *mufti* realises his intention, he becomes an obstacle to this person getting what they want, and rebukes him for his defect.

al-Qarāfī (may Allāh, the exalted, have mercy on him) said in his book *al-Iḥkām*, "I was once asked about marriage in Cairo: is it permissible or not?"

## المعقد الثامن عشر التحفظ في مسألة العالم

فَرَارًا مِنْ مَسَائِلِ الشُّغْبِ، وَحِفْظًا لِهَيْبَةِ الْعَالِمِ؛ فَإِنَّ مِنْ السُّؤَالِ مَا يُرَادُ بِهِ التَّشْغِيبُ وَإِيقَاطُ الْفِتْنَةِ وَإِشَاعَةُ الشُّوْءِ، وَمِنْ آنَسَ مِنْهُ الْعُلَمَاءُ هَذِهِ الْمَسَائِلُ لَقِيَ مِنْهُمْ مَا لَا يُعْجِبُهُ، كَمَا مَرَّ مَعَكَ فِي زَجْرِ الْمُتَعَلِّمِ، فَلَا بَدَّ مِنَ التَّحْفُظِ فِي مَسْأَلَةِ الْعَالِمِ، وَلَا يُفْلِحُ فِي تَحْفُظِهِ فِيهَا إِلَّا مَنْ أَعْمَلَ أَرْبَعَةَ أَصُولٍ:

أَوَّلُهَا: الْفِكْرُ فِي سِوَالِهِ لِمَاذَا يُسْأَلُ؟ فَيَكُونُ قَصْدُهُ مِنَ السُّؤَالِ التَّفَقُّهُ وَالتَّعَلُّمَ، لَا التَّعَنُّتَ وَالتَّهْكُمَ؛ فَإِنَّ مِنْ سَاءِ قَصْدِهِ فِي سِوَالِهِ يُحْرَمُ بَرَكَةُ الْعِلْمِ، وَيُمنَعُ مِنْفَعَتِهِ.

وَفِي النَّاسِ مَنْ يُسْأَلُ وَلَهُ فِي سِوَالِهِ قَصْدٌ بَاطِنٌ، يُرِيدُ التَّوَصُّلَ بِهِ إِلَى مَقْصُودٍ لَهُ، فَإِذَا غَفَلَ عَنْهُ الْمَفْتِي وَأَفْتَاهُ بِمَا يُرِيدُ فَرِحَ بِهِ وَأَشَاعَهُ، وَإِذَا تَنَبَّهَ إِلَى قَصْدِهِ حَالِ بَيْنِهِ وَبَيْنَ مَرَادِهِ، وَزَجَرَهُ عَنْ غِيَّهِ.

قال القرافي - رحمه الله تعالى - في كتابه «الإحكام»: «سئلتُ مرةً عن عقد النكاح بالقاهرة، هل يجوز أم لا؟»



I had a doubt [about this question], and I said to [the one asking the question], 'I will not give you a fatwā until you explain to me the intent behind this question, because everyone knows that getting married in Cairo is permissible.' I remained like that until he said, 'We wanted to enter into the marriage outside of Cairo, but we were prevented from it because it was *istiḥlāl* (i.e., a sham-marriage for the purpose of allowing an irrevocably divorced couple to remarry - one of the forbidden types of marriage), so we came to Cairo.' I said to him, 'This is not permissible, not in Cairo, and not anywhere else!'"

Something like that happened to Abū-'Abbās Ibn Taymiyyah (the grandson) in a fatwā relating to the non-Muslims living under covenant; his righteous student Ibn-ul-Qayyim (may Allāh have mercy on him) mentioned it in his book *I'lām al-Muwaqqi'een*, It kept on being repeated in way that was different to the previous time. He would keep on saying, 'It is not permissible', until he said at the end, 'It is this particular issue, even if it keeps on being presented in different moulds.'

(2) To examine what he is asking about. So, he should not ask about something which has no benefit in it, either in terms of your own situation, or in terms of the issue itself.

A man asked Aḥmad ibn Ḥanbal about *Ya'jooj* and *Ma'jooj*: "Are they Muslims?" He replied, "You are so proficient in knowledge that you have reached the level of asking about this!?"

Similar to this is asking about something that will never happen, or in a way which not everyone speaks, but is particular to certain people.

(3) Being aware of the suitability of the shaykh to answer his question;

فارتبت وقلت له - أي للسائل -: ما أفتيك حتى تُبيِّن لي ما المقصود بهذا الكلام؛ فإنَّ كلَّ أحدٍ يعلم أنَّ عقد النِّكاح بالقاهرة جائزٌ، فلم أزل به حتَّى قال: إنَّا أردنا أن نعقده خارج القاهرة فمُنعنا؛ لأنَّه استحلَّ - يعني نكاح تحليل، وهو نوع من الأنكحة المحرَّمة - فجننا للقاهرة، فقلت له: لا يجوز، لا بالقاهرة ولا غيرها».

ووقع مثل هذا لأبي العباس ابن تيمية الحفيد في فتوى تتعلق بأهل الذمة، ذكرها تلميذه البارُّ ابن القيم - رحمه الله تعالى - في كتابه «إعلام الموقعين»، رُدَّت عليه غير مرَّة في وجهٍ غير الوجه السَّابق لها، فكان يقول: لا يجوز، حتَّى قال في آخر مرَّة: «هي المسألة المُعيَّنة، وإن خرجت في عدَّة قوالب».

أما الأصل الثَّاني: فالتَّفطُّنُ إلى ما يسأل عنه، فلا تسأل عمَّا لا نفع فيه؛ إمَّا بالنظر إلى حالك، أو بالنظر إلى المسألة نفسها.

