

*A Student's Notes of:*

# **The Art of Memorisation**

**Ustadh Abu Taymiyyah**

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# Introduction

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - 51:56

*And I did not create the jinn and mankind except to worship Me.*

We were created to worship Allah.

Studying requires studying.

We need to know how to attain this knowledge and light.

We will be going through:

- The importance of memorisation.
- 10 principles of memorisation.
- How to document knowledge.
- Preventatives of knowledge.
- Tips on how to memorise Quran and Hadith.

# The Importance of Memorisation



عَنْ مُعَاوِيَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - { مَنْ يُرِدِ اللهُ بِهِ خَيْرًا , يُفَقِّهُهُ فِي الدِّينِ } مُتَّفَقٌ عَلَيْهِ

Mu'awiyah (RAA) narrated that the Messenger of Allah (ﷺ) said: “When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion.” Agreed upon.

Allah chose you among all of creation to sit in a gathering of knowledge. You could have been like anyone else around you.

Allah hand-picked you to be of those who learn the religion. This should make you feel special.

The blessing of Islām is the greatest of all blessings. Then to be able to attain knowledge and study the Qurān and Sunnah is another wonderful blessing.

The understanding from the Hadith is that if Allah wants good for you then he will give him knowledge.

Ibn Taymiyyah said: Every person Allah wants good for he must give him knowledge of the religion. Whoever Allah does not want good for he does not give him understanding of the religion.

You should ask Allah to make you from amongst those he wants good for.

Rush back to Allah *الالتجاء* Allah.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ -

29:49

*Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.*

Hasan Al-Basri the great Tabiee said: This Ummah has been given memorisation and the previous nations, the books sent to them, they would only read it while looking at it. So if they studied it they would not memorise it except the Prophets.

Allah chose this Ummah to memorise.

عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ "

*Abu Darda' reported Allah's Apostle (ﷺ) as saying: If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.*

In Ramadan we know Jibril would come to the Prophet (s).

فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلِّ سَنَةٍ مَرَّةً " وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَلَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ. {البخاري}

*She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached.*

Ibn Taymiyyah says: So the one who does not memorise the Quran and does not know its meanings and does not memorise the Ahādith and does not know its meanings, how can this person know in reality that which the Prophet (s) came with.

Question your existence today. Allah created you to worship him. You cannot worship Allah correctly without studying. Are you fulfilling your objective?

Is it fair that we spent so much time learning everything except Allahs religion. Maths, Science and all the other subjects.

What excuse do we have in front of Allah? He gave us 60/70 years and we do not even know the basics of our religion!

إن الرجل ليصلي ستين سنة وما تقبل الله له صلاة، لعله يتم الركوع ولا يتم السجود،  
ويتم السجود ولا يتم الركوع

If Allahs religion is not our main priority then the world we chased is not going to benefit us in the grave.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ بَلَّغَهَا عَنِّي فَرُبَّ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ " .

*It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.'"*

What made Abu Hurayrah (r) the most knowledgeable of the companions: طول الملازمة والعناية بالحفظ Long companionship and consideration to memorisation.

Imam Bukhari has a chapter: باب حفظ العلم the chapter of memorising knowledge.

عَنْ أَبِي هُرَيْرَةَ، قَالَ إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلَا آيَاتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَتْلُو {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ} إِلَى قَوْلِهِ {الرَّحِيمِ} إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفُوقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَبَعِ بَطْنِهِ وَيَحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ.

*Narrated Abu Huraira: People say that I have narrated many Hadiths (The Prophet's narration). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.*

Abu Hurayrah would tie his stomach and attend what the other companions would not attend and memorise that which the others did not memorise.

The companions would say: أكثر أبو هريرة regarding the Hadith he keeps narrating and mentioning.

This is why it says in Alfiyyah:

والمكثرين في رواية الأثر \*\*\* أبو هريرة يليه ابن عمر  
وأنس والبحر كالخدي \*\*\*\* وجابر وزوجة النبي

Why do the Shia and the orientalisists have such a big problem with Abu Hurayrah?

A quote from the Masonic's is that if you want to take down a notion take down its people.

Imam Bukhari in the chapter of memorising knowledge only mentions the Hadith of Abu Hurayrah.

Ibn Hajar says: He did not mention besides Abu Hurayrah because he was the one who memorised the most from the Prophet (s).

Imam Shafiee said: Abu Hurayrah memorised the most Hadith in his time. Ibn Umar would say May Allah have mercy on him, Indeed he would preserve the Hadith of the Prophet (s).

A companion said: Oh you Abu Hurayrah you were the most consistent with the Prophet (s) and memorise the most Hadith.



Abu Hurayrah embraced Islam very late but still surpassed everyone else.

Shaykh Salih Al-Usaymi said he heard Ibn Uthaymin mention: We read a lot and memorised a little. We benefitted more from that which we memorised than that which we read.

### *A Story:*

Abu Hamad Al-Ghazali. He once found himself in a situation where the cases of his books were stolen from highway robbers. He ran after them and called out for his books. He said: That which you have taken is not going to benefit you. Their leader said to him: What is inside the case? He said: My books. Sciences which I have studied. The leader began laughing and said: How can you claim that you learnt something and when we took it from you, you became someone who did not know anything. You remained without knowledge. So they felt sorry for him and gave it back to him. Imam Ghazālī said: This was a person who Allah caused to speak the truth so that I can be directed to that which is better. When I arrived, for 3 years I memorised everything I had written down. So that I would not be left without knowledge if it is taken from me.

