

ONE HUNDRED GREAT BOOKS  
OF ISLAMIC CIVILIZATION

**The Memoir of the  
Listener And the  
Speaker in the Training  
of Teacher and Student**

by

Ibn Jamā'ah

تذكرة السامع والمتكلم في رعايتهما والمتعلمين

القاضي بدر الدين بن أبي إسحاق إبراهيم بن جماعة

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from him, it should be corrected and should be left uncorrected, particularly when it is recorded in verdicts or strange and wonderful issues. Such mistake should be brought in teacher's notice by sign or explicitly without fail, because its negligence is deceit with the teacher, so he should be informed very politely as far as possible.

#### 4. OCCUPATION OF LEARNING AL-HADITH

He should make haste in acquiring Hadith (knowledge of the traditions of the holy Prophet), and should not engage in other activities which cause postponement of its reading and hearing, and acquiring of its knowledge, and looking into its chains of transmission, its transmitters; its meanings; its ordinances, its benefits and its dates and timings.

##### *Syllabus of al-Hadith*

He should make a start with the recitation *al-Bukhārī* and *Muslim*, and then, the other great books (of Hadith), and the original sources in this field i.e. (*Mu'atta'* by Imām Mālik, Sunnan by *Abū Da'ūd*, Sunnan by *al-Nisā'i*, Sunnan by *Ibn Majāh Jāmi'* by al-Tirmazi and *Musnad* by 'Imam al-Shafi'i. He should not be content with less than this (in Hadith).

##### *Authentic Book in Fiqh*

The best books for enriching a jurist and: *Kitāb al-Sunnan al-Kabir* by Abū Bakr al-Bayhaqi, and, then some books on *Musnad* i.e. *Musnad* by Ahmed b. Hanbal, *Musand* by Ibn Humayd and *Musnad* by al-Bazzāz.

##### *Care for Sciences of Hadith*

He should take pain for acquiring the knowledge of *Hadith Sahih*, *Hadith Hasan*, *Hadith Da'if*, *Hadith Musnad*, *Hadith Mursal* and its all other kinds. Hadith is the second original source of Islamic Shari'a, while the first is the holy Quran.

Moreover, he should not contend only the listening of Hadith from his Shaykh (teacher), as it is a common custom of the traditionists of this age. He should take more pain in knowledge



of *al-Diraya-t* (peculiarity) than *al-Riwaya-t* (quotation or transmission or recording of Hadith). Imām Shāfi'ī said, who ponders over al-Hadith, his argumentation is strengthened, because pondering over (al-Diraya-t) is main concern of the transmission of Hadith and its reach (access to it).

## 5. TRANSFER TO THE STUDY OF DESCRIPTIVE BOOK

When the student is freed from the preservation of short books (of Hadith), and from learning the objections and the important advantages expressed in the books, he should transfer to the descriptive books and study them. He should keep himself, constantly, with the regular study and critical appreciation of what he happens to see or listen from the fine advantages, puzzling theorems, wonderful branches etc., and solution of difficult problems (theorems) and differences among similar ordinances (allegorical issues) from all branches of the knowledge.

### *Hurry to Preserve the Marginal Notes*

He should not confine himself to the advantages he heard or to the principle that he preserved and he should try to appreciate it critically and commit it to memory. His zeal for acquiring knowledge should be much that he may not be satisfied with a little knowledge, if there are wider opportunities to enrich his knowledge. He should neither show contentedness to acquire the heritage of the Prophet (peace be upon him) (knowledge), nor should postpone its acquiring which is possible, nor false hopes should make him to postpone it. The postponement has many problems, if it is made in this time, it can also be made in the second time (in which the postponed job was intended to the complete).

### *Acquiring of Knowledge in Youthfulness*

He should take full advantage of his leisure, his vivacity; his period of soundness, prime of age, his vigilance and light schedules before the causes of idleness or hindrances of headship (from acquiring knowledge).



Hazrat ‘Umar said, “Acquire knowledge (or wisdom of Fiqh) before you gain leadership.” Imām Shāfi‘ī said, “Gain knowledge before you gain administration (leadership), when you gain leadership then there is no way of gaining knowledge.”

### *No Contentedness from the Teachers*

He should avoid himself from looking down upon the teachers and showing contentedness from them, because it is outcome of ignorance, lack of information, and what is, thus, acquired is less than that is lost. Sa‘īd b. Jubayr said, “A person will remain a scholar as long as he learns, and when he gives it up and supposes that he is not in need of any more knowledge, then he is the most ignorant.

When his education is completed and his excellence is established, so to say that he has thoroughly gone through more books of the subject or at least, the more important of these, from point view of discussion, documentation and study, then he will engage in writing book and considering the different opinions of the jurists, and adopt the just opinion whenever a controversy arises before him, as it is stated in the manners of the teacher.

## **6. COMPULSORY ATTENDANCE OF TEACHER’S MEETING FOR LECTURE**

He should not only attend the teacher’s meeting for teaching and reading, but his all other meetings also, as far as possible. It will advance him in (achievement of) good or acquiring knowledge or good manner and excellence, as Hazrat ‘Alī has narrated in his aforesaid tradition:-

You should not be fed up with his long association, because it is like palm-tree for you and you should wait whenever anything from it drops upon you. He should try to remain in his (teacher’s) service regularly and try to render it more and more, because it will help him in earning excellence and honour.

### *Attention to all Lessons*

In his meeting for lesson, he should not confine himself only to mere listening of his lecture (if it is possible for him to record



it also) he should record it, because mere listening is a sign of shortness of intention (and consequently), failure and laziness of awakening; He should care for all lessons explained by preserving, criticizing and recording, if he is capable of doing so. He will also associate his fellows in this concern, until, every lesson is preserved with him. By my life! it is a way for the fonder of knowledge. However, if he is incapable of preserving all the lessons, he should preserve the more important and then still more important of them. He should discuss the important points of the teacher's lecture (with the other students) and particularly the important advantages, rules, principles etc. He will (try to) repeat the teacher's statement among themselves. Such discussion is very useful (for memorizing the important points of the lessons). This discussion should be made before their disposal of the students and separation of their minds, diffusion of their intentions and forgetfulness of some parts of (their lesson), which they have listened from the teacher. Then, they will also remember it at sometimes.

#### *Discussion at Night*

Al-Khatib (al-Baghdādī) holds that the best of the discussions is the discussion at night. A number of the ancestors used to start such discussion after al-Isha' (night prayer) and very often they prolonged it until they happened to hear the call for dawn-prayer.

#### *Discussion with Oneself*

If the student does not find any other student with whom he can hold discussion, he will discuss it with himself. He will repeat the meanings that he heard and put these in his heart, so that they may be committed to his heart. The repetition of the meanings by heart is equally good as repetition of word by tongue. He succeeds very little who contents to his thinking and wisdom in presence of teacher, and leaves him, disperses and does not repeat the lesson.

### **7. ETIQUETTES OF SITTING IN THE MEETING**

When he enters the meeting of the teacher, he will pay salam



(salute) to the audiences with such voice as is heard by all. He will particularize the teacher with too much salute and respect, and similarly when he disperses.

Some have opined that meetings of learning (or classrooms) are amongst those places or occasions where Salam (salute) is not paid (made). It is against the custom and practice, and this above mentioned opinion is about that single person, who is engaged in preserving his lesson and repeating it. When he has made salute, he should not cross over the necks of the audiences to reach (near) the teacher, if he has no such status. Rather, he should sit at the end of the meeting, as it is advised in the tradition of the holy Prophet (peace be upon him). However, if the teacher and the audience allow him to advance (to the teacher) or he has such a (high) status or if he knows the preference of the teacher and the audiences concerning his nearness, then there is no harm in advancing.

He will neither ask anyone to stand up from his seat nor will intentionally trouble anyone. If anyone prefers him (over himself) in sitting, he should not accept it except when it bears benefit known to all and they want to attain it by his discussion with the teacher for his nearness with the teacher or for his old age or excellence and piety.

No one should prefer the other over himself in nearness to the teacher in sitting, except he who is actually preferable for his age or his knowledge or piety. He should show anxiety to be near the teacher, but he should not prefer himself over he who is better than or senior to him.

When the teacher is sitting in centre, then the senior or the better of the students should sit at the right and the left and so on. If the teacher is sitting at a side or near a wall, then, the senior and the shining students will be with the wall or in front of him.

It has become a custom that in meetings of learning the distinguished students sit in front of the teacher or the senior students with the monitor or the visitor at his (teacher's) right and left. The fellows of one lesson or lessons should sit together at one



place so that the teacher may see all of them, while explaining the lesson and he may not specify any one or some of them.

## **8. PROPER BEHAVIOUR WITH THE FELLOWS OF MEETING FOR LEARNING**

He will behave politely with the audience of the meeting of learning, which is, actually, politeness with himself and honour for the meetings which consists of his fellows. He should respect his fellows and honour his elders and his peers. He should neither sit in the centre of the meeting nor advance any other without genuine need, as it is done in the meeting of talking, nor he should separate two fellows (sitting side by side) to sit between them, nor between to companions except with their permission, nor sit over his senior (or superior).

It is binding upon the audience that whenever a person (student) enters the class room, they will welcome him and make room for him in the meeting. However, it is harmful to join so himself. Any student will neither extend to nor allow to sit at his side or at his back to any of them, and he should particularly abstain himself from doing so while the teacher is addressing him. He will not put his arm on his fellow (sitting beside him) or he will place his elbow on his shoulder while standing by his side or be outside the meeting for learning by leaving before the conclusion of the lesson or by coming late.

He will not start such talk during any other's lesson or his own lesson, that is not related to the lesson or that causes the stop of discussion. When someone of them (audience or students) start discussion of the lesson, he will not start such talk that is related to his lesson, and not to any other's lesson, and though, it does not put an end to the advantage of the lesson, except with the permission of the teacher and him whose lesson is being taught.

If someone of the fellows disturbs any student for his impoliteness or unseemly manner, none save the teacher will check him except with a sign or advise him secretly.

If any student misbehaves with the teacher, it is binding upon the class to advise him, to reject him and to help the teacher, as far as possible, for compensation, and for the restoration of right



(to respect). None of the students should interrupt the other in his discussion during the lesson, and particularly with (that of) the teacher. Some wise (scholars) of the etiquettes opine that none (of the audience) should participate in teacher's discussion, though he is better knower than him. Al-Khatīb at such occasion said:

“You should not interrupt other's discussion, though, you know its branch and root (pros and cons).”

However, if the teacher's preference or that of the speaker, in this concern, is known, then there is no harm in participation. It has been discussed in detail in a previous sub-section.

## 9. ABHORRENCE OF SHAME FROM ACQUIRING KNOWLEDGE

The student should not fight shy from asking; that becomes difficult from him and to understand that he cannot comprehend, very politely, addressing properly and well-mannerly. Hazrat 'Umar said, “who humiliated himself (for knowledge), knowledge became easier for him to attain.” It is said that who humiliated himself, while asking for knowledge, his shortcoming (in knowledge) is exposed among the people (so in response Allah facilitates knowledge for him). Mujāhid said, “Knowledge is neither acquired by him who feels shame while acquiring it nor the proud.” Hazrat 'Ayesha' said, “May Allah shower His mercy upon them. Their shame does not prevent them from acquiring the understanding of religion.” Umm Sulaym said to the holy Prophet (peace be upon him), “Allah does not disdain from the right. (so I also do not fight shy of asking from you that). Is the woman obliged to take both if she dreams wet? An Arab poet says:

“He is not blind who poses lengthy quiet. As a matter of fact, blind is he who observes long silence on ignorance.”

The student will not question about any thing without its proper time, except any need or if he knows that the teacher will be happy (to answer). But when the teacher remains silent from answer, he should not insist upon him to answer, and if the teacher gives wrong answer, he should not inform the teacher at



once. As it is mentioned before, when the student should not fight shy of asking from the teacher, concerning knowledge, similarly, he should not feel ashamed to say: I do not understand, if the teacher asks him anything. If he does not do so, he will lose his prompt benefit and timely benefit. As regards his prompt benefit, it comprises preservation of the question, and teacher's trust in him: concerning his truth, piety and attention. His timely benefit consists of his safety from lie and hypocrisy and his confidence in research.

Al-Khalīl 'Abd Allah (b. al-Hāfīz) said, "The place of ignorance is between shyness and haughtiness" It has been mentioned in the manners of the teacher (scholar) that he does not ask he who fights shy, "Have you followed?" Rather, he approaches to the such student's knowledge with his power of understanding by posing questions. Because when a question is put to a (good) student, he never says "Yes I have understood", until, the meanings are explained to him fully, so that he may not lose his comprehension for it or he involves in sin of telling a lie (by saying that he has understood).

## 10. OBSERVATION OF TURN

The student will observe his turn, and will not advance to the teacher without proper consent of the person in whose turn he wants to learn. It is reported that an Ansārī (the helper of Madīna) came to the holy Prophet (peace be upon him) to ask from him. Meanwhile a person from Thaqīf came (and put his question), the holy Prophet (peace be upon him) said, "O brother of Thaqif! Ansārī has preceded you in question, so sit down, so that we may meet the need of Ansārī before your need."

Khatīf said, It is appreciable for the early comers to prefer the stranger (comer) over himself to show respect for him and to facilitate him in performance of his obligation. There are two traditions on the authorities of "Ibn 'Abbās and Ibn 'Umar (may Allah be pleased with them), concerning this issue. Similarly, if the latter (in turns) is in genuine need (of preceding) which is known by the early comer or the teacher signs for his (the late



comer) preceding, then the early comer should prefer him over himself. If there is no such need, then the old scholars have condemned preference for other is acquiring knowledge from the teacher and hurry to him is a source of nearness (to Allah), and preferring (other) in this concern is abominable. Priority in turn is determined by priority in coming to the meeting of the teacher or his place, and this right is not dropped by his going to meet any rare need or to renew his ablution, if he returns after it.

If two students, who reached simultaneously try to prefer himself over other in turn, then the turn be decided by tie (lot) or the teacher will prefer one of them in turn. If the patron of the school has stipulated it that at certain time his inlaws (or children) will learn from the teacher, then no foreigner can take the turn without their permission.

#### **11. SUB-SECTION 11TH**

He will sit in front of the teacher (as mentioned earlier) and preserve full respect of the teacher. He will bring the book that he wants to read from him. He will carry it himself and will not place it opened on the ground during reading, rather then, he will go on carrying him. He will learn the book from the teacher, and will not start reading it until the teacher permits him. It is said that al-Khatib mentioned from a group of ancestors that the student should not read until the teacher permits him to do so.

He should not read when the teacher is mentally busy (absorbed), or he is fatigued or grieved or angry or hungry or thirsty or drowsy or fed up or tired. When he (the student) feels that the teacher prefers to stop (teaching), he will shorten it and not force him to say him for short stop. If he could know it, and the teacher has advised him for short lesson, then he should shorten it where the teacher asks him to do so, and should not request for more. When a certain limit of lesson has been fixed for him, he will not exceed it. He will not ask any other student to shorten his lesson with the permission of teacher or knowing his consent.

#### **12. ETIQUETTES OF LESSON**

When he takes his turn, he will seek permission of the



teacher, as we have stated earlier. When he is allowed to read, he will seek Allah's protection from Satan, the cursed. Then he will mention the name of Allah and praise for Him, and pray for blessing over the holy Prophet (peace be upon him) and his companions, then, he will pray for teacher; his parent; his teacher, and for himself, and for all the Muslims. Similarly, he will do whenever he starts learning or reading or revising or studying or comparing in the presence of teacher or in his absence, because it is not necessary to pray for the teacher only when he learns from him.

He will pray for mercy over the author of the book under study, when he reads it. When the student prays for his teacher, he will say 'May Allah be pleased with you or with our teacher or our guide'. etc. and he, in these sentences, intends to pray for his teacher. Similarly, he will pray for his teacher, when he finishes the lesson. If he gives up the above mentioned way of starting lesson, because of ignorance or forgetfulness, he should be informed of it, and remind him because it is one of the most important manners of learning. It is said in a tradition of the holy Prophet (peace be upon him) that the important assignment and dignified deeds should be started with the praise of Allah.

### **13. TEMPTING THE OTHER STUDENTS TO LEARNING**

He will tempt the other students to acquire knowledge and guide them to its benefits, and try to do away with their worries; which have prevented them from acquiring it; and lighten their such difficulties; and mention before them what they will earn from benefits and guiding principles and wonders. He should be their well-wisher in religion. Thus, his heart will be enlightened and his performance will be purified. One who is niggardly in this concern, his knowledge will not be established, and if established, it will not be fruitful; a group of ancestors have experienced it. He should neither be proud of them nor should be proud of his sharpness of mind. He should praise to Allah and beg increasing (of knowledge) from Him and always thank Him.



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## ETIQUETTES WITH BOOKS

This chapter under-takes the etiquettes of books; which are the tool of knowledge, and that which relates to their correction, preservation, carrying (transportation), placing, purchase and sale, lending, copying etc. It contains eleven sub-section, which are as follows:-

### 1. STUDENT'S EFFORT FOR HAVING BOOK

It is binding upon the student to struggle for the having of books that he needs (for learning) as far as possible by purchase, otherwise get it by hiring or lending because these are also means of having books. He will not make the acquisition of books and their abundance as a share of his knowledge and their collection as a part of his understanding, as it was done by a great number of plagiarists of Fiqh and al-Hadith. A poet has very ably said:

“When you neither preserve nor memorize the books, then your heap of books will not benefit you.”

When their availability of books is possible by purchasing, then he should not keep himself busy in copying them, except, if he can not purchase it or can not pay the fee of copier. (While copying) he should not pay much attention to handwriting, but he should be careful only about the correct copy. He should not borrow a book (from other) if he can purchase or rent it.

### 2. LENDING OF BOOKS IN NEED

Lending of books is appreciated for him who has no harm in lending them from a person who has no harm with lending them while some scholars have felt aversion of their lending. The first opinion is preferable, because it includes the assistance of knowledge, while it is a mere lending without praise and com-



pensation. A person said to Abū al-‘Atahia, “Lend me your book.” He answered, “I hate it” The person said, “Do you not know that noble deeds are performed by undergoing difficulties (or unpleasantness).” Hearing this, he lent him the book. Imam Al-Shafi‘i wrote to Imam Muhammad b. Hasan al-Shaybani:

“O that person! The eye has not seen like him, who refuses to impart knowledge to these who deserve it, and he does not lend it to its deserving students (i.e. he does not lend his books to those who are needy and deserving).”

The borrower of the book should be grateful to the lender, and pray for better reward for him. He should not detain the book with him for a long period without any genuine need, and return it to him, whenever the owner requires it, when he has benefitted from it. He is neither allowed to mend the book without the permission of the owners nor to write on its margin nor to write in the beginning or ending of the book, except, if he knows the will of the owner concerning it. As the traditionist write on the margin of his manuscript which he listened (from the teacher) or on his books, which he neither blackens nor lends it to any other. He will neither deposit it without any genuine need nor he will copy from it without the owner’s permission.

#### *Manners of benefitting from appropriated books*

If a book is appropriated for every one, without any specification, to benefit from it, then, there is no harm in copying from it or mending it, if it is mended by one capable of it, and it is preferable that the supervisor of the book should permit for it. When it is copied with the permission of the owner or its supervisor, then he should not write from it or its inner pages or on its margin. He should neither place the ink pot over it nor run the pen over its writing. A poet says:

“O who borrows the book from me, love for me (in concern of my book) which you love for yourself.”

There are several poetic verses concerning the lending of books, which can not be covered by this short book.



### 3. MANNER OF PLACING THE BOOKS, DURING STUDY

When he copies from the book or studies it, he should not place it opened on the ground. He should place it on the reading desk or any other thing (of this sort) or books desk, so that its stature or strap may not be destroyed soon. When he places it at a ranged place, he should place it in the chair or under the wood or alike. It is preferable that there should be space between it and the ground. He will not place it on the ground, so that it may not be torn or worn out.

When he places it on wood or anything other alike it, he will put over or beneath it such thing that protects its bindings. Similarly, he will put between it and the other that prevents it from or supports it with the wall or other.

He should fully observe the etiquettes in handling the books according to their knowledge, their grace and their authors and their dignity. He will place the most illustrious above all others and then maintain their gradation in their placing. If there is the holy Quran it should be placed above all, and preferably it should be in a leathern bag with long rope by which it may be hanged on pure and neat wall with the help of nail or wooden nail, in the centre of the meeting. Then, he will place (under the holy Quran) the authentic books on traditions for example Sahih Muslim, then Tafsir al-Quran (book on interpretation of the holy Quran), then Tafsir al-Hadith (book on interpretation of the holy Prophet's traditions), then Usūl al-Dīn (book on sciences of religion), then Usūl al-Fiqh (book on science of Fiqh), then book on Fiqh, then book on an-Nahw (grammar of syntax), then book on al-Tasrīf (grammar of conjugation), then book on Arabs poetry and then book on al-Urud (meters of poetry).

When there are two books of equal status comprising a great subject, then the preference will be given to the book that quotes more (verses of the) holy Quran and the traditions of the holy Prophet (peace be upon him). If two books are equal in this concern, then dignity of the author will be the cause of preference. If these two are equal even in this concern, then preference will be given to the one which was authored earlier



and which is more consulted by the scholars and the pious persons. If two books are equal in this concern, then the more authentic will be placed over the only authentic.

He should write the name of the book on the second side down the pages and he should raise the heads of the letters of this introduction to the covering from the side of al-Bismilāt (beginning of the book). This introduction will facilitate the knowledge of the book and its easy sorting from the other books.

When he places the book on the ground under the desk (or bench), the cover from the starting side of the book or the beginning of the book should be over. He will neither put too much extra parts of covers within it, so that it may not be torn out soon, nor he will place a book of great volume over that of smaller, so that its tearing may not be soon.

He will not make the book store of papers or other nor cushion nor fan or press nor support nor pillow (to lean upon) nor a tool for willing insects and particularly in the paper because it is very harmful for the tearing of the paper. He will neither wrap the margin of the paper or its corner.

