

# Tawheed Class #3

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## CLASS THREE

This is our third class of Sharh Al-Usool Ath-Thalaathah. The previous two classes, we finally completed Bismillahir-Rahmaanir-Raheem and I promise you Inshaa Allah to speed up the pace a little bit. Our topic today is the first sentence after Bismillahir-Rahmaanir-Raheem, which is l'lam Rahimak Allah.

## KNOW MAY ALLAH HAVE MERCY ON YOU

اعْلَمْ رَحِمَكَ اللَّهُ

Know, may Allah have mercy on you.

Some brothers asked me to slow down and if I do not slow down and I am not good at it, then you always have the recording to go by.

## THE IMPORTANCE OF KNOWLEDGE

The word l'lam with its variations is mentioned seven hundred and seventy nine times in the Qur'an.

When you look at the story of Adam 'alayhis-salaam in Surat al-Baqarah and you analyse it, you will see something within that story of the first creation Adam 'alayhis-salaam. Look at it, it is in Surat al-Baqarah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا  
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ  
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى  
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا  
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ  
يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۗ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي

أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

﴿البقرة﴾

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” He (Allah) said: “I know that which you do not know.” And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All Knower, the All Wise.” He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” (Surat al-Baqarah: 30-33)

Knowledge, ‘Ilm within its variations is mentioned eight times in these four verses talking about Adam and his creation. In these four verses, they are mentioned eight times. Whether it may be A’lam (أَعْلَمُ), the variation Ta’lamoon (تَعْلَمُونَ), ‘Allama (عَلَّمَ) or ‘Allamtanaa (عَلَّمْتَنَا), it is mentioned eight times in this chain of verses about Adam and seven hundred and seventy nine times throughout the Qur’an.

Not only is ‘Ilm mentioned in these four verses, but more delicate than that is Adam had a virtue and an excellence that made the angels prostrate for him. The angels praise Allah more than Adam, the angels glorify Allah more than Adam and they thank Him more than Adam, but he has the superiority of knowledge and the application of knowledge.

As a Khaleefah on this earth, as Allah said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Knowledge is of the essence. An Ummah that wants to lead all the other Umam (أمم) is an Ummah of knowledge, it definitely has to have knowledge. With lack of knowledge, Shirk seeps into the nation, destroying the nation and decaying it just like it decays an individual (it decays anything that it seeps into). Everything requires knowledge, not just Tawheed (which is the heart and the core of knowledges), but even manners require knowledge. If you do not have knowledge for manners, they become tainted. Standards require knowledge. Today, you see people who are called heroes when in reality they are cowards.

Today without knowledge, free mixing and mingling becomes freedom and independence. With no knowledge, attacking, degrading and transgressing upon Islam, Allah subhaanahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam is considered intellect, knowledge and freedom of speech. 'Ilm is so important that the more you see the lack of it, the closer we are to the Judgment day. The more you see the ignorance, the closer we are to the Judgment Day. Is it not a sign the Judgment Day?

Everyone who seeks to make a change needs knowledge. Here we raise revivers Inshaa Allah Ta'aala and I have said that before, we ask Allah subhaanahu wa ta'aala that a reviver come from out of you. A reviver to revive this Ummah and its legacy, and the key to it is knowledge. Look at the greatest revivers of all times, the Messengers and Prophets. We mentioned Adam and how 'Ilm was mentioned eight times in four verses about him, but look more so at Lut:

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٤﴾

And (remember) Lut, We gave him Hukman (right judgment of the affairs and Prophethood) and (religious) knowledge. (Surat al-Anbiyaa': 74)

Allah says about Lut, We gave him wisdom and knowledge.

Look at Musa:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿القصص: ١٤﴾

And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. (Surat al-Qasas: 14)

Look at Yusuf:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿يوسف: ٢٢﴾

And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge (the Prophethood). (Surat Yusuf: 22)

Ya'qoob:

...وَأَنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمْنَاهُ... ﴿يوسف: ٦٨﴾

And verily, he was endowed with knowledge because We had taught him. (Surat Yusuf: 68)

Dawood and Sulaymaan:

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٩﴾

And We made Sulaymaan to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge. (Surat al-Anbiyaa': 79)

'Isa 'alayhis-salaam:

... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ... ﴿المائدة: ١١٠﴾

And I taught you writing, Al-Hikmah (the power of understanding), the Tawrah (Torah) and the Injeel (Gospel). (Surat al-Maa'idah: 110)

Muhammad sallallahu 'alayhi wa sallam:

...وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ... ﴿النساء: ١١٣﴾

﴿النساء: ١١٣﴾

Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. (Surat an-Nisaa': 113)

Without knowledge, there is no leadership, there is no power and there is no sovereignty.

The first revelation to the Prophet sallallahu 'alayhi wa sallam pertains to knowledge:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ  
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ ﴿العلق﴾

Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees]. (Surat al-Alaq: 1-4)

Iqra' (اقْرَأْ), 'Allama (عَلَّمَ), Qalam (قَلَم), all those are knowledge. Variations of 'Ilm are mentioned seven hundred and seventy nine times in the Qur'an. It is the second most used

word after Allah. The number one most popular word in the Qur'an is Allah and the second one is 'ilm (seven hundred and seventy nine times).

Look at the leadership qualities when Allah chose Taloot for Bani Isra'eel.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ قَالُوا أَنَّى يَكُونُ لَهُ  
الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۗ قَالَ إِنَّ  
اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ... ﴿البقرة: ٢٤٧﴾

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Taloot as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature."

Allah told His Messenger, tell them Taloot is your King. Taloot was from a fraction from Bani Isra'eel that did not have kings, they chose their kings from the other fraction. Allah chose it from the other faction. They said number one, he is not from the fraction that are descendants of kings. We might let that slide for you but number two, he has no money. So they went back and fought with their Messenger, we do not accept this man as our king. We do not accept Taloot, he has no money and he is not from the fraction. And then as the feud is going on, Allah reveals to His Messenger to tell them:

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

Allah chose him for you. That is it, that is the end of it. But why did Allah choose him? Look in the Qur'an what it says, look at his characteristics:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

He has more knowledge and power than you. Knowledge and power, characteristics of a true, strong nation.

Even among the Jinn, knowledge is praised and they are considered higher ranking. Look at when Sulaymaan wanted to get the palace of Bilqees.

قَالَ عَفْرَيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿النمل: ٣٩﴾

An 'Ifreet (strong) from the Jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." (Surat an-Naml: 39)

'Ifreet said I will get it for you before you get up. The other one (the knowledgeable one) said I will get it before you blink and he was chosen.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ... ﴿النمل: ٤٠﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" (Surat an-Naml: 40)

In fact, when everything was done with Bilqees, the final thing Sulaymaan said was:

...وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿النمل: ٤٢﴾

"Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)." (Surat an-Naml: 42)

## THE DEFINITION OF KNOWLEDGE

Knowledge or 'Ilm means to comprehend the reality of something as it truly is, with certainty.