إِذَا لَمْ تَكُنْ حَافِظًا وَاعِيًا ... فَجَمْعُكَ لِلْكِتَابِ لَا يَنْفَعُ

الْحَضْرُ بِالْجَهْلِ فِي مَجْلِسٍ ... وَعِلْمِي فِي الْكِتَابِ مُسْتَوْدَعٌ

Imam Shafiee says:

Abdur-Razzāq As-Sanāni said: Every knowledge which does not enter with you in the toilet then do not count it as knowledge.

فإن تحرقوا القرطاس لا تحرقوا الذي \*\*\*تضمنه القرطاس بل هو في صدري  
يسير معي حيث استقلت ركائبي \*\*\*وينزل إن أنزل ويدفن في قبري

If you burn the books then you have not burnt ... that which is within the books rather it is in my chest ... it comes with me when I ride ... and it comes down with me when I come down and it will be buried in my grave.

Every moment you spend in memorising the Deen of Allah then it is rewarded if your intention is right.

Salih Al-Usaymi said: Memorisation is a must and whoever thinks he will attain knowledge without memorisation is chasing the impossible.

# 10 Principles of Memorisation



## 1. Ask Allah to aid and assist you

Abdullah bin Abbas (r) was in his infancy when the Prophet (s) passed away:

قول ابن عباس: إنما يحفظ الرجل على قدر نيته. {رواه الدارمي}

Shaykh Salih Usaymi comments: If his sincerity is strong then his memorisation is strong.

Sincerity is an action of the heart, so the purer your heart the more you will be able to hold in it.

Ibn Qayyim said: If the heart of the slave is soft and tender and clean then him attaining knowledge in his heart is very easy. If his heart is hard and rigid, he will struggle to attain the knowledge in his heart.

صالح العصيمي: لن تنال العلم بقوة حفظكم ولا بجودة فهمكم ولا بطول ملازمتكم بالدروس وإنما تصيبون العلم بصدقكم مع الله عز وجل

*Shaykh Salih Usaymi: You will not attain knowledge because of strong memory or strong understanding nor by your attending many lessons, you will only attain knowledge with your truthfulness with Allah.*

There are 4 types of Intentions:

1. Take yourself out of the darkness of ignorance.
2. Wanting to benefit the creation of Allah.
3. Give life to the science which has become non-existent.
4. To act upon that which you are learning.

ولتقصدوا أربعة لدى ابتدا ... تعلم لكي تفوزوا بالهدى  
أولها: الخروج من ضلال ... والثان: نفع خلق ذي الجلال  
والثالث: الإحياء للعلوم ... والرابع: العمل بالمعلوم

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَا يُحَدِّثُكُمْ بِهِ غَيْرِي قَالَ " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْجَهْلُ، وَيَقِلَّ الْعِلْمُ، وَيَظْهَرَ الزُّنَا، وَتُشْرَبَ الْخَمْرُ، وَيَقِلَّ الرَّجَالُ، وَيَكْتَثِرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قِيَمَهُنَّ رَجُلٌ وَاحِدٌ ". {البخاري}

*Narrated Anas: I heard from Allah's Messenger (ﷺ) a narration which none other than I will narrate to you. The Prophet, said, "From among the portents of the our are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." {Al-Bukhari}*

Shaykh Salih Usaymi mentions these 4 intentions and other intentions a person should have while seeking knowledge. He mentions also occupying your time with that which is beneficial. Desiring the mercy of Allah to come down upon you. Cooperating in good and piety. Wanting Allah to forgive you. Learning about your Prophet (s).

From the corrupted intentions a student should stay away from are:

1. Wanting to be known on the earth and wanting to be mentioned by people.
2. To have followers.
3. Studying so that his speech is heard.

Ask yourself why you are studying and pursuing knowledge.

Every step you take should be for the sake of Allah.

Run back to Allah.

Ibn Taymiyyah said: Whoever strives hard and seeks assistance from Allah and is consistent in seeking forgiveness and working hard then it is a must that Allah will give him that which the mind can't imagine.

Imam Shafiee said: You will not attain goodness except by Allah helping you.

A student of knowledge should not believe in impossible. It should not exist in his dictionary. You cannot say: I cant.

عَنْ سَلْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ يَسْتَحْيِي مَنْ عَبَدَهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا " .

*Narrated Salman al-Farsi: The Prophet (ﷺ) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.*

Abi Ishaq Al-Ilbiri says: Ask your lord for success, and be sincere in that which you ask Allah and call unto Allah when you prostrate to him admitting the mistakes you have, the same way that Yunus (a) called out and keep knocking on that door, perhaps Allah will open it for you.

وَدَا النُّونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - 21:87

*And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."*

When Yunus (a) was stuck in the stomach of the whale.

Scholars mention he was in the darkness of the night, the darkness of the sea and the darkness of the whale and he called out to Allah.

Make Dua in the last third of the night for this knowledge.