سأل رجلٌ أحمدَ ابن حنبلٍ عن يأجوجَ ومأجوجَ: أمسلمون هم؟ فقال له: «أحكمتَ العلمَ حتَّى تسأل عن ذا!».

ومثله السُّؤال عمَّا لم يقع، أو ما لا يُحدِّث به كلُّ أحدٍ، وإنَّما يُخصَّ به قومٌ دون قومٍ.

أما الأصل الثَّالث: فالانتباه إلى صلاحية حال الشَّيخ



so, he does not ask him at a time when the shaykh's circumstances would prevent him, such as when the shaykh is anxious, or in deep thought, or when he is walking along the road, or getting into his car. Rather, he waits until the shaykh is ready and content to answer.

Qatādah (may Allāh have mercy on him) said, "I asked Abūṭ-Ṭufayl a question. He replied, 'For every situation, there is appropriate speech.'"

A man asked Ibn-ul-Mubārak about a ḥadeeth while he was walking. He said, "This is not from respecting knowledge."

'Abdur-Rahmān ibn Abī Laylā also used to dislike being asked while he was walking.

(4) The questioner should be aware of the way in which he asks the question, by forming it in a good and well-mannered way. He should precede his question with a supplication for the shaykh, and should honour him in his address. He should not be addressed in the way that a person would address the people in the market, or with the humour of the common people.

Ja'far ibn Abī 'Uthmān said, "We were with Yaḥyā ibn Ma'een when a man came hurriedly, saying. 'O Abū Zakariyyā, narrate to me something that I can remember you by.' Yaḥyā replied, 'Remember me by the fact that you asked me to narrate to you and I didn't.'

If you reflect upon the questions which are presented to the people of knowledge today, you will see in many of them an absence of this restraint and inferior manners.

You see the one who asks mockingly, or asks in order to belittle; those who ask about something which has not happened, or something which has happened but is of no benefit. They do not select the proper time to ask, nor are they careful about presenting what they seek;

للإجابة عن سؤاله، فلا يسأله في حال تمنعه، ككونه مهمومًا، أو متفكرًا، أو ماشيًا في طريق، أو راكبًا لسيارته، بل يتحين طيب نفسه.

قال قتادة - رحمه الله - : سألت أبا الطفيل مسألة فقال: «إنَّ لكلِّ مقامٍ مقالًا».

وسأل رجلُ ابنَ المبارك عن حديثٍ وهو يمشي، فقال: «ليس هذا من توقير العلم».

وكان عبد الرحمن بنُ أبي ليلى يكره أن يُسأل وهو يمشي.

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

قال جعفر بن أبي عثمان: كنتُ عند يحيى بن معين، فجاءه رجلٌ مستعجلٌ فقال: يا أبا زكريا، حدثني بشيءٍ أذكرك به، فقال يحيى: «اذكرني أنك سألتني أن أحدثك فلم أفعل!».

وإذا تأملتِ السُّؤالاتِ الواردة على أهل العلم اليوم، رأيتَ في كثيرٍ منها سلبَ التحفُّظِ وسفَسافِ الأدبِ، فترى من يسأل متهكمًا، أو يسأل محتقرًا، يسألون عمًا لم يقع، أو ما وقع ولا ينفع، لا يتخيرون وقت الإيراد المناسب، ولا يتلطفون في عرض



Their questions are the keys to tribulations and the causes of trials. Woe to them for what they do!

How greatly are those people in need of the statement of Zayd ibn Aslam (may Allāh have mercy on him), when a man asked him about something, and behaved in a humorous manner towards him. Zayd said, "Go and learn how to ask, then come and ask."

How greatly are those people today in need of the likes of the statement of Zayd ibn Aslam (may Allāh have mercy on him)

المَطَالِبِ ، فسؤالاتهم مفاتيح الفتن، وأسباب المحن، وويلٌ لهم  
مما يصنعون!

وما أحوج هؤلاء إلى مقالة زيد بن أسلم - رحمه الله - لما  
سأله رجلٌ عن شيءٍ فخلط عليه، فقال زيد: «اذهب فتعلم كيف  
تسأل، ثم تعال فسل».

وكم هم المحتاجون اليوم إلى مثل مقالة زيد بن  
أسلم - رحمه الله - !!؟



**The Nineteenth Principle: Having a  
Passion for Knowledge and It Being  
Uppermost in Your Heart**

Truthfulness in seeking knowledge necessitates loving it, and attaching the heart to it. A person will not reach the level of knowledge until his greatest pleasure is found in it.

Ibn-ul-Qayyim (may Allāh, the Exalted, have mercy on him) said in *Miftāḥ Dār as-Sa'ādah*, "Whoever does not allow the pleasure of gaining knowledge and the desire for it, to overcome the pleasure of the body and the desires of the soul will never reach the level of knowledge."

The pleasure of knowledge is only gained by three things, as Abū 'Abdullāh Ibn-ul-Qayyim (may Allāh have mercy on him) mentioned in the above-mentioned book:

- (1) Giving your best and utmost effort.
- (2) Truthfulness in seeking it.
- (3) The correctness of intention and sincerity.

These three things can only be achieved by repelling from the heart that which distracts from them.

**المعقِدُ التَّاسِعُ عَشَرَ  
شَغَفُ الْقَلْبِ بِالْعِلْمِ وَغَلَبَتُهُ عَلَيْهِ**

فَصَدَقَ الطَّلِبُ لَهُ يَوْجِبُ مَحَبَّتَهُ، وَتَعَلَّقَ الْقَلْبُ بِهِ، وَلَا يَنَالُ الْعَبْدُ دَرَجَةَ الْعِلْمِ حَتَّى تَكُونَ لَذَّتُهُ الْكَبِيرَى فِيهِ.