#### **4. MANNER OF PURCHASING BOOKS**

When he borrows a book, he should check it carefully with the intention of taking it and returning it. When he purchases a book, he should check its beginning, ending and centre, and arrangement of chapters and pages. He will count its pages and consider its correction as far as possible for him, before the time is passed and he cannot correct or return it. Imām Shāfi'ī said, "When you look at a book; which contains annexing and reformation, then, certify its correction". Some other say, "A book is not brightened until the scholar who wants to correct does not feel exhausted in correcting it."

#### **5. MANNER OF COPYING BOOK**

When he copies any part (or portion) from the books on Shari'a lores, he should be pure; sit facing to the holy Qibla (al-Ka'ba); with clean body and clothes, having pure ink and every copy with the name of Allah, the Beneficent, the Merciful.



If the book itself starts with a sermon that contains the praise for Allah and peace upon His Prophet (peace be upon him) after the name of Allah, otherwise such sermon should be recorded after the name of Allah. Then he will record that the book contains. He will do similarly at the end of the book, and also at the end of every section or part of the book, after the mentioning of end of the first or second volume, and follow this or that if the book is not finished, when the book is completed the book the end of such and such book.

This method contains much benefits:

Whenever the name of Allah is mentioned, it should be followed by dignifying objectives i.e. the Sublime, the Praiseworthy, the Glorious etc.

When the name of the holy Prophet (peace be upon him) is written, it should be followed by prayer for peace upon him and it should also be uttered from tongue.

It is the common practice of the ancestors and their successors of mentioning Salla l-lahu alaihi wa sallam with the name of the holy Prophet. Perhaps, it is in accordance with the ordinance of the Glorious Book:

“Sallo alaihe wa Sallimo Taslima” Ask blessings on him and salute him with a worthy solution). (al-Qur’an, 23:56). It covers a long discussion.

He should not shorten the blessing on the holy Prophet in writing, though it happens for several times in one line as some of the latter writers do, who write Sal’a or Salam or Sal’am. All this is not appropriate to be mentioned for the holy Prophet (peace be upon him). There are several traditions concerning the writing of complete blessings or ignoring it or shortening it.

When the name of the companion (Sahābī of the holy Prophet) is recorded, Rādī Allah ‘Anho (May Allah be pleased with him) and not As-Salam (may blessing and peace be upon him) be written, because it is only for the Prophets and the angels.

When he mentions the name of any of the pious ancestors, he



should write Rādī Allah 'anho' (may Allah be pleased with him) or Rahmatullaha 'alaihi' (may Allah have mercy upon him), and particularly do so for the illustrious guides and leaders of Islam.

## 6. SHORT WRITING

He should avoid short writing while copying (a book or article). Handwriting is a sign (of knowledge), so it should be beautifully displayed. Some of the ancestors when observed short writing he used to say, "This handwriting is of such a person who does not believe that he would have any successor from Allah."

Some of them said, "Write (with such handwriting) that many benefit you at the time of your need for it, and do not write (in such way) that does not benefit you at the time of need for it i.e. the old age, weakness of eye's sight etc."

Some embassies aim at short writing for lightening the burden of conveyance. Though, their intention is right, but the advantage it destroys is greater than the advantage gotten by lightening the weight.

Writing in ink is preferable over that with pencil, because the former is more durable.

The scholars opine that the reed-pen should neither be very hard because it checks the speed of writing nor very thin (soft) because it gears up the speed of tyranny (of pen).

Some other said, "When you want to beautify your handwriting keep long cut of your pen, grease it, mend it and hold it in right hand."

The knife (for making or mending pen) should be very sharp capable of cutting reed-pens and taking-off the paper, specially, and it will not be used for any other purpose. The cut of the pen should not be very hard. The scholars appreciate the Persian plant; which is very dry, and 'Abnoy; which is hard and fast, for preparing reed-pen.



## 7. MANNERS OF CORRECTING BOOK

When he corrects the copy by comparing it with the original book or by listening from the teacher, he marks the text with vowel-points and preserves the equivocal, and inquires the places of correction. When he needs to preserve it, in the margin he also mentions the reason of recording it. Similarly, if he wants to preserve it elaborately, in the margin he should put it in detail. For example, if the text contains the name Heriz, he will write as "here the letter Ha(z) is muhmila-t (unpointed) then there is letter Ra(A), then letter Ya(s) and then Za(i) or that is with Jim (J) and letter Ya; and the end is two unpointed Ra'ayn (two R) and so on."

It is custom of writing that al-Haruf al-Mu'ajjam-t (pointed letters) are preserved by dots. As regards al-Muhmila-t (unpointed letters), some of them are left without any sign, while some of them are preserved by sign; which indicate them i.e. dot or similar incident, or a small picture (symbol) as that moon etc.

He should indicate that he corrected and preserved in the book, which was a point or place of doubt during his study or that strikes small probability (or doubt). He should record in the text whatever is in the original text or copy of the text wrong (or doubtful) and write in the margin the correct or right of it, if it is verified by him otherwise he will put over it sign of correction i.e. the head of Sad (which indicates Tashih requires correction). If he comes to verify afterwards that the doubt word (upon which he mentioned the sign of needs correction) is correct, he will mention there the sign of correct, otherwise he will preserve the correct in the margin, as stated earlier.

If the text contains more (then the original subject matter), if it is a single sentence, he can write over it La (No) or strike it, and if these are many sentences or lines, then he may either write them over la (No) or he may write 'no' at the end. and it means this portion of text is dropped or he may strike off all such text and write on it in shorthand 'it is not written'. So that he may acquire his purpose of separating the original text from the added text and not to blacken the text or copy of it. Some



scholars put small dot in place or lines to avoid blackening the next.

If the writer, unintentionally repeated a sentence, he may strike off the second to show that the first is correct. If the second is the last line of the page, then, he will strike off the first one, so that he may preserve the first line, if such first line has its related part on the first line of the next page, then the strike off of the second sentence will be preferable so that the relation of the sentence may be maintained.

## 8. MANNER OF ELUCIDATION FROM WRITING.

When he intends to elucidate something in the margin; known as annexation, he should show it in its place with the handwriting that inclined to the side of elucidation. It is preferable to be on the right side if it is possible. Then, he will write the elucidation parallel of the sign ascending upward page and not descending downward, so the second (possible) elucidation may also be written here. The point of the letters should be to the right side, whether the writing is on right side or the left side. He should consider the quantity of falling words (and sentence) and that of their explanatory notes, and how many lines they will cover before writing. If all this material will cover two or more lines, approximately, the last line of it will follow the writing, if the deduction is written on its right side. If the deduction is written on the left side the first line will follow it.

He should not link the writing and the lines (of it) with the margin of the paper, rather, he should leave a space that may cover the doubt or correction if any is needed to be cleared (or made). Then, he will write at the end 'correct'. Some scholars write, after correcting the last sentence of the text (or that of diction), a sign of the continuation of the material.

### *Example of First Kind of Deduction*

Abū al-Hasan 'Alī b. Muhammad b. al-Muqrī informed us on the authority of al-Hasan b. Muhammad b. Ishāq — Yūsuf b. Ya'qūb al-Qādī — 'Abd Allah b. 'Abd al-Wahhāb — 'Abd al-Wahid b. Ziyād — al-Hajjāj — Ziyād b. 'Ilāqat — from our



teachers (the companions) who saw the holy Prophet (peace be upon him): A person stoned another person and killed him. The holy Prophet (peace be upon him) ordered to kill him! Abū Sa'd Ahmed b. Muhammad al-Malini informed us on the authority of Abū Ahmed b. 'Adī — Abū Khalif — Musaddad — Muhammad b. Jābir — Ziyād b. 'Iaqa — Mardas: A person stoned a person.

Copied from the 8th volume of *As-Sunan al-Kubrā*, by al-Bayhaqī, written in handwriting of Ahmed b. Shakar b. Saif al-Misri al-Shāfi'i, preserved in al-Khana-t al-Misriya, under No. 2241 from Ibn al-Hadith p. 120.

### *Example of Second Kind of Deduction*

Al-Sam'ānī al-Kharāī — al-Hassayn b. Nasr al-Kharisī on the authority of Sallām b. Sulayman al-Madaini and others that al-Dār Qutnī said: A group of our teachers, including Ahmed b. Muhammad b. Isma'īl al Adamī, reported from al-Dār Qutnī that the said:

See *Kitab al-Ansab* by: al-Sam'ānī offset printed at Laiden, 1912 G, 491.

### *Example of Recording Marginal Notes*

Abū Tahir; the jurist, informed us on the authority of Abū Bakr b. al-Hasayn al-Qattān — Ahmed b. Yūsuf as-Salāmī — Muhammad b. Mubārak — Sadqa — Khālid b. Dahqān — 'Abd Allah b. Abī Zakariyya: I heard 'Umm al-Darda' saying: I heard Abū al-Darda' saying: I heard the holy Prophet (peace be upon him) saying: Allah Karim may forgive the every sin (sin of the Muslim) except (of that) who died as polytheist or who intentionally killed a muslim. Sadaqa-t Khālid — Hānī b. Kalthūm Ibn Kannāz al-Kilāni: I heard Mahmud b. Rabi' saying that the heard 'Ubādā b. as-Sāmit reporting from the holy Prophet (peace be upon him): who killed a believer, then he repented for his murder. Al-Khatābī said, "it is 'I'tat (he killed him cruelly and not in Qisas — retaliation) instead of 'Igtibāt (repented)". Our teacher Ibn al-Salāh said, "It is by Ayn al-Muhmila-t (letter Ayn without dot). It is not correct here, rather its correct is that it is by Ayn with dot as in the text al-Gibta-t. As regard al-Ayn al-Muhmila-t,



it is inserted in another tradition, which runs as: who slaughters (i'tibat) a believer to kill him), he will be executed for murder. Allah knows better. Neither (his) repentance nor compensation (from him) will be accepted.

See al-Sunan, vol. 8th, preserved in al-Khazana al-Misriya, P.104.

### *Second Example*

A believer remains Ma'niq (with safety of neck) as long as does not commit a forbidden bloodshed. In the handwriting of al-Bayhaqī, in the margin, ma'niq means 'Khafif as-Zuhr (without any accountability for compensation). Our teacher said, "Ma'niq means 'hasty in obedience to his lord. Some scholars mean it other way also. Allah knows better".

See Sunan by: Al-Bayhaqi, vol. 8th preserved in al-Khazana-t al-Misriya-t, P. 104.

## **9. MANNER OF WRITING THE BENEFITS ON THE MARGIN**

There is no harm in recording the marginal notes, benefits and important notes on the margin of his personal book; but it is not permitted to write on the book of any other. He should know the difference between the deduction and marginal notes. Some of the scholars caption it 'margin' or 'benefit', some other write it at the end. He should write only the important benefits related to that book (under study) i.e. notes on the difficult problem or avoidances or signs or all fault etc. He will not blacken the book by copying the theorems and wonderful branches. He will not write too much marginal notes because they do wrong with the book or spoil spaces (parts) of the book for the student. He should avoid writing between the lines, though, some scholars have done so differentiating between the line (of the book) and the (marginal) note in red ink or other, but its avoidance is better.



**CHAPTER 3**

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## 10. WRITING OF CHAPTERS AND SECTIONS IN RED INK

There is no harm in writing the chapter; the captions and the sections (of the book) in red, because it is clearer in explanation and in indication of sections of the statement (speech). Similarly, there is no harm in putting sign over the nouns, (names of the) schools or opinions or ways (methods) or kinds or languages or numbers etc. When he did so, he should explain it in the beginning of the book, so that one who wants to look into their meaning may follow it. A group of the traditionists and the jurists and the fundamentalists etc. have so signed in red ink with intention to shorten. If he does not do so with the chapters, and sections, and captions in red ink, he can do so in other way i.e. thick pen and long lines and one complete line etc. to distinguish these from one another:-

This will facilitate for him to stop wherever he intends.

He should separate every speech (from the other) with drawing a circle or by a caption or by a thick pen. He will connect all the writing in a similar way. It causes hindrance in deducing the proposed interpretation (aim), and wastes time. It is not done by the one who is the fooliest.

## 11. CUTTING OFF IS BETTER THAN RUBBING

The scholars opine that to cut off is better than to rub, particularly, in books on traditions, because rubbing involves doubt and ignorance about the narration or the books. Moreover, a long period would pass over the writing of these books, so by rubbing they may be destroyed. It may be very harmful also, because sometimes the page is penetrated and it spoils the benefit to be achieved by rubbing. If the removal of dot or figure etc. is desired, then rubbing is better.

### *Recording the Date of Writing and its Meeting*

When the book is corrected in the presence of teacher or by comparing with the original text or it is completed or its presentation is completed etc. its date should be recorded. If this was for the hearing of al-Hadith, then the dates of completing of its



different parts i.e. 1st or 2nd to the end should be recorded. Khatib said, “whenever a thing is reformed, the reformer (he) puts there a sculptor of ebony or any other wood but not dust”.



## **MANNERS OF SCHOOLS**

This chapter deals with manners of the hostels for the senior students and those for the fresher students, because these are mostly their residence. It contains eleven sections (which are as under)

### **1. CHOICE OF SCHOOLS, KEEPING IN VIEW THE APPROPRIATORS**

He should try his level best to choose from the different schools, such a school; the appropriator of which is nearer to piety and farther from heresy. That should, according to his utmost consideration, be such which is constructed and by lawful means of appropriation. He will also try to know that he will be provided with lawful provision; his stay will also be lawful, because his need of residence is as important as that of food and raiment etc.

His avoidance, as far as possible, from such schools as are (were) founded by the emperors, whose intention for its construction and appropriation is not known, is better. As regards that school (that is founded and appropriated by a ruler who is known to him (that can be chosen for learning. A man is bound to consider only the evident of the matter (and not the inner), and there are rare kings or chiefs whose all colleagues are free from wrong and oppression.

### **2. QUALITIES OF THE TEACHERS**

That the teacher must be authoritative (in knowledge), and of excellence, religiousness, wisdom, reverence, glory, estimation, justice, and love for the learned scholars, and kindness for the weaks, who associates with those who want to attain knowledge and who are busy in service of knowledge, and shuns those who avoid it and who do justice with the disputants, who keep in view



that the benefit of knowledge be perpetual. All other qualities of the teacher are mentioned earlier (in this book)

### *Qualities and Responsibilities of a Monitor*

If the teacher appoints a monitor (helper, assistant), he should be (from) a pious of scholars and scholars who are pious, who is patient undertaker of the student's circles, anxious for their benefits and their advantage, and watches over their activities.

### *Functions of Residential Teacher*

The residential teacher should not get out too much without proper need, because his much out stay will decrease his honour from the students. However, he should be regular in offering SALAT (obligatory prayer) with congregation, so that he may lead them in prayer and make it a habit.

### *Presence at Scheduled Time of Teaching*

He should sit every day at the scheduled time (for teaching) to meet the class; who study their lesson from their books and correct them, and preserve their difficult parts and their languages and differences of the copies at some places, if any.

### *Functions of Monitor*

The monitor (or assistant) of school should prefer the functions of school, entrusted to him, on the other functions. He will perform them at scheduled time. If he feels the repetition (he should do so) because he is appointed for it as long as he is monitor (proctor, assistant). Other functions of the students are either optional or obligatory (and the students are themselves accountable for their performance). The teacher may teach him and what he grasps, he may repeat for the students from the teacher's lessons; which he feels to be repeated before the students. This is why he is known as monitor (or assistant).



### *Difference between the Functions of the Senior Students and the Junior Students*

If the appropriator (of the school) stipulates a condition that all the lessons, learnt by heart (or preserved) at the end of every month or every section, be presented before all. The quantity of presentation should be shortened before those who are capable of research and thinking and study and discussion, because too much praise (representation) of the written text, preservent the thinking, which is sole base of acquiring and understanding.

As regards education of the senior students and the junior students, he should demand from every one of them according to his condition and mind. All other manners of the teacher, with regard to his students have been mentioned earlier.

### **3. STAY ACCORDING TO THE TERMS AND CONDITIONS STIPULATED BY THE SCHOOL**

He should know the terms and conditions of the school so that he may fulfil them. He should avoid, as far as possible, schools which he could know (concerning their difficulties and unlawful practices), particularly those schools which are straitened in their condition and functions. Some jurists of the time have undergone such tyrannies of straitness. We beg Allah; the Tremendous, contentedness from His Mercy and Grace His protection from it. If his aim is to earn livelihood, then by staying at such schools, he will waste his time and will suspend all his functions. Has he not any other profession that may maintain him and his family? If so the is no harm at all, if he seeks (financial) assistance from such profession with intention to get freedom (from economic worries) for acquiring knowledge and benefit the mankind from it. However, he will stay at the school with fulfilling all its terms and conditions.

### *Self-accountability for Obligations*

He should call himself to account for his obligations. He will not find in his heart any (worldly) demand from it or any profit from it. He should consider the knowledge as Allah's bounty and be Thankful to Him for it.



When anyone (appropriator) agrees to maintain him with such (maintenance) that will protect him from the string of illicit (prohibited) and sin (he may accept it). Wise is he who is bold (courageous) and sublime.

#### 4. DESCRIPTION OF HOSTELS

If the appropriator of the hostel confines their residence to the regular teachers or employees of the school, none other can stay there. If anyone does contrary to it, he will be sinner and wrongdoer. If the appropriator does not confine the right of residence, then any other, who is entitled to it, can stay there.

##### *Manners of Residing at Hostel*

When any other then the regular employee stays at the school, he should respect those who dwell there and prefer them over himself at the time they need it. He should attend the lesson of school, because it is the sole aim of the construction of hostel and its appropriation. It has been constructed and appropriated for reading and praying for the appropriator, and gathering for the meeting of remembrance (of Allah) and discussion of knowledge. When the resident does so, he neglects the purpose of the construction of this building; in which he is staying. This is contrary to the aim of the appropriator of this building.

If he does not attend, he will lose the time of lesson. His not attending the meetings of lesson without any proper excuse, is misconduct and his haughtiness, over the scholars, and his contentment from the advantage of the lesson and his hatred for their meetings.

If he attends them, he should not leave his house during their meeting, except for necessity. He will neither call anyone to him nor anyone will go from him. He will neither walk in the school nor will loudly read or repeat or discuss or close his door or open it so, because all these are sorts of misbehavior with the audience and stupidity for them.

I saw some scholars, judges and pious persons slating a guest who passed through the school during the lesson hour, though he



was staying with his patient in school, near the teacher, and he was in need to get out.

## 5. AVOIDING ASSOCIATION

He will not indulge in company and association (during his stay at the hostel), rather he will be contented to live with calm and one-selfless and should anxiously perform what the school has stated for him. He will cut off of the company and association altogether, because it spoils the present and wastes the possession. All this has been stated earlier.

### *Lofty Aims of Staying at School*

The wise student considers the school a station for acquiring his aim; and having attained these, he leaves it. If he associates with a colleague who helps, him in attaining his objectives, and assists him in fulfilling his advantages, and initiates him for more attainment; and shortens from him that he faces from grief and fatigue he may be trusted in his religion, loyalty and good manners for developing friendship. If he is such, then, there is no harm in his association, rather than, he is able to be adopted if he is sincere to him for Allah's sake only and not for play and making merry.

### *Eagerness for Benefitting*

He should shun the exposition of excellence inspite of his long stay at the schools and his association with the learned scholars of the institutions and hearing the lessons therein, repeatedly. He will prefer the other over himself inspite of his greater acquiring of knowledge. He should demand from himself to benefit from the new knowledge, and account himself for his learning so he may make, what he eats in the school, lawful.

### *Guarding the Principles of Schools*

Learning institutions and their appropriations are neither merely the place of staying and association nor for establishing worships of Salāt (obligatory daily prayers) and Saūm (the fast) like places spiritual training and observation. These are for ac-



quiring knowledge, and freeing him from other activities (and concerns) at native lands and of inlays. Only the wise knows that the most blissful day for him is that in which his excellence and knowledge increase, and his enemy is destroyed by a man or jin with pain and grief.

## **6. GUARDING THE RIGHTS OF THOSE WHO STAY AT SCHOOL/INSTITUTION**

He should honour those who stay at the institution by paying them Salam (salute), and love and respect, and preserve for them their right of neighbourhood and that of association and brotherhood in religion, and profession, because these scholars of knowledge, are its bearers and its students.

### *Looking Over Their Faults*

He will overlook their shortcomings and forgive their faults, and hide their secrets, and appreciate their noble qualities and, also overlook their blunders.

If he cannot stay there for their bad neighbourhood, and impure characteristics or any other reason, he should travel from here in search of an institution where he may be satisfied and happy. But; if he is satisfied at a place, he should not leave it without any genuine need, because it is not approved for beginners at all. Even the more condemnable than this is his departure from one book to other, which is a sign of anxiety and play, and not of success.

## **7. CHOICE OF NEIGHBOURS AT SCHOOLS**

That he should choose for his neighbourhood, as for as possible, those students who are best of them in conduct, the most occupied in their concerns, best of nature, most preserved in representation, so that they may be helpful for him in his concern (of acquiring knowledge). It is an established proverb that "the choice of neighbour is first and then that of home" and "the choice of companion before the choice of route." "Natures are thieves." "A man is known by the company he keeps."



### *Upper Storeys for Students*

Hostels with storeys, which do not cause one to exhaust while climbing are better for study and more peaceful, if the neighbours are pious. Opinion of at Khatib has been recorded 'that upper rooms are better for memorising lessons'.

### *Down Storeys for Principle and the Aged*

As regards the aged (teachers) and the manager of the institution, and who looks after the students affairs, the lower storeys are better for them.

### *Who is Better to Watch the Stairs*

The stairs which are close to the door or the entrance are better to be watched by the trustworthy persons. The interior stairs, which are located in the land of the school, are better to be watched by unknown persons.

### *Women are not Permitted to Stay at School*

It is better that beautiful and young (minor) should not stay at the school without his guardian. The women should not stay at such places, where men pass by their door and their windows open to the ground of the school.

### *Avoid to Enter upon the Weak of Understanding*

The jurist should neither enter a home that contains bad opinion or danger or is short of religion nor should enter upon him, who is hated by his family or who spreads the shortcomings of its dwellers or who disfigures their statements or who causes quarrel among them or who diverts them from studies nor he should associate in it any other.

## **8. MANNERS OF ENTERING AND LEAVING THE SCHOOL**

This section contains manners for a student who is residing in the mosque of school or a place of gathering where he has to walk on its mat and its floor.