## THE USE OF THE WORD I'LAM

When he says i'lam, he is saying teach, he is preparing you to hear some kind of important knowledge. It is used when there is some important knowledge coming and it is used when there is something important, and here it is the most important knowledge (which is Tawheed). Of course what the author is talking about is the three essential matters (the three fundamental principles of Islam). These are important matters so he is raising awareness for you to listen up.



## IS KNOWLEDGE CONVEYED TO OTHER THAN HUMANS?

Does the word I'lam go for humans and animals or just for humans? Really this is a linguistic point that only people who are into linguistic matters would really appreciate, but I wanted to mention it because of some Hadith in there that I would like to mention. You will get the Hadith out of them and you will know that they are authentic, and you will get that more than you get the point of this matter.

The linguistic scholars mentioned that I'lam is usually for someone who comprehends of course. You do not tell a wall, I'lam. Some scholars went into depth and said sometimes a wall, a rock and a tree are taught, you can tell them I'lam and you can teach them. So whoever or whatsoever shows signs of being susceptible of learning, you can say I'lam and you can teach.

The stone that ran away from Musa, and this is one of the Hadith that I wanted to mention. I want to mention it because I have heard those who say it is weak and actually it is in Bukhari. Musa was a very modest man and he used to keep himself covered. None of his body was seen because he was an extremely modest man, unlike what the children of Bani Isra'eel used to do (bathing together). Some of the children of Bani Isra'eel said he conceals himself because he has a disease. They said he has some defect in him, he has leprosy, he has a hernia. In Arabic it is called Udhra (أُذْرَى), he has some kind of defect in him. Allah wanted to clear Musa 'alayhis-salaam so one day while he was alone, he put his clothes under a stone and he went to bathe in seclusion. When he finished taking the bath, he came back out and went to get his clothes, and the stone took his clothes and ran off with it. The stone took it and fled. Musa picked up his staff, ran after the stone and he began to say (and this is the point of this for this matter):

ثَوْبِي حَجْرٌ ثَوْبِي حَجْرٌ

My garment stone, my garment stone, meaning give me back my clothes, give me back my clothes. He ran until he reached the company of Bani Isra'eel who were gathered and they saw him naked. They saw him naked and they saw that there was nothing wrong with him. That was solid proof that they were wrong and they had wronged him, so they cleared him of that which they accused him. The stone stopped, Musa took his clothes and then he took his staff and began to hit the stone. This is the second point for what we are talking about, that he hit a stone. How does he hit a stone? How does he talk to a stone? When the rock showed signs that it knows and it comprehends, he treated it as that. When it showed signs of comprehension, he treated it like that.

This story is what Allah revealed the following verse about:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ  
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿الأحزاب: ٦٩﴾

O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honourable before Allah. (Surat al-Ahzaab: 69)

The point of the story is that he beat the stone, which is a sign of teaching. It may be an old school style of teaching, but it is a sign of teaching or reprimanding. Not only that, he talked to it. He said:

تُؤَيِّبِي حَجْرٌ

When the rock showed signs different than its normal nature (that it is responsive and he can teach it), he taught it. It may be old school teaching, but he did teach it and he got his point across to it. So that is what the linguistic scholars use as proof to say I'am or knowledge can apply to humans and other than humans.

More so, maybe to get the point across better, the Hadith in Sunan al-Haakim, ad-Daarimi and al-Bayhaqi and Ibn Katheer and al-Albaani considered it authentic, about the Bedouin who came to the Prophet Muhammad sallallahu 'alayhi wa sallam to take his Shahaadah. He actually came passing by and the Prophet sallallahu 'alayhi wa sallam taught him Islam and the Bedouin decided to take his Shahaadah. The Prophet sallallahu 'alayhi wa sallam said do you testify there is no God but Allah and Muhammad is His Servant and Messenger? The Bedouin was giving the Prophet sallallahu 'alayhi wa sallam somewhat of a hard time. He said who can testify to what you are telling me to testify to? You have to bring me someone to testify to what you are telling me to testify to. Basically he wants a miracle, he wants something to substantiate what the Prophet sallallahu 'alayhi wa sallam is saying. So the Prophet sallallahu 'alayhi wa sallam called a tree over from a distance and the tree came to the Prophet sallallahu 'alayhi wa sallam from a distance, dragging its roots. It greeted the Prophet sallallahu 'alayhi wa sallam, saying to the Prophet sallallahu 'alayhi wa sallam:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no God but Allah and Muhammad sallallahu 'alayhi wa sallam is the servant and Messenger of Allah. So the Prophet sallallahu 'alayhi wa sallam spoke to the tree and communicated to the tree. A continuation of the story, the Bedouin became Muslim of course. And he told the Prophet Muhammad sallallahu 'alayhi wa sallam, if my people embrace Islam I will stay there and teach them and if not, I am going to come back and join you. So basically, you do not teach a tree on a normal occasion but when it showed

signs of being susceptible to knowledge, he taught it. He gave it its Shahaadah and it said Shahaadah three times.

Sometimes you can teach a rock and not a human being. Sometimes the hearts of humans are sealed shut like an upside down cup, you cannot put water in it. A tree and a rock are more susceptible to knowledge, like that which we saw with the Prophet Muhammad sallallahu 'alayhi wa sallam and with Musa. In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said I knew a stone in Makkah that used to salute me (give Salaam) before I got the first revelation. It used to say As-Salaamu 'Alaykum O Prophet of Allah, before the Prophet sallallahu 'alayhi wa sallam got his first message. He used to point out where that stone was to the Sahaabah. The trees that used to shade the Prophet sallallahu 'alayhi wa sallam so no one would see him when he wanted to go to use the restroom.

The linguistic scholars say if non humans show signs of understanding and comprehending, then they can be told I'lam and they can be taught. So the word I'lam and knowledge is typically for humans who comprehend and are susceptible of understanding. It is not for stones and sticks, but when they do show signs of comprehending and they are susceptible of learning, then they are taught and they are told I'lam or whatever it may be (like anyone or anything else). So this is our point about whether I'lam or knowledge is told to other than human beings.

### **CAN YOU SAY I'LAM TO SOMEONE MORE KNOWLEDGEABLE?**

Can you tell a scholar I'lam? Now we take it to another extreme, can you tell someone more knowledgeable I'lam? Of course you can. For example, a scholar may know al-'Asr but he may have forgotten the time of 'Asr so you say it is time for al-'Asr. He may have forgotten so someone who is less in knowledge can always teach someone and say I'lam to one who is higher in knowledge. What happens a lot is that someone who is higher in knowledge overlooks some of the simplest things that a younger person in knowledge can detect.

### **THE LEVELS OF KNOWLEDGE: IBN AL-QAYYIM**

The next point now is the levels of knowledge. In Miftaah Daar As-Sa'adah ( مفتاح دار (السعادة), Ibn al-Qayyim said the levels of knowledge are six, these are the ladders of knowledge.