قال ابن القيم - رحمه الله تعالى - في «مفتاح دار السعادة»: «ومن لم يُغَلِّبْ لَذَّةَ إدراكه وشهوته على لَذَّةِ جسمه وشهوة نفسه، لم ينل درجة العلم أبداً».

وإنما تُنال لَذَّةُ الْعِلْمِ بثلاثة أمور، ذكرها أبو عبد الله ابن القيم - رحمه الله - في كتابه السَّالِفِ:

أحدها: بذل الوُسْعِ والجهد.

وثانيها: صدق الطَّلِبِ.

وثالثها: صحَّةُ النِّيَّةِ والإخلاصِ.

ولا تتمُّ هذه الأمور الثلاثة، إلا مع دفع كلِّ ما يُشغِلُ عن القلبِ.



Whoever examines this pleasure found in the early generations of the scholars of this ummah, will see the most amazing things. One of them said:

***My pleasure is nothing but narrating a musnad; written with the most eloquent of words;***

***and a gathering in which tranquillity descends; and revising and accompanying those who memorise.***

The pleasure of knowledge is above and beyond the pleasure of authority and rulership which so many people seek after and spend huge amounts of money to achieve and waste great amounts of wealth in doing so.

Abū Ja'far an-Nasafī went to sleep in a state of anxiety, due to mental pressure, his terrible circumstances, and his large family. Then, a subsidiary matter from his madh-hab occurred to him (and he was a Ḥanafī, may Allāh have mercy on him), and he was amazed by it, so he stood, dancing in his home, saying, "Where are the kings and the children of the kings!? - Where are the kings and the children of the kings!?"

***If my mind embarks on the sea of thought; upon a pearl from the mysteries that I seek answers to;***

***I look down upon the kings of the earth getting what they have attained; when I have attained my desire through books, not through armies.***

For this reason, kings crave the pleasure of knowledge, feel that they are lacking in it, and seek to attain it.

ومن سَبَرَ هذه اللذة في أحوال السابقين من علماء الأمة،  
رأى عجباً، فلسان أحدهم:

ما لذّتي إلا رواية مسند

قد قيّدت بفصاحة الألفاظ

ومجالس فيها تجلُّ سكينته

ومذاكراتٍ معاشِر الحفّاظ

إنّ لذّة العلم فوق لذّة السُلطان والحكم التي تتطلّع إليها  
نفوسٌ كثيرةٌ، وتُبدّل لأجلها أموالٌ وفيرةٌ، وتُسفك دماءٌ غزيرةٌ.

بات أبو جعفر النّسفيّ مهموماً من ضيق البال، وسوء الحال،  
وكثرة العيال، فوقع في خاطره فرعٌ من فروع مذهبه - وكان رحمه الله  
حنفيّاً - فأعجب به، فقام يرقص في داره، ويقول: «أين الملوك  
وأبناء الملوك؟! أين الملوك وأبناء الملوك؟!».

إذا خاض في بحر التّفكر خاطري

على دُرّة من معضلات المطالب

حقّرتُ ملوك الأرض في نيل ما حوّوا

ونلتُ المنى بالكُتب لا بالكتائب

ولهذا كانت الملوك تتوقُّ إلى لذّة العلم، وتُحسُّ فقدّها،  
وتطلبُ تحصيلها.



It was said to Abū Ja'far al-Manṣoor, the famous Abbasid caliph whose kingdom stretched from the East to the West, is there something from the pleasures of this world that you have not achieved? He said, while sitting upon his throne and his seat of his kingdom, "There remains the attribute of sitting upon a seat, surrounded by the people of ḥadeeth (i.e., the students of knowledge), so the one seeking to write says, 'Who did you mention, may Allāh have mercy on you?' He then replies, 'So-and-so narrated to us, saying, so-and-so narrated to us, mentioning the narrations with their chains.'"

Look at the desperate need of that caliph for the pleasure of knowledge, seeking and achieving it, and his hunger for it.

Whenever the heart lives with the pleasure of knowledge, the pleasures of normal things fall away and the person neglects them. an-Naḍḥar ibn Shumayl said, "A person will not find the pleasure of knowledge until he is hungry, but forgets his hunger."

Rather, even pains become pleasures because of the pleasure [of seeking knowledge].

Muḥammad ibn Hāroon ad-Dimashqī said"

*An inkwell that stays with me in my day; is more beloved to me than the affability of a friend;*

*and the end of the paper in my home; is more beloved to me than a measure of flour;*

قيل لأبي جعفر المنصور - الخليفة العباسي المشهور، الذي كانت ممالكه تملأ الشرق والغرب -: هل بقي من لذات الدنيا شيء لم تنله؟ فقال - وهو مستوٍ على كرسيه وسرير ملكه -: «بقيت حَصْلَةٌ: أن أقعدَ على مضطَبَّةٍ، وحولي أصحاب الحديث - أي طلاب العلم - فيقول المستملي: من ذكرتَ رحمك الله؟»

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

فانظر إلى شدَّة أفتقارِ هذا الخليفة إلى لذة العلم، وطلبه تحصيلها، وجوعته إليها.

ومتى عُمر القلب بلذَّة العلم سقطت لذات العادات، وذَهَلَت النفسُ عنها، فالنَّضْرُ بنُ شُمَيْل يقول: «لا يجد المرء لذة العلم حتى يجوع وينسى جوعه».

بل تستحيل الآلامُ لذةً بهذه اللذَّة.