### *Manner of Placing Shoes*

He should avoid, while ascending to it, from dropping any thing (on the ground) as his shoes. He should neither face their lower parts (soles of the shoes) to al-Qibla (the holy al-Ka'ba) nor to the people nor to his clothes. Rather then, he should place the sole (lower side) of one shoe over that of the second, after shaking them off well. He should neither place them forcibly on the ground nor put them vividly in the meetings of the people and if the outcomers visit the school. When he places them, he should not place them under the mat of the mosque, because it will tear it.

### *Gentleness in Walking*

When he is residing in the upper storey, he should walk gently and not jump over it, and place a heavy thing gently, so that its sound (of dropping) may not disturb those of the down stairs.

### *Manners of Descending and Ascending*

When two persons, from the residents of upper storey or others of high status meet, the younger (or the junior) should start to descend first before the elder (or the senior). The latter should wait and not hurry to descend until the first has reached the last stage downward, then he will ascend, if the elder (or the senior) maintains it. If they so meet downstairs for ascending, then the younger (or the junior) should wait and let the elder (or the senior) to ascend.

## **9. NOT TO SIT AT THE GATE (DOOR) OF SCHOOL**

That he should not hold meeting at the gate (or door) of school. He should neither sit there as far as possible except in need or rarely, if so needed or if his heart feels anxiety to sit there, not at the entrance (or pass) that leads to the way. Moreover, sitting on the ways has been prohibited; and this forbiddance (of sitting at the door or gate of the school) is also from it, or under its meaning. Particularly when there can be someone who ashames from him or there may be anyone in suspicion or returning from play, or any jurist, who returns with



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his meal or meeting his need and he fights shy of him (who is sitting at the door or he has to salute them who are sitting at the door) or there may be some ladies, who reside at schools, to enter, this may also tease him, and such sitting is a sort of idleness and dissipation.

#### *Avoidance from Too Much Walking in School*

He will not walk too much in the precincts of school idle without any need for relaxation of game or waiting of any body. He will also shorten his numbers of entering and leaving school as for as possible and pay salam to him, who is sitting at the door.

#### *Manner of Meeting Needs of Hostel.*

He will not enter general places for abulation at the time of rush, except need, because it is a sort of idleness and laziness on his part. He will knock at the door very gently for three times, then open it gently. He will neither lit fire along the wall, it will make it dirty nor touch it with his dusty hand (it will also make it dirty).

### **10. AVOIDING PEEPING IN (LOOKING IN-TO) OTHER'S HOMES**

That he will neither peep into the home, while walking (passing), from the splits (holes) of the door, nor look into it when it is opened. If he is passing by a stair, he will pass without looking to here and there. He will not point also to the windows, particularly, when ladies are residing there.

He should not raise his voice aloud while repeating (or disputing) or calling anyone or discussing so that he may not disturb any other person. Rather, he should try to lower his voice as for as possible, particularly, in presence of those offering prayer or those attentive to the lesson. He should avoid from placing his wooden sleepers on the ground, and from closing the door harshly, and from making noise while walking to enter or to go out or to climb or to get down, and to knock at the school gate forcibly, and to call from upper storey to one at the lower storey, except with moderate voice he needs so.



### *Forbiddance of being Without Proper Dress in Open*

When the school is open to the thorough fare by the gate or window, he should avoid to be without proper dress, and having his head naked for a long time without need.

### *Avoidance from Bad Habits*

He should avoid bad habits i.e. eating while walking, talking loose, opening shoes, relaxing exaggeratively, foundness for balancing proudly in walking to one side, and so backing, laughing excessively (and immoderately), and climbing the open roof of the school without a genuine need.

## **11. TO AVOID ATTENDING THE LECTURE LATELY**

That he should reach school for attending the class before the teacher, and should not be late until he as well as the class be seated. The late comer will disturb the class by paying salam to them and receiving the same from them. If the teacher or the audience are unable to salute in return, then he may mind it without knowing the excuse.

### *Student Uniform at School*

The pious ancestors opined it also from the good manners of the teacher, that the jurists will sit to wait for him, and contrarily, he will not wait for him.

The student (whether a jurist or a common man) should be respectful during the lesson. He should attend the lecture with the best possible dress and with the most complete purity. Prof. Abū 'Amr (Ibn Sālah) used to turn out from the class, him, from the jurists' class, who came without turban with united veil of upper garment. His sitting (in the class room) and listening (to the teacher), questioning and answering, talking and addressing should be proper.

### *Student Reply for Teacher's Prayer*

When the teacher prays at the beginning of lesson, as usual for the audience, the audience should also pray for him in reply.



Some of noteworthy pious teachers used to slate that student who did not do so in reply.

### *To Avoid Bad Habit during the Lesson*

He should avoid from sleeping, drowsing, and talking during the lecture. He will not speak between the two lessons, when the teacher finishes the first by saying "Allah knows better", without his permission. He should neither speak about an issue when the teacher has started discussing the other one nor he should speak about a thing unless he does not look into its advantage and its proper time. He should avoid from haughtiness supersession in discussion. If he feels revenge in his heart, he should observe complete silence, patience and submissiveness. It is in accordance with the holy Prophet's saying, when he (peace be upon him) said. "Who avoided dispute, though he was rightful to it, Allah made a home for him in the highest part of the paradise." Because it checks the spread of anger and keeps away from the hatred of hearts.

### *Inciting the Students over the Purity of Heart*

Everyone among the audience should incite his fellow for the purity of heart, and to keep it free of grudge (for any one), though he does not act for its fulfillment, but owes something alike in his heart.

When he frees from the lesson, he should say what is taught by the tradition of the holy Prophet (peace be upon him).

O Allah! Thou art Glorified, and with Your praise (I start and finish). There is no lord save You. I seek Your forgiveness, and I attend to You. Forgive me my sins, because there is no one save You, who forgives.

So, finishes (the translation of) this book on 'manners' (of teaching and reading), by the praise of Allah and His bounty. All praise be for Him, in beginning and ending, and open and secret. Pray and mercy of Allah he upon over Chief, Muhammad, and also upon his family and companions.



## FOOTNOTES

1. He was Muhammad b. Sirin al-Ansari (d. 110 A.H.), one of the trustworthy and pious savants of Islam.
2. Imam al-Hasan al-Basri (d. 110 A.H.), one of the greatest successors of the companions (of the holy Prophet).
3. Sufyan b. 'Uyayna (d. 198), a great jurist.
4. Habib b. al-Shahid Abu Marzuq al-Tajibi al-Misri was an outstanding jurist at Antablus, died in the year 109 (Ibn Hajar: Tahdhib, Vol. 12, p. 228).
5. Muhallad b. al-Husayn (d. 110 A.H.) was very pious and talented scholar (Tahdhib, Vol. 10, p. 73).
6. Shafi'i: Muhammad b. Idris Al-Shafi'i (d. 204 A.H.) was the founder of Shafite school of Islamic Fiqh.
7. Cf. Al-Ghazzali: Ihya 'Ulum al-Din, Vol. I, p. 5.
8. Bukhari: Book on knowledge, Vol. I, p. 16, on the authority of Sa'id b. 'Ufayr.
9. Tirmazi, p. 325.
10. Kanz, Vol. 5, p. 209.
11. Reported by Al-Tirmazi (p. 324) and Ibn Maja' (p. 207).
12. Kanz, Vol. 4, p. 204.
13. Qadi Husayn b. Muhammad al-Marwazi al-Shafi'i (d. 462 A.H.).
14. Kanz, Vol. 4, p. 204.
15. Wahb b. Munabbih: A trustworthy and pious scholar of Al-Yaman (d. 114).
16. Sahl, Abu Muhammad Sahl b. Abd Allah al-Tustari. He was one of the most illustrious scholars for their fair dealings and piety.
17. Kanz, Vol. 5, p. 208.
18. Tirmazi: al-Jami', Kitab al-'Ilm, p. 321.
19. *Ibid.*, p. 321.
20. Abu Da'ud: al-Sunan, Kitab al-'Ilm.
21. Muslim: al-Sahih, Vol. 2, Kitab al-'Ilm, p. 140.
22. Bishar b. al-Harith Abu Nasr al-Hafi (d. 227).
23. Mansur b. al-Mu'tamar: An outstanding scholar from Kufa. He died in the year 132 A.H.
24. Abu Ja'far al-Mansur, the Abbasid caliph, died in 158 A.H.
25. Bukhari: al-Sahih, Vol. 1, p. 35.
26. Muslim: al-Sahih, Vol. 1, p. 203.
27. Al-Muhasbi: He is Imam Abu 'Abd Allah al-Harith b. Asad al-Muhasbi (I 243 A.H.).



28. Abū 'Umar said, "This poetic verse was composed by al-'As'ami. (Mukhtasar Kitāb al-'Ilm), p. 44.
29. Al-Humaydi: Abū Bakr 'Abd Allah b. al-Zubayr Humaydi (d. 219 A.H.).
30. Muslim: al-Sahīh Vol. 1, p. 269, on the authority of Ibn al-Muthanna.
31. Al-Khatīb al-Baghdādī: Abū Bakr Ahmad b. 'Alī (d. 463 A.H.).
32. Bukhārī: *al-Sahīh*, Vol.1.
33. Al-Dhahbi: *Tadhkira*, Vol. 3, p. 316.
34. Abū 'Uthman Muhammad b. al-Shāfi'ī, elder son of Imām Shāfi'ī, died in 240 A.H. (Tabaqat al-Shafiyya, Vol. 1, p. 226).
35. He is Abū Bakr Ahmad b. al-Husayn; the compiler of al-Sunan al-Kubrā, died in 458 A.H. (Tadhkira, Vol. 3, p. 311).
36. Rabi' b. Sulaymān al-Murādī, pupil of al-Shāfi'ī, died in 270 A.H.
37. Abū Dā'ud: *As-Sunan*, Vol. 2, p. 199.
38. Abū Bakr Shibli: a noteworthy pious spiritual guide, died in 334 A.H. (Wufiyat al A'yān, Vol. 1, p. 226).
39. Al-Buwaytī, Abū Ya'qub b. Yahyā, student of Imām Shāfi'ī.
40. Bukhārī: *al-Sahīh*, Vol. I, Kitāb al-Eimān, p. 13.





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## FOREWORD

Man has witnessed a tremendous explosion of knowledge in modern times, ever known to previous ages. The aim of knowledge is self-awareness which goes a long way in establishing as well as improving social relationships. Yet despite great scientific progress in today's world we appallingly lack the sense of responsibility and this has generated moral chaos in modern society as says English poet W. H. Auden:

The situation of our time  
Surrounds like a baffling crime.  
We are all involved,  
We are all suspect.

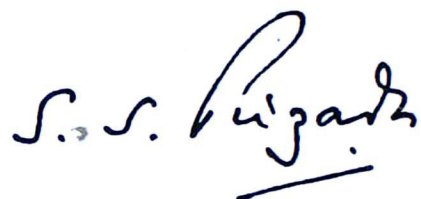
The contemporary scene sufficiently suggests that we have only a blurred vision of the objectives lying behind our quest for knowledge. In order to wiggle out of this baffling situation we need to refer to our earliest teachers who had contributed in their own ways to shaping up a just, balanced and harmonious society. And going by all considerations the all-time greatest Teacher of humanity is the Prophet of Islam whose Sunnah guides us in all matters, wordly and otherwordly. As long as the Muslims followed the Sunnah of their Prophet they remained the masters of the world; and when they left this practice, they lost gains in every field of life.

No doubt the norms of every age change yet in its essence this book is definitely relevant to our age, and this is primarily for the reason that it hinges on the teacher-student relationship which infuses moral sense in society in a large measure. This significant tradition, peculiar to madrassahs is almost alien to Western-style educational institutions. Incidents of campus violence and taking teachers as hostages by students indicate a grim reality which is directly related to



the breakup of this tradition. Drawing upon this vital link between the teacher and the student, the learned author discusses different channels of knowledge with direct references to the Holy Quran and Sunnah and to the foregoing teachers. He also tells the reader how to get the maximum out of a book or a teacher. Furthermore, he talks about the lines on which a teacher should conduct his behaviour towards his pupils, and also the other way round.

To be sure, the book is of great promise to both teachers and students and Prof. Dr. Noor Muhammad Ghifari, the translator of the Arabic book, has done a useful job by introducing it to modern readership.



(S. Sharifuddin Pirzada)  
Chairman



## INTRODUCTION

In the name of Allah, the Merciful, the Compassionate. Praise is due to Allah, the Beneficent, the Merciful the Knower of all, who deserves the highest dignity. Blessing and peace be upon Muhammad, the honoured prophet of Allah upon whom the holy Quran was revealed; and upon his family and his distinguished companions who will abide by him in the home of ease and affluence (paradise).

The most important aim of every person, that he wants to achieve from the very beginning of his manhood and for which he struggles is good education (proper guidance). The excellence of good education (proper guidance) is acknowledged by both Shari'a and wisdom, and all the arguments support for the dignity of the educated (guided) person. It is an established fact that the most deserving for the honour and for the attainment of the coveted dignity are those scholars who enriched the height of dignity and praise and they preserved the learning seats of their forerunner scholars until they succeeded the inheritance (Knowledge) of Prophets (peace be upon them), by the virtue of their knowledge. They well-versed themselves in the praise worthy manners and good qualities of the holy Prophet (peace be upon him), and the good conduct of the pious leaders from the holy Prophet's family and his companions, and the tracks followed by the leaders from the preceding scholars. They also followed the right paths of the spiritual guides from the succeeding scholars.

### **Opinions of Different Eminent Scholars concerning Education and Manners**

Ibn Sirin<sup>1</sup> — said: They used to learn guidance (al Huda) as they used to learn knowledge.

Al-Hasan:<sup>2</sup> It was binding upon a person to spend two years and then two years for self emendation.



Sufyān b. ‘Uyayna:<sup>3</sup> The holy Prophet (peace be upon him) is the greatest standard, and the goods and the conducts are examined in the light of his manners, conduct and guidance. So, whichever is in accordance with it, that is right, and whichever is contrary to it, that is wrong and false.

Habib b. al-Shahid<sup>4</sup> said to his son: O My Son!

Accompany with the jurists and the scholars, and learn from them and adopt their manner, it is lovelier to me than a great number of traditions.

One of the ancient scholars said to his son: O my son! If you learn a chapter of good manner, it is lovelier to me than if you learn seventy chapters of (the other branches of) knowledge.

Muhallad b. al-Husayn<sup>5</sup> said to Ibn al-Mubarik: we are rich in traditions (scholars of Hadith), are more needy to us than we are to them.

Imam Shāfi‘ī<sup>6</sup> was asked concerning his desire to acquire refined manners and methods. He replied, “I listen, word by word, to which I have not listened before, and the parts of my body desire to have ear so that they may be able to enjoy it.” He was further asked concerning his struggle to acquire it. He replied, “My struggle, to acquire it, is alike the struggle of a mother who lost her son, and she has no other son.”

## Purpose of Book

The manner (method) in the light of above mentioned opinions of the scholars has this (high) dignity and (contrary to it) its excellences are (still) not known: I felt the need of the students to it and their hardship to follow it, which is either for (their) shyness which prevent them from presence (alertness during the lecture) or the tyranny (of the teacher) which creates in them aversion (from learning). So, I decided to write this short memoir for the teacher to remind him (of the manner and the methods of learning), and for the student to inform him about his responsibility (concerning learning), and (I have also pointed to those manners) which are common to the both. (I have also shed light on) how should he benefit from the book? (I have also







furnished) guidelines on rules and regulations of the hostels both for the senior and the junior students. (I have done it so in the view of this) that hostels for the students are very common in these days"

### **Salient Features of the Book**

I have compiled in this book (only) such principle and view which is recognized by all, or which I listened from distinguished professors, or which I passed by during studies, or which I learnt during (my) discussions (with the learned and experienced scholars). However, I have mentioned such opinion or principle in it without documentation and arguments so that it may not be too lengthy and exhaustive for the reader.

I have collected in it, by the grace of Allah, all such scattered manners (of learning) which I could not find collected in a book.

### **Chapters of the Book**

I have compiled the book with five chapters, which cover the objectives of the book (and are entitled as follows:).

1. On the excellence of knowledge and the scholar (and excellence of scholar and his offspring).
2. On the manners of the teacher, concerning himself, his students and his lesson.
3. On the conduct of the student; with himself, and his teacher, and his fellows and his lesson.
4. On the methods of consulting books and which concern to it.
5. On the manners of the hostels of the educational institutions, and which concerns to it.

I have entitled this book "Tazkerat as-Sāme' wa'al-Mutakillim Fī 'Adab al-'Ālim wa'al Muta'allim" (The Memoir of the Listener and the Speaker in the Training of Teacher and Student).

May Allah Karim accept us for knowledge and noble deed, and grant us the highest degree of His pleasure.

**Prof. Dr. Noor Muhammad Ghifari**





## The Text

Tazkerat as-Sāme' wa'al-Mutakillim  
Fī 'Adab al-'Alim wa'al Muta'allim





## EXCELLENCE OF KNOWLEDGE AND THE SCHOLARS – THE MERIT OF LEARNING AND TEACHING

Says Allah Karim: “Allah will exalt those higher, who believe among you and those who have knowledge, to high ranks”.  
(al-Qur’an, 58:11)

Ibn ‘Abbās (interpreting this verse) said: “‘Ulamā’ (scholars) will exalt over the believers hundred degrees, and the length between every two degrees will be one hundred years.”<sup>7</sup>

Says Allah Karim: “Allah (Himself) is witness that there is no Allah save Him. And the angels and the men of learning, maintaining justice (too are witness). (In this verse) Allah Karim started by Himself, secondly (He mentioned) by the angels and thirdly by the men of learning. It is enough for the establishment of their honour, dignity, grace and nobleness. Says Allah Karim: Say (unto them, O Muhammad): Are those who know, equal with those who know not?” (al-Qur’an, 39:9).

- “Ask those who have committed to memory, if you know not” (al-Qur’an, 16:43).
- “But none will grasp their meaning save the men of learning.” (al-Qur’an, 29:43).
- “But it is clear revelations in the hearts of those who have been given knowledge.” (al-Qur’an, 29:49).
- “The erudite among His bondsmen fear Allah alone.” (al-Qur’an, 35:28).
- “Those (the men of learning) are the best of the created things. Their reward is with their Lord: Gardens of Eden underneath which rivers follow, wherein they dwell forever. Allah hath pleasure in Him. This is (in store) for him who feareth his Lord.” (al-Qur’an, 98:7-8).

It can be elucidated in the light of these two verses that the men of learning fear Allah, and those who fear Allah are the best of the created things, so it can be concluded that only the men of learning are the best of creature. Says the holy Prophet (peace be upon him):

- "Whom Allah wants to favour, grants him the knowledge (understanding) of religion."<sup>8</sup>
- "Ulama (the men of learning) are the (real) possessors of (the knowledge – wealth) of the Prophets (peace be upon him)."

This degree is enough for dignity and pride (of the men of learning). There is no dignity greater than that of the Prophecy. Similarly, there is no honour greater than that of inheriting that dignity (of being the possessor of the knowledge) of the Prophet (peace be upon them).

- The holy Prophet (peace be upon him) is reported to have said, When there were two persons before him: one adorer (of Allah) and the second scholar, "Excellence of scholar over that of adorer is like my excellence over a common man amongst you."<sup>9</sup>
- "Whoever walked (over a path) to seek knowledge, (he is rewarded as if) he walked over one of the paths, that lead to the paradise."
- The angels spread their feathers over the student to show Allah's pleasure for him.
- "Every living being in the skies and (in and on) the earth seeks forgiveness for the scholar, until the fish in water do so."
- "Scholar's excellence over an adorer alikes the excellence of moon of 14th night over all the stars."
- Ulama (the men of learning) are the possessors of (the wealth of) the Prophets (peace be upon them). The Prophets do not leave in legacy Dinar or Dirham, rather, they leave knowledge (as their legacy), and whoever possessed it, he obtained all the share.

It is to be noted that there is no excellence more than that of a man (of learning) who causes to engage them to seek forgive-



ness for him and to pray for his blessing, and spread their feather for him. A person envoys for the prayer (for blessing) of Allah fearing man or for the (prayer of) whom he supposes to be pious, then, how will you estimate the excellence of the prayer of the angels?

The interpreters hold different opinions concerning the meanings of “spreading or lowering of the angels’ feathers”. It has been interpreted for humility (for ‘Alim), descending and presence with him, showing honour and excellence for him, lifting him over their feathers and helping him for the attainment of his (lofty) objective (of learning):

As regards the meanings of the animals’ inspiration to pray for (the blessing for) scholar, it is said that they had been created for the welfare and advantages of men, and ‘Ulama (the scholars) guide to show kindness to animals and to prevent harm from them.

Says the holy Prophet (peace be upon him): “The ink of ‘Ulama (Scholars) (with which they used to write) and the blood of the martyrs will be weighed on the Day of Judgement.” Some (traditionists) say that it will be done irrespective of the superiority of the martyr’s blood and the inferiority of the scholar’s ink.<sup>10</sup>

- “There is nothing of greater excellence for a person than his understanding of (his) religion, because a jurist is more stranger to Satan than one thousand adorners.”<sup>11</sup>
- “This knowledge will be preserved by the successors of every group (of ‘Ulama) who will protect it from the falsification of zealots, and plagiarism of ignorants.”
- “Three (categories of the) persons will recommend (the people for Allah’s forgiving) on the Day of Judgement: The Prophet (peace be upon them), then ‘Ulama and then the martyrs.”<sup>12</sup>

Al-Qādī Husayn b. Muhammad<sup>13</sup> reported by the holy Prophet (peace be upon him) that he said, “Whoever loved learning and the men of learning, his faults would not be recorded throughout his life.”



- The holy Prophet (peace be upon him) is reported to have said, "Whoever respected an 'Alim (man of learning) he would be (rewarded) as if he respected seventy Prophets (peace be upon them), and whoever esteemed a student, he would be rewarded as if he esteemed seventy martyrs."<sup>14</sup>
- "Whoever offered this prayer (Salāt) following an 'Alim, he will be rewarded as if he offered his prayer following a Prophet, and whoever offered prayer following a Prophet he would be forgiven."
- As-Saramsahi al-Maliki reported in his first book 'Nazam ad-Dur', by the holy Prophet (peace be upon him):- who esteemed an 'Alim, he esteemed Allah, and who insulted an 'Alim, he insulted Allah and His messenger.