قَالَ الْعَلَّامَةُ ابْنُ الْقَيِّمِ فِي (مِفْتَاحِ دَارِ السَّعَادَةِ) :  
وَلِلْعِلْمِ سِتُّ مَرَاتِبٍ أَوْلَاهَا : حُسْنُ السُّؤَالِ

الثَّانِيَّةُ : حُسْنُ الْإِنصَاتِ وَالِاسْتِمَاعِ

الثَّالِثَةُ : حُسْنُ الْفَهْمِ

الرَّابِعَةُ : الْحِفْظُ

الخَامِسَةُ : التَّعْلِيمُ

السَّادِسَةُ : - وَهِيَ ثَمَرَتُهُ - وَهِيَ الْعَمَلُ بِهِ وَمُرَاعَاةُ حُدُودِهِ

The first one is asking and pursuing knowledge correctly. Some people are deprived of knowledge because they do not perfect asking or seeking it in the proper way, and this is something I already mentioned in the first class. They may not ask at all. Some people may have a question but they may not ask at all. Some may ask about something when there is something more important and essential that they should be asking, searching or pursuing. So they ask about that which is least important for them and their religion, rather than that which is most important. That is a problem with many of those who are ignorant and trying to learn on their own, without at least a foundation of how to learn. Some Salaf said your way of asking or pursuing knowledge is half of knowledge, and that is very true. They said asking, pursuing or seeking knowledge in the right manner is half of knowledge.

For example, if one got into studying Islam and jumped into the laws of inheritance (al-Faraa'id) but he does not know the Fiqh of purification, is that acceptable? Or a more practical example for us here, someone goes to Al-'Aqeedah At-Tahaawiyah (العقيدة

الطحاوية) and tries to understand it. That is a very difficult book that gives scholars a hard time. He goes to that but has never studied the basic books before that.

The second one is listening and being silent. It is allegedly said that Ali Ibn Abi Talib said if you sit with a scholar, be more eager to hear than you are to speak:

إِذَا جَلَسْتَ إِلَى عَالِمٍ فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ

Be more wanting to listen than you are to talk.

The third one is understand, which is obvious. The fourth one is Hifdh, memorise. There are things (especially in our knowledges) that you have to memorise. The fifth one is Ta'leem. You have to teach, and we will go through all of these later but you should know them for now.

The sixth one is the fruit of the knowledge, which is to act accordingly to what you learn and stay within the limits and boundaries of what you learn. Ali said knowledge calls for action. If it responds, it stays. If it does not respond, it moves away. Ash-Sha'bi said our support for memorisation of our knowledge used to come from acting upon it:

كُنَّا نَسْتَعِينُ عَلَى حِفْظِ الْعِلْمِ بِالْعَمَلِ بِهِ

Al-Fudhayl Ibn 'Iyyaadh, Muhammad Ibn Nadhr, Sufyaan Ibn 'Uyaynah, Umar Ibn 'Alaa and others said very similar quotes about that.

When al-Khallaal wanted to study grammar, he said I went to study grammar and I stayed one year silent (انصت). The next year, I considered and looked into it (نظرت). The third year, I pondered over it (تدبرت). In the fourth year, I began to ask my Shaykh (سألت). So it took him four years. Do not go to that level, I am just showing you some stuff old scholars said. That is to show you the level of patience that they had in attaining the knowledge and that it is a structured study, it is not a sporadic thing.

## THE HONOUR OF KNOWLEDGE

I'lam Rahimak Allah, we are still in the portion of I'lam. Take the honour of knowledge, and this is good for you. It will inspire you not to ever stop learning.

Anas Ibn Maalik radhiallahu 'anhu said the Prophet sallallahu 'alayhi wa sallam said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

In Ibn Maajah. The Prophet sallallahu 'alayhi wa sallam said learning knowledge is an obligation on every Muslim. This Hadith is considered weak by some because of matters within its chain, but other scholars have considered it authentic (like al-Muzzi, as-Suyooti and al-Albaani Rahimahumullah Jamee'an).

Ahmad said one must know that which is essential to establish his Deen. We will talk about this in the next four introductory matters when we talk about knowledge again. For example, matters for Salah and Siyaam that you need to know, it is obligatory, it is Fardh, it is Waajib on you to know.

Look more than that, the honour of knowledge that you are doing right now. Allah bears witness that there is none that have a right to be worshipped but He, and the angels bear witness to that. And look at the third one, and those having knowledge.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿آل عمران: ١٨﴾

Allah bears witness that La Ilaaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La Ilaah Illa Huwa (none has the right to be worshipped but He), the All Mighty, the All Wise. (Surat Aali Imraan: 18)

Al-Qurtubi said about this, had there been anyone more honourable than scholars (of the categories of human beings), Allah would have combined them to His Name and to that of His Angels as He did with the 'Ulamaa. Allah testified, and the angels, and then He said the knowledgeable people.

In the Qur'an, Allah told the Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

And say: "My Lord! Increase me in knowledge." (Surat Taha: 114)

Allah directs His Messenger to ask Allah to gain more knowledge. Had there been anything more honourable to acquire than knowledge, Allah subhaanahu wa ta'ala would have directed His Messenger to ask for that. He would have asked him to ask for more wealth, prestige, fame or whatever it is, but He told him to ask for more knowledge.

Allah says in the Qur'an:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿فاطر: ٢٨﴾

﴿٢٨﴾

It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All Mighty, Oft Forgiving. (Surat Faatir: 28)

Mu'aawiyah Ibn Abi Sufyaan radhiallahu 'anhuma said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Every time you get relaxed and lazy about knowledge, listen to this Hadith in Bukhari and Muslim. Whoever Allah wishes good for, He gives him profound understanding of the

religion. You coming here today is a sign that Inshaa Allah Allah likes you and wants good for you.

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ سَلَكَ  
طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

In Sahih Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said whosoever seeks a path to acquire the knowledge of the Deen (and over here when we are talking, this is knowledge of the Deen), Allah will make easy for him a path to enter Heaven. By sitting here and learning Islam, or those by the computer, you are paving yourself a path for Jannah by what you are doing in studying Islam. That is your path to Jannah Inshaa Allah.

Look at the value of knowledge, I want you to see how big of an ordeal it is that you are students of knowledge. In a Hadith in Ibn Maajah, Abu Dawood and at-Tirmidhi, Abu Dardaa' said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا ، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ، وَإِنَّ  
الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ ، وَإِنَّ الْعَالَمَ  
لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ ،  
وَفَضَّلُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ ، وَإِنَّ الْعُلَمَاءَ  
وَرِثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا ، وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ ،  
فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ وَافِرٍ

Whoever treads a path in search of knowledge, Allah will direct him to tread a path to enter Paradise. We mentioned this portion of the Hadith and it is in Sahih Muslim. The rest of the Hadith and this part is also mentioned in Ibn Maajah, Sunan Abu Dawood and at-Tirmidhi.

وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ

The angels lower their wings for the student of knowledge, in approval for that which he does. They lower their wings for you, in approval for that which you do. The angels love, respect and honour you. The angels come down and lower their wings for you. They humble

themselves for you, protect you and guard you. Why? Because you made an effort to study Islam. You made an effort to study Islam so they protect you, guard you and lower their wings for you.

The Hadith goes on to say:

وَأَنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيْتَانُ فِي الْمَاءِ

A person of knowledge, a seeker of knowledge, a knowledgeable person, the heavens and the earth seek the forgiveness for the student of knowledge or the scholar. So one will not get the implication that it is only humans and Jinn making Istighfaar, the Prophet sallallahu 'alayhi wa sallam said:

حَتَّى الْحَيْتَانُ فِي الْمَاءِ

Meaning everything. Do not assume it is only human beings and Jinn. It is even the fish, the whale and everything else. Do you want everything to make Du'aa for you? Continue steadfast in studying knowledge wherever you are.

The next portion of the Hadith:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ

The superiority of a scholar over a worshipper is like the superiority of the full moon at night time over the stars. You see how supreme the moon is over the stars? When you look at night time and you see the moon, you see how glowing and radiant it is? It dominates the sky and if you do see the stars, they are like little dots. That is what the Prophet sallallahu 'alayhi wa sallam compared a scholar and a worshipper to. In this particular Hadith, the Prophet sallallahu 'alayhi wa sallam compares how supreme a scholar is in comparison to a worshipper, like the moon in comparison to the stars.

In another narration in Sunan at-Tirmidhi by Abu Umaamah al-Baahili, the Prophet sallallahu 'alayhi wa sallam said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ

The supreme status of an 'Aalim over an 'Aabid is like how supreme I am over the least one of you. We know the superiority of the Prophet Muhammad sallallahu 'alayhi wa sallam



over scholars or anyone other than that, less than that or above that. For the Prophet sallallahu 'alayhi wa sallam to compare himself like that is such an honour, all the honour and all the encouragement for one to continue steadfast in studying this knowledge.

Look what the Hadith goes on to say:

وَأَنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

Verily, the scholars are the heirs of the Prophets. You want to be the heir of the Prophets? Study Islam. Honour after honour. Do you know what an honour it is to be called an inheritor or an heir of the Prophet Muhammad sallallahu 'alayhi wa sallam?

The Hadith goes on to tell you:

وَأَنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا ، وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ  
أَخَذَ بِحِظِّ وَافِرٍ

Verily, the Prophets did not leave as inheritance Dinar and Dirhams. They did not leave dollars and change, they did not leave wealth. They left behind knowledge, so whoever takes it has indeed acquired a great fortune. Sometimes people say they want billions to be like the billionaires, like Bill Gates, Warren Buffett, Waleed Ibn Talaal or their likes. Some want to be like the presidents and like the kings, or want prominent positions, and some seek certain ranks people look up to so people can look up to them. Some want to look like others in their dress and in their style. Everyone has certain things they want to look up to. What really matters is the inheritance of the Messengers, and to grab a chunk of that inheritance. That is the least of what people pursue today. People pursue everything wanting to be like kings and leaders, wanting to attain social statuses and money, but the least pursued today is the inheritance of the Prophet Muhammad sallallahu 'alayhi wa sallam. How many people pursue that and how many people raise their kids to pursue that?

Abu al-Wafaa' Ibn 'Aqeel said Allah guarded me as a youth, all I loved when I was a youth was knowledge. I never mingled with people who were players or foolish people, I only injoined with the students of knowledge. Now that I am in my eighties, I am more eager to learn than when I was in my twenties. Now that I am in my eighties, I love to learn more than when I was in my twenties. Imagine that.

Mutarif said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ

I think it is better and I would love to learn more than I do worship. It is more beloved to him than to worship. And it is not only his saying, it is a saying of many, many other scholars.

Yahya Ibn Katheer said:

لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجَسَدِ

You will never get real knowledge with a lot of rest. You have to take away a little bit of your rest time and a little bit of your sleep time. And I am going to add to that, you are not going to ever become knowledgeable spending a lot of time on Facebook and Twitter. I have heard of some brothers who spend historical time on it. Fifteen to twenty minutes max.

Ibn Abbaas radhiallahu 'anhuma said studying knowledge at night is more beloved to me at times than worshipping in it. Az-Zuhri Rahimahullah said:

مَا عُبِدَ اللَّهُ بِمِثْلِ الْعِلْمِ

Allah was never worshipped in a way like knowledge. Meaning studying Islamic knowledge, memorising and reading. All types of knowledge (not just Tawheed), but we mentioned that because that is the mother of knowledges. That is the one that will save you and protect you from Hellfire.

Ash-Shaafi'ee Rahimahullah said:

طَلَبُ الْعِلْمِ أَفْضَلُ مِنْ صَلَاةِ النَّافِلَةِ

Studying 'Ilm is more important than a Naafilah prayer. You have to understand their lifestyle. Their lifestyle was full complete, it had a full schedule to Allah. So at times they get cornered, either I stay up today and pray or I teach this student. I write this book, I read this book or I prepare for this class. It is one or the other, so at that time it becomes better than a Naafilah. But we are different, we have plenty of time that we waste and trust me the way we live, we can accommodate for both because our schedule is not full. We still have not reached their rank in how they filled their schedule. This is how they sacred 'Ilm. Look at how they travelled and pursued it.

## THE EXAMPLE OF THE SCHOLARS

### JAABIR AND ABU AYYUB

Ahmad and Abu Ya'la narrated that Jaabir radhiallahu 'anhu travelled from Madinah to ash-Shaam to take one Hadith from Abdullah Ibn Unays. He travelled from Madinah towards Syria, look at it on the map.

Ibn Abdil-Barr narrated in his book Jaami' Al-Bayaan Al-'Ilm (جامع البيان العلم) (a very nice book about knowledge), about the significance of knowledge and he mentioned the story of Abu Ayyub radhiallahu 'anhu. Abu Ayyub was in Madinah, he packed his belongings and headed from Madinah to Egypt to meet Uqbah Ibn Naafi'. When he got to Egypt, he met the Ameer of Egypt (Muslima Ibn Makhlad al-Ansaari). Muslima Makhlad greeted him for a few moments, embraced him and asked him what brings you here Abu Ayyub? Abu Ayyub said what brings me here is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam. No one heard it from the Prophet sallallahu 'alayhi wa sallam but me and Uqbah Ibn Naafi' so you can send someone with me to direct me to where Uqbah is living (to his house). He got to the house of Uqbah, he opened the door and warmly embraced him. He was amazed and surprised to see him and he says Abu Ayyub, what brings you here? What brings you to town? Abu Ayyub said there is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam, no one heard that Hadith but me and you. It is the Hadith about covering the faults of a Muslim. What is it Uqbah?