ومحمَّد بن هارون الدمشقي يقول:

لمحبِّرةٌ تُجالسني نهارِي

أحبُّ إليَّ من أنسِ الصَّديقِ

ورُزْمَةٌ كأغدٍ في البيتِ عندي

أحبُّ إليَّ من عدلِ الدَّقِيقِ



**and the blow to my cheek from a scholar; is more pleasurable to me than the drinking of nectar.**

Do not be surprised, for these circumstances are nothing more than tasting the passion of knowledge. Ibn-ul-Qayyim said in *Rawḍah al-Muḥibbeen*,

"As for those passionate about knowledge, it is greater than any infatuation or passion that any passionate person has for anything."

Many of them could not be distracted by the most beautiful image of a person. How can this passion be compared, O students of knowledge, to the one who puts the pleasure of his wife before the pleasure of his study; the one who prefers sitting with people chatting and with the shuyookh of stories in the moonlight, over sitting with the scholars; the one who is determined to convey himself over vast swathes of land, but who does not have the determination to convey knowledge; who is full of energy to hunt birds, but lazy to fish for knowledge. There is nothing for these people (and how many they are!) in terms of revering knowledge while their hearts are imprisoned with the love of something else.

ولطمة عالم في الخد منّي  
ألدُّ لِدِّي من شرب الرَّحِيقِ

ولا تعجب؛ فما هذه الأحوال إلا مسُّ عشقِ العلم؛ فابن القيم يقول في «روضة المحبّين»:

«وأما عُشاق العلم فأعظم شغفًا به وعشاقًا له من كل عاشقٍ بمعشوقه، وكثيرٌ منهم لا يشغلهُ عنه أجملُ صورةٍ من البشر.»

فأين هذا الشَّغف - يا طَلَّابَ العلم - ممن يُقدِّم حظه من عرسه على حظه من درسه؟ ويكون جلوسه إلى السُّمَّار وشيوخ القمراء أحبَّ إليه من الجلوس إلى العلماء!، وتقوى عزيمته للتَّنقُّل في الفلوات، ولا تقوى على السَّير في نقل المعلومات، وينهض نشيطًا لقنص الطَّير ويرقد كسلًا عن صيد الخير! فما حظُّ هؤلاء - وكثيرٌ هم - ما حظُّهم من تعظيم العلم وقلوبهم مأسورة بمحبة غيره؟!



## The Twentieth Principle: Making Good Use of Your Time in Seeking Knowledge

If knowledge is the most honourable goal, and your life withers like ice that melts, then real intellect is making good use of your time in it, and fearing that it will be spent without benefit, and asking about the Day of Resurrection (may Allāh keep me and you in a state of extreme caution of it!).

Ibn-ul-Jawzī (may Allāh have mercy on him) said in his *Ṣayd al-Khāṭir*, "It is befitting for a person to know the honour of his lifespan and the value of his time, so he does not waste even a moment of it without doing an act of worship, and he puts forward the best of speech and action."

Because of this, the scholars gave great importance to time, such that Muḥammad ibn 'Abdul-Bāqī al-Bazzār said, "I have not wasted even an hour of my time with amusement or play."

Abūl-Wafā ibn 'Aqeel - the one who authored the book *al-Funoon* in eight-hundred volumes - said, "It is not allowed for me to waste an hour of my life."

The situation reached to such an extent with them that they would be read to while eating, as Aḥmad ibn Sulaymān al-Balqāsī, who died at the age of twenty-eight,

## المعقد العشرون

### حفظ الوقت في العلم

إذا كان العلم أشرف مطلوب، والعمر يطوى كجليد يذوب، فعين العقل حفظ الوقت فيه، والخوف من تقضيه بلا فائدة، والسؤال عنه يوم القيامة يحملني وإياك على المبالغة في رعايته.

قال ابن الجوزي - رحمه الله - في «صيد خاطره»:

«ينبغي للإنسان أن يعرف شرف زمانه، وقدر وقته، فلا يُضيع منه لحظة في غير قربة، ويُقدّم فيه الأفضل فالأفضل من القول والعمل».

ومن هنا عظمت رعاية العلماء للوقت، حتى قال محمد بن عبد الباقي البرّاز: «ما ضيّعت ساعة من عمري في لهو أو لعب».

وقال أبو الوفاء ابن عقيل - الذي صنّف كتاب الفنون في ثمانمائة مجلّد -: «إني لا يجلّ لي أن أضيع ساعة من عمري».

وبلّغت بهم الحال أن يُقرأ عليهم حال الأكل؛ فلقد كان أحمد بن سليمان البلقاسي - المتوفى عن ثمانية وعشرين سنة -



used to have the different recitations of the Qur'an read to him while he was eating, out of fear of wasting time with something else. His companions used to read to him while he was taking his food and drink.

More than that, they used to be read to while they were in the area of land for relieving themselves. The elder Ibn Taymiyyah (may Allāh have mercy on him) used to go to the area of land for relieving himself, he would say to those around him: "Read from this book and raise your voice."

This attention to protecting time these people (may Allāh have mercy on them) had becomes clear in that they reached such milestones as human civilisation all together has never reached.

From this, is the huge number of lessons they took. an-Nawawī (may Allāh have mercy on him) used to read twelve lessons to his teachers every day. ash-Shawkānī (may Allāh have mercy on him), the author of *Nayl al-Awṭār* used to take thirteen lessons over a single day and night, among which were lessons that he took from his teachers and lessons that his students took from him.

Māḥmood al-Aloosī, author of the book of *tafseer*, exceeded them all, since he used to study twenty-four lessons in one day, and when he became busy with tafseer and giving *fatāwā*, he reduced it to thirteen.

I also found in the biography of Muḥammad ibn Abū Bakr ibn Jamā'ah that his lessons across a single day and night reached around fifty lessons.