Ibn Qayyim says about Ibn Taymiyyah: I saw Ibn Taymiyyah when matters of the Deen became difficult upon him, he would run to Allah and seek repentance and seek forgiveness and would ask Allah to remove his difficulties.

With Dua anything is possible.

He was imprisoned 7 times. He died the 7<sup>th</sup> time he was in prison. Imam Dhahabi said he had great knowledge of the statements and positions of the companions.

There are hundreds of people who have memorised Bukhari and Muslim inside out such that they can read it backwards. All you need is to have good thought of Allah that he can give you the impossible and make you like Ibn Taymiyyah.

Ibn Qayyim said: The more an individual has good thought of Allah and puts the trust in Allah truthfully then Allah will not disappoint that individual and will not make the hard work go to loss.

Ibn Hajr said regards to ZamZam: I drank ZamZam at the beginning of my pursuit of studying Hadith and I asked Allah while drinking it what he gave Imam Dhahabi (who memorised thousands of Hadith). Then I did Hajj after 20 years and wished to ask for more.

Imam Suyuti said: Ibn Hajr said he drank it to reach the level of Imam Dhahabi so he reached it and he exceeded it. So when Imam Suyuti saw this and drank ZamZam with the intention to reach the level of Bulqayni (this is more correct than Bulqini) in Fiqh and the level of Ibn Hajr in Hadith.

The title Hafidh is only given to the one who has memorised at least 100,000 Hadith.

Imam Suyuti has just about in every field an Alfiyyah (a thousand line poetry), in Hadith, Seerah and many other sciences.

The same thing happened to Khatib Al-Baghdadi. When he went to Hajj he drank ZamZam 3 times and asked Allah for 3 things: to be able to speak about the history of Baghdad (he authored this).

There was a big Masjid called جامع المنصور Jamī Al-Mansūr. He wanted to be of those who could narrate a Hadith and people take it from him in that mosque. This also took place.

He was given a key to all the Masājid of Baghdad except this mosque.

Al-Bakri of the Ash'ari creed was spreading bad views and speaking bad about the Hanabilah and causing issues so he was stripped of his position and it was given to Khatib Al-Baghdadi.

He asked to be buried in a certain place and he was.

The ZamZam that you drink, you will get that which you drink it for.

Imam Ibn Al-Arabi Al-Maliki, a scholar in Tafsir he said: I was in Makkah in 498 after Hijra, I would drink a lot of ZamZam and every time I drank it, I made the intention that Allah grants me knowledge and Iman that Allah opened so many doors for me and I found blessing in it. I forgot to drink ZamZam with the intent of acting upon my knowledge. If only I drank it with that intent then Allah would have granted it to me as I was more inclined to gaining knowledge then acting upon it.

Oh Student in the Prophet (s)’s Masjid or the one residing in Madinah, do not let this opportunity go, drink ZamZam and make your intentions.

## 2. Being obedient to Allah, staying away from sins and attaining Taqwa.

Hafidh Al-Hakami mentions some lines of poetry regarding the reality of knowledge:

وَحَاصِلُ الْعِلْمِ مَا أَمَلِي الصَّفَاتِ لَهُ \*\* فَأَصْغِ سَمْعَكَ وَاسْتَنْصِتْ إِلَى كَلِمِي  
 وَذَلِكَ لَا حِفْظَكَ الْفُنْيَا بِأَحْرُفِهَا \*\* وَلَا بَسْوَئِيكَ الْأُورَاقِ بِالْحُمَمِ  
 وَلَا تَصَدَّرَ صَدْرَ الْجَمْعِ مُحْتَبِيًا \*\* تَمْلِيهِ لَمْ تَفْقَهُ الْمَعْنَى بِالْكَلِمِ  
 وَلَا الْعِمَامَةَ إِذْ تُرْحَى ذُؤَابَتُهَا \*\* تَصْنَعًا وَخِضَابِ الشَّيْبِ بِالْكَتْمِ  
 وَلَا يَقُولُكَ يَعْنِي دَائِبًا وَنَعَمَ \*\* كَلَا وَلَا حَمْلَكَ الْأَسْفَارَ كَالْبُهْمِ  
 وَلَا بِحَمْلِ شَهَادَاتٍ مِبْهَرَجَةٍ \*\* يَزُخْرُفُ الْقَوْلُ مِنْ نَثْرِ وَمُنْتَظِمِ  
 بَلْ خَشْيَةُ اللَّهِ فِي سِرِّ وَفِي عَلَنٍ \*\* فَاغْلَمْ هِيَ الْعِلْمُ كُلَّ الْعِلْمِ فَالْتَرِمِ

The essence of knowledge is that which I will mention now. \*\* So listen and give an ear to my speech.

Knowledge is not memorising the Fatawa of the scholars word by word. \*\* Nor is it filling blank papers with ink.



Likewise knowledge is not being in the forefront of gatherings. \*\* Dictating, not understanding the meanings of the speech.

Knowledge is not taking a turban and tying it around your head. \*\* Likewise is it not placing Henna in the beard after it is white.

It is not you saying *يعني* and *نعم*. \*\* Nor is it the load that you bear on travels like an animal.