Uqbah said yes, I heard it from the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam said:

مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Whoever covers the faults (the embarrassments) of a believer in this life, Allah will cover his faults on the Day of Judgment. So he heard that Hadith and Abu Ayyub said you are right, Sadaqt (صدقت). What do you think happens after this? Do you think he sat down in the house of Uqbah for a coffee or tea? Even though there is no doubt that Uqbah invited him, the Hadith says:

ما حل رحله وما جلس

Abu Ayyub did not untie his baggage, nor did he sit. He turned back, got on top of his camel and headed back to Madinah. From Madinah to Egypt to listen to one Hadith and not a Hadith he did not know, but a Hadith that he knew that no one else heard except him and Uqbah. He wanted the honour of hearing it from Uqbah again. He just wanted the honour of listening and seeing Uqbah utter the words that the Prophet Muhammad sallallahu 'alayhi wa sallam uttered, that no one else had the honour of listening to but them two. Today we tell people, go heat up your meal and go get your coffee. Go lay on your bed, click on

Youtube and learn a couple of things about Islam in the comfort and warmth of your house, but people turn away from it.

### **MUHAMMAD IBN HASAN ASH-SHAYBAANI**

Muhammad Ibn Hasan ash-Shaybaani was a man who did not sleep. He was a big student and one of the top students of Abu Haneefah. He was a man who barely slept. When we say they took out of their sleep time and when we say they did not sleep, do you think they were not human beings? Do you think they were not made out of flesh and blood and that they were not humans who got tired? They were but they were devoted. They had a goal they wanted to reach and they needed to pursue that goal. They did everything they had within their might to pursue that goal and that is why they were the giants they were. Whenever Muhammad Ibn Hasan ash-Shaybaani used to get tired at night time, he would have a bucket with ice and cold water in it and he would wipe his eyes and face with it. He would say warmth brings me sleep and this cold water takes away the sleep. He was among the top students of Abu Haneefah Rahimahullah.

### **ASAD IBN AL-FURAAAT**

Look at his student, a man called Asad Ibn al-Furaat. Asad Ibn al-Furaat was an 'Aalim from Spain, he used to live in Spain and he lived around the North Africa region as well. He went from Spain to Madinah to learn from Imaam Maalik. He studied the Madhab of Imaam Maalik and he studied with Imaam Maalik Rahimahullah. When he finished everything with Maalik, he headed to Iraq. Look at that, from Spain to North Africa to Madinah, and then he went to Iraq. He went to Iraq to study with Abu Haneefah, and then he went to study with Muhammad Ibn Hasan ash-Shaybaani (this man who used to put cold water on his eyes to stay awake). When he entered Iraq to go study with Muhammad Ibn Hasan ash-Shaybaani, he was directed to the mosque that Muhammad Ibn Hasan ash-Shaybaani teaches in. Of course it is full, this is the Imaam of his time, so he waits for some of the crowd to leave. Then there were the close knit that were around Muhammad Ibn Hasan ash-Shaybaani, he broke his way through them and he told Muhammad Ibn Hasan ash-Shaybaani, Imaam, I am a stranger and I have no wealth so I cannot stay here too long. I cannot stay here too long in Iraq, I have to go back to Spain, so what is the best way to absorb all your knowledge as quickly as possible so my money will not run out on me?

Muhammad Ibn Hasan ash-Shaybaani said in the day time you join the regular Halaqah and at night time come to my house, I am going to teach you. And I mentioned a similar story that was considered weak, by Baqee' Ibn Makhlad. You can refer to it on my [lecture](#) on Baqee' Ibn Makhlad. So in the day time he would join the regular Halaqah and at night time he would go in his house and learn from him. Now every time Muhammad Ibn Hasan ash-Shaybaani gets tired as he is teaching, he puts water, but not his student. His student slumbers as he is teaching him so Muhammad Ibn Hasan ash-Shaybaani takes from that cold

water and sprinkles it in his face until Fajr breaks while they are sitting there and learning Qaalallah, Qaala Rasool (قال الله قال رسوله).

Do you know if you sleep eight hours a day and you live sixty years (and most sleep even more than that today), you have spent one third of your life sleeping? That would be considered approximately twenty years or so. Today we do not say go to that extent, there is no need to stay up like they did. If you can then do it but if everyone is truthful and uses the time he spends in vain or possibly in sin and gives that to studying, then he has done a lot.

Asad Ibn al-Furaat went back to Spain. Do you think he put leg on leg and said you know what I studied with Imaam Maalik, Abu Haneefah, Muhammad Ibn Hasan ash-Shaybaani (and he must have studied with many other scholars). Do you think he went back and put one leg on top of another, kicked back and relaxed? He went back and taught the Muwatta of Imaam Maalik throughout Spain and the North African region, and then he went and fought in the conquering of Suqliyyah ((صقلية) Sicily). He got killed in that battle, an Imaam Rahimahullah. Do you think Asad Ibn al-Furaat, Muhammad Ibn Hasan ash-Shaybaani or Abu Haneefah became what they were wasting their time? These were men who sacred their time, and more so knew how to sacred knowledge.

### **SA'EED IBN MUSAYYIB, AR-RAAZI AND AL-BUKHARI**

Sa'eed Ibn Musayyib said I used to travel nights and days for one Hadith. Nights and days for one Hadith that you could click with your fingers today and get it within two seconds. Ar-Raazi said I travelled more than one thousand Farsakh (فرسخ) as a student of knowledge and then I stopped counting at one thousand. One thousand Farsakh is like five thousand kilometres today (and three thousand, one hundred and six miles). That is the amount he calculated. He stopped because he no longer calculated, and then continued his journey as a student of knowledge.

Al-Bukhari used to go to sleep and remember some things for his books or for his Hadith compilation and he would write and jot down the notes. He would wake up from his sleep or from his nap and write it down. And a second time, get up and write it down. And then he would remember something again and he would get up and write it down. In his famous book At-Taareekh (التاريخ), Ibn Katheer said al-Bukhari used to wake up twenty times on an average night, to jot down something he remembers as he puts his head to sleep.

These were people who knew the value of knowledge. This is l'lam, you see what l'lam means? Knowledge did not come to them while they were pampered on lofty mattresses like we have today. This was the man (Bukhari) who compiled a book and he selected this

Ahaadith book from over six hundred thousand Hadith that he had before his hand. Without repetition, Bukhari has two thousand, six hundred and two Hadith. With repetition, it is seven thousand, five hundred and ninety three and Ibn Hajar said it is seven thousand, three hundred and ninety seven Hadith. If you put the repeated Hadith with the Ta'aliqaat al-Mutaaba'aat (تعليقات المتابعات), he has over nine thousand and eighty two Hadith in his book. Not a single Hadith did he put in there, except that he prayed two Rak'aat Istikhaarah (every time he put a Hadith in there).

Knowledge never comes without effort, and some time off sleep or some time off rest time, and some time off the social media time. We mention this to show you what the author means when he says I'lam. I'lam, he wants you to know. He wants you to know how to honour knowledge. Something important is coming, I am going to teach you. We are engaging in something important and that is what he is trying to tell you, sacrifice for what I am about to tell you. We mentioned examples that we could never be like, I know that. Why do we mention them? We mention those examples and if you be like five percent of that or possibly ten percent of that, you would be in good shape. Unlike if we mention our surroundings, those who waste their time in vain or possibly in sins. They can never get anywhere but if we mention these supreme examples and you are like five percent or you try to hit fifty percent like them, then you are good.