Also from this is the vast amount of material that they studied. Ibn at-Tabbān studied *al-Mudawwanah*

يُقرئ القراءات في حال أكله؛ خوفاً من ضياع وقته في غيرها، فكان أصحابه يقرأون عليه وهو يتناول مأكله ومشربه.

بل كان يُقرأ عليهم وهم في دار الخلاء؛ فكان ابن تيمية الجدُّ - رحمه الله - إذا دخل الخلاء لقضاء حاجةٍ قال لبعض من حوله: «اقرأ في هذا الكتاب، وارفع صوتك».

وتجلت هذه الرعاية للوقت عند القوم - رحمهم الله - في معالم عدّة، لم تبلغها الحضارات الإنسانية قاطبةً.

منها: كثرة دروسهم؛ فقد كان النووي - رحمه الله - يقرأ كلَّ يومٍ اثني عشر درساً على مشايخه، والشوكاني - رحمه الله صاحب «نيل الأوطار» - تبلغ دروسه في اليوم والليلة ثلاثة عشر درساً؛ منها ما يأخذه عن مشايخه، ومنها ما يأخذه عنه تلامذته.

وأربى محمود الألويسي صاحب التفسير عليهم جميعاً، فقد كان يُدرّس في اليوم أربعة وعشرين درساً، ولمّا اشتغل بالتفسير والإفتاء نقصت إلى ثلاثة عشر درساً.

ثم رأيت في ترجمة محمد بن أبي بكر ابن جماعة أنّ دروسه تبلغ في اليوم والليلة نحو خمسين درساً.

ومنها: كثرة مدروساتهم؛ فقد درس ابن التبان «المدونة»



around one thousand times, and it might be found in some of the books of 'Abbās ibn al-Fārisī, in his own writing, "I studied this a thousand times."

Ghālib ibn 'Abdur-Raḥmān, better known as Ibn 'Aṭīyyah, father of the famous scholar of tafseer, studied *Ṣaḥeeḥ al-Bukhārī* seven hundred times.

Also from this is the vast amount of their writings. Aḥmad ibn 'Abd-ud-Dā'im al-Maqdisī, one of the scholars of knowledge from the Ḥanbalīs, wrote two thousand volumes with his own hand, and similarly Ibn-ul-Jawzī.

Also from this is the vast amount that they used to read. Ibn-ul-Jawzī (may Allāh have mercy on him) read, while still a student, twenty thousand volumes.

Also from this is the vast amount of teachers they had. There are many from this ummah who had over one thousand shuyookh. Even more amazing is that it is mentioned that the number of teachers of Abū Sa'd as-Sam'ānī reached seven thousand. Ibn an-Najjār said in *Dhayl Tāreekh Baghdād*, "This is something that nobody else reached."

Also from this is the vast amount that they heard and read from their shuyookh, both extensive works and smaller works. It might well have reached thousands of volumes, as happened to Ibn as-Sam'ānī, mentioned above, and his companion Ibn 'Asākir, among a group of other people.

نحو ألف مرّة، وربما وُجد في بعض كتب عبّاس بن الفارسيّ  
بخطّه: دَرَسْتَهُ أَلْفَ مَرَّةٍ.

وكرّر غالب بن عبد الرّحمن المعروف بابن عطية - والد  
صاحب التفسير المشهور - «صحيح البخاري» سبعمئة مرّة.

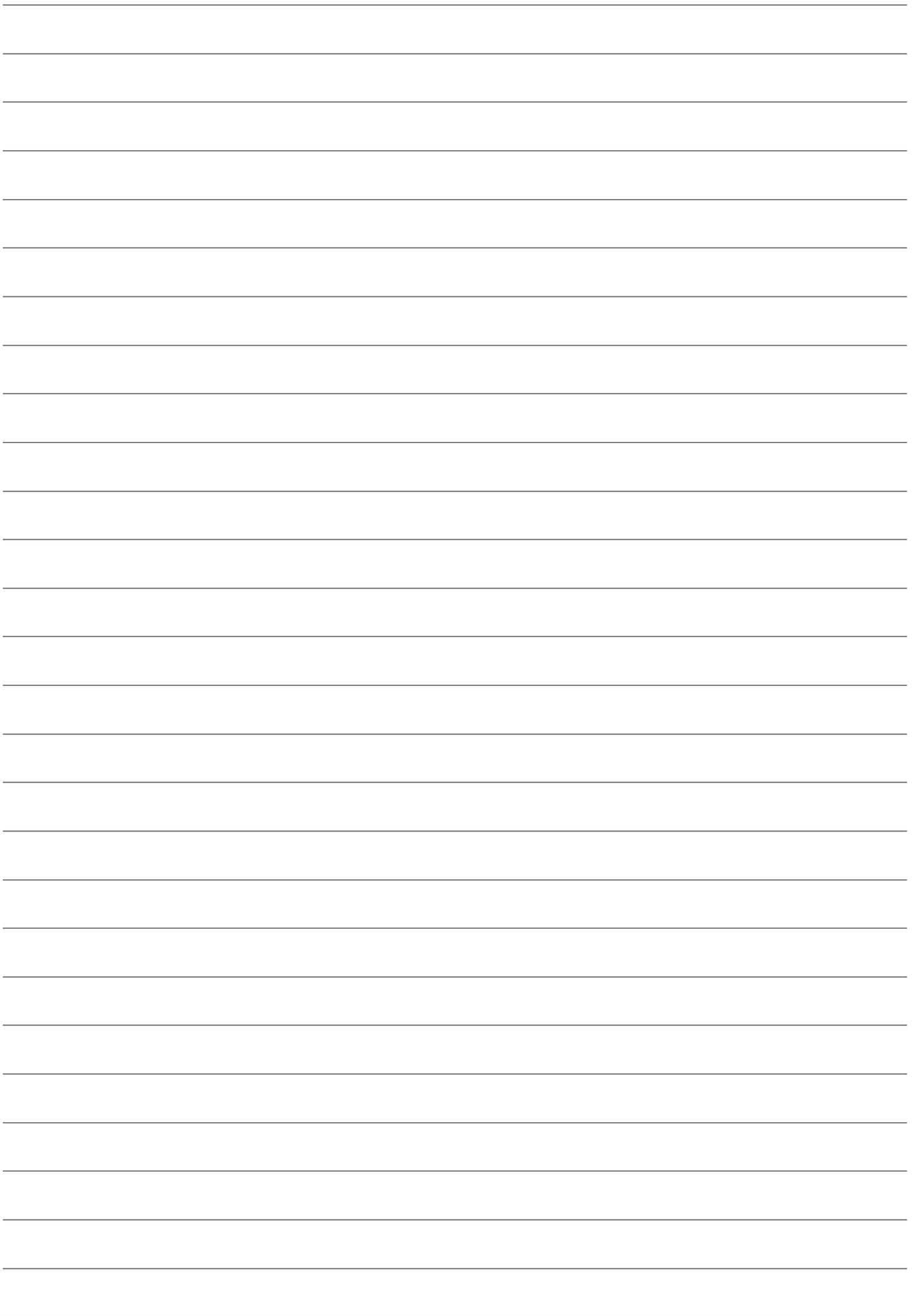
ومنها: كثرة مكتوباتهم؛ فأحمد بن عبد الدائم المقدسيّ - أحد  
شيوخ العلم من الحنابلة - كتب بيده ألفي مجلّد، ووقع مثله  
لابن الجوزي.