Knowledge is not holding beautifully decorated certificates. \*\* Or being able to quote poetry.

Rather it is having *خشية* of Allah in open and in secret, to be fearing of Allah. \*\* Know, this is knowledge, all of knowledge, so stick to it.

What is the difference between *خوف* (Khawf) and *خشية* (Khashyah)?

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ - 35:28

*And among people and moving creatures and grazing livestock are various colours similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.*

This is because *خشية* (Khashyah) comes from knowledge, it is the knowledge which pushes a person to fear Allah.

The more you act upon knowledge and stay away from sins, Allah will make your memory better.

قول علي: هتف العلم بالعمل فإن أجابه وإلا ارتحل

Ali (r) said: Knowledge called action, it either responds to it or it leaves.

عبد الله بن مسعود: ليس العلم بكثرة الرواية إنما العلم الخشية

Abdullah bin Masud (r) said: Knowledge is not a multitude or narrations, Knowledge is fearing Allah.

الإمام الشافعي: إن الفقيه هو الفقيه بفعله ليس الفقيه بنطقه ومقاله

Imam Shafiee said: The one with intelligence is the one who is intelligent by his actions, it is not the one by his speech and statements.

Whoever loves for the people to succeed will succeed, and whoever wants for the people to fall back will fall back.

إمام أحمد: ينبغي أن يكثر العمل به على قدر زيادته في الطلب ، ثم قال: سبيل العلم مثل سبيل المال، إن المال إذا زاد زادت زكاته

Imam Ahmad said: The more a person increases in knowledge then he must increase in action. The more money you make the more you have to give in charity.

Knowledge is like this, the more you get the more you have to give and teach and the more you must act on it.

Knowledge is not beneficial when it does not have a direct affect on your heart and you are disobeying Allah.

One time, Imam Shafiee sat in-front of Imam Malik and he saw how sharp and strong Imam Shafiee's memory was. So he said to him: I see Allah has placed a light in your heart so do not extinguish it with the darkness of sinning.

Imam Shafiee put together some lines of poetry regarding his forgetfulness:

شَكَوْتُ إِلَى وَكَيْعٍ سَوْءَ حِفْظِي ... فَأَرَشَدَنِي إِلَى تَرْكِ الْمَعَاصِي  
وَأَخْبَرَنِي بِأَنَّ الْعِلْمَ نُورٌ ... وَنُورُ اللَّهِ لَا يُهْدَى لِعَاصِي

He said: I complained to Waki' of my weak memory ... So he directed me to leaving off sins. And he informed me that knowledge is light ... and the knowledge of Allah is not given to the sinner.

In سير أعلام النبلاء it mentions that وكيع was never seen carrying a book, so Ali asked الجراح وكيع بن الجراح what is the cure for constantly forgetting? So he said to him: If I tell you will you act upon it? He said: Yes. He said: Leave off sin, I have never tried anything like it.

Imam Malik and Ibn Masud also mentioned similar to this.

Ibn Masud said: I see that a person forgets knowledge because of a sin that he commits.

Ibn Qayyim says:

حب القرآن وحب ألحان الغناء... في قلب عبد ليس يجتمعان

The love of the Quran and the love of Music does not combine in a persons heart.

Every time you look at the opposite gender, expect to forget something you've memorised.

Ibn Hajr mentions about Hafidh bin Sind that he forgot most of that which he memorised including the Quran and they say the reason behind this is due to him constantly ripping into the honours of others.

### 3. Working hard and being patient upon poverty.

Imam Shafiee advised someone and said:

أَخِي لَنْ تَنَالَ الْعِلْمَ إِلَّا بِسِتَّةٍ ... سَأُنْبِيكَ عَنْ تَفْصِيلِهَا بَيِّنَانٍ  
دَكَاةً وَجِرْصًا وَاجْتِهَادًا وَبُلْعَةً ... وَصُحْبَةً أُسْتَاذٍ وَطَوَّلَ زَمَانَ

You will not attain knowledge except with:

1. Intelligence - this can be attained by anyone, you just need to ask Allah.
2. Eagerness
3. Working hard

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ سَمِعْتُ  
أَبِي يَقُولُ، لَا يُسْنَطَعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ .

'Abdullah narrated it on the authority of his father Yahya: Knowledge cannot be acquired with sloth.

4. Money
5. Accompanying a teacher
6. Long time

إمام الشافعي: بقدر الكد تكتسبُ المعالي ومن طلب العلا سهر الليالي ومن رام العلا  
من غير كد أضعاع العمر في طلب المحال تروم العز ثم تنام ليلاً يغوص البحر من طلب  
اللائي

In accordance to your hard work you will reach the levels of loftiness.

Whoever wants to attain it without putting the work in will waste his life chasing the impossible.

You want greatness and then you sleep the night.

The diver is ready to risk his life by diving into the sea to attain pearls and gems.

Do not accompany anyone except the individual who aids you in the remembrance of Allah.

So only be around those who will motivate you to do well. If they are lazy individuals it is only a matter of time before it rubs on you.