### **AN-NAWAWI, LISAAN AD-DEEN IBN AL-KHATEEB AND MU'AADH IBN JABAL**

Look at an-Nawawi Rahimahullah, who wrote volumes and volumes. What amazes me about this man is that he died when he was a few years older than I am today right now. He died when he was forty four years old. Do you know that he only started writing when he was in his thirties? People today just want to jump to the Khutbah and give Khutbahs. He started writing when he was in his thirties. He wrote Sharh Muslim (شرح مسلم), Riyaadh As-Saaliheen (رياض الصالحين), Al-Adhkaar (الأذكار), Al-Majmoo' (المجموع), Minhaj Fee Al-Fiqh (البيان في آداب حملة القرآن), At-Tibyaan Fee Aadaab Hamalat Al-Qur'an (منهج في الفقه), (الايضاح), (a great book on the manners of those who carry the Qur'an), Al-Idhaah (الإيضاح), Bustaan Al-'Aarifeen (بستان العارفين), Minhaj At-Taalibeen (منهج الطالبين), Rawdhat At-Taalibeen (روضة الطالبين), Tahdheeb Al-Asmaa' Wal-Lughaat (تهذيب الأسماء واللغات) and At-Taqreeb (التقريب) (it is a summary of the book of Ibn Salah on the science of Hadith). He compiled Forty Nawawi Hadith. Who does not have that? Who does not say an-Nawawi Rahimahullah tens of times a day? Every student of knowledge says that. He wrote Zawa'id

Ar-Rawdhah (زوائد الروضة) and it is a book on Usool al-Fiqh. He started the interpretation or elucidation of Sahih al-Bukhari but he was never able to finish it. It would have been a great, magnificent book like that of Ibn Hajr on Sahih Muslim.

One time an-Nawawi said I spent two years in my life, I never laid on my side on a mattress or on the ground. So they asked him how did you sleep an-Nawawi? Two years and his side never got a mattress or the ground. He said when I got tired, I used to lean over my books and take a little nap. People have different goals. You are going to find childish kids who want to criticise him, but the goals of these people are different. Some people want Firdaws, some people want A'raaf and some people just want the front gate of Heaven. At forty four, he did more for the Ummah than what possibly millions at times did for the Ummah.

Lisaan ad-Deen Ibn al-Khateeb was a scholar from Spain. He lived around 1340 and he was a well known leader and the scholar of Spain. They said to call him Dhul-'Umrayn ( ذو

العمرين), the man with a double life. You know why they used to call him that name?

Because at day time he would be occupied with dealing with matters and resolving issues in his country, and at night time he would sit and write and learn. So he had a double life, he took out of his sleep time and got a double life. Again I say we mention these examples so we can get a small percentage of their likes, to improve our quality and attitude towards knowledge.

I would say get your full eight hours of sleep and sleep on a good, nice mattress or a waterbed. Do not lean on your books, I do not want you to do that. Just take time off your vain time, the time you spend gossiping and the time you spend on social media, and focus it for knowledge.

Mu'aadh Ibn Jabal radhiallahu 'anhu died when he was thirty five years old. Can you believe that? Thirty five years old, the man we say radhiallahu 'anhu. The man who is a father to everyone from Yemen and Mu'aadh Ibn Jabal is in his grave getting rewards for everyone in Yemen. The tiredness and pain an-Nawawi and Mu'aadh went through is gone now, because they are in their grave. The work remains and the reward remains, but the tiresome and restless nights are all gone. Imaam Ahmad was asked when will you rest? They saw how he was. When he was asked when will you rest, he said when I go in the grave. I imagine an-Nawawi Rahimahullah laying in his grave now with such a big smile on his face, it is as if he has a smile on his face. Every time we say Rahimahullah, he gets reward for it. Every time we use his knowledge, that is an ongoing, never ending charity (Sadaqah Jaariyah) and he sits in his grave and gets all that reward.

Al-Badr Ibn Jamaa'ah said I went to visit an-Nawawi one time and I could not find a place to sit. He made room for me through his books and when I did sit, he kept searching and

pursuing books. Al-Badr Ibn Jamaa'ah said he pursued knowledge in his books like a mother would be in pursuit of a lost son of hers (looking and striving). Al-Hasan al-Basri said two people never get satisfied, a student of knowledge and a student of wealth. You never get satisfied, you always want more and more and more. That is to show you the level and patience that they had in attaining the treasure of knowledge. It is a treasure, you have to pursue it. I'lam Rahimak Allah.

### **SULAYMAAN IBN ABDUL-MALIK THE KHALEEFAH AND ATAA' IBN ABI RABAAH**

Sulaymaan Ibn Abdul-Malik (the leader and the famous Khaleefah from Bani Umayyah) went to make Hajj and he had two of his sons with him. He needed to ask some questions pertaining to Hajj, so everyone told him go to Ataa' Ibn Abi Rabaah. Ataa' Ibn Abi Raabah was a Tabi'ee who died one hundred and fourteen years after the Hijrah. He was an ex-slave and he was just freed. He had a disease in his eyes so one of his eyes was not functioning, he used to limp and he was black. Imagine all that, matters that ignorant people always look down upon and he had it all in him. The Khaleefah of the Muslims was directed to go and ask that man for issues pertaining to his Hajj. When they finally found him, he was standing in Salah near the Ka'bah so the Khaleefah stands with his two sons and they wait and wait. When he is done with his Salah, the Khaleefah says Ataa' I have a question. Ataa' is facing the Ka'bah and the Khaleefah is behind him and he asks him the question. He is an ex-slave and his back was turned to them as if they were low and he is the honourable, and he did not even turn around to answer him because he does not need anything from the Khaleefah. The Khaleefah needs him, he needs a man who ignorant people look down upon in every way.

When Sulaymaan saw how honourable he was and how low he was even though he was the Khaleefah and even though he had wealth, power and everything, he told his two sons:

**يا أولادي لا تنيا في طلب العلم**

Do not be lazy in learning or attaining knowledge because I will never forget how low we had to stand in front of Ataa'. The Khaleefah going to ask someone is a big thing, now imagine if it is someone that was an ex-slave with a blind eye and looked down upon. He told his kids to never ever leave knowledge. Provision is always guaranteed but knowledge is not. A Khaleefah has provision but he does not have knowledge. We seek knowledge and Allah always guarantees your provision.