'Alī (may Allah be pleased with him) said: It is sufficient for the excellence of knowledge that he who does not possess it, claims to possess it and he is happy when he is ascribed to it. Whereas, it is enough for the disapproval of the ignorance that (even) the ignorant shuns it.

- Someone amongst the old scholars reported to have said: That best of (Allah's) bounties (for man) is wisdom, while the worst of the difficulties (and defects) is ignorance.
- Abū Muslim al-Khawlani said, "(The presence of) Ulma on the earth are alike the stars in the sky. When these (stars of knowledge and guidance) appear for the people, they are guided with them, and they disappear, the people are bewildered."
- Abū al-Aswad ad-Dauālī said, "Nothing is more glorious than knowledge, (so much so that) the kings are the rulers of the people, while 'Ulma (the men of learning) are the rulers of the kings."
- Wahb<sup>15</sup> said, "Honour springs from knowledge. Its possessor (the scholar) becomes respectable if he was not respectable and he becomes honourable, if he was not honourable (a layman); and he is associated if he was separated; and he becomes rich, if he was poor and he becomes graceful, if he was humble."



- Muādh b. Jabal said, “Learn knowledge. Its learning is virtue, struggle for its attainment is worship; its remembering is the remembrance of Allah; its discussion (and research) is Jihad (holy struggle): taking pains for it leads to nearness (of Allah) and its teaching to an ignorant is charity.
- Fudayl b. ‘Ayyād: Alim (scholar) who is teacher (also) is considered very great in kingdom of the sky.

-Sufyān b. ‘Uyayna: The most exalted men in the sight of Allah in status amongst those who are between Allah and His bondmen, are the Prophets (peace be upon them) and the ‘Ulama. He further said, “None is granted a gift, greater than (that of) the Prophecy, and after prophecy nothing is superior to the knowledge and Fiqh (understanding). When it was asked that who said that. He replied that all the jurists said so.

- Sahl<sup>16</sup>: Whoever wants to observe the Prophet’s meetings he may observe the ‘Ulama’s meetings. They will remind the observers of the (dignity of meetings of) prophets.
- ‘Imām al Shāfi‘ī said, “If the practicing jurists are not the friends of Allah, then Allah has no friend.”
- Ibn ‘Umar said, “A sitting to learn Fiqh (understanding) is superior to worship of sixty years.”<sup>17</sup>
- Sufyān al-Thawrī and ‘Imām al Shafi‘ī: There is nothing superior to the struggle for knowledge after the (fulfillment of) obligations.
- Al-Zuhri: None can be equal to a jurist (in excellence).

Abū Dharr al-Ghifārī and Abū Hurayrah (may Allah be pleased with them): A chapter of knowledge that we learn is dearer to us than one thousand prostrations (sets) of voluntary Salat (Prayer) and a chapter of knowledge that we teach whether or not brought in practice is dearer to us than one hundred prostration in voluntary prayer.

In the above discussion, it has been brought to light that indulgence with knowledge is superior to the voluntary physical worships i.e. Sala-t (prayer), Saum (fast), Tasbih (remembrance of Allah), Du‘ā (prayer for blessing) etc. Why? The advantages of knowledge are common to its possessor and the other people,

while the (benefits or rewards of) physical voluntary prayers are confined to the person who offers them. Moreover, knowledge corrects (teaches) the others while the worships are in need of knowledge and depend upon it (for their proper performance), while as it (knowledge) does not depend upon them (the worships). Further, Ulama are the heirs (successors) of the Prophets (peace be upon them), while the worshipers are not (the successors of the Prophets) — the obedience of an Alim is incumbent on the ignorant. Knowledge leaves its memoir after the death of the Alim (scholar) while the voluntary prayers (or such other worships) finishes with the death of him who performs. Moreover, in existence of knowledge there is revival of Islamic law and the preservation of the guiding signs of the nation.

It is noteworthy that the aforesaid excellence of knowledge is the best of reward is only for the teaching pious. Allah calling whoever whose aim, by the knowledge, is to attain the pleasure of Allah and to seek His nearness in paradise; who do not seek knowledge with the intention of for worldly desires or to gain a reputation or having great number of followers and success.

It is reported from the Holy Prophet (peace be upon him) that he said, "Who learns to get hatred against the ignorant or to show pride against the scholars or to divert the people's attention towards him, Allah would put him in the fire."<sup>20</sup>

He (peace be upon him) said, "Who acquired knowledge for the sake of Allah or intended to please other than Allah, should leave the begging of the life."<sup>21</sup>

It is also reported that he (peace be upon him) said, "Who acquired such knowledge with which he might see Allah's reward, but he acquired it to fulfil any worldly desire, could not find (secure) even the colour of the paradise."<sup>22</sup>

Abu Hurayrah reported that the Holy Prophet (peace be upon him) said, "Those persons whose cases will be decided first on the Day of Judgement are three (persons): Allah's messengers (three) there will be person who acquired knowledge and taught it just, and had testified the holy





Quran. He will be brought to account for Allah's bounties which were bestowed upon him, will be enumerated and he will admit these. Then, he will be enquired about what he did for them. He will answer, "I learnt and taught (knowledge) for you, and I recited the Quran for You". Allah will say, "You told a lie, but he learnt so that the people might call you 'Alim (scholar) and you recited the holy Quran so that the people might call you al-Qarī (reader of the holy Quran) and it was called." Then his case will be decided and he will be put in the hell with head down.<sup>21</sup>

Hamad b. Salama reported, "Who learnt al-Hadith (the Prophet's traditions) for the sake of other than Allah, he deceived Allah."

Bishār<sup>22</sup> said, "Allah revealed to Dā'ūd (peace be upon him) that he should not appoint a seduced scholar (عالمٌ مفتوناً) between Me and you. He will deceive you in concern of My love. Such scholars carry on highway robbery against My slaves.





## GUIDELINES FOR THE TEACHER, CONCERNING, HIMSELF, HIS STUDENTS AND HIS TEACHING

This chapter contains three sections. The first section undertakes the manners concerning the teacher himself. These manners (or guidelines) are of twelve kinds. (Here are the details of these manners).

### 1. LASTING OBSERVATION OF ALLAH

There should be a lasting observance of Allah, in secret and open conduct (of the teacher), and guard against His fear in all his activities, and statements and actions, because he is custodian of whatever is entrusted to him from the knowledges, and whatever is granted to him from feelings and understanding. Allah says:

“O Ye who believe! Betray not Allah and His messenger nor knowingly betray your trees”. (al-Qur’ān, 8:27).

“They (rabbis and priests of the Jews) were bidden to Observe, and thereunto were the witness. So fear not mankind, but fear Me”. (al-Qur’ān, 5:44).

Imām Shafi’ī: Knowledge is not (only) that which is committed to memory, (the actual) knowledge is that which is benefitted. The benefit of knowledge is calmness (with the fear of Allah), demure, submission and humility for Allah.

Imam Malik (b. Anas) wrote to (the caliph Hārūn) al-Rashid: “When you acquired knowledge, then its impression, calmness, sign, splendor and tolerance (which are the fruits of knowledge) should be visible upon you, this is in accordance with the Holy Prophet’s saying; ‘Ulamā are inheritors of the Prophets”.



while the (benefits or rewards of) physical voluntary prayers are confined to the person who offers them. Moreover, knowledge corrects (refines) the others while the worships are in need of knowledge and depend upon it (for their proper performance), where as it (knowledge) does not depend upon them (the worships). Further, 'Ulama are the heirs (successors) of the Prophets (peace be upon them), while the worshipers are not (the successors of the Prophets) – the obedience of an Alim is incumbent on the ignorant. Knowledge leaves its memoir after the death of the Alim (scholar), while the voluntary prayers (or such other worships) finishes with the death of him who performs. Moreover, in existence of knowledge there is revival of Islamic law and the preservance of the guiding signs of the nation.

It is noteworthy that the aforesaid excellence of knowledge and the men of learning is only for the practicing, pious, Allah fearing scholars, whose aim, by the knowledge, is to attain the pleasure of Allah and to seek His nearness in paradise ; who do not seek knowledge with bad intention or for worldly desires of honour or possession or having great number of followers and students.

It is reported from the holy Prophet (peace be upon him) that he said, "Who learnt to stir hatred against the ignorants or to show pride against the scholars or to divert the people's attention towards him, Allah would put him in the fire."<sup>18</sup>

He (peace be upon him) said, "Who acquired knowledge for other than Allah or intended to please other than Allah, should choose his lodging in the fire."<sup>19</sup>

- It is also reported that he (peace be upon him) said, "Who acquired such knowledge with which he might seek Allah's pleasure, but he acquired it to fulfil any worldly desire, would not find (smell) even the odour of the paradise."<sup>20</sup>
- Abū Hurayrah reported that the holy Prophet (peace be upon him) said, "Those persons whose cases will be decided first, on the Day of Judgement are three (persons). Amongst these (three) there will be person who acquired knowledge and taught it also, and had recited the holy

Quran. He will be brought to account for Allah's bounties which were bestowed upon him, will be enumerated and he will admit these. Then, he will be enquired about what he did for them. He will answer, "I learnt and taught (knowledge) for you, and I recited the Quran for You". Allah will say, "You told a lie, but he learnt so that the people might call you 'Alim (scholar) and you recited the holy Quran so that the people might call you al-Qārī (reader of the holy Quran) and it was called." Then his case will be decided and he will be put in the hell with head down.<sup>21</sup>

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‘Umar said: Learn knowledge, and learn for its dignity and splendor.

The old scholars said, “It is binding upon ‘Alim (the scholar) to be submitted to Allah secretly and openly, and he should guard against his ownself, and stop himself from which suspect him.”

## 2. PRESERVATION OF KNOWLEDGE

He should preserve the knowledge as it was done by the predecessor scholars, and maintain its excellence as Allah has graced it with honour and distinction. He should not humiliate it by going to or visiting the ignorant among the sons of the world without any pressing need. He (‘Alim) may visit a person who wants to learn from him, provided the visited person preserves his dignity and honour.

Al-Zuhri opined that the scholar can go to the student’s home to teach him. There are numerous statements of the old scholars in this context. The statement of Abū Shuja al-Jurjānī in this regard is note-worthy. He says: “I will not be disgraced if I serve the knowledge, and if I teach it to a person whom I meet. Should I plant with it the form of misfortune and pluck from it disgrace? Then following of ignorant is more prudence (than to follow the knowledge which brings about misery). If the scholars preserved the knowledge as it ought to be preserved (it is good), but if they plant it in the hearts of the people, it was (also) good.

If a genuine need arises or and a religious welfare calls, that surpasses the harm (of going to the residence of student), and the intention (of so going) is good, then, there is no harm (of going to the student’s residence), if Allah wills. The practice of some illustrious scholars among the ancestors i.e. al-Zuhri al-Shāfi‘ī etc. who used to visit the kings and the rulers (to educate and guide them and) not to fulfill their worldly desires from them. If the visiting scholar brings knowledge and piety in graceful manner and dignity, then there is no harm of going to the student’s residence to benefit him. Sufyān al-Thawri used to visit Ibrāhīm b. Adham to teach him. Abū ‘Ubayd Qāsim b. Sallām



used to visit ‘Alī b. al-Madinī to teach him Gharib al-Hadith (wonderful traditions).

### 3. ADOPTION OF ABSTINENCE

The teacher should adopt abstinence from the love for the worldly goods and curtail it to a possible limit, until this (abstinence) may not be harmful for himself or his family members. Whatever is wanted by him moderately with contentedness is not considered as love for the worldly goods. The excellences of a scholar is decreased if he develops his love for the world, because he is the better knower of its avarice and temptation, its quick departure and much fatigue (which is undertaken for its acquisition) and tiring out, so he is more obliged to show abhorrence to it and to shun indulgence in it.

Imām Shāfi‘ī: If I am asked to choose the wisest amongst the men, I would choose those who abstain from the love of the world, but, I am at a loss to know who is better than the ‘Ulama who are more in wisdom and more in excellence (than any other). Yahyā b. Mu‘adh said, “If the world is perishable gold, and what will be in hereafter is lasting, it would be binding upon the wise to prefer the eternal earthenware over the perishable gold. What about the world that is perishable earthenware and the hereafter that is ever lasting gold?”

### 4. PURITY OF KNOWLEDGE FROM WORLDLY DESIRES

The teacher should purify his knowledge from his ignorance that serves as a ladder by which is associated the worldly desires of rank or wealth or reputation or fame or service or preference over his colleague.

Imām Shāfi‘ī: I desired that the people learn the knowledge not for acquiring any profession by virtue of it. Similarly the teacher might purify it from receiving money or service etc. from his students as a compensation of his indulgence for them and their (frequent) visits to him.

Mansur<sup>23</sup> was not used to seek the help of anyone who differed with him in need.



Sufyān b. 'Uyayna: I was bestowed upon (by Allah) with the understanding of the Holy Quran, but when I accepted a purse from Abū Ja'far,<sup>24</sup> this (understanding) was snatched from me. We beg Allah for remissness.

## 5. AVOIDING THE MEAN PROFESSIONS

A teacher should avoid to adopt the mean professions from and to indulge in such profession (or means of earning) which are worthless (as profession) and obscene by nature, and abominable by custom or by shara i.e. cupping, tanning, changing (of money) and dying (the clothes). Similarly, he should avoid from the positions and opportunities of suspicion, thought of distant nature. He should not perform any action that contains diminution of humanity or that is against the evident (and external appearing), though, it is permitted in inner meaning, because, thus, he places himself before the people's eyes for suspicion, and places his self respect for slander. Thus, the people fall into bad opinions and the sin of slandering. If he happens to commit such action for any valid reason or need, he should inform the person who observes him about its reason, and his pretext and intention to commit it, so that he (who observes him) may not be sinner of holding bad opinion against him, or having aversion for him, and, thus, he will not benefit from his knowledge. So, he will enable such ignorant (witness) to benefit from his knowledge.

That was why the Holy Prophet (peace be upon him) explained to those two persons who found him conversing with (his wife) Sufayya (at night), saying, "Hold good opinion about your Prophet (peace be upon him), she is (my-wife) Sufayya." Then he said, "The devil runs with the son of Adam as his blood circulates in his body. I am afraid that the devil may cause in your hearts any misunderstanding (about me) that may perish you."

## 6. TO FOLLOW THE INDICATIONS (SIGNS) OF ISLAM

A teacher should strictly follow the indications (signs) of Islam and the external forms of the (Islamic) ordinances i.e. to establish SALA-T (five times daily obligatory prayers) in the



mosques with congregations, to pay SALAM (salute) the high and low (and all and sundry), to enjoin right conduct and to forbid indecency; and to undergo patiently the hardships (of the right path), and to speak truth in front of the rulers, and to not care of the (false) blame of those who find fault with the others, keeping in mind the following ordinance of Allah:-

“Tolerate (patiently) whatever may befall thee.

Lo! that is the steadfast heart of things”.(al-Qur’an, 31:17).

He should also keep in mind the tolerance of the holy Prophet (peace be upon him) and the other Prophets in facing the hardships for the sake of Allah, until they were rewarded by Allah.

Similarly, he should try to establish the Sunnan (the Prophet’s practices and actions) and to do away with the innovation (in Shari’a) and to perform the ordinances of religion for Allah’s sake, and to introduce welfare of the Muslims according to Shari’a and by the ways and means approved by it.

He should not be satisfied only with the lawfulness of his actions both the apparent and inner. Rather, he should try to perform them in the best and the most complete way, because ‘Ulama’ are the model for the common people, and the matters (concerning the performance of deeds) are referred to them. Moreover, they are the argument of Allah against the people, and those who have eyes (of knowledge) see to them for guidance, and those who do not know follow them. When ‘Alim (scholar), himself, will not benefit from his own knowledge, the other persons will be far away from him (in benefitting from his knowledge). Imām Shāfi’ī said, “Knowledge is not that which is preserved, rather, knowledge is that which is benefitted.” So, the fault of an Alim is a heavy loss, because it brings about such harms which are followed by the people.

## **7. REGULARITY IN RECITATION OF THE HOLY QURAN**

The teacher is obliged to preserve the optional worships (and prayers and rites) of Shari’a, both verbal and practice. He should



regularly recite the Holy Quran and praise Allah from heart and by tongue. Similarly, he is expected to observe other prayers and praises for the night and day (times), and also the other optional adorations of Allah from optional Prayers Fasting, Haj to the holy Ka'ba and prayer for the Holy Prophet because his love, his respect and honour is must when his honourable name is mentioned.

Imām Mālik turned pale and threatened when the glorified (name of the) Holy Prophet (peace be upon him) was mentioned before him.

Ja'far b. Muhammad (as-Sādiq) used to turn pale when the holy Prophet (peace be upon him) was mentioned before him.

Muhammad Ibn al-Qasim's tongue used to get dry in his mouth with the Holy Prophet's reverence.

He should ponder, while reciting the Holy Quran, over its meanings, commands, prohibitions, good tidings and frightful tidings. He should also observe the boundaries and limits set forth by it. He should guard against its forgetfulness after committing it to the memory, because there are the Holy Prophet's traditions which threaten against it.

Moreover, he should have fixed praises and prayers to perform every day. If he cannot do so every day he should do it on the next day, and if he is too busy (or incapable) to do so, he should do so in two nights of Wednesday and Friday. He should recite the Holy Quran in all seven days of the week, and also read the Holy Prophet's tradition. Imam Ahmed b. Hanbal used to do so, and he said, who recites the Holy Quran on all the seven days (of a week) he will never forget it.

## 8. ADOPTION OF GOOD MANNERS

He should conduct the people with good manners i.e. cheerful face, salutation, serving with meal, suppressing anger, refraining damage or harm from the people, rather than bearing it from them and preferring the other over himself in this regard, not claiming distinction (or preference) for himself, doing justice and claiming justice for himself, gratefulness for the excellence

ONE HUNDRED GREAT BOOKS  
OF ISLAMIC CIVILIZATION

EDUCATION AND PURSUIT  
OF KNOWLEDGE

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
(أَلْعَلَقَ : ١)

*Read: In the name of thy Lord who createth*





(of his scholarship), extending ease (for the people), struggling for meeting the needs (of the people), utilizing (his) honour in recommendation (for the needy), being merciful for the poor, loving the neighbours and the relatives, showing leniency for the students and helping them and behaving generously with them (If Allah wills, details of these good manners will be furnished soon). If he observes any of his students, who does not offer prayer, or does not maintain purity or does not perform any of his obligations, he should guide him gently and deal with him leniently as the holy Prophet (peace be upon him) did with the bedouin who urinated in the mosque<sup>25</sup>, and with Mu'āwiyā b. al-Hakam who spoke during prayer.<sup>26</sup>

## 9. WARDING OFF BAD MANNERS

A teacher is under obligation to purify himself apparently and inwardly from bad manners and to adopt good ones. Bad manners include: hatred, grudge, transgression, anger for the sake of other than Allah, delusion, pride, hypocrisy, vanity, (fondness off) reputation, niggardliness, impurity, insolence, greediness boasting, deluding one's self, passionate longing for the world and boasting over it, flattery, adoring and dressing oneself for the show of the people, love for appreciation (from the people) without performing any appreciable action; shutting eyes from his own fault and searching the faults of the others, anger and party spirit for (the purpose) other than Allah, love and fear for other than Allah, backbiting, whispering, calumny, lie, talk ribaldry, hatred for the people though they are lower from him (in social status and grade). Beware and take care of those bad habits and mean ethics. These are the gates of all evils, rather these are all evil in themselves. Some jurists were involved in these evils, except those whom Allah protected from them, particularly the evils of jealousy, self-praise, hypocrisy and hatred for the people. The remedies of these evils are mentioned in the books on subtleties. Who wants to purify himself, he should read these books, the most beneficial amongst of these is Kitab ar-Ri'āyat (Book on Protection) authored by al-Muhasbi.<sup>27</sup>

As regards the remedy of jealousy, it is suggested that the jealous should bear in mind that his jealousy is (actually) objec-



tion against Allah's wisdom as for selecting the person being enjoyed for bounty. A Poet points to the same reality:

“If you are angry with the division of (the bounties of) Allah among us; so, Allah, when does not favour you, knows better.”

In addition to it, jealousy consists of sorrow and tiring and torment of view that his scholarship, his power of comprehension and his excellence of mind, etc. are the bounties of Allah bestowed upon him. These (qualifications and qualities) are Allah's trusts with him, so that he may fulfill their rights which are, thus, due upon him. He should bear in mind that their Grantor can snatch these bounties and trusts from the donee and the trustee in the twinkling of an eye; as He did with Bal'am and it is not difficult for Allah.

From the remedies of hypocrisy is to think that all the creatures can neither cause his (the hypocrite) welfare except what Allah has decided for him, nor can harm him except what Allah has ordained for him. He, for whom he is acting hypocrisy, can neither nullify his (any) noble deed nor can endanger his religion. In spite of this (fact), he (the hypocrite scholar) keeps himself for the pleasure of such a person who, in fact, is neither empowered to advantage him nor to harm him. Moreover, Allah is knower of his intention and the ugliness of his hidden thoughts, as it is said by the Holy Prophet (peace be upon him):-

“Whoever listens, Allah listens with him; and whoever sees Allah sees with him.”

The remedy of despising the people is to (deeply) consider the following verses of the Holy Quran:

- “Let not a folk deride a folk who may be better than they (are)”. (al-Qur'an, 40:12).
- Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in the conduct. (al-Qur'an, 49:13).
- Therefore ascribe not purity unto yourselves. He is the best aware of him who wardeth off (evils). (al-Qur'an, 53:32).

Perhaps, the contempted person may be having more purity



of heart, and more uprightness of actions, and more sincerity of intention in the sight of Allah (than the scholar who contempts him). As it is said that Allah has hidden three things (or persons) in three things: His friend amongst His bondmen, and His pleasure in His obedience and His anger in His refractoriness.