There was a man called باقي بن مخلد Baqi bin Makhlad, a student of Imam Ahmad he travelled from Spain to Baghdad, Iraq. When he got there he found out that Imam Ahmad was banned from teaching so he came to him and said I came from far to take knowledge from you. Then Imam Ahmad said: I will give you a Hadith but change your appearance to a poor man, you will ask me and I will give you a Hadith. He managed to get 300 Hadith from Imam Ahmad.

Poverty does not mean you will have absolutely anything but there will be times your living situation will be affected.

You will need to be patient and endure the circumstance because of your goal.

Imam Malik said: You will not attain this knowledge till you taste poverty.

We were in Basra with Imam Bukhari, taking down Hadith. For a number of days he went missing then we found him naked in his house. He literally sold everything he had to study. We collected money for him to give to him.

The Tabi' Tabieen شعبة بن الحجاج Shu'bah bin Al-Hajjāj stuck with his teacher الحكم بن عتيبة Al-Hakam bin Utaybah for 18 months learning Hadith. He sold the trunks of his home to study.

Ibn Uyaynah said I heard Shu'bah say that whoever seeks knowledge will become bankrupt, I sold the pots of my mother for 7 Dinars.

Hafidh Abdur-Rahman bin Yusuf bin Kharrāsh he said: I drank my urine 5 times.

Khatib Baghdadi comments on this and says: I assume he did this out of necessity while travelling.

قال ابن تيمية: وإذا اجتهد واستعان بالله تعالى ولازم الاستغفار والاجتهاد فلا بد أن يؤتية الله من فضله ما لم يخطر ببال

Ibn Taymiyyah said: Whoever strives hard and seeks assistance from Allah and is consistent in seeking forgiveness and working hard then it is a must that Allah will give him that which the mind can't imagine.

Work hard and Ask Allah.

#### **4. Picking a suitable time and place.**

Ibn Al-Jawzi says: Hifdh has its times in your life, some better than others, the best time on memorises is when he is young. The best time to memorise is before Fajr الأَسْحَار. The last third of the night.

Between Maghrib and Fajr, split the night into 3 and calculate the last third.

This is the time when Allah comes down. It is the most blessed part of the night.

Some said theres never a Dua they made in the last third except that it was accepted.

Ibn Al-Jawzi goes on to say: The middle of the day, Fajr time up-to Dhuhr time is better time to memorise than the night.

When you are hungry it is better than when you have a full stomach.

It is not praiseworthy to memorise next to greenery and a flowing river because it distracts you.

To memorise you must put away distractions like your phone to the side.

Ibn Jawzi also says: Being alone is fundamental for memorisation.

Bringing your aspirations together is also a fundamental and taking a day off from the week is highly advisable.

If your memorising for 6 days then take the 7<sup>th</sup> day off and on that day you revise.

From the most important fundamentals is peace of mind.

What you eat has an effect on your memorisation.

You need a lot of water when memorising otherwise you will become dehydrated.

Muhammad Shihab Al-Zuhri said: I have never drank vinegar since I treated my memorisation.

A doctor came to Ibn Taymiyyah and said your studying will affect your health. He said: t'Don doctors claim when someone is happy it makes his health better. He said: Yes. So Ibn Taymiyyah said: If I busy myself with knowledge it makes me happy and will remove the stress I have.

## **5. You must make sure you memorise correctly with a good print.**

If you memorise with a mistake it is very hard to rectify.

Once you have chosen a print, you must stick to it.

Knowledge is taken from hearing, this is how It was taken generation after generation.

حديث: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ " .



*Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: You hear (from me), and others will hear from you; and people will hear from them who heard from you.*

An unexperienced individual thinks that the books will guide him and what does the ignorant one know that in these books you find hidden things which even the intelligent one does not understand. If you embark on taking knowledge without a Shaykh or teacher you will become misguided from the straight path and issues will confuse you and you will be more misguided than *توم الحكيم* Tawm Al-Hākim.

His father was a doctor, after his father passed away, he inherited his fathers books and started working on it. He came across a statement: *الحبة السوداء شفاء من كل داء* (The black seed is a cure for every ailment). When he read it, he read it as *الحية السوداء* (A black snake). He looked for a black snake for this cure and they say it bit him and this lead to his death.

## **6. Repetition , Repetition and Repetition.**

A poet says: Keep repeating whatever you are memorising or studying because constantly repeating it is one of the best things which solidifies knowledge. This allows you to treasure knowledge. There is a sweetness to it which is incomparable.

Al-Hammām Hafidh bin Ahmad mentioned: Don't let it bore you that you keep on repeating, perhaps it will be sweet when it becomes solidified in your mind.

The more you repeat the more it will stick with you.

Imam bin Abdil-Barr a great Maliki scholar said: We know that Allah has mentioned:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ - 54:22

*And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?*

Even though Allah said it has been made easy the Prophet (s) said to hold onto the Quran by constantly repeating it and revising it which can be seen in the Hadith:

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ نَقْصَبًا مِنَ الْإِبِلِ فِي عُقْلِهَا " .

*Narrated Abu Musa: The Prophet (ﷺ) said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes."*

No science is as easy as memorising the Quran because it has been made easy for us.

Abu Ishaq Al-Shirazi, a Shafiee who wrote *المهذب* (Al-Muhaddhab), it is said about him that he would repeat his lessons 100 times.