### **AL-KASAA'EE AND THE SONS OF THE KHALEEFAH**

Haroon ar-Rasheed had two sons (al-Ameen and al-Ma'moon) and he brought a scholar called al-Kasaa'ee who was known during his time to teach them. When al-Kasaa'ee used to get to their door, Haroon ar-Rasheed either saw or was told that his two sons al-Ma'moon



and his brother go to the door, open the door for al-Kasaa'ee, take his shoes and greet him in. When Haroon was told of this or he saw this, he summoned al-Kasaa'ee to his palace (to his room). He said Kasaa'ee, who is the most honoured of people? Al-Kasaa'ee said you Haroon ar-Rasheed. You are the Khaleefah, you are the most honoured of the people here. Haroon said no, rather the most honoured among people is the one who the next in command to be leaders go and open the door for him and take his shoes (because his sons were next in command to be leaders). We need to understand the value of knowledge and the great noble mission of attaining this.

### **ASH-SHAAFI'EE AND IBN AL-JAWZI**

When ash-Shaafi'ee was asked how he studied and how he attained his knowledge, he said I pursued knowledge like a mother who is seeking her only lost son. Imagine a mother with her only lost son, how she runs and chases him if he is lost. He said I pursued knowledge like a mum does to find her son. Ibn al-Jawzi said I stayed years desiring Hareesah (هريسة).

Hareesah is a famous sweet we still know today. He said I desired Hareesah for years but I could never eat it because the guy who sells it by the Masjid would come when I have a class and I want to go eat it, but I do not want to miss the class. An honour and reward for learning. It is deep, learning is not just a superficial thing that you take or you do if you have time or at your leisure, or if you have nothing better to do then you go attend the Halaqah.

## **RAHIMAK ALLAH**

### **MAGHFIRAH AND RAHMAM**

Rahimak Allah, may Allah shower His mercy on you. So the next word Rahimak Allah, he means may Allah shower His mercy on you so you can achieve what you seek. That is the meaning of it. It means may Allah grant you mercy to achieve all that is good for you and to keep you away from that which is evil. That is what he means when he says Rahimak Allah. Rahimak Allah means may Allah forgive your past and may Allah protect and guide you for your future, these are all meanings of Rahimak Allah.

If you combine or couple Rahimak Allah and Ghafara Lak (رحمك الله و غفر لك) (Maghfirah and Rahmah), each one would have a meaning. Maghfirah is forgiveness and mercy is Rahmah. If you combine them together, each one would have a meaning. If they are combined then Maghfirah is that which was of prior sins and Rahmah is a safety from the harm, affect and punishment from future sins. If they are separated (Maghfirah and Rahmah), each entails the meaning of the other. So if Maghfirah is by itself, it means Rahmah as well. And if it is Rahmah by itself, it means Maghfirah. If Maghfirah is in a

sentence alone, it entails the meaning of Rahmah in it. They encompass the meanings of each other they are separate, so Maghfirah means Rahmah and Rahmah means Maghfirah if they are separate.

The rule here is similar to the usage of Islam and Imaan in a sentence. Islam is three levels (Islam, Imaan and Ihsaan). We have Islam and Imaan and Allah said in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Truly, the religion with Allah is Islam. (Surat Aali Imraan: 19)

Islam is mentioned there alone without Imaan, so here it includes within it Imaan and Ihsaan. It includes Imaan in it and it is mentioned alone in a sentence.

In another verse, Imaan is mentioned alone:

قَالَتِ الْأَعْرَابُ آمَنَّا... ﴿الحجرات: ١٤﴾

The Bedouins say: "We believe." (Surat al-Hujaraat: 14)

Imaan is mentioned alone so Imaan here includes Islam and Ihsaan in it. If Islam and Imaan are mentioned together in one sentence, then each word entails a different meaning. If only one of them is mentioned, then each one encompasses the meaning of the other. You see that rule? The same applies with our situation here, Maghfirah and Rahmah.

### DO YOU SAY RAHIMAK ALLAH TO A NON MUSLIM?

Over here he said Rahimak Allah because he is trying to teach. If you are going out to give Da'wah, do you go tell a non Muslim, may Allah have mercy on you? A non Muslim relative or any non Muslim for that matter. Let me say this, number one, there is no difference of opinion among scholars that one cannot pray for forgiveness and mercy for a non Muslim who dies in that status (a Kaafir). You cannot make Du'aa for him and say may Allah have mercy on him. In the fifth volume of Al-Majmoo', An-Nawawi said there is an Ijmaa' on this (there is a consensus on this). In the twelfth volume of Al-Fataawa, Ibn Taymiyyah Rahimahullah said there is an Ijmaa' on this (that it is prohibited). As for one who is alive, there are some comments on this and let me clear it up.

When a modernist or ignorant reads it in some of the old books, he will say look so and so said it is okay to make Du'aa with mercy to a Kaafir that is living. And then they might even tag on to it a Kaafir who is dead too, at the rate they are going. That is a reason to show that knowledge must be taught by Shuyookh. Sometimes you are going to see the word

Makrooh (مكروه) (disliked) in a book for example. Some Shuyookh and some 'Ulamaa

consider what they say disliked as Haraam, but they always use disliked. How would you know that if someone did not tell you that as a principle of this Shaykh, he said disliked? Imagine reading adultery or fornication is disliked, or alcohol is disliked. What that Shaykh means has a root (disliked is Haraam). One thing is for sure, if you are asking for a non Muslim, the supplication of Rahmah is meant to be understood as that Allah guides them.

Al-Haafidh Ibn Hajr mentioned this in the eleventh volume of Fath al-Baari (فتح الباري). He said in summary, this is the summary I am going to give to you and this is the best summary. You can pray for a non believer in guidance and if you choose to pray for him in mercy, it must be with the intention that mercy means guidance. So basically if you say Rahimak Allah to a non Muslim who is living, your intention better be one hundred percent that Rahimak Allah means may Allah have mercy on him to guide him. It better be that and it cannot be anything other than that.

It is better to just make it clear and say may Allah guide him or may Allah guide them. If you do choose to say Rahmah (and it is not the best of the two opinions), then you say it with the intention of may Allah guide him. Badr ad-Deen al-'Ayni in Umdat Al-Qaari (عمدة

القاري) (which is an interpretation of Sahih al-Bukhari) commented on a Hadith where the Prophet sallallahu 'alayhi wa sallam mentioned:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

The Prophet sallallahu 'alayhi wa sallam made supplication that Allah forgive his people when they were non believers and he said it when they were harming and oppressing him. Badr ad-Deen says that means to grant them guidance to Islam which will cause them to be forgiven, if they do become Muslim. So you have to understand what the 'Ulamaa are talking about.

### WHY DID HE SAY I'LAM RAHIMAK ALLAH?

This was a trend used by wise, knowledgeable 'Ulamaa, they used these kind of sayings. He made Du'aa for one who is learning and listening to him and he is making Du'aa for one who might read his book in the future. This is a big lesson that one who conveys the message must be merciful and compassionate to those he conveys his message to. He must show those he is teaching that he wants guidance for them. Sometimes they think you do not want guidance for them, you have to show them you are trying to take them from darkness to a bright light.