**GOOD QUALITIES:** Good qualities are: continuity of repentance (to Allah), sincerity, belief (in Allah), piety, patience, contentment, abstinence (from unlawful goods and actions), trust (entirely in Allah), commitment (to Allah), salvation of heart and soul, good supposition (about Allah and His bondmen), tolerance, good temper, preservice of beneficence, gratefulness for the blessing, mercy and kindness on the creation (of Allah), avoidance of disdain of Allah and the mankind. And love for Allah which is the best of all good qualities, and it is realized only in the obedience of the Holy Prophet (peace be upon him). Says the holy Quran :

“Say, (O Muhammad to mankind); if ye love Allah, follow me; Allah will love you and forgive you your sins”.  
(al-Qur’an, 3:31).

## 10. REGULARITY IN OCCUPATIONS AND DEEDS

He should constantly wish to increase his exertion and efforts (to impart knowledge), and should be regular in his daily religious duties and worships, and recitation (of the Holy Quran) and the other occupations of knowledge i.e. reading, studying, thinking, glossing, preserving, authoring and researching. He should not spend a moment from his life-time for any occupation other than that of knowledge or performance (in conformity with the knowledge) except to meet the need of eating or drinking or sleeping or taking rest after fatigue or maintaining the wife or guest or gaining strength, which is necessary for him to work or recovering it after pain (or exhaustion) or other which cause hinderance in his performances.

Believer’s remainder life, (if it is spent purposeless) holds no value. Who-ever wasted his two days (of life without acquiring, imparting or acting upon knowledge) he is stupid. Our old scholars were not used to postpone their regular occupations for



normal illness or slight pain. Rather, they used to cure it with knowledge and continued working as for as possible. As it is said:

“When we fall ill, we cure it with your memory. Sometimes when we put-off your (sweet) memory, we fall ill.”

This is for the reason that the excellence of knowledge is at par with the excellence of the inheritance of the Prophets (peace be upon him), and glory of the lights cannot be attained without taking pain. It is reported in Sahih Muslim by Yahya b. ‘Alī Kathir: “Knowledge cannot be acquired with repose of body”. In another tradition it is said, “The paradise has been surrounded with hardships and worries.” A poet says:

“You want to attain the (glory of) height, cheaply (and easily without painstaking), whereas honey cannot be taken without sting of bee.”

“Do not consider glory as a fruit, which you eat. (As a matter of fact) you cannot attain the glory unless you taste the juice of bitter plant (i.e. unless you undergo the severity of patience)”.

Imām al-Shāfi‘ī said, “The student is under obligation to spend his maximum effort to increase his knowledge, and to face (happily the difficulties) that may fall upon him in this way. He should be sincere to Allah; Al-mighty, for acquiring knowledge, in text and interpretation. He should seek Allah’s help for undergoing all this.

Al-Rabi‘ (Ibn Sulaymān al-Mudradi) said. “I have neither observed Shāfi‘ī taking meal at day nor sleeping at night for his occupation with authoring books.

Contrary to all this, he should not struggle beyond his scope, so that he may not be exhausted and bored, and it may lead him to uncontrollable disliking. He should adopt the moderate way and every person can think better for himself.

## **11. ACQUIRING KNOWLEDGE EVEN FROM THE LOWER**

He should not decline to learn that which he does not know,



though, he has to acquire it from a person who is lower than him in (social) status or family or age.

Rather, he should always be eager to acquire it from where he can have it, because wisdom is the lot of the Muslim, he will have it from where he finds it.

Sa'īd b. Jubayr: A person will be 'Alim (scholar) as long as he continues learning, and when he gives up learning and considers himself rich in knowledge, and becomes satisfied with the knowledge that he has acquired, then, he will be the most ignorant. An 'Arab poet<sup>28</sup> says:

“He is not stupid who puts lengthy question. Stupid is he who poses lengthy silence at ignorance”.

A fair number of the old scholars used to acquire knowledge, which they were not knowing, from their students. Al-Humaydi,<sup>29</sup> the student of Imām al-Shāfi'ī said, “I accompanied al-Shāfi'ī from Makkah to Egypt. I used to learn from him jurists norms and he used to acquire from me al-Hadith (the holy Prophet's traditions).

Ahmed Ibn Hanble : Shāfi'ī said to us, “You are better knower of al-Hadith (the Prophet's traditions) than me, so, whenever you have authenticated a tradition, let me know it so that I can take (and follow) it.”

So much so, that some of al-Sahaba (the companions) have reported the traditions of the holy Prophet (peace be upon him) from at-Tābi'in (successors of the companions). The most illustrious example of all this is the holy Prophet's recitation (of the holy Quran) before 'Ubeyy (may Allah be pleased with him). He (peace be upon him) informed 'Ubeyy saying, “Allah desired me to read it out before you”. Then he recited:

“Those who disbelieve among the people of the scripture and the idolaters could not have left off (erring) till the clear proof came unto them”. (al-Qur'an, 98:1)

All this is meant to say that the learned (scholar) should not stop learning from the learner (student) or suppressed.



## 12. ACTIVITIES OF AUTHORIZING AND COMPOSING

Activities of composition and collection of material and the publication are of great excellences, and (they bear the testimony to) the perfect ability (of the author or the editor). They lead us to the realities of (the different branches of) the arts and the subtleties of (the different) lores, which need a great deal of research, study, criticism and reference. Al-Khatib al-Baghdādī<sup>31</sup>, enumerating the advantages of publications, said, "It plants the memory, purifies the heart, sharpens the mind, beautifies the expression, earns good reputation and plenty of reward, and makes the (memory of the) author to live forever."

The foremost objective of the publication should be to compile or to author or to bring out (such research) that contains common advantage and the (people's) need to it is great. The author should author book only on such topic as has not been authored before him, or that is perplexed and awaits to be explained in his publication. He should avoid in his writing boring prolixity and confusing thought to be mentioned there in.

He should not let his contribution (book or article) out of his hand before its polish, revision and arrangement. In these days, some persons look down upon a publication or compilation of an author (compiler) whose qualifications and personality are known to them, only for their dispute with one another. The writings of the author are not criticized, who owns ink and paper, and writes (for his personal motives), as he wishes, poetry and short-stories. But why, the publications of that author are condemned, who writes a subject of Islamic Shari'ah?

Whoever is not able to do so (because he does not fulfill the qualifications and qualities of a good writer or author), his writings will be criticized and rejected. (As a matter of fact), such writing contains ignorance and thoughtlessness, and if its writer is content with it and (he contributes) the alike to it, he is wasting his time for an occupation for which he is not qualified. Actually, he claims perfection, which is far away from him.

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### **13. GUIDELINES FOR THE TEACHER, CONCERNING HIS LESSON**

This section comprises twelve sub-sections:

#### **13.1. Preparation for Teaching**

When the teacher decides to sit (or to enter the class room) for teaching, he should clean himself from impurity and vile (if any), and purify himself and apply perfume and put on such a good dress as is appreciated by the people. The purpose of all this is to honour the excellence of knowledge and Shari'ah.

When the people came to Malik to learn the Prophet's traditions from him, he used to bathe, applied perfume, dressed well and cloaked his head and then sat on (his) seat to teach, and the fragrance continued burning, until, he concluded his lecture. He said, "I want to honour the tradition of the holy Prophet (peace be upon him), while sitting in the chair.

Then, (after having prepared for teaching) should offer two Raka't of Salat (sets of) for desiring good, if the time is not such at which offering a prayer is prohibited. He must intend to impart knowledge and its teaching, and to spread the advantage of Sharii'a, and to preach the ordinances of Allah; which are entrusted to him; and he is obliged to tell them to the people, and to increase knowledge; and to mention the truth; and to refer to the right; and to gather the persons for remembrance of Allah; and to pay Salaam (peace) to his muslim brothers and pray for mercy over the pious ancestors.

#### **13.2. Preparation for Teaching (Continued)**

When he exits from his house for teaching, he should perform this prayer (for mercy) over the holy Prophet (peace be upon him).

"O Allah! I seek refuge in thee from (this that) lest I misguide or am misguided, and I cause to sin or am caused to sin, I do wrong or am wronged (by any-other), or I cause ignorance or I am made ignorant. You are the Most Excel-



lent, You are the Most Praiseworthy. There is none to be worshipped save You.”

Then, he will say:

“In the name of Allah, by the name of Allah, Allah suffices me, in Him I put my trust. There is neither strength nor power but in Allah, the Sublime, the Tremendous. O Allah! conform my mind and yield the right from my tongue.”

Then, he will continue praising Allah (silently) until he reaches the class room (seat of teaching). When he reaches there, he will pay Salaam to the audience. He will offer two Rik‘at (in two sets) of (standing) prayer. If the class congregates in the mosque, than Salat must be offered. Then he should request Allah for guidance, help, protection.

### *Manners of Sitting During the Lesson*

The teacher should sit in the class room, facing to the holy Ka‘ba, if possible, with grace, calmness, and humility in quadrangular form or such that is not a hateful form of sitting. He should neither sit with his buttocks on the heels nor sit on his humps nor sit placing one foot on the second, nor sit stretching his one or the both feet without any proper excuse, nor sit leaning upon his hand to his one side behind his back.

### *Activities not Permitted During the Lesson*

He should guard against the twisting of his body from his place, and his hand from idle doing, and from petting it into his second hand, and his eyes from suspicious looking without any need. He should avoid joking and laughing, because much laughing decreases the reverence (of the teacher and the others also) and causes to fall the dignity. as it is said that who laughed, made light himself, and who committed or mentioned frequently, it would be known by him.

He should not teach when he is hungry or thirsty or feeling sorrow or angry or drowsiness or grief. He should also not teach when he is feeling very cold or very hot, because he may reply or



verdict wrong, because in such circumstances proper thinking is impossible.

### **13.3. Venerating the Learned During the Lesson**

He should sit in front of all the audience, and show respect for those who is distinguished among them in knowledge, and age and soundness and honour. He will behave with them according to their eminence in leadership (if any). All the others should be treated gently, and honour them with good salute, and smile of face and more respectful manner. He should not avoid to stand for the great scholars of Islam, for their honour. There is wide range of traditions and statements concerning the honour of scholars and the students.

He will pay attention to the people moderately according to their need. However, he will prefer one who talks to him or asks from him or discusses with him for his any reason, and so he will pay more attention to him, whether he is younger or a common person. If a teacher does not do so, he will be considered as haughty and proud.

### **13.4. Fundamentals of Lesson**

Start should be made with the recitation from the Book of Allah; al-Quran, for blessing, before starting a discussion and teaching, as it is usually done. If it is a prescribed condition in the school, then it should be followed. Then, immediately after the recitation (of the holy Quran), the teacher should pray for seeking (Allah's) blessings for himself, for the audience and for the Muslims.

Then, he will seek Allah's protection from Statan; the cursed, and praise Allah and pray for the mercy over the holy Prophet (peace be upon him) and his family and his companions and seek Allah's pleasure for the common muslims and for their leaders and their teachers (and spiritual guides). Then, he will pray for himself, for the audience and their parents (of all) and also for those who are staying at the school with good intention. Some scholars used to mention themselves last in prayer (for blessing) for the audience, and this was done for their honour, and for



humility on part of him; (the praying teacher). But prayer for oneself is (means) nearness (to Allah), and one oneself is in need of it, so preference over (one's own) need is not approved by Shari'a, and Allah's this ordinance supports this opinion:

“Ward off yourselves and your families from the Fire”.  
(al-Qur'an, 66:6).

The holy Prophet (peace be upon him) said:

“Start from yourselves, and, then from whom whose maintenance is binding upon you”.<sup>32</sup>

Though, this tradition refers to the (system of) maintenance, yet the scholars of traditions also apply it for the matters of the Hereafter. Above all, the people want to achieve every good firstly for themselves and secondly for the others.

### 13.5. Schedule of the Lessons

If there are numerous lessons, start should be made with the more superior and then (that is comparatively less) superior, and similarly from the more important and then (the comparatively less) important. So, start should be made with Tafsir al-Qur'an (interpretation of the holy Quran), then al-Hadith, then 'Usul al-Din, then 'Usul al-Fiqh, then al-Madh'hab (religion), then al-Khilaf (comparison) and then all-Jadal (controversies).

Some scholars used to finish their lessons with the teaching from Raqa'iq (tendernesses) which was (very) useful for the audience for the purity of their inner-self. This comprised a sermon, tenderness, abstinence and patience.

However, if there is a condition concerning the teaching of the subjects, prescribed by the school or by the appropriate authority of the school, it should be followed, (keeping in mind that) the more important aim (or subject) for which this institution is constructed and appropriated should not be set aside.

#### *Method of Delivering Lecture*

He should prolong his lecture (lesson) only up to that extent



## Great Books Project

The plan for publishing, in English translation, one hundred important books of Islamic thought, culture and civilization was formally approved by the Pakistan Hijra Council in 1984. To enable the reader to better appreciate the development of modern knowledge, it was decided that the present series should preferably cover those early works which laid the foundation of a new faith-cum-knowledge based civilization. Accordingly, the following criteria were laid down for selection and inclusion of books in the present Project Series:

These should be the books of *first intensity*, the books that have mattered in the advancement of knowledge.

The book selected should either be a pioneering one on the subject, the most advanced work of its time, the one that had greatest possible impact in its area of knowledge, or the one that was studied widely in the world of Islam and outside.

If a book satisfies the above criteria, it is to be selected "irrespective of the fact whether it has already been edited/translated/published or not".

After widest possible consultations and continued modifications in the choices made, one hundred titles were selected and listed under the following 12 categories of knowledge:

- |   |                                      |
|---|--------------------------------------|
| I. Religion and Ethics.                               | VII. Society and Culture.            |
| II. Education and Pursuit of Knowledge.               | VIII. Cosmos and Cosmography.        |
| III. Philosophical Thought.                           | IX. Natural Sciences.                |
| IV. Political Thought, Governance and Administration. | X. Mathematical Sciences.            |
| V. Jurisprudence and Law.                             | XI. Science and Art of Healing.      |
| VI. History.  | XII. Applied Science and Technology. |

The Project Plan and the selected titles were finally approved by the Advisory Council on 29th June, 1987 with the observation that inclusion of any alternate competing titles may be considered on merit at any stage of the Project's implementation.

Ibn Jamā'ah's book *Tazkarat as-Sāmē' wa 'al-Mutakillim Fi' Adab al-'Ālim wa al-Muta'alim* is from *Category II*, with No. 10 in the Project Series.

which ought to be covered, and should stop where ought to be stopped or broken up.

He will not mention any doubt concerning religion and postpone its answer till his second lesson or lecture. Rather, he should mention the both simultaneously. He should not bind it to be recorded in (his) writing (or look it in the book for answer), it may delay the answer of the doubt, and particularly, it should not be done when the class (or the audience) consist of the scholars and the common men.

He should neither extend his lecture up to such extent that may become boredom nor shorten it too much to be followed. He ought to keep in view the benefit of the audience concerning the length (or the shortening) of the lesson. He will neither mention the advantage of the lesson except at the time and the place where it is to be mentioned, neither postpone its mentioning nor mention it before time.

### **13.6. Manners of the Lesson (Lecture)**

He will speak neither louder than it is required for the lecture, nor will lower his voice too down to attain the benefit of the lesson.

Al-Khatib reported in *Jāmi'*, by the holy Prophet (peace be upon him):

“Verily Allah loves low voice and hates loud voice.”<sup>33</sup>

Abū ‘Uthmān Muhammad b. al-Shafi‘ī said,

“I have never seen my father talking to person loudly.”<sup>34</sup>

Imām al-Bayhaqī said, “Perhaps, he (Muhammad) means to say, that in a voice louder than the usual voice.”<sup>35</sup>

It is preferable that his voice should neither exceed the class room nor it should be too low to be listened by the audience. If there come to attend the person who is hard of hearing, then there is no harm if the teacher speaks loudly so that he may listen it. A tradition has been narrated in this content, that he should not speak (or read) too fluently, rather he should speak or read



deliberately, distinctly and well, so that he himself and the listener can think into it.

It is reported that the holy Prophet's speech was articulated; whoever listened it, understood it. Whenever he spoke a sentence, he repeated thrice to enable the listener to follow it.

When the teacher finishes one theorem or section (of lesson or lecture) he may keep quiet for a short while, until any one (of the students or the audience) may ask, if one wants to ask (any question). We shall discuss, soon, if Allah wills that such short pause or silence never cuts off the speech of the scholar, and if he does not stop so, sometimes the advantage of the lesson is lost.

### 13.7. Preservation of the Class or Meeting from Noise

He should desist his class from making noise, because it is wrong in the class room, so much so that he may even prevent the class from raising their voices during their discussion on different issues concerning their lesson. Rabi<sup>36</sup> said, "Whenever a person discussed (a controversial point) with Shāfi'ī, he used to divert his attention to any other and said, "Let us get free from this problem first and then, we shall start with what you want."

He (the teacher) should try to avoid the noise in the very beginning before it is spread and the aggravation is provoked. He should remind the audience the hatred of such noise, particularly after the prominence of the truth.

#### *Purpose of Gathering During the Lesson*

The purpose of gathering (for teaching and learning) is the prominence of truth, and purity of hearts and seeking of advantage. It is not becoming for the scholars to indulge in envy and grudge, because they breed enmity and hatred, rather their gathering should be exclusively for the pleasure of Allah, and attaining the benefit of this life and the happiness on the Day of Reckoning. He should remind them this ordinance of Allah:

"That He might cause the truth to triumph and bring vanity to naught, however much the guilty might oppose".  
(al-Qur'an, 8:8).



They should know whether they are aiming at the naught of the Truth or the triumph of the vanity.

### **13.8. Condemnation of Bad Manners**

The teacher should condemn him, who aggravates in his discussion, or envy depicts from his conversation, or he misbehaves, or who ignores the Truth after its prominence, or who cries loudly without any purpose, or who insults the others from the audience or the absentees, or who tries to show himself higher than one, who is senior to him, or who sleeps, or who speaks with the other or who laughs, or who makes fool of any other from audience, or commits action that is not becoming of the student. Its details are coming, if Allah wills. All such actions will be condemned only if they spoil the atmosphere of the class room.

#### *Qualities and Responsibilities of Monitor of the Class*

He should appoint an intelligent, wise and courageous monitor, who will watch the audience and seat the visitors according to their status. He will awake the sleeper, and point out him, who does not preserve the manner or performs such action as he should not do. He will ask the audience to be attentive to the lesson and keep quiet for it.

### **13.9. Preservence of Justice During the Discussion**

He is required to preserve justice during his discussion and speech. He should listen to the question of the audience, though, he is minor (or small in status). He will not speak loudly (with anger), after listening the advantage of question and answer.

If the person, who wants to question, cannot explain himself by speech or writing because of his shyness or anyother excuse, but the teacher comes to know his meanings, aim and reason of question or what he desires, then, he is under obligation to answer him, from himself or by anyother. He should ponder over the question (that is asked) and his answer (that he gives).

When he is asked about (a thing or theorem) that he does not know, he will say, "I do not know". "I do not know" is also a sort of knowledge. Some scholars opine that it is a half knowledge.



Ibn ‘Abbās said, “When a scholar is asked about a theorem or a thing that he does not know, but in response he does not say “I do not know“, keeping in the view that the person who is asking will not consider him a great scholar, he is perished”. It is a must for a scholar to inherit “I do not know” from his companions (the old scholars); who frequently used to say (when they did not know a thing) “I do not know”. Muhammad b. ‘Abd al-Hakam said, “I asked Imām Shafi‘ī concerning al-Mut‘a, whether it causes Talāq (divorce) or Mirāth (heritance) or Nafqa (maintenance)”? He answered, “I do not know”.

It should be known that the statement “I do not know”, from the scholar who is asked, does not decrease his honour as it is opined by some ignorant. Rather, it raises him higher in dignity, because it bears the testimony to the greatness of his position; his strength in religion; his fear of Allah; his purity of heart and perfection of his knowledge (and prudence).

He (who does not say “I do not know”) is afraid that he will be humiliated in the eyes of the audience, and it is ignorance (on his part) and humiliation of religion from him. Perhaps, his mistakes would have spread among the people and that (insult) might have happened from which he wants to flight, and, thus, the people call him with the same name, which he wants to avoid. Allah has guided the scholars by the incidents of Mūsā (peace be upon him) with Khadar (peace be upon him), when he (Mūsā) could not answer the question of Khadar). Allah possesses all knowledge. Mūsā had asked Him, “Is there anyone on the land, who knows more than him (Musa)?”

### **13.10. Showing Love and Affection to the Strangers**

The teacher is expected to show love and affection to the stranger, who comes to him, receive him with smile to cause his bosom to dilate because the new-comer has bewilderment. Moreover, he should not pay so much attention to him, because being a stranger he will be ashamed.



### **13.11. How will He Behave if a Scholar Visits (Attends) His Lesson — Lecture?**

If a scholar visits him during his lecture or attends his lecture and he has started explaining a certain theorem, he should stop his explanation until the scholar takes his seat. And if he has come to ask for or to discuss that theorem, he (the teacher) should repeat the theorem (taught) for him or brief it for him.

If a jurist visits his class, and has some part of his lecture to complete (he should leave it) and the class should stand up in the jurists regard, until he takes his seat. Then he should repeat the lesson taught or complete the remaining lecture. So that the visitor may not be ashamed for their standing in his presence.

#### *Keeping in View the Welfare of the Class in Timings*

He should look after the welfare of the class in fixing the time of their presence for learning, whether it should be sooner or later, provided there is no compulsion of fixing a certain period for it and its change will not increase the difficulty (of the student to reach the class at that time). Some illustrious scholars have opined that the scholar who starts his teaching (in school) before dawn or delays it till after noon, he does not know (the method of) teaching. However, if the appropriator has prescribed any such condition of (time table for) teaching, it will be fulfilled.

### **13.14. Conclusion of Lecture**

It has become the common practice that the teacher, while concluding his lecture says, “Wallaho A‘alam” — Allah knows better, similarly says the Muftī when he concludes his verdict. But, it is better to say (to the class), “You would have followed that with which the lesson was started and this is the end of this lesson, and remainder will be taught after this, if Allah wills”, or a conclusion similar to it may be made. His sentence “Allah knows better” should be exclusively for the glory of Allah, so he should start his every lecture with the invocation of Allah: In the name of Allah; the Beneficent, the Passionate“. Thus, he will remember Allah’s name in the beginning and by the end of his lecture.