ومنها: كثرة مقروءاتهم؛ فابن الجوزي - رحمه الله - طالع  
وهو بعد في الطّلب عشرين ألف مجلّد.

ومنها: كثرة شيوخهم؛ فالذين جاوز عدد شيوخهم الألف  
كثير في هذه الأمة، وأعجب ما ذكر أنّ أبا سعد السّمعانيّ بلغ  
عدد شيوخه سبعة آلاف شيخ، قال ابن النّجار في «ذيل تاريخ  
بغداد»: «وهذا شيء لم يبلغه أحد».

ومنها: كثرة مسموعاتهم ومقروءاتهم على شيوخهم من  
التّصانيف المطوّلة والأجزاء الصّغيرة؛ فقد تُعدّ بالآلاف المؤلّفة،  
كما وقع لابن السّمعانيّ المذكور وصاحبه ابن عساكر في جماعة  
آخرين.

ومنها: كثرة مصنّفاتهم؛ حتى عدّت ألف مصنّف لجماعة من



Also from this is the amount that they authored. A number of the scholars are counted as having authored a thousand works, among them 'Abdul-Malik ibn Ḥabeeb, the scholar of Andalus, and Abū-Faraj Ibn-ul-Jawzī.

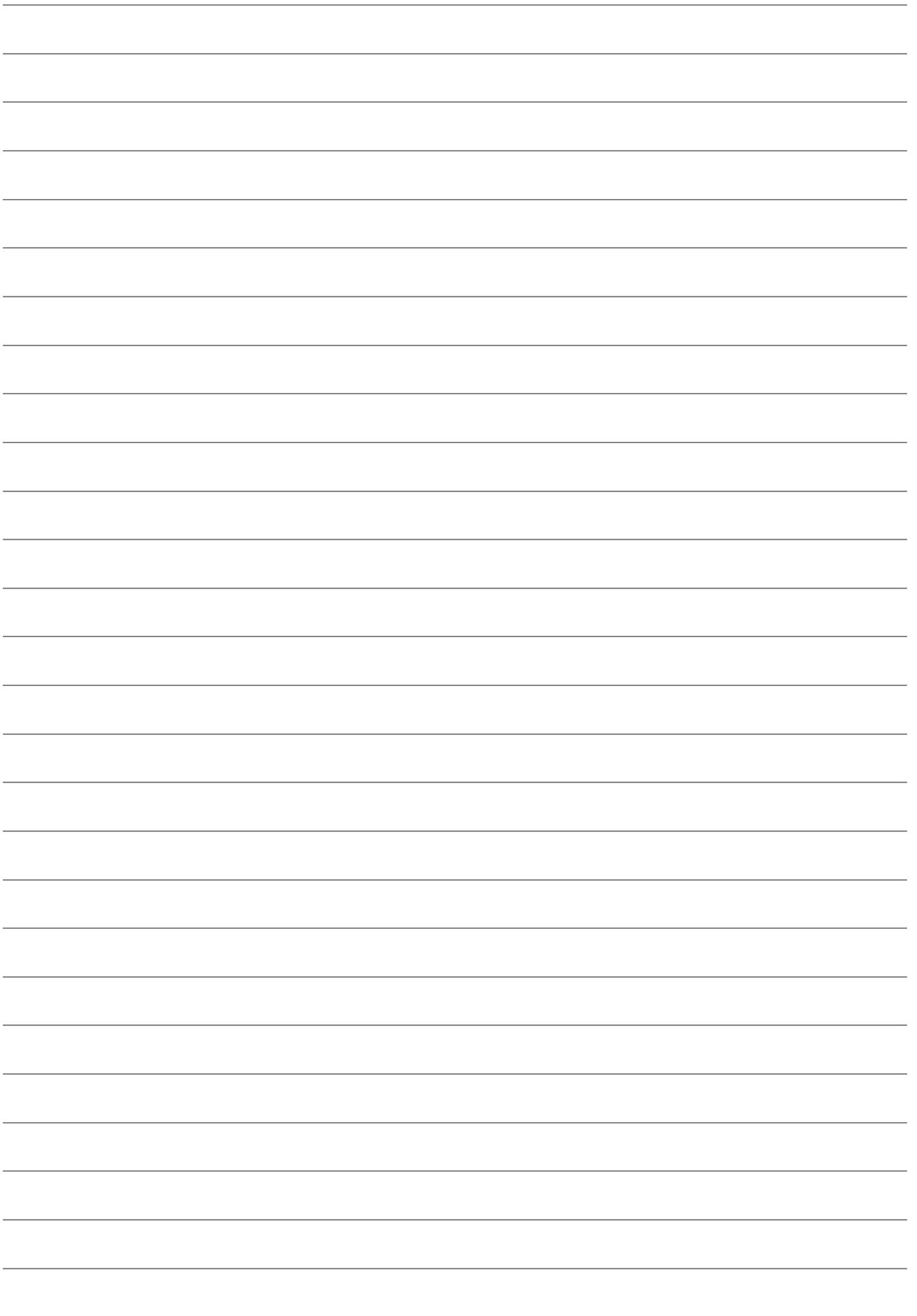
So guard your time, O student, for as the noble minister Ibn Hubayrah said, advising you with eloquence:

***Time is the most precious of that which you guard; and I see it as the easiest thing you can lose.***

علماء هذه الأمة، منهم عبد الملك بن حبيب عالم الأندلس،  
وأبو الفرج ابن الجوزي.

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

والوقت أنفس ما عُنيتَ بحفظه  
وأراه أسهل ما عليك يضيغُ



## Conclusion

Here, my speech has reached its completion, and it is a good place to break off my speech with a conclusion. O you who has taken a portion of knowledge and sought it, O you who seeks understanding and its leaders - apply these principles of reverence while you are devoting yourselves to the sittings of knowledge; you will find its benefit and you will praise its outcome. Be warned of undervaluing them and being averse to them, for they are the key to knowledge and the stairway to understanding. Through them, knowledge is gathered and established, and by them, the different sciences are attained and made easy - so rise up on the back of hard work and do not become preoccupied with the comforts of wealth.

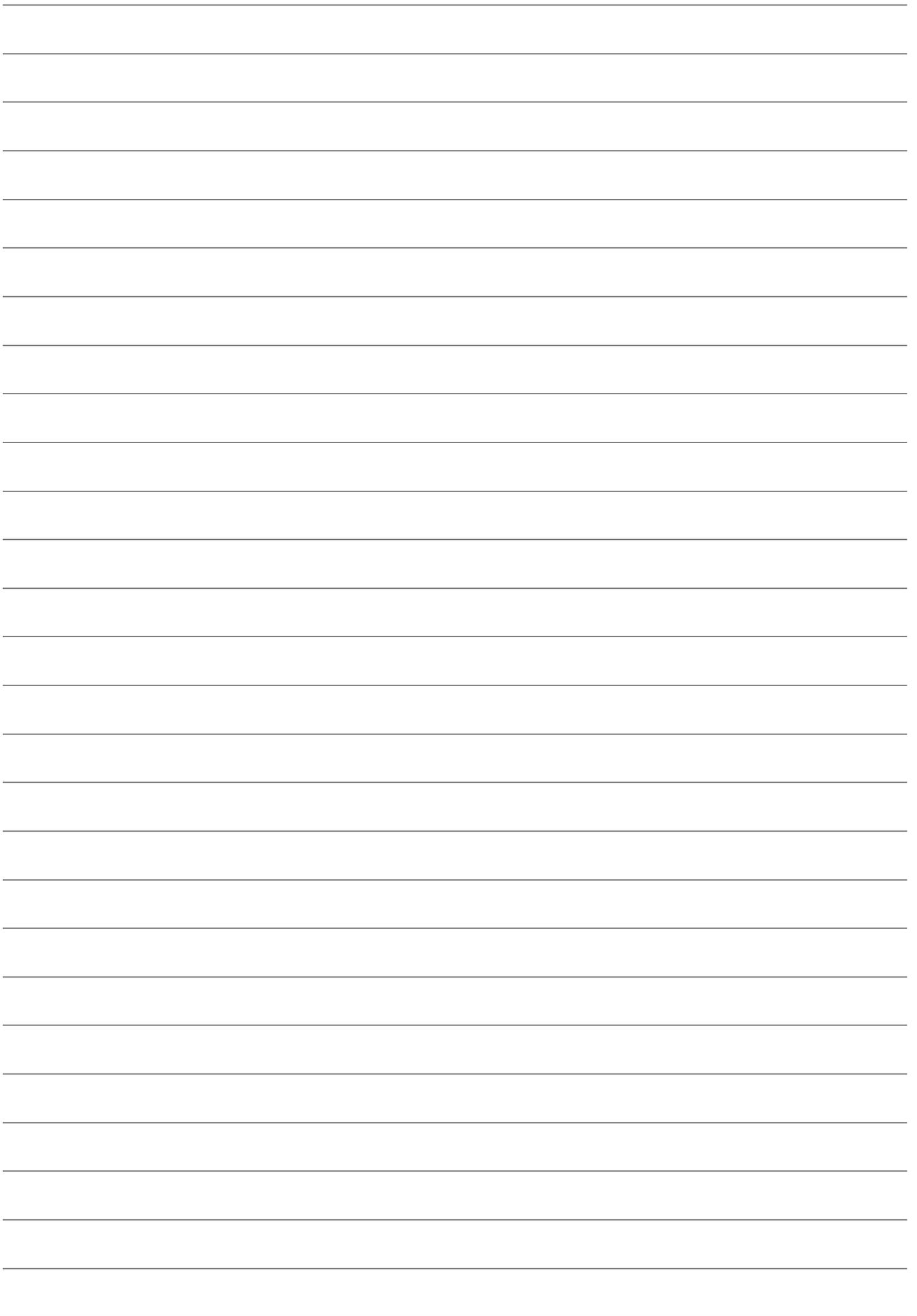
Memorise, may Allāh have mercy upon you, the statement of Abū 'Abdullāh Ibn-ul-Qayyim (may Allāh, Mighty and Majestic, have mercy on him) when he said, "The one who seeks to go through to Allāh and the Hereafter, or in fact to any knowledge, craft, and position, such that he becomes a leader in that and others follow him in it; he needs to be brave and valiant; one who is in control of his ideas, not subjugated to his whims; abstaining from everything besides his objective, passionate about that which will direct him towards it; knowing the path that will lead him to it and the paths which will cut him off from it; bold in aspiration; unagitated, such that no one blaming or criticising him can divert him from his goal; a person of much tranquillity; always thinking; not inclined to the pleasure of praise,