A Daa'iyah opens the hearts with a smile, it is a key to a heart. It could be a nice compliment or word, or putting your hand on his back. Today, some act as if it is 'Awrah (عورة) to show

your teeth. They think that it is 'Awrah to show your teeth. That is the reality, do not laugh, some people are like that. Da'wah (دعوة) is wisdom, being gentle and kind. You need the keys, you cannot enter without Rahmah to people.

Allah tells his Prophet and he is the Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران:

﴿١٥٩﴾

And had you been severe and harsh hearted, they would have broken away from about you. (Surat Aali Imraan: 159)

That is the Prophet Muhammad sallallahu 'alayhi wa sallam, so imagine anyone other than him. A Daa'iyah must be like Allah said about the Prophet Muhammad sallallahu 'alayhi wa sallam:

قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿التوبة: ١٢٨﴾

Verily, there has come unto you a Messenger (Muhammad sallallahu 'alayhi wa sallam) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad sallallahu 'alayhi wa sallam) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he sallallahu 'alayhi wa sallam is) full of pity, kind, and merciful. (Surat at-Tawbah: 128)

A man who is merciful and compassionate with you, who is worried about you, who is concerned for you and who is eager to give you the best. Here the author is speaking to people at a time when people were deep in their ignorance, Bid'ah (بدعة) and Shirk. The worshipping of the graves was widespread and common and it was exceptional to be on the right path.

A knowledgeable is wise and knows the truth is somewhat tough. The truth is tough sometimes and it is hard to absorb it, especially when their parents and great grand parents have been raised on it. The truth is difficult in itself and as a Daa'iyah with wisdom, you do not combine a tough attitude with a tough Da'wah. You want two toughnesses? At least work with the tough Da'wah itself, do not add your attitude to it. Some learn a couple of Hadith and run around declaring people Kuffaar, Khawaarij and everything you can think of.

Husayn al-Karabeesi was a philosophist Muftadi' (مبتدع) or one who resorted to mental rationalisation. In Taareekh Baghdad (تاريخ بغداد), ash-Shaafi'ee went to visit Baghdad and al-Karabeesi heard about him. People were going from all over to visit him so al-Karabeesi told his friends let us go visit ash-Shaafi'ee. He is a philosophist, you know they are eloquent when they talk because they have no knowledge of Qur'an or Hadith so they use their talk. He said let us go visit Shaafi'ee and make fun of him. Everyone has gathered there so Karabeesi goes there and with his outspoken way of asking questions, they ask ash-Shaafi'ee. Ash-Shaafi'ee knows what they are doing and knows people are there. He could have kicked them out, he could have told a couple of his students take them out of there, he could have incited the people to take them out but he stood silent. He stood patiently and began to answer them with Qur'an after Qur'an after Hadith after sayings, until he mesmerised them with his knowledge and his manners. You know what the philosophers, these Muftadi'ah (مبتدعة) and those who resorted to mental rationalisation said? They said we left our Bid'ah and followed ash-Shaafi'ee. They went to make fun of him and he could have done anything he wanted, but he was patient and Allah guided with him some big Imaams of his time.

You see what it does? He had the key to the heart and he had wisdom in conveying the message. That is why those are the verses I said:

﴿لُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا...﴾ ﴿الأنبياء: ٧٤﴾

And (remember) Lut, We gave him Hukman (right judgment of the affairs and Prophethood) and (religious) knowledge. (Surat al-Anbiyaa': 74)

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا...﴾ ﴿القصص: ١٤﴾

And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. (Surat al-Qasas: 14)

Wisdom is just as essential as knowledge and that is what he says here, Rahimak Allah is part of the wisdom of Muhammad Ibn Abdul-Wahhaab. That is how you capture the hearts and the minds, Rahimak Allah. Even if you disagree with them and they are Muslim, Rahimak Allah. Take this and humble yourself. Lower your wing to them. You know who is saying Rahimak Allah? The man who was bad mouthed for over two hundred years and is still being mad mouthed today. The dust generated by the attacks from the storm of reviving the Qur'an and the Sunnah of his time has not settled until today, people still accuse him and talk about him. Having said that, can you just imagine with me what the

attacks were like to him when he was in his peak (if it is still going on until today)? Yet with all that going on he uses Rahimak Allah, when his opponents are going to be reading his leaflets and letters that he is going to pass out. A Daa'iyah needs to have a smile on his face with the proper manners, and he needs to be pleasant and a delight for people to approach and communicate with. That is the true Daa'iyah and that is a characteristic of a successful Daa'iyah.

A smile might open many hearts to your message. Rahimak Allah, I am concerned about you and I want you to learn this. In Sahih Muslim:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ

Do not minimise the reward of anything, even if it is merely to greet your brother with a smile. Jareer Ibn Abdilllah said in Sahih al-Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam never saw me but smiled in my face:

وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِ

This was the Prophet sallallahu 'alayhi wa sallam who we were ordered to follow whether he smiles at us or frowns at us, whether he conveys the message soft toned or harsh toned. No one is ordered to follow me and you, so convey the message in wisdom and good manners, in a pleasant and light way.

Abdullah Ibn al-Haarith said in a Hadith in Sunan at-Tirmidhi:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A companion is saying I never saw anyone smile more than the Prophet Muhammad sallallahu 'alayhi wa sallam. Can you imagine that? A brother greets a brother with a smile, a sister greets her sister with a smile or a kind word, a pat on the back or an embrace, it is a key to open the heart. A true, quick smile that slowly fades, not those fake ones that come slowly and vanish real fast (those are the fake ones).

A sign and a characteristic of a Munaafiq is a sharp tongue with a frown to the believers, and the opposite to the non believers.

...سَلْفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ... ﴿الأحزاب: ١٩﴾

They will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). (Surat al-Ahzaab: 19)

They sharpen their tongues and yield them on you.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ...

﴿الفتح: ٢٩﴾

Muhammad (sallallahu ‘alayhi wa sallam) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. (Surat al-Fath: 29)

The opposite of that is a trait of the Munaafiqeen.

A Daa’iyah is a doctor, he deals with the hearts and souls spiritually (not physically). You do not open the heart and play around with it (the physical muscle itself), you deal with them spiritually so you have to know how to open them properly. You have to find the key to convey the message. Like I said it is a harsh Da’wah in itself so do not combine your harshness to it. People are humans and sometimes you need to praise them to win their hearts.

When the Prophet sallallahu ‘alayhi wa sallam taught Mu’aadh Ibn Jabal the Du’aa we say after Salah, do you think the Prophet sallallahu ‘alayhi wa sallam just came to Mu’aadh and said you say this after Salah? He took Mu’aadh and he said:

إِنِّي أَحِبُّكَ يَا مُعَاذُ

I love you Mu’aadh. Can you imagine how his heart is?

فَلَا تَدَعُ أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The Prophet sallallahu ‘alayhi wa sallam commended Ibn Umar then corrects him to pray the night prayer. The Prophet sallallahu ‘alayhi wa sallam praised and then encouraged, and that is the path of the wise, righteous and successful Du’aat.