### *Advantages of Stay after the Lecture*

It is advisable for the teacher to remain sitting or standing at his place for a short time, after the conclusion of the lecture, when the class have stood up (to leave the class). It comprises advantages and (sources of) respect for him and for the students. For teacher, there will be no hindrance from the students (while going out of the class room) and for the students, that if any of them has any question, he may ask from the teacher. Moreover, (it is also an advantage of sitting for a short time after the lecture that) he will not have to ride (on his conveyance) in their presence. When he stands for leaving the class (room), the should pray (for mercy) with the following prayer, as recorded in book on traditions.

“O Allah You are glorified with your praise. There is no god save You. I beg Your Pardon, and I admit penitent to Your mercy”.<sup>37</sup>

### **13.15. Opinions of the Imams Concerning Teaching**

One should not engage in teaching as long as one is not qualified for it. He should not teach a lesson who does not know it irrespective of this that the appropriator has stipulated such condition or not, because it will be just a play with religion and a sort of contempt among the people.

The holy Prophet (peace be upon him) said, “He who pretends to possess that he does not possess, he is as (bad as) he who wears the cloth of lie.”

Al-Shibli said, “Who proceeded for teaching or led before its time (means without proper preparation), he started it for his (personal) whim”.<sup>38</sup>

’Imām Abū Hanīfa opined that who desired leadership before its (proper) time, he would be disgraced as long as he lives. Wise is he, who protects himself for offering him for such a duty; in which he will be considered ineffective or misfit, and one who appoints him, he will be the wrongdoer; and who insists for (the continuation of his or by him) teaching, he will be a profligate, because when he was not capable of teaching, why did the ap-



proprietor stipulated the condition (of his teaching) in his appropriation. When his incompetence is known and any other (teacher) is available, then his (appropriator's) perseverance for his teaching; for which he is not fit, will make him profligate.

### *Conditions for the Selection of Teachers*

(A teacher should be qualified and) if it is stipulated in appropriation (by the appropriator) that the teacher will be a common man or an ignorant, the condition will not be valid.

If he stipulated that a certain disqualified person would be the teacher, then it will not be profligacy (on the part of the appropriator), rather then it will be a source of sin (by him), because diminution and derision will prolong with the presence of such a teacher (on the strength of the teaching staff).

Neither a scholar pockets such insult nor a wise (appropriator, who can avoid such a teacher) appoints him (for teaching). Actually, the appropriator would have not known (the consequences of) this condition; through which he intended the advantage (of the students and the appropriated institution), while this condition is converting it into loss. The minimum loss of such (appointed) teacher is that the audiences lose justice, if they do not receive that (proper instruction for which they are gathered and) to which they refer in controversies. As it is said that many a lecturer are not known by him for whom these are delivered, even then, he appreciates him, while (some times) the listener himself is mistaken, but he blames the speaker.

Abū Hanīfa was asked about a class sitting in the mosque and pondering over Fiqh; he said, "Have they understanding (or power of discrimination)?" They said, "Not at all". He said, "They will never acquire Fiqh". Similarly, some of teachers who adopt teaching (as profession), cannot improve (even themselves).

"Every mad and ignorant; who claims to be jurist and teacher, delivers lecture for teaching. The (real) scholars deserve that (only) they may make an example of that old nobility (of teaching) which was imported in every meeting. This (nobility of teaching) has emaciated, so much so



that its kidneys have become visible for its emaciation, and every poor is disgusted of it. (i.e. the standard of these unqualified teachers is so low and poor that even the common students dislike it).

### 13.16. Objectives of Education

The Scholars (and the teachers), by the virtue of their education and civilization, should aim at the attainment of the pleasure of Allah, and the spread of knowledge and the revival of Shara‘, and the continuous domination of the truth, and the weakness of the false, and the continuous welfare of the Muslim community with a great number of its ‘Ulamā‘; by seizing an opportunity to utilize their good works, and attainment of good reward by him, and their feeling of compassion for him, and his entry into the chain of knowledge between the scholars and the holy Prophet (peace be upon him), and his addition to the preachers of the Revelation from Allah and His ordinances, because the teaching or learning of knowledge is one of the most important matters of religion, and one of the highest ranks of the Muslims.

The holy Prophet (peace be upon him) said, “Verily Allah, and His angels, and those who live in the skies and the earth, even the ants in their holes, pray for the teacher, who teaches the people only good (and useful).” By the life! what a wonderful status it is! Its attainment is a great success. We seek Allah’s protection from its destroyers and spoilers, and those who cause deprivation of it.

#### *To Educate Good Intention*

Any student should not be stopped from learning because of his bad intention (for acquiring knowledge), because good intention is one of the fruits of knowledge. Someone among the old scholars said, “We acquired knowledge for other than Allah, but at the end we denied that it was for other than Allah. They meant to say that with acquiring knowledge, good intention, was also acquired. If good intention for knowledge, is stipulated as a condition for the beginners, while it is becoming scarce with many of them, it will lead to the end of knowledge for the many people. However, the teacher may gradually incite the new-comer to



good intention, both by statement and practice. He may teach him, when he becomes familiar with him, that with good intention, knowledge and performance (in the light of knowledge) enable him to attain high status, abundance of benevolence, different forms of wisdom, illumination of heart, dilation of bosom, will power, power of right decision, good position, straightening of speech and the light of dignities on the Day of Judgement.

### *Incentives for Acquiring Knowledge*

The teacher will frequently induce the student to acquire knowledge by mentioning to him what Allah has prepared for the scholars i.e. the grades of dignity and generosity, ownership of the legacy of the Prophets (peace be upon him), sitting at the pulpits of light on the Day of Judgement, and envy of the Prophets and the martyrs for them etc. that have been mentioned for the excellence of knowledge and the scholars. He will quote in this context the verses (of the holy Quran), the traditions of the holy Prophet (peace be upon him), the statements of the companions and their successors, and the poetic verses.

In addition to it, he will, gradually inspire the student with such means that will help him in acquiring knowledge i.e. restriction of ease, only sufficient share from the worldly things and contentedness with it; which will purify his heart from the lust for the world and rescue him from worries (of the world) and the division of intention for them, because of the removal of the heart from mammonism, and from its abundance and from lamenting for its loss etc. This is better for his heart, and more life-full for him, and higher dignity for him, and higher status for him; and less for his envy, and more helpful for the preservation of knowledge and it causes enlargement in his provision and life. So that, number of those (scholars) is very little, who have shared a lot from this world. And how can a scholar have so, whose essentials for acquiring knowledge consist on (that have been mentioned above i.e.) power, contentedness and avoidance from crare for the world and its immoral exhibition. This (next) sub-section will undertake more elaborately than this sub-section the manners of the student, if Allah wills.



### *On Honouring the Student*

The teacher should love for the student, whatever he loves for himself as it is mentioned in a tradition of the holy Prophet (peace be upon him). Ibn Abbas said, "The most honourable near me, among the people, is my companion, who passes by the people to reach me. If I were able to avoid him from the flies that sit on him, I would have done so". In another tradition he said, "The flies that sit on him offend me".

It is also must for the teacher to look after the welfare of the student, and treat him as he treats his dearest children with compassion, affection, beneficence and patience at his offence and such unavoidable fault which is inherited in mankind, and his unbecoming behaviour for sometimes. He extends his excuse according to the situations, and forgives him that whichever has happened from him. He does all this with sincerity and affection and not with importunity and oppression with intention to impart him good training, and to teach him good manner and emendation of his way. If he comes to know his fault by a sign only, then there is no need of explaining it, however, if does not follow it by sign only, then explanation may be given. The teacher should show affection gradually and train him in the manners; elucidated by the sunnah (of the holy Prophet — peace be upon him), and incite him to adopt appreciable manners, and advise him to perform the customs in accordance with the teachings of Sharia.

### *Showing Kindness in Comprehension*

The teacher should facilitate the student with ease in education and affection in comprehension, particularly, when the student deserves so for the praiseworthiness of his conduct and excellence of his desire (for knowledge). He should incite him to hold fast the advantages (of the knowledge) and the unique and eminent aspects of knowledge. He should not hide from him the different aspects of knowledge that he (the student) asks from him, provided he is capable of it, otherwise, sometime such hiding of knowledge grieves the bosom, breeds aversion in heart and inherits hatred (for teacher and the knowledge). Similarly,

**The Memoir of the Listener And the Speaker in the  
Training of Teacher and Student**

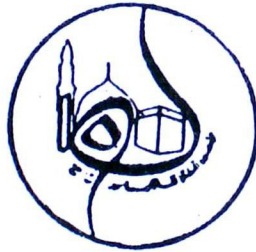
By Ibn Jama' ah

تذكرة السامع والمتكلم في الجاهل والمتعلم

القاضي بدر الدين بن أبي إسحاق إبراهيم ابن جماعة

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he should not teach him whatever he is not capable to comprehend, because it disperses his mind and divides his (power of) understanding. If the student asks from him any question concerning it, he will not answer him, and will bring home to him that it will harm him and will not benefit him. He also tells him that he is not telling him only for his kindness and benevolence and not for any aversion towards him. He will incite him to struggle more, so that he may be able to understand all such things. It is reported in the interpretation of noun Rabb; that He who educates the people with little knowledge before much of it.

### *Understanding According to Intellect*

The teacher should crave for his (student's) for learning and its proper comprehension by the virtue of his struggle, and for enabling him to follow its approximate meaning, but not so much that is beyond his scope of comprehension or he is given so much explanation that he cannot preserve. Actually, the teacher is expected to impart his student such explanation of the text as is according to his intellect. He will also be expected to recapitulate the explanation that he has imparted to him and to repeat it also.

### *Delivery of Lecture*

As regards the delivery of his lecture, he will start with the representation of the theorems and then their explanation with examples and arguments. However, he will confine only to the representation and (simple) explanation of the theorem, if the student is incapable of following its original source and the arguments thereof. But; for a capable student, he will mention the root of the theorem and its arguments. He will explain to him the philosophy of its teaching and the reasons behind it; and the branches (that can be elucidated from it) and its origin; and the objection that any scholar has raised concerning its authority or elucidation or reporting of its text. He should do all this in a proper manner without finding the faults of the other scholars, and aiming at explaining the method of sincerity and the appreciation of authentic transmission, by the way of mentioning the objection (raised) or the objection (made on a certain



theorem). He can also mention the other statements and explanations that concern with and support or oppose it. He will mention the sources of two contradictory theorems, and their authorities also. He will not forbid the student from mentioning such word, the utterance of which is normally considered shameful, when it is required by the student. The teacher should not conclude his explanation without mentioning it.

However, if allusion to it is enough for the full explanation of its meanings, then allusion will be given and that certain word will not be uttered. Similarly, if the student is in the meeting and a certain word cannot be mentioned in his presence, for his shyness or oppression, then the allusion of that word will be given without mentioning it. Allah knows better about this opinion and the controversy concerning it. It has been reported in the tradition of the holy Prophet (peace be upon him).

“The explanation is once and allusion is again.”

### *Posing Questions to the Students*

When the teacher concludes the explanation of his lesson, then there is no harm in posing questions to the students concerning it to examine their comprehension and preservice of the explanation he has given to them. Whoever shows stability of mind to comprehend it and can repeat it well in his answer, the teacher should appreciate him, and who does not follow the lesson properly, the teacher will, very kindly, recapitulate it for him. The aim of posing the questions is that sometimes a student hesitates to say “I could not understand, either to save the teacher from the trouble of recapitulating all the lesson or for the shortness of time or for the ease of the audience or for not to cause delay in the reading for them (the other students).

That is why it is said that the teacher should not ask the student, “Have you followed (or Are you satisfied)? as long as he is not satisfied from his saying ‘yes’ (I have understood. He should not ask him so before he is sure that the student have understood). If the teacher is not satisfied with his statement (of yes) for his (telling a) lie or his hesitation (to say that he has not understood) or any (other reason), he should not ask him about



his understanding because the student when says "Yes" he involves in lie for the reasons above mentioned. Rather, he should question, as we have stated above. But if the teacher asks him concerning his understanding (of lesson), and he says 'yes', then the teacher may not ask him any question except when he claims so only to avoid shyness if his answer is not in accordance with what is taught by the teacher.

### *Companionship in Lessons*

The teacher should ask the students to form companionship to benefit one another or each other) in their lessons, and recapitulate their lessons among (or between) themselves, to preserve it in their minds and confirm it in their understanding. It will help them to exploit their thinking and to develop their self judgement for research.

### *Demand for Recapitulation of that which is Learnt or Preserved*

The teacher will ask the students, off and on, to recapitulate what they have learnt to examine their memory for those important principles and astonishing theorems that they have learnt. He will, also, test their knowledge of the theorems, which can be elucidated from the original prescribed theorems and the argument given (in their support or against them).

Whom he adjudges that he gives right answer and his fondness for knowledge does not lesson, he should appreciate him in the presence of his companions to incites him and his fellows for struggle to acquire more (and better) knowledge. And whom he adjudges that his answer is insufficient; he will condemn his shortcoming and ask him to excel his desire and thus acquire high degree in knowledge. Particularly, it will be for those students whom he incites to work. Appreciation increases their wish to work. His will recapitulate (from the taught lessons) only that which is needed now so that the student may understand it fully.

### *Moderation in Struggle for Acquiring Knowledge*

When the student struggles more than his scope for the ac-



quisition of knowledge, and the teacher observes his anxiety, he will advise him to adopt leniency for himself and remind him the saying of the holy Prophet (peace be upon him): One who runs faster can neither cross the land (which he wants to cross) nor can save (his) riding animals. And the other similar pieces of advice which lead him to adopt moderation in struggle for acquiring knowledge. Similarly, whenever he feels him bored or fatigued or having any other suffering with him, advise him to take rest; and to cut off his activities. He should neither impart to the student such instruction, which is beyond his scope both by understanding and age nor recommend him such a book (for reading) which can not be picked up by him.

If the teacher wants to advise a student about learning an art or reading a book, but he does not know his capacity of mind and preservation, he should do so only when he examines his mind and position. If his present capability of mind is not enough to grasp a standard book, guide him to read the simple one on the desired branch. If he finds his mind capable and his understanding good, he may guide him to study a book that is in accordance with his mind and should not give it up. Because if the student is led to the study of such a book, which is in accordance with his mind, it will increase his wish to study, and if he is led to a substandard book, it will decrease his wish for study.

### *Admission Test*

It is impossible for a student to take up two or more subjects at a time, when he cannot do full justice with them. He should take up first the more important and then the less important. We shall undertake this issue soon if Allah wills.

### *Change of Subjects*

Moreover, when the teacher comes to know or he opines that the student will not be succeed in the subject for which he was advised, he will advise him to give up this subject and adopt the other, in which his success is expected.



### *Discussion on Principles of Subject*

The teacher will discuss before the students those basic principles of the subject, which do not change either absolutely as “preference of direct action over the cause (of action) in case of security (or compensation)”, or mostly as the claimant (of a thing or commodity) will be called to oath, if there is no evidence with him except in case of distribution (of shares or joint possession). The exceptional case of the basic principles is as one says that from both the old and new opinions (ideas) the new will be followed except in fourteen cases, and one mentions that every oath is taken for the negation of the third man’s action will (actually) be the oath of having knowledge of the performance (of a certain action by that third person) except the person against whom a case is suited that his slave has committed the crime, he (the master) will be called to oath by all means according to the most authentic opinion. The worshiper terminates his every worship by performing any of its rejections and abolishment except Haj (pilgrimage) and ‘Umra (visit to the holy Ka’ba during the other than the days of Haj). Prescription is must for every Wudu (ablution) except Wudu made for the bath of purity etc.

### *Mentioning the Original Sources of Knowledge*

he will guide the student to the course of all this, and similarly all the roots and branches of every subject; which are required by the student from al-tafsīr, al-hadīth, abwāb al-’usūl ad-dīn, al-fiqh, al nahw, al-tasrif, al-lughat etc. either by reading a book on subject or gradually soon.

### *A Teacher should be Confined to His Specialization*

The above mentioned function of guidance can be performed only if the teacher is well-versed in these branches of lore, otherwise he will not interfere in these, and confine only to his own subject (from those subjects of knowledge). (These subjects) also include the rares of the strange theorems, wonderful verdicts, astonishing meanings, and the rares of different sects.

Moreover, there are someother informations, which are a



must for a scholar to know them, for example, the names of the outstanding amongst the companions (of the holy Prophet-peace be upon him), and their successors, and their successors, and the leaders of the muslims, and the great pious and upright scholars i.e. four rightly guided caliphs and remaining ten with Divine countenance, and the twelve heads of the communities (appointed by the holy Prophet-peace be upon him), al Badriyin (those who participated in the battle of Badr), al Mukatherin (those who narrated more traditions of the holy Prophet-peace be upon him), al-Abadila (Abd Allah b. Umar, Abd Allah b. Masud, Abd Allah b. Abbas and Abd Allah b. Zubayr), and seven jurists and the four founders of the Islamic schools of Sharia). The scholar is expected to learn by heart their names, nicknames, ages, dates of death, and their qualities, manners, their wonderful stories. It will enable him to attain much advantages of great benefit and much inspirations worthy to be preserved. He should completely avoid to compare any of the companions (of the holy Prophet — peace be upon him) with others for his more attainment (in knowledge or spiritual guidance from the holy Prophet-peace be upon him) or for his more excellences, because reward of their excellences refer to them, and he is obliged to maintain properly their ranks. He will be rewarded by them, in this world, by prayer and praise and good memory, and in life hereafter good reward.

### *To Maintain Equality Among the Students*

The teacher should not prefer someone of the students over the others in affection or attainment or religiousness. Such treatment some times devastates and depopulates the heart. However, if some of them are senior in attainment (of knowledge) or industrious, or better in manners, then he may show their respect and excellence. He should explain that his more respect is for these reasons. There is no harm in doing so, because it brings forth vigorous and eggs on to the adoption of these qualities.

### *More Respect for More Industrious*

Similarly, he will not prefer one over the other or detain one from his turn of teaching, except when he thinks that this



preference will cause more welfare (for the student who is being preferred or being detained) than the welfare of preserving the turn. If he listens the lesson from someone in the turn of someone else, there is no harm at all. We shall discuss this issue in detail if Allah wills.

Moreover, the teacher should show affection for those, who are present and mention the absentees in regard and praise. He will also know their names, descents, homelands, positions, and should pray for their welfare.

### *Supervision of the Students*

The teacher will look after the students concerning their etiquettes, manners and conducts, both hidden and open. So, if any of them commits unbecoming and prohibited or not approved or such action that leads to disorder, or he suspends his activities as a student, or misbehaves with the teacher or any other, or indulges in idle talk, or he is greedy to speak much, or conducts his fellows or other in unseemly manner etc., that will be undertaken, if Allah wills, under the caption of "Manners of the student." In all such cases the teacher will forbid him from doing so in his presence without exposing him to the others and mentioning his name. However, if he does mend his way by secret forbiddance or by sign of guidance, the teacher will forbid him openly and harshly, if it is needed for his condemnation, and for teaching good manner to everyone who observes him. If, even then, he does not mend his ways, there is no harm in his rustication. He will (at least) pay no attention to him to make him to mend his ways (if he hopes that he will do so). And he will, particularly adopt this second measure if he is afraid of his fellows, and colleagues and supporters (that they cause disorder).

The teacher will also look after their good manners with one another i.e. paying salam (saluting to one another), good conversation, love for one another, cooperating with one another in righteousness and piety etc. He will also teach them their welfare by their dealing with Allah, and the welfare of the world by dealing with the mankind, and thus, he will complete for them the excellences of the both.



### *Welfare of the Students*

The teacher will struggle for the welfare of the students, and for soothing their hearts, and for providing them with financial assistance from (his) influence and (from his own) possession as far as he can, and from which that is not needed by him. (The holy Prophet-peace be upon him-guides him in this regard, saying) verily Allah helps (His) bondman as long as he continues helping his (Muslim) brother.

“He tries to meet the need of his brother, Allah meets his need”.

Who extends ease to him, who is in straitened position, Allah will extend ease for him on the Day of Judgement.

Such assistance will be more meritorious, if it is extended for acquiring knowledge, which is one of the greatest sources of attaining (Allah's) nearness.

### *Enquiring about the Absentees*

If a student or a regular audience of his lesson, remains absent (from his lesson) for an unusual time, the teacher will enquire about him for those who is associated to him, and if he does not give him any information, then he (the teacher) will send anyone to his (the absentee's) home or it will be better if he visits his home himself.

If he is ill, he will visit him, and if he is suffering from grief, he will try to remove (or lighten) it. If he is stranger, who missed his family and in-laws, he will ask about them, and will enquire about their need, and will try as far as possible to meet them. If he is in need of his help, he will help him. He will show affection and pray for him.

### *Good Student is Very Beneficial for the Teacher*

It is to be noted that a pious (and good) student brings to the teacher more goodness of this world and the world hereafter than any other of his dearest persons and nearest relatives.

That is why, the old scholars; who were fully committed to



Allah and His religion, used to spread their net to capture a student; by the virtue of whom they used to benefit the mankind in their life and also in their life Hereafter. Even if a teacher has only one student, by the virtue of whom the teacher benefits the mankind by his knowledge, practice, manner and conduct, is enough for him before Allah. Actually, a teacher does not impart any part from his knowledge to anyone who benefits from him, but he will share its reward (on the Day of Judgement), as it is recorded by the holy Prophet (peace be upon him):

“When a person dies, his (reward for his noble) deed is cut off, except that of three noble deeds i.e. continuous charity, knowledge which is benefited and a noble son (or daughter), who will pray for him”.

I say, when I think, I find all these three traits in the teacher. We may first take the charity (as Sadaqa) the teacher does so by teaching the student and thus benefitting him. Do you not observe the saying of the holy Prophet (peace be upon him) concerning the praying carpet of single person, that who gives him charity i.e. offers prayer with him to enable him (the single person) to attain the excellence of Sala-T (prayer) with congregation. Similarly, the teacher enables the student to acquire the excellence of knowledge. Excellence of knowledge is better than the excellence of prayer with congregation; it facilitates with the honour of this world and the Hereafter also.

As regards beneficial knowledge, it is explicit that it becomes the cause of knowing all the beneficial things. Now, the good prayer (or well-wish) for him (the scholar), it has become the habit of the scholars of knowledge and al-Hadith that they all pray for their teachers and their religious teachers. Some scholars pray for everyone from whom they mention any part of knowledge. Sometimes some scholars, who record the authorities of Hadith, they pray for everyone of them separately. Glorified is He who specified some of His bondmen, where He willed, for His magnificent reward.