Abu Atiyah al-Andalusi a Mufassir, they say he repeated Sahih Bukhari 70 times, the book which has more than 7000 Hadith.

Shaykh Aamir Bahjat asked some scholars how many times they have taught a text and they said I have explained it 40 times. The more you repeat it the more it will stick.

Constantly revise with a classmate or peer.

From the principles scholars mention about repetition is not to move onto something until you have mastered that which is before it.

If you don't have a strong revision plan in place then everything you did before will slip away.

Shu'bah bin Al-Hajjāj said: I used to come to Qatadah bin Da'amat As-Sadusi and ask him for 2 Hadiths. He would relate it to me then he would say should I give you more? Shu'bah said: No, until I memorise them and master them.

This is building a strong foundation so even if you forget some of it, then revision of it is easy and quick.

I prayed behind Maslamah and he read Surah Baqarah, he never left off a Waw or an Alif meaning he had mastered it.

Abu Bakr ibn 'Ayyash said: A'mash would recite the Quran from memory and would not make a mistake even in a letter.

This will only happen if you repeat and repeat and revise.

Do not give in to the laziness of the soul. Do not leave off repetition because if you do so you will forget without a shadow of a doubt.

The technique for repetition:

Mauritania is known for their memorisation.

The way they study is that they would take a little bit for example 3 lines of poetry and he would repeat it for the rest of the day. This solidifies the foundation.

**7. Raise your voice when repeating to hear yourself. The sense of hearing is a necessity, you must hear what you are saying but do not disturb others.**

Being able to sit down for a long period of time is a skill in and of itself. You must get yourself used to this.

Sit cross-legged without leaning and get used to it. Then utilise the time to keep repeating.

**8. Always memorising little consistent is better than a lot which cuts off here and there.**

Ibn Jawzi said: Lessening that which you memorise while you are consistent is a great fundamental in memorisation.

Shaykh Aamir Bahjat said: Take 3 things from me:

1. تقليل المقدار Memorising a little.
2. تكثير التكرار Repeating a lot.
3. الاستمرارية والاسمرار Consistency and Continuity.

If you memorise 3 lines of poetry every single day, how many lines will you have at the end of the year. You can memorise an Alfiyyah every year.

If you memorise 2 Hadiths every day, at the end of the year you would have around 700 memorised in a year.

In this day and age, someone who has not memorised Bulugh-Al-Marām and wants to be something in Fiqh then he has no excuse.

You could memorise Bukhari in 4 years if you memorise the Hadiths without repetition.

Do not be somebody who is hasty in that which you are seeking, the one who is hasty has never achieved what he wishes. The one who grows a palm tree, it takes years to grow. Is it smart for the farmer to take the dates halfway through its growth. He waits till it is ripe and then he picks them.

If you take it slowly you will become a flood of knowledge.

Ibn Qayyim says: Whoever sees the road to be long then he will become weak in walking.

Ibn Abdil-Barr mentions that there is a methodology to knowledge, whoever tries to take another way will fail. Follow the way that has been narrated to us.

Muhammad bin Shihab Al-Zuhri met some young companions. He once said to Yunus bin Yazeed: Do not overburden yourself with regards to taking knowledge, because if you try to do that you will over exhaust yourself and it will lead you to cutting off completely.

Imam Abu Hanifah who it is differed upon whether he met the companions or not, one day he came to Hammad bin Abi Sulaymān and he said what brought you here today? He said: I want to learn Fiqh. Hammad said: Every day learn 3 issues and do not do anything more than this till you gather

some knowledge. So he did this and he stuck to this till he learnt it. The people would point to him that that is Abu Hanifah.

## **9. Consistency**

Abu Hurayrah (r) was consistent and his companions attested to that.

Stick to the schedule you have put laid out.

You must learn to say no as someone who has goals and ambitions.

If you study at the same time every day your mind and body will adapt to it.

Write down your schedule till you get used to it.

## **10. Solidify that which you are memorising by reading the explanations of it.**

This is indicating to فهم understanding, it is one of the best ways to memorise.

What helps in Quran memorisation is having the English translation next to you and reading it to have a basic understanding of what you are reading.

As a student of knowledge you must do 3 things:

1. Memorise a portion of knowledge
2. You must study that which you memorise under a scholar or student of knowledge.
3. There must be a fair share of reading books.

Khatib Al-Baghdadi said: Knowledge is having understanding of Hadith.

Shaykh Abdul-Karim Al-Khudayr said: The student who constantly looks at the explanations of Hadith will reach a point where he will be able to look at a Hadith without looking at its explanation because you are constantly working on your understanding.

# The Softening Technique



A Scenario:

Monday you will start a Hifdh program.

Today is Saturday, 2 days before the program starts.

On Monday you need to read a page to your teacher.

On Saturday, you do the first page, for example it takes you two hours to do.

You need to memorise the verse to a level where you can close the Quran and read it from the top of your head, then you move on to the next verse. Before moving on to the next verse, when you are reading the first verse you connect it to the beginning of the next verse.

However long it takes you to do the page. By the end of this session it does not mean you will be able to read the page.

This applies to Mutūn and Ahādith too.

On Sunday it will be much softer than what it was on Saturday and you are strengthening it.

Also what you need to do on Sunday is softening that which you need to do for Tuesday.