## الخاتمة

إلى هنا بلغ القول التمام، وحسن قطع الكلام بالختام، فيا شدة العلم وطلابه، ويا قصاد الفقه وأربابه، أمتثلوا معاهد التعظيم، وأنتم تُقبلون على معاهد التعليم، تجدوا نفعه وتحمدوا عاقبته، وإياكم والتهاون بها والعزوف عنها؛ فإنها مفتاح العلم ومِرْقاة الفهم، فيها تُجمع العلوم وتؤصل، وبها تُيسر الفنون وتحصل.

فشمروا عن ساعد الجد، ولا تشغلوا ببيعة الجد، واحفظوا - رحمكم الله - قول أبي عبد الله ابن القيم - رحمه الله ﷺ :-

«طالبُ النُفوذِ إلى الله والدار الآخرة، بل إلى كل علم وصناعة ورتاسة، بحيث يكون رأساً في ذلك مقتدى به فيه = تحت سلطان تخيله، زاهداً في كل ما سوى مطلوبه، عاشقاً لما توجّه إليه، عارفاً بطريق الوصول إليه، والطرق القواطع عنه، مقداماً الهمة، ثابت الجأش، لا يثنيه عن مطلوبه لوم لائم، ولا عدل عادل، كثير السكون، دائم الفكر، غير مائلٍ مع لذة المدح،



nor hurt by criticism; fulfilling what is needed from the causes which bring about aid; unperturbed by those who oppose him; his badge is that of patience, and his relief is that of exhaustion; loving noble manners; guarding his time; he does not mix with people except with caution, like the bird who snatches a seed from among them; maintaining himself in a state of hope and fear; wishing for the results of his choice to specialise beyond what others do; not using any of his senses pointlessly; nor allowing his mind to wander through the levels of the universe - and the core of all of this is to abandon what people usually do and the connection with things that come between you and your objective." End quote. May Allāh have mercy on him, what a beautiful reminder and insight!!

O Allāh, make it easy for us to revere knowledge and honour it, and make use from those who likewise strive for this and achieve it. O Allāh, we ask You for beneficial knowledge and we seek refuge with You from knowledge that does not benefit. O Allāh, teach us what will benefit us, and benefit us with what You teach us, and increase us in knowledge and action.

O Allāh, give us enough fear of You to come between us and between sinning against You; and enough obedience to You to reach through it Your paradise; and enough certainty to make easy the calamities that we face in this world. O Allāh, let us enjoy our hearing, our sight, and our strength, for as long we live, and make them [like] the inheritor from us.

O Allāh, do not make this world our greatest concern, nor the sum of our knowledge, nor the fire our destination; and do not put over us one who will not fear You with regard to us, nor have mercy upon us.

ولا ألم الدَّم، قائمًا بما يحتاج إليه من أسباب معونته، لا تستفِزُهُ المعارضات، شعاره الصُّبر، وراحته التَّعب، محبًّا لمكارم الأخلاق، حافظًا لوقته، لا يُخالط النَّاس إلا على حذرٍ، كالطَّائر الذي يلتقط الحَبَّ بينهم، قائمًا على نفسه بالرَّغبة والرَّهبة، طامعًا في نتائج الاختصاص على بني جنسه، غيرَ مرسلٍ شيئًا من حواسِّه عبثًا، ولا مسرِّحًا خواطره في مراتب الكون، وملاكُ ذلك هجرُ العوائد، وقطعُ العلائق الحائلةِ بينك وبين المطلوب «أنتهى كلامه - رحمه الله - فما أجملُه ذكرى وتبصرة!!

اللَّهُمَّ يَسِّرْ لَنَا تَعْظِيمَ الْعِلْمِ وَإِجْلَالَه، وَاجْعَلْنَا مِمَّنْ سَعَى لَهُ كَذَلِكَ فَنَالَهُ، اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَنَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، اللَّهُمَّ عَلِّمْنَا مَا يَنْفَعُنَا، وَانْفَعْنَا بِمَا عَلَّمْتَنَا، وَزِدْنَا عِلْمًا وَعَمَلًا، اللَّهُمَّ أَقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمَنْ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتَعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا أَبَدًا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا إِلَى النَّارِ مَصِيرِنَا، وَلَا تَسَلِّطْ عَلَيْنَا مَنْ لَا يَخَافُكَ فِينَا وَلَا يَرْحَمُنَا.





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