### *Humility with the Students*

The teacher will deal with the student and everyone with



humility, who asks from him anything (from knowledge), the answer of which is binding upon him from the rights of Allah or from his own. He should lower his wing and soften his sides (in kindness) for him. Allah says:

“And lower thy wing (in kindness) unto those believers who follow thee”. (al-Qur’an, 26:215)

It is reported from the holy Prophet (peace be upon him) by authentic source that he said:

“Verily Allah revealed to me that you should show humility, and whoever deals with humility to seek Allah’s pleasure, Allah will rank him high.”

This tidings is absolutely for all the people, and what about he who owns the right of companionship, and sanctity of hesitation, and sincerity of love and affection, and honour of demand. It is reported by the holy Prophet (peace be upon him) that he said,

“Treat gently and be kind to whom you teach, and from whom you learn.”

Al-Fudayl said, “Whoever showed humility for Allah (only), Allah made him heir of wisdom.”

*Address with (i) First-name (ii) or Pet-name (iii) or Title*

He should call everyone, and particularly the learned and distinguished among them, with his (i) first-name (ii) or pet-name (iii) or title or the alike name that is loveliest to him among the names, and which bears respect and honour for him. ‘Ayesha’ said that the Holy Prophet (peace be upon him) used to call his companions by their nicknames for their honour.

*Meeting Them with Smiling Face*

Similarly, he is obliged to welcome them when he meets them or they come to him, and grace them when they sit down before him. He should show his affection to them by asking about them and their relatives after answering to their greeting. He will deal with them with a smiling face; and good appearance, and with sign of love and affection, because it is more dilator for his



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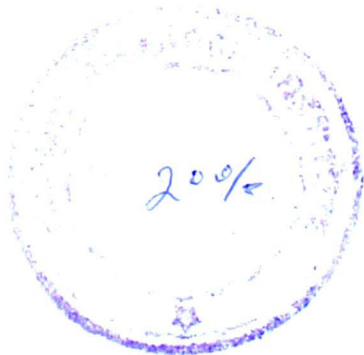
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bosom, more cheerful for his face and more extender of his question. A person extends these signs of warm welcome for him, whom he wants to succeed and his capabilities to flourish. For the preservation of all this the advice of the holy Prophet (peace be upon him) is worthy to be followed. Abū Sa'id al Khudrī reported from him, saying:

“The people follow you, and the people come to you from the far away parts of land to learn the understanding of religion from you. So, when they come to you exhort them with goodness.”<sup>39</sup>

'Imām al-Buwaytī used to bring the strangers near him and preferred them, when they came for acquiring knowledge. He, also, used to teach them the excellences of 'Imām Shāfi'ī and that of his books. He mentioned that 'Imām Shāfi'ī used to advise for it, saying: Wait for and be patient to the stranger students and the others. It is said that 'Imām Abū Hanīfa was the most illustrious of the people for showing respect for his pupils when they sat with him, and treated them in the most respectful manner.





## MANNERS OF THE STUDENT, CONCERNING HIMSELF, HIS TEACHERS, HIS FELLOWS AND HIS LESSON

This chapter contains three sections; which undertakes the manners of the student.

### HIS MANNERS CONCERNING HIMSELF

This section consists of ten subsections.

#### 1. PURITY OF HEART FROM IMPIOUS QUALITIES

The student is obliged to purify his heart from every sort of fraud, foulness (impurity), grudge, envy, bad belief and bad manners to enable it to acquire and preserve knowledge, and to know its subtleties and its obscurities, because the knowledge, as it is said by some scholar, is prayer of secret, worship of heart and nearness of inner-self. As Salat (the prayer); that is the worship of the apparent parts of the body, is not accepted with impurity, similarly, knowledge; the worship of heart; is not graced without purification from impious qualities, and impurity spoils the manners.

When the heart will be pure for (acquiring) knowledge, then its blessing and production will appear. It is similar to the case of land, when it is good for cultivation, then its production will appear and increase. It is reported in a tradition by the holy Prophet (peace be upon him): "Verily, there is a morsel in (human) body, if that is good all body is good, if this is bad, all body is bad. Note it, that is heart".<sup>40</sup>

Sahl said, "It is prohibited for the heart that the light of knowledge may enter in it, when it is carrying a thing (or quality or thought) that is abhorred by Allah."



## **2. SINCERITY OF INTENTION FOR ACQUIRING KNOWLEDGE**

Sincerity of intention for acquiring knowledge means that the student, through knowledge, should intend to seek the pleasure of Allah, and to act according to it, and to revive Shari'a, and to enlighten his heart, and to purify his innerself, and to seek Allah's nearness on the Day of Judgement, and to struggle to achieve what Allah has prepared for those who possess knowledge from His pleasure and great excellence. Sufyān al Thawrī said, "I have not found anything more difficult for me to mend than intention. Knowledge should not be made a tool to acquire the worldly purposes i.e. achievement of ruling (over the people), and honour, and possession, and domination over the fellows, honour from the people for him, and presiding over the people in the meetings etc., thus a good thing is exchanged with a bad thing.

Abū Yūsuf (Ya'qub b. Ibrāhīm, d. 182 A.H.) said,

"O people! Intend to seek Allah's pleasure by the virtue of your knowledge. I have never sit in a meeting (of scholars), in which I intended to deplore myself with humility, and I did not stand until I become more graceful than the others. Contrary to it I have never sit in a meeting, in which I intended to be more graceful than the others, and I did not stand until I was disgraced. It is to be noted that knowledge is a worship (from the worships) and a (source of) nearness (to Allah) from the nearnesses. If the intention is pure in the attainment of knowledge, it will be accepted, purified, and its blessing will increase. But, if the student intends to achieve anything other than (the pleasure of) Allah, his struggle will be nullified and wasted, and his deal will earn loss, and he will lose all lofty aims (and achievements of knowledge), and will not be able to achieve them. His aim will deluded and his endeavour will be lost.

## **3. ZEAL FOR ACQUIRING KNOWLEDGE IN YOUTHFULNESS**

The student should utilize (invest) his prime of age and the



times of his youthfulness in the pursuit of knowledge, and should not be careless with mere hope of good future, because the time of his life that passes (can never be recalled and if it is wasted it) is not compensated. He should do away with all desires and attachments that require attention and (thus they become) hindrances that prevent from the completion of knowledge. He is obliged to invest his struggle and full earnestness for acquiring knowledge. It is like infecting the high road, that is why our old scholars departed from their families and went far away from their homeland, because when the thinking is divided it falls from following the realities and minute obscurities of knowledge, even if sometimes in some cases one of his nearest relative died and he could not attend the funeral ceremony. All this (and though exaggerated but) means that entire attention of heart and thinking is a must for the acquisition of knowledge. It is reported that some of the professors advised their students to follow the, above mentioned, advice or al-Khatib. The least; they advised the student, was that he should dye his cloth (in a dirt-proof colour) to avoid the worry of washing (it again and again).

It is said by 'Imām Shāfi'ī, "Had I been engaged in purchasing onion (or bulb) I would not have understood a theorem".

#### 4. CONTENTMENT

He will be contented to whatever he may get for his food, though it is very little. Similarly, the dress, though it is worn-out. He, with the contentment over straightness of the maintenance, will acquire the extent of knowledge. He will unite the sides of heart from separated hopes, and, then the springs of wisdom will spring from it.

'Imām Shāfi'ī said, "No one can acquire this knowledge with possession and self-respect. Rather than, he who acquired it with self-humility, and straightness of maintenance and service of scholars, succeeded. He added that none except the poor is good for acquiring knowledge. He was asked, "Is not the rich, self-sufficient? He answered, "The rich are not self-sufficient".

Imām Mālik: "None can acquire the desired extent from this



knowledge, until he imposes hunger over him, and prefers it over every thing.”

’Imām Abū Hanīfa: “Seek help for acquiring Fiqh by ignoring collecting all (other) worries, and seek help to reduce relations of the world) by accepting only a little in need and do not increase it.” These are the opinions of those guides who have the greatest approach towards knowledge without any refusal, and these were some of their affairs.

Al-Khatib: It is better for the student to be unmarried as long as possible, so that the indulgence in meeting the obligations of his wife and earning livelihood may not prevent him from the completion of knowledge.

Sufyān al Thawrī: Who married, he got on the sea (ship), if a son is born for him, he broke the ship.

In short, avoiding marriage, for a person who is not in need of it or who is not fit for it, is better, and particularly the student whose capital comprises peace of mind, desire from heart and application of thinking.

It is also said that knowledge will not give you even a portion of it as long as you do not submit whole of yourselves to it.

Al-Khatīb al-Baghdādī reported in his book al-Jāmi‘ from one of the (old great scholars): This knowledge can be acquired only by the one, who vacated his shop, deserted his garden, departed from his brothers, that is any of his family.

## 5. TIME TABLE FOR LEARNING AND TEACHING

He will divide his night and day timings and properly utilize the timings of his life that spare from acquiring knowledge, because the period of life spent without acquiring or imparting knowledge is wasted. The best time for committing to memory is early morning, and for research is dawn time, and for writing (or recording) mid day, and for study and discussion is night. Al-Khatib: The best time for committing to mind is the early morning then the mid day and then the evening. He further said, similarly, the time of hunger is better than that of full belly.



He added the best place of committing to mind is the upper storey (room) and every other place that is away from amusements. It is not good to learn by heart in presence of plants and vegetation and rivers and crosses of roads and noise of sound because they mostly prevent the heart from vacancy.

## **6. THE MOST EFFECTIVE MEASURES HELPFUL FOR ACQUIRING KNOWLEDGE**

The most effective measures helpful for acquiring knowledge are: constant struggle for it, (power of) understanding, no worry and eating little (not much even) from licit (and lawful) meal. 'Imām Shafi'ī said, "I have not eaten to my fill for the last sixteen years. The reason behind this is that excess also results in sleeping, laziness, weakness of mind, relaxation of senses, idleness of body in addition to its condemnation in Shari'a and its consequent dangers of illnesses of body, as it is said:

"The illness that you observe is mostly because of eating and drinking."

None of wise men and of illustrious scholars has been observed eating much or appreciating it. It (excessive food) is appreciated for the animals; which do not apply wisdom, and they are considered for labour only. Sound mind is better than a mind converted empty because of (over) eating a comparatively humble thing, which reduces it as it is known (above). If there had been no illnesses (and difficulties) of over eating and drinking except the need of frequently entering the lavatory, it would be responsibility of a wise to protect himself from it. Whoever aimed at success in knowledge and acquiring his desire from it with excess of eating and drinking and sleeping, he actually aimed at the attainment of unavoidable (bad) habit.

It is advisable that he should take only as much from food as is mentioned in the tradition of the holy Prophet (peace be upon him):

"The son of Adam (Man) has never filled any worse pot than filling his belly. It is enough for a man from food that may strengthen him to struggle. If food is unavoidable,



then he should apportion one-third of his belly for food, one-third for water and one-third for breathing”.

If he exceeds over it, it will be (considered as) squandering which is not admissible in Sunnah.

Allah Karim says:

“Eat and drink but do not squander” (al-Qur’an, 2:187)

Some scholars opine that Allah has embodied all medicines in this ordinance.

## **7. ADOPTION OF PIETY**

He should adopt abstinence in all his affairs and try (his best) to take lawful (Halal) in his food (eating and drinking), clothing, lodging and all the other things needed by him and his family. It will enlighten his heart and make him good for preserving knowledge; its light and its advantage. He should not satisfy himself with the apparently lawfulness but should follow abstinence, whatever the situation is. He should not be forced by his need or desire to follow only the permissibility (in his affairs) rather than he should try to attain the height (of piety) in this concern.

He is advised to follow only rulings of the old pious scholars concerning abstinence, from many of the scholars who used to verdict for the admissibility of a thing. Top priority in this context should be given to the practice of the holy Prophet (peace be upon him), who did not eat the date that he found lying in the way only with the idea that it might be of Sadaqa and he wanted to abstain from the date of Sadaqa (Charity), though that was a far fetched idea. Actually, the scholars follow such opinions (of abstinence) and they adopt them, and if they do not follow piety, then who will do so? He is obliged to follow permission only in need to it. The reason for following it is that Allah Karim wants to grant upon him the permission what He wants to grant upon unavoidable.

## **8. EDIBLES (FOR FOODS) HARMFUL FOR BODIES**

He is advised to minimize the use of such edibles that cause



laziness and weakness of senses i.e. sour apple, beans, syrup of vinegar etc. Similarly, he will avoid the much use of such edibles that cause phlegm, laziness of mind and sediment to body e.g. plenty of milks, fish and the other similar things. He should use such edibles which Allah has produced for the sharpness of mind e.g. mouthful milks, mastics according to his capacity (to digest); and to eat much raisins and rose-water etc.

He should avoid such things that bring forth forgetfulness, particularly; remainder of mouse, reading the name-plates over tombs, and entrance between two smeared camels and dropping of lice etc which are the experienced by the olds.

## 9. MINIMIZING SLEEP

He will minimize his sleep so much so that will not harm his body and mind. He should not exceed his sleep during the day and night. Over eight hours, which are the one-third of the total period of day and night (that counts to twenty four hours). If possible for him, he can reduce it also.

However, there is no harm in giving rest to himself, his heart, his mind and his eyes when he felt some boredom, or he may release it (boredom) by recreation or outing to the place of recreation so that he may elevate his mind, and thus, may not waste his time. There is no harm in availing other physical exercises, because these are warmth generating, and prevent from unnecessary mixing with the people and elevate the body.

### *Moderation in Sexual Intercourse*

Also, there is no harm in lawful intercourse (with wife) when he needs it. The physicians opine that it takes away the excess (of semen); elevates, and purifies mind. However, it should only be when it is required, and with moderation, and its excess should be avoided, which is as dangerous as an enemy. As it is said:

“The water (necessary) for life drops in the wombs”.

It brings forth weakness of hearing, sight, muscles, warmth, digestion and other destructive disease. The specialists amongst the physicians maintain that its prevention is better except when



it is needed. However, there is no harm in relaxing himself through it.

### *Recreation at Pure Places*

Some of the great scholars used to gather their students (pupils) at some pure places for recreation at some days of the years, and they used to sport with one another in such ways that neither harm their religion nor self-respect.

## **10. ABSTINENCE FROM ASSOCIATION (COMPANIONSHIP) WITH OTHER GENDER OR CATEGORY**

He will abstain from association. Its abstinence is one of the most significant obligations of a student, particularly the association of other gender or category (of student) whose play is more and thinking is less. The natures are the thieves. The damage of such association includes waste of life without any gain, going of possession and self respect, and if it is with any other gender or the follower of other religion, then going of religion is also included.

The student should not mix with any except who benefit him or from him. In this concern the holy Prophet (peace be upon him) said, "You should start your morning as a teacher (scholar) or a student and not as the third one, otherwise you will be perished".

If he has initiated or offered himself for association with such a person who would waste his life with him, who would neither benefit him nor would benefit from him nor would assist in his functions, he should try courteously to break away his association with him before it becomes fast. And when it becomes fast its break away becomes difficult. The jurists, in such concern, maintain that warding off is easier than removal.

### *Qualities of a Friend*

If he is in need of friendship, he should seek a pious, religious minded, Allah fearing, intelligent, causing much goodness and less badness, well versed in good etiquettes and less harmful. If

*Preparation and publication of this volume.*

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- Translated with introduction and annotations, by Dr. Noor Muhammad Ghifari



he forgot, he reminded, if called for help, he helped, if he is required for assistance he assisted, and if grieved, he tolerated patiently. Hadrat 'Alī said:

Do not associate with the ignorant, save yourself (from him) and save him also. Many an ignorant become worst with gentleness when they are treated as brother. A man is known by (the company of a) man, when he becomes as he (the latter) is. One of the scholar said:

“Your true friend is he who stands by you (in difficulties), and who harms himself to benefit you. Contrary to him, he who deserts you in the vicissitudes of time, and when his own affairs are uncertain he associates with you.”

## ON HIS MANNERS WITH HIS TEACHER AND WHAT MAY BE HIS OBLIGATIONS CONCERNING THE GREAT HONOUR OF THE TEACHER

This section contains thirteen sub-sections, which are as under:

### 1. CHOICE OF TEACHER

The student is under obligation to investigate and seek Allah's guidance for the choice of his teacher from whom he will receive knowledge, and learn good manners and etiquettes. If possible, that person should be chosen as teacher who has completed his education; whose kindness to his students has been established, whose manliness has attained recognition, whose piety is popular and his abstinence is well known. He should be the best in education and comprehension, because the student is not attracted by the abounding knowledge with short of piety or religion or bad manners.

#### *Qualities of the Teacher*

Some of the old scholars opined: This knowledge is (the knowledge of) religion, so be careful from whom you are receiving your religion". The student should shun the (Common) idea of confiding himself to receiving knowledge only from the renowned teachers and to ignore the unrenowned ones for this purpose. 'Imām Ghazzālī and the other scholars have condemned it as a pride with the knowledge and considered it as a real foolishness. Whereas, wisdom is the loss of the Muslim, he will pick it where he finds it, and deems it a booty wherever he obtains it and follows him who leads him to it. He will run away from ignorance as he runs away from the lion, and he who runs away from lion does not shun the guidance of a guide who leads him to (run away) to a place where he may hide himself and save himself (from the lion) whoever the guide may be.

Particularly, when the unrenowned teacher, from whom the blessing (of knowledge) is to be acquired, is more beneficial in



imparting the benefits of knowledge and acquiring of knowledge from is more complete (he should not be neglected). When the properties of the old scholars and their successors are not found in the teacher the benefits of the knowledge are not attained. The more advantages (of the knowledge) and (greater) success for the student can be achieved if and when the teacher has attained a great part of piety and his affection and sincerity for the students is distinct.

### *Piety of the Authors*

Similarly, when I considered the writings (of different writers) I found the writings of the most pious and the most content very useful and their consolation was very success generating.

### *Excellence of Teacher in Gaining his Knowledge from the Learned Teachers*

The student should try to choose such teacher who is well versed in Islamic lores, and has great deal of discussion and long association with the trust worthy teacher of that age. The teacher may not be a person who has acquired knowledge (with self-study) from the books and did not benefit the association of an experienced teacher.

'Imām Shāfi'ī said, "Who gained Fiqh (understanding) from the books (without the help of teacher), he wasted the verdicts (or opinions of the jurists)". Someone other said, "One of the greatest visitations is to make the books teacher i.e. to gain knowledge without teacher".

## **2. OBEDIENCE OF TEACHER IN ALL CASES**

He should follow his teacher in all his matters, and not deviate from his view and order. He should behave with him as the patient does with the experienced physician. He will seek his opinion for what he wants to do, and guess his (teacher's) pleasure in all affairs, and try his level best in his honour and should seek Allah's nearness by the virtue of his service. He should bear in mind that his insult in service of his teacher is his



respect, and his submission to him is his pride, and his humility for him is dignity.

It is said, that 'Imām Shāfi'ī was blamed for his humility for the 'Ulamā' (Scholars). He said, "I humiliate myself for them and they honour it, and that person is not respected who is not humiliated (for a dignifying cause).

'Ibn 'Abbās, inspite of his excellence and dignity, caught hold the stirrup of Zayd b. Thābit al-Ansārī, and said, "we are obliged to treat the scholars in this way".

'Imām Ahmed b. Hanbal advised Khalaf al-Ahmar (Abū Mih-rāz b. Hayyān), "Sit properly (in front of your teacher) we are advised to respect him who teaches us."

'Imām Ghazzālī said, "Knowledge cannot be acquired without deporting with humility (for teacher) and paying proper attention (to the teacher). Whatever the teacher imparts in teaching, the student should follow him and leave (whatever is) his opinion (concerning the certain point explained by the teacher). The apparent mistake of a guide (teacher) is more advantageous for him than own correct view. Allah Karim has pointed to this fact in the story of Mūsā, "Lo! thou const not bear with me" (al-Qur'an, 18:67) It was said (by Khadar) inspite of the excellence of Mūsā in prophecy and knowledge, until, he was advised to keep quiet:

"Ask me not concerning aught till I myself mention of it unto thee". (al-Qur'an, 18:70)

### 3. GIVING ALMS AND PRAYING (TO ALLAH) BEFORE APPEARING BEFORE THE TEACHER (FOR LEARNING)

He should see to his teacher with respectful eyes and fully trust in him, because it is nearer to his benefit from knowledge. Some of the ancestors when wanted to appear before the teacher, used to give away alms and prayed, "O Allah ! cover the faults of my teacher (if any) from my eyes, and, thus, the blessing of his knowledge may not be lost by me."

'Imām Shāfi'ī said, "I used to turn over the pages of my book



very gently in presence of Mālik for fear of him, so that he may not listen it”.

Al-Rabī‘ said, “By Allah! I could not dare drinking water due to the reverence of ‘Imām Shāfi‘ī when he was looking to me.”

One of the sons of the caliph Mehdī presented before Shurayk (‘Ibn ‘Abd Allah al-Qādī). He sat by the wall and asked about a tradition from him. Shurayk did not pay heed to him. He repeated his question, and Shurayk repeated his heedlessness. He (the prince) said, are you not afraid of the sons of the caliphs? He replied, “No. The knowledge is more glorified (than you think) that you waste it”. It is also reported that he said, “Knowledge is more dignified with the scholars, than that you waste it.”

#### *Addressing the Teacher*

He should neither address the teacher at all in the way of address nor call him (by his name), rather then address him saying: Sir! my teacher!

Al-Khatīb said, “The student (may address his teacher) saying, ”O scholar! O Hafiz (etc.)! What will your kind honour say in this matter? What is your worthy opinion concerning this issue? Even in his presence, he should not be mentioned by his name. He should be mentioned with such titles as are graceful for him.

#### **4. KNOWING THE RIGHTS OF THE TEACHER**

The student should know the rights of his teacher upon him, and should not ignore his excellence. Shu‘ba said, “Whenever I listened a tradition of the holy Prophet (peace be upon him) I become his slave as long as I live. Though, I have not listened anything (concerning tradition) but I differed with him more than what I listened from him.” Moreover, he should guard against the honour of his teacher. He should defend him against what anyone blames him in his absence, and if he cannot do so, then, he should stand up from such meeting.