On Monday you will read what you started on Saturday, and strengthened on Sunday.

On Monday you are strengthening what you did on Monday and Tuesday and you will soften up for Wednesday.

Every day you do two things: Strengthen what you will read tomorrow and soften what you will read in two days time.

You will make mistakes. Underline these mistakes then follow it up with مراجعة قريبة (Close revision).

At the end of the week for example if you've memorised a page a day and on the 7<sup>th</sup> day you have 6 pages memorised then you will revise these on the 7<sup>th</sup> day.

There must be a part of the day where you memorise what you memorised before.

Once you have reached one Juz, then you have to start مراجعة بعيدة (Far revision). For example you have memorised



20 pages, then you read 5 pages a day for 4 days. And this repeats itself in a circle.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
New Hifdh	Juz 2 Page 1	Juz 2 Page 2	Juz 2 Page 3	Juz 2 Page 4	Juz 2 Page 5	Juz 2 Page 6	
Close revision	Juz 1 Page 20	Juz 2 Page 1	Juz 2 Page 2	Juz 2 Page 3	Juz 2 Page 4	Juz 2 Page 5	Juz 2 Page 1-6
Far revision	Juz 1 Page 1-5	Juz 1 Page 6-10	Juz 1 Page 11-15	Juz 1 Page 16-20	Juz 1 Page 1-5	Juz 1 Page 6-10	Juz 1 Page 11-15

# Reading



1. Before you read, know what you are reading.

You should not randomly select a book to read and begin reading.

A student must know his level.

Scholars mention: The food of the elderly is poison for the infant.

You need knowledge of certain things before reading books of a certain level.

2. Do not read except that your mind is present and focused.

Pay attention to that which your reading.

Your phone should be put to the side.

3. Strive to note down every benefit.

When you start reading, built the motivation to not leave off any benefit from this book except that you have noted it down.

By doing this you will take maximum benefit from your reading.

4. Make sure you have a pen when reading,

Imam Bukhari has a chapter called باب كتابة العلم (Chapter of writing knowledge). He uses an evidence from a companion. Abdullah bin Amr bin Aās.

سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ مَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ.

*Narrated Abu Huraira: There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al-`As) who used to write them and I never did the same.*

When the Prophet (s) made Dua for Abu Hurayrah then he surpassed him.

Noting down knowledge goes a very long way.

Books can be written like this.

5. Carry a notebook

So that you can note down any benefit you come across.

A poet says:

لا بُدَّ للطَّالِبِ مِنْ كُتُبٍ... يَقْنِيهِ وَهُوَ رَاكِبٌ أَوْ مَاشٍ

A student must have a notebook to write in when he is riding or walking.

You may never hear that benefit ever again.

Ibn Jama'ah Kilani said: Wisdom is like the lost property of the believer. Wherever he finds it he takes it.

6. Any benefit you come across when reading, write it down on the cover of book.

For example if you are reading Usul Al-Thalathah, take the benefit and write it in the beginning of the book.

This will also make it easier to find it later on.

7. Compile the similar benefits together

This is to organise the benefits you have noted down before together.

8. Having different books for benefits of each subject

If you want to take the maximum benefit.

Have specific books for benefits of different subjects, like Fiqh, Aqidah, Manner etc.

This is broader than point 7 as it is relating to the subject but then within these books you have the benefits related to separate topics together.

9. Solidify the benefits you have taken.

A. Revise these benefits every now and again.

B. Revise the benefits with someone else.

Imam Nawawi mentions in the explanation of Sahih Muslim:

مذاكرة حاذق في الفن ساعة أنفع من المطالعة والحفظ ساعات

*Revision with someone skilled, someone who is strong in that field for an hour, it is more beneficial than browsing books and memorising for hours on end.*

This is why having a strong teacher will help you a lot.

One of the 6 things Imam Shafiee mentions for knowledge is accompanying a teacher.

10. Document knowledge you find from the internet.

The internet is a double edged sword.

You must verify information first.

In WhatsApp whenever there is a benefit, star the message, then later copy and paste them elsewhere where you are gathering the benefits.

In Twitter you can bookmark a tweet that has a benefit then you copy and paste it.

Shaykh Muhammad Bāzmūn had a book about the benefits from facebook.

## What to Memorise



You must begin with the memorisation of the Quran, the best of speech, the speech of Allah.

Quran is number one.

وَلِمُسْلِمٍ : عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللهُ عَنْهُ - قَالَ : { كَانَ رَسُولُ اللَّهِ يُعَلِّمُنَا التَّشَهُدَ :  
التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ لِلَّهِ ... } إِلَى آخِرِهِ

*In Muslim's narration from Ibn 'Abbas (RA): Allah's Messenger (ﷺ) used to teach us at-Tashahhud: "All services expressed by words, increase in good, acts of worship and all good things are due to Allah ... " till the end.*

سَمِعْتُ حُدَيْفَةَ، يَقُولُ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " أَنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَدْرِ قُلُوبِ الرِّجَالِ، وَنَزَلَ الْقُرْآنُ فَفَرَّعُوا الْقُرْآنَ وَعَلِمُوا مِنَ السُّنَّةِ “.