He should always pray for him, and should take care of his



(teacher's) offspring, his kith and kin after his death. He should visit his grave frequently, and seek forgiveness for him, and give charity in his behalf, and follow his ways and opinion, and follow his custom in knowledge and religion, and try to carry out actions and steps in his habits and worships, and preserve his manners and should not give up his imitation.

## 5. BEARING THE TEACHER'S OPPRESSION

The student will patiently bear the oppression of his teacher, if any or his maltreatment (for any reason). He should not give his presence (for learning) and well wishing for him, and should give better interpretation for his such actions as he considers against Shari'a. He, at the start of teacher's oppression, should himself start repenting and begging pardon from him. His such attitude will intact the teacher's affection for him. It will be better for the preservice of the teacher, and more advantageous for the student in this world and in the life hereafter.

Some of the ancestors opined that he who does not bear the humility for the (acquiring of) education, will spend his life in ignorance, and he who bears it patiently, will convert himself to the honour of the world and the hereafter. Someone of them said:

“Bear patiently for (the recovery of) your illness the oppression of the physician, similarly bear the oppression of the teacher to fight out your ignorance.....”

Hadrat Ibn Abbas said, “I was disgraced as a student, but I was graced as a teacher.

“Verily, both the teacher and the physician do not deal with affection if they are not honoured”.

Ma'afi b. Umar said, “Whosoever gets angry with the scholars, he gets angry with the (supporting) pillars of the mosque”. 'Imam Shafi'i reported that it was said to Sufyan b. Uyayna, that the students rushed to you from all parts of the land and you get angry with them, probably they will go and depart you. He said to the person, who posed the question “They would be fools, like



you, if they leave a thing which benefits them only for my maltreatment.”

Abū Yūsuf said, “There are five persons whose honour is binding upon a person, and one of them is the teacher from whom he acquired knowledge.”

## **6. EXPRESSING GRATITUDE TO TEACHER**

He should express gratitude to his teacher on his appreciation (for the student) because it is a sign of honour for the student, and also on his scolding as it leads to the short-coming of the student, or to his laziness to alert him, or to any drawback to let him know about it etc. Teacher’s appreciation or scolding are actually his advices and well-wishings. He should consider these as Allah’s bounties upon him by the virtue of teacher’s attention to him, and it exposes in a better way the teacher’s hearty well-wishing for and attention to the student. When the teacher lets him know about (even) minute good manner or inform him about (even) minute mistake, and he (the student) was well-informed about, he should not inform the teacher concerning his information about these, rather than he should express his gratitude to his teacher for benefiting him in this way and pay his kind attention to him.

## **7. ETIQUETTES OF ENTERING UPON THE TEACHER**

He should not enter upon the teacher in other than his general meeting (common gathering) except with his permission whether he is sitting alone or with someone else. If he entered upon him for learning and he does not permit him, he should go back and not insist upon permission. If he doubts whether or not the teacher has listened, he should not exceed his request for permission for more than three times or three times, knocking at the door or the class room. He should knock at the door very gently with the nails of his fingers, then with fingers, and then with folded hand, but very gently.

However, if the teacher’s place of sitting is away from the



door, there is no harm in knocking the door as loudly as may be listened by the teacher.

When he is permitted to enter, and there is group of people, who were also permitted for entrance then the merit of every one of them in excellence and age should be considered for turn of entrance and of paying salam.

He should enter upon the teacher with full grace for him, with cleaned body and clothes, and washing them after taking the cut of nails and hairs, and doing away bad smell etc, and particularly, when he intends to join the meeting for knowledge, because that is such a meeting, the attending of which is accounted as worship.

If he enters upon the teacher while he is holding meeting, with someone, he should sit calmly and not ask any Hadith (tradition) from him. Or he enters upon the teacher alone, and he is offering prayer or maintaining Allah or writing or studying and he himself gives it up otherwise he should remain silent and do not start conversation or Hadith.

Rather then, he should pay salam and rush back, except, if the teacher asks him to stay. If he stays, he should not prolong it, except if the teacher wishes so.

He should enter upon the teacher or sit beside him only when he is free from his personal affairs and not when he is drowsy or angry or very hungry or thirsty etc., so that his bosom be dilated and thus ready to hear and understand what is said to him.

When he reaches the teacher's house and does not find him at home, he should wait for him so that he may not miss his lesson, and the lesson which is lost cannot be recalled. He should not knock at his door to call him out. If the teacher is sleeping, he should wait until he awakes or he should go back and return. However, wait is better for him.

It is reported that Ibn 'Abbās used to wait at the door of Zayad b. Thābit, until he was awake, to acquire knowledge from him. It was said to him, should we not awake him for you? He answered, "Not at all." Sometimes he had to wait for a long period, and heat of sun molested him. Similar was the people of pious ancestor.



He (the student) should neither request the teacher to teach him in such time that is troublesome for him, nor in such time in which he usually does not teach. He will not request him to give him special time for coaching, though he is very rich, because it involves status consciousness and idiocy over the teacher and the students and knowledge. Sometimes the teacher shies from him (and fulfills his request of special time and so) he may give for his sake some more important assignment at that time. Such student does not succeed. However, for his genuine cause that enables him to attend the lesson with class or the teacher feels his (student's) welfare in giving him special attention and he does so, then, there is no harm in it.

## 8. SESSION OF LESSON

### *Manners*

The student will sit politely in front of the teacher as a child sits in front of (his first) teacher or quadrangulary (quadrantly) with humility and peace. He should listen to the teacher; pay full attention to him and preserve his address so much so that he may not be in need of repetition. He will not pay attention to any where without any genuine need. He should neither look to right or left or up or in front without any reason, and particularly when the teacher asks him or discusses with him.

He should neither look to anyone (during the class) except him nor cry for diverting the teacher's attention to him and particularly, when the teacher wants to discuss with him; nor hide himself (from the teacher) nor uncover his arms, nor play with his hands or feet or any parts of his body, nor put his hand in (on) his beard or mouth or enter it in nose and bring anything out of it, nor he will open his mouth nor knock his teeth, nor he will beat the ground with his feet nor write on the ground with his fingers, nor mingle his hands nor play with his buttons.

He should neither lean upon the wall or pillar or pillars nor put his hand on them, nor he should sit backing or siding to the teacher, nor take support of his hand placing them behind his back or on his side, nor he should talk without proper need, nor he should narrate such event that causes laugh without any



amusing event or thing; that amuse even the teacher, if it is so and he cannot overtake it then he should smile only (without any sound). He will neither whoop without need nor spit nor cough as far as possible, nor phlegm (mucus) from mouth rather withhold it or collect it in handkerchief or piece of cloth or in corner of his cloth. He should try to hide all his actions (i.e. perform them secretly in the class-room), touch his clothes gently, wave his hands peacefully in discussion. He will lower his voice while sneezing, and will hide (veil) his face with handkerchief etc. (while sneezing). When he has to yawn, he should try to stop it or, at least, hide it.

Hazrat Abī (may Allah be pleased with him) said, “‘Alim (the scholar) has right upon you that you should pay salam to people generally and to him particularly. If you sit in front of him, do not point with your hand or with your eye to any other. Do not quote the opinions of the other against his opinion. Do not speak ill of other in his presence. Do not find fault with him, and if he commits a mistake, accept his excuse. It is binding upon you to respect him for Allah’s sake only. If he has any need to be fulfilled, all the people should try to meet it. You should neither whisper in his meeting, nor catch hold by his cloth, nor ask him boisterously when he is tired, nor bore him with long association with him. His association is like dates and you wait when a part of it drops for you. Hazrat ‘Alī has collected in this advice sufficient pieces of advice.

### *Leaning upon his Pillow*

Some other opines that it is for the honour of the teacher that one should neither sit by his side nor at his mat nor should lean upon his pillow. He should not do so even if the teacher asks him to do so. However, if the teacher orders him to do so and his refusal is difficult for him, there is no harm in carrying out his order in such situation, then he will return to his position.

Some scholars have considered that which of the two situations is preferable to carry out the teacher’s order of sitting on his seat or leaning upon his pillow, or not carrying out his order for his honour. The preferable situation is that which is discussed





above in detail i.e. that if the teacher asks him boisterously and it is difficult for him to disobey him then he should fulfill his order of sitting or leaning upon his pillow, otherwise, it is preferable not to carry out his order to show respect to the teacher. He will act upon that which is more respectable for the teacher.

## **9. POLITENESS IN QUESTIONING AND ANSWERING**

He will address his teacher politely as far as possible. He should neither say 'no' or not; ask him who quoted it or where is it quoted? etc. However, if he wants to ask anything, he should ask it gently. Some ancestors opined that whoever said 'not' to his teacher, he would 'not' succeed at all. Whenever he wants to mention anything to teacher, he should never say 'you said so or I think so, or I listened so or some one said so etc.' However, if he wants to ask the teacher's preference in any concern then he can do so. He will not say 'some other said against your opinion or some other has reported against your opinion etc.' All such sorts of questioning are wrong.

If the teacher insists upon such an idea or argues such an argumentation which is not familiar with him or his (teacher's) argument is against the right one unintentionally, he (the student) should not turn his face or eye, or point in such a way that shows the negation of his (teacher's) opinion, rather he should listen to the teacher cheerfully. If the teacher is not right for carelessness or overlooking or shortcoming, in all these situations he should know that among the mankind protection from fault or shortcoming is for the Prophets (peace be upon him) only. He should avoid to converse with the teacher in a manner as he does with the other people. It is not becoming for him to address the teacher like what is the wrong with you? I understood, I listened, you know, O man! etc. He will not narrate him the narration that is narrated by a third person for him (the teacher), because it is not becoming for him to narrate such narration as such and such person says that you are not righteous, you have no goodness etc. However, if he is bound to narrate, then he should do so with allusion i.e. someone says to the other that someone has not much goodness, he is not so righteous etc.



He also, should avoid to cause sudden anger of the teacher by refuting his idea because such refutation does not happen by the majority of persons in unseemly manner i.e. the teacher asks him, have you said this? He answers, "No, not at all" etc. Or the teacher says to him, "you mean to say this." He answers, "No. I do not mean to say this. I intended to say this." etc. He should try not to question the teacher minimally. Similarly, when the teacher asks him about the comprehension of the lesson i.e. do you not say this? or Do you not mean to say this? etc. He should not answer the teacher saying 'No'. or I did not mean to say this etc. He will remain silent or will answer him very politely, so that the teacher may understand his intention, without his explanation. However, if he has to explain his intention and need for questioning, he should say "I request this, I beg to ask it" and repeat his statement. He will not say "I asked this or I meant to ask this", because it includes objection.

Similarly, at the certain occasion, where he does not follow the teacher, he should say, "if it is said to us so or if we consider it so, or if we are asked so or if there raises a question etc. So to say that his method should be such as is adopted for knowing the answer. The style of the question should be respectful and very gentle.

## 10. SUB-SECTION 10TH

When the student hears the teacher explaining the wisdom (philosophy) of a theorem or elucidating a wonderful advantage of a theorem or narrates a story or recites a poetic verse, and though he (the student) already knows (or preserves) it, even then, he should pay full attention to it and have wonderful gaze to the teacher so much so as if he has never heard it.

'Atā' b. Abī Ribāh said, "whenever I listen a tradition; which I know better, from a person, I listen to him which such attention as I have never listened better than it. He further said, when a young man narrates a tradition I listen to him as if I have not heard it, whereas, I would have heard it before his birth.

If the teacher asks him whether or not he (the student) knows



it (any tradition or theorem), he should neither say “yes”, because it will show his self-contentment from the teacher, nor he should tell a lie. He should say, “I live to listen from (my learned) teacher or I wish to benefit from your knowledge or if it is from your good self, then, it is better. However, if the teacher feels pleasure in his (students) knowledge or prefers to know his memory or gives him a test, then there is no harm in informing him to seek his (teacher’s) pleasure or extending his pleasure.

The student should not ask again and again such question or wish the repetition of such contents that he already knows or follows because it will be the wastage of time, and it sometimes offends the teacher also. Imām Zuhri said, “Repetition of AHADITH (the traditions) is more painstaking than removing the cliff from its place. He should not fall short of listening and understanding or indulge himself in other thinking or talking, and then ask the teacher to repeat what he has taught. It is a sort of misconduct. He should be fully attentive to follow him in first utterance.

Some of the teachers not used to repeat their lecture for such student, rather gave him punishment. If he did not listen to the teacher’s discussion or could not follow him even with this full attention, he should request the teacher, very politely, to repeat and enable him to understand.

## **11. HE SHOULD NOT PRECEDE THE TEACHER IN ANSWER**

That he will neither precede the teacher in explaining a theorem or answering a question asked from him or other than him, nor will lead him in it nor will expose his knowledge about or understanding for it. However, if the teacher puts it on him as a question or asks him to answer, then there is no harm in it. Moreover, he should neither poke nose in teacher’s discussion; whatsoever the discussion is, nor proceed him nor guide him. He should keep quiet until the teacher concludes his talk, then he may speak. He should not talk to the others when the teacher is talking to him or the other in his presence. He should be mentally prepared at every time, that whenever the teacher orders him



to perform a thing or asks him a question or points him to a thing, he should not be in need of its repetition and perform it promptly, and should neither think over it nor raise any objection or say if it is not possible, then? etc.

## 12. ETIQUETTES OF PRESENTING TO OR RECEIVING FROM THE TEACHER

Whenever the teacher gives him a thing, he should catch it with right hand, and when he presents a thing to the teacher he should do so with right hand. Though, it is a scrape of paper or a short story or legal decision or any other important order, yet it should not be handed over to him folded, except, if he knows or guesses that the teacher prefers it to so. Whenever the teacher wants to give him any paper, he should hurry to receive it before folding it or rolling it up.

When he presents the book to the teacher, he should present it properly so that he may open and read it, and may need not to arrange it. If he wants to see a certain part of the book, it should be opened. He should not take away any part or page from the book.

### *Receiving the Book*

Neither he should extend his hand for receiving it from the teacher, when he is at a distance from the teacher, nor the teacher may be in need of extending his hand to taking it from him or handing it over to him. He should stand up to him and not crawl to him. Whenever, he sits in front of him, he should not sit very close to him because it may be a misbehaviour for him.

He should neither put his foot or his hand or anything on the teacher's clothes or his pillow or his carpet, nor he should point to him with his hand or be near to him with his face turned straight towards him or touch any part of his body or his clothes.

### *Presenting the Pen and Knife*

If he presents him pen to write with it, he should wait and not request for its return until he has written. If he places ink pot in front of the teacher, he should put it unlicked and ready for



writing from it. While presenting him knife, he will not point its edge or body to him while he (the student) is catching hold of its edge, rather than the edge and body of the knife should be caught hold by him and the handle to the teacher.

### *Spreading of Prayer-carpet*

If he presents the prayer-carpet to him so that he offers prayer over it, he should spread, and it is preferable that it may be spread when the teacher desires so. When he spreads it some part of it be folded (so that the teacher may unfold it himself at the time he prays, and thus he will be, as if, performing the allied duties of prayer himself) as it is the custom of Sufiya (mystics). If it is folded its sides should be to the left of praying-desk. If it contains the picture of prayer-niche, effort should be made to face it to the direction of al-Qibla as far as possible.

In the presence of the teacher, he should neither sit on prayer-carpet nor pray on it if there is pour place (for offering prayer).

### *Presenting shoes when the Teacher Goes out*

When the teacher stands up, the students are accepted to hurry in picking up his praying-carpet, and hold his hand or parts of body if he needs so, and present his shoes to him if he does not feel it, and all this should be done to seek Allah's pleasure and nearness to the teacher's heart.

It is said that there are four which are not neglected by a person of noble lineage, though he is very rich, i.e. i) standing up from his seat in honour of his father, ii) respecting the scholar from whom he received knowledge, iii) asking about which one does not know and iv) hospitalizing the guest.

## **13. ETIQUETTES OF WALKING WITH THE TEACHER**

Whenever he happens to walk with the teacher, he should be at night in his front and behind him at the day, except if the conditions require against it because of rush of the people etc. He should advance him in unknown places i.e. muddy area or pond or dangerous places He should avoid to catch hold of the



teacher's clothes, and in crowd of people he should protect him (the teacher) with his hand either from his front or from his behind.

### *Talking in the Way*

When he is walking in front of him, he should attend to him after every short period. If he only is walking with the teacher, he will talk to him while walking. If they are walking in shade, then he should be at his right side. Some others opine he should be at the left side, being a bit in advance and attend to him again and again. He should introduce the teacher, to one who is near him or wants to talk to him, from his companions, while walking.

He will not walk beside the teacher except any need or if the teacher wishes him so. He will avoid to disturb him with his stirrup if they are riding, and to stick with his clothes. He will prefer him to the side of shade in summer, and to the side of sun (heat) in winter, and to the side of wall in gravities etc. and to the side where the sun does not strike his (teacher's) face when he faces to him while talking.

He will not walk between the teacher and he who talks with him, and he should be behind them or advance then when they are talking. He should neither be near to them nor listen to them nor be attentive to them (for listening their private conversation). If they willingly ask him to interfere their discussion, then he should come from the other side and not try to enter between them. When two students are walking with the teacher, they should walk on his either sides. Some opine that their elder may be at right side (and their younger be at the left.) If the way is narrow, then the elder (student) will precede the younger.

### *Salutation from Near*

If the student happens to meet the teacher in the way he will salute him. If he is away, then he will neither call the teacher nor will pay salute him, nor he will salute him from behind, rather than, he will be near to him in advance and salute him. He will not ask him in the beginning to adopt this or that route. However, he can give his suggestion about the route, and he should

honour the teacher's suggestion against his suggestion. When he feels that teacher's suggestion is not proper, he should not say 'it is wrong', 'it is not proper in my opinion', but he should oppose his (teacher's) opinion very gently saying, "it is better or it will be advantageous etc., and not to say 'I think or suggest so' etc.



## MANNERS OF LESSON AND READING

This section deals in his manners concerning to his lesson and his reading in the class room, and other etiquettes concerning with his teacher and class fellows. This section contains thirteen sub-sections, which are as follows: \_

### 1. TO START WITH THE HOLY QURAN

He will start (his scholastic career), with the holy Quran, and will verse in it by preserving it. He will struggle to acquire protection in it by its interpretation and all other branches of its lore: it is the original source and the most important of all the sciences.

#### *Acquiring of all Disciplines*

Then he will acquire all disciplines in short, and will try to acquire al-Hadith (tradition of the holy Prophet) and its related sciences, al-'Asulin (sciences of Fiqh and Hadith) al-Nahw (grammar of syntax) and al-Tasrif (grammar of form). However, all these branches will not prevent him from the study of the holy Quran and its regular recitation daily or on alternate day or on every Friday as he fixes. He should guard against its forgetfulness after its preservation. There are certain traditions in this regard, which warn against it.

#### *Explanation of Preservations*

He will constantly engage in acquiring the explanation of his preserved branches of knowledge from the learned teachers; He should never depend upon the books only (in acquiring explanation), and should depend upon such a person who is better in qualification, more in research and acquisition, better knower of the book that he read, and (in addition to it) who preserves (the values of) religion, reform, sympathy etc., as stated (in previous paras).

#### *Regarding Teacher's Desire*

If the teacher does not wish that he (the student) may benefit from any other in his reading and explanation along with him



there is no harm in (regarding the wish of the teacher), because it is more advantageous and more satisfying for him.

If is advisable for him to acquire (knowledge by the way of) preservation and interpretation as much as is possible for him. So to say that not so much, which exhausts him and not so less, which falls short of the proper acquiring.

## 2. AVOIDING THE CONTROVERSIES OF 'ULAMA'

The student in the beginning, will avoid indulgence in the controversies of 'Ulama' or the common people, at all, relating to al-'Aqliyyat (objects of meditation) and al-Sami'at (objects of hearing), because it will separate his mind (from his prime aim) and bewilder his wisdom. Contrary to it, he should thoroughly go through one book on one subject or different books on different subjects if he can cope with all these successfully with the approval of the teacher. If his teacher quotes different juristic opinions and controversies, he (the student) will not be supporter of one certain view only (and condemn the other ones) 'Imam al-Ghazzālī said, "It should be avoided because its harm (loss) is greater than its benefit."

### *Avoiding the Study of Dividing Books*

In the beginning of his study he should avoid the studies of dividing books. It will waste his time and divide his mind. He shall pay full attention to that one book, which he studies or to that one subject, which he has selected, until he is will-versed in it. Similarly, he should avoid the change of books without a sound reason, because it is a sign of anxiety and (a cause of) failure.

### *Swimming in Knowledge*

When his capability is established and his scholarship is recognized, then it is preferable for him that he should not give up any branch of the Islamic lores. If fate favours him and long life is bestowed upon him, he should acquire the depth and the greatest extent of the knowledge, and thus do away with the enmity of ignorance with knowledge. He will (try to) acquire



from every branch of the knowledge, the more important before important, and will not neglect the practice (according to the knowledge which is), the sole aim of acquiring knowledge.

### 3. CORRECTION BEFORE PRESERVATION

Correction before preservation should be conformed either by the teacher or any other appointed by him. Then, he will fully commit it to memory.

#### *Repetition*

When he has fully preserved it, then he will repeat it before the teacher, and prepare himself to repeat it at the timings fixed for it. It is again mentioned that knowledge should not be preserved before conforming its correction, because it can lead to permutation and faulty writing.

#### *Knowledge is not Acquired from Books*

As it is stated before that knowledge is not acquired from the books only, because it is the most dangerous. While presenting before the teacher, he should have ink-pot, pen (and knife for mending the pen) for recording completely what is correct, both from the view of language and punctuation.

#### *Informing the Teacher, his Mistake*

When the teacher objects his (student's pronunciation or spelling of) words, and he thinks the teacher's objection is not right according to his knowledge, he should repeat it with first (that was objected by the teacher) to let the teacher know it, or he will utter the correct word in interrogative form. Sometimes such mistakes may happen from the teacher unintentionally or by slip of tongue, So, he should inform the teacher very politely. If the teacher in spite of informing him, does not follow, then he should inform him saying, "Sir is it also right to read or write it so." If the teacher comes to know the correct, then all right, otherwise put it off till next meeting, with the view that the teacher may be right.

Similarly when the teacher's mistake is known after asking