Narrated Hudhaifa: Allah's Messenger (ﷺ) said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both

Qur'an and Sunna strengthened their (the faithful believers') honesty. (See Hadith No. 208)

Ibn Taymiyyah said: The one who does not memorise the Quran and learn its meanings and does not know the Ahadith and its meanings, how will he know the reality of

Those who are closer to Allah and his messenger, give concern to the Quran and Hadith and the more they are further away they give less concern to the Quran and Sunnah.

This is not their only trait but it is one of them.

Khatib Al-Baghdadi says: It is a must upon a student to begin memorisation with the book of Allah as it is the most noble of sciences and the greatest knowledge.

Ibn Abdil-Barr mentions: Seeking knowledge is levels and degrees, a methodology that has been put down for us, it is not befitting for a person to step over it, whoever tries to overstep it has gone against the way of the Salaf in seeking knowledge and whoever does it intentionally will become misguided and whoever does it trying to try another way will slip. So the first of the sciences is memorising the book of Allah and understanding. I don't say memorising it all is an obligation but I believe it is a must upon somebody who is trying to become a scholar.

Ibn Taymiyyah said it is the way of the people of innovation to busy themselves with everything else but memorising the Quran. From the foreigners and other than him. They busy themselves with the extras of knowledge, engaging in dispute and arguments and differences.

Walīd bin Muslim said: If we sat with Awzā'i (a Tabīe) he would say: Oh child, have you read the Quran? If he said he has memorised it then he would say read:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّيْنَ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَائِكُمْ وَلِأُمَّاتِكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - 4:11

This verse and the verse after about inheritance is one of the hardest verses of the Quran to most people because it has many fractions.

If he said no then he would say go and memorise the Quran before you seek knowledge.

.. said: My father did not allow me to go and learn Hadith till I read the whole Quran on Fadhl bin Shādhān Al-Rāzi then I could write Hadith.

The Quran places so many blessings in seeking knowledge.

If you are young do not let the whispers of Shaytān stop you.

Even if you do a little bit a day and it takes you a long time, you are getting reward for it.

You are carrying revelation in your chest.

Al-Maymuni said: I asked Imam Ahmad which of the two are more beloved, for my son to start memorising Quran or

Hadith? He said: The Quran. He asked: Shall I teach him all of it. He said: If it becomes difficult then teach him some of it.

Ibn Muflih commented on this: Upon this way is the followers of Imam Ahmad until this day.

It is not the scholars of the past who just did this, even scholars today memorise the Quran first.

The more Quran you read the more blessings you should expect in your life.

Muhammad bin Fadhl bin Muhammad said: I heard my grandfather say I asked my father to go to Qutaybah a scholar in Hadith, he said no until I give you permission. He said I memorised the Quran. He said before you leave, wait until you recite the whole Quran in the month of Ramadan. He said: I did this and then he let me go.

When you finish memorising the Quran this is where the real memorisation begins.

Give it time and make Dua and anything is possible.

The next thing to memorise is Hadith:

The order of memorising Hadith is:

1. 40 Hadith of Imam Nawawi
2. Umdatul-Ahkām (Around 400 Hadith) Fiqh related.
3. Bulugh Al-Marām (Around 1400 Hadith) Fiqh related.
4. Riyadh As-Sālihīn - Heart softeners.
5. Bukhari and Muslim



Shaykh Ibn Baz was asked 7 separate times what one should memorise in Hadith and he said Bulugh Al-Marām.

If you have time to memorise texts while doing the Quran then do so but the most of the time should be given to the Quran.

Memorisation should never stop in your journey of seeking knowledge, you should always move onto something else when you finish one thing.

What to memorise for each subject:

**Tawhīd:**

- Usul Al-Thalatha
- Kitab Al-Tawhīd

**Tajwīd:**

- Tuhfatul-Atfāl

**Nahw:**

- Ajrumiyyah

Two tips for learning the Arabic Language:

1. Practice - make beneficial sentences with vocabulary that you learn.
2. Carry a notebook and write down every new word you hear.
3. Hans Wehr Dictionary

## **Hanbali Fiqh:**

- An-Nadhm Al-Bayyin النظم البين
- An-Nadhm Al-Jali النظم الجلي في فقه الحنبلي

## **Shafiee Fiqh:**

- Safwatu-Al-Zubad صفوة الزبد

## **Mustalah Al-Hadith:**

- Al-Bayqūniyyah or طرفة الطرف Turfatu-Turaf (It is more complete).

## **Qawaid Al-Fiqhiyyah:**

- Qawaid Al-Fiqhiyyah by Si'di

## **Seerah:**

- Al-Arjūza Al-Mi'iyah

# Preventatives of Knowledge



### 1. Arrogance

Beware of this as it slips into you without knowing

Ibn Taymiyyah said: Many of those who ascribe themselves to knowledge are tested with arrogance.

The moment you see people belittling others then run away from them

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ " . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَتَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ " .

*It Is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainful the truth (out of self-conceit) and contempt for the people.*

It is a sign that a persons knowledge is not beneficial.

## 2. Envy

This also creeps into students of knowledge.

If you see your brother love goodness for him.

If your heart is filled with arrogance and envy then the reality of Imān will not enter it.