

A Glimpse at Some of the Etiquettes of the Seeker of Knowledge

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All praises belong to Allāh, Lord of all creation. He created man, taught him clear evidences and He taught with the pen. He taught mankind what he did not know and He sent His messenger with guidance and the religion of truth as to make it superior over all other religions, and sufficient is Allāh as a witness.

As to proceed: Indeed, seeking knowledge is the first thing incumbent upon the servant before doing any actions. Allāh (تَبَارَكَ وَتَعَالَى) has said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثُوكُمْ ﴿١٩﴾﴾

“Know that none has the right to be worshipped in truth except Allāh and then ask forgiveness of your sins, and those of the male and female believers. And Allāh knows well your moving about and your place of rest.” [Sūrah Muḥammad 47:19]

Imām al-Bukhārī, may Allāh have mercy on him, said: Chapter: knowledge precedes speech and action, then he mentioned this verse:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثُوكُمْ ﴿١٩﴾﴾

“Know that none has the right to be worshipped in truth except Allāh and then ask forgiveness of your sins, and those of the male and female believers. And Allāh knows well your moving about and your place of rest.” [Sūrah Muḥammad 47:19]

So Allāh began with knowledge before speech and action, because knowledge is the foundation in which statements and actions must be based upon. So to perform deeds without knowledge is misguidance, and similarly, having knowledge without putting forth deeds and actions is also misguidance. And the scholar who does not act by his knowledge has earned the anger of Allāh, and for this reason Allāh has stated at the end of Sūrah al-Fātiḥah, teaching His servants (to say):

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ۝﴾

“Guide us to the straight path; the path of those whom You bestowed your favors upon, not those who earned you anger, nor those who went astray.” [Sūrah al-Fātiḥah 1:7]

Those whom the favors (of Allāh) were bestowed upon are those who gathered between both beneficial knowledge and righteous actions. Those who earned the anger of Allāh are those who learned knowledge but abandoned acting by it, and those who went astray are those who did actions and deeds, but abandoned seeking knowledge. So you ask Allāh in each *rak'ah* when you recite this tremendous Sūrah, Sūrah al-Fātiḥah, to guide you to the path of those whom the favors (of Allāh) are bestowed upon, such as the Prophets, the truthful, the martyrs, and the righteous, and to keep you away from the path of those who earned the anger of Allāh and they are those scholars who do not act by what they have learned, likewise the path of those who went astray, and they are those who do actions without having knowledge. This is what Allāh sent His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with; He sent him with guidance and the religion of truth. So what is meant here by guidance is beneficial knowledge and what is meant by the religion of truth, is righteous actions.

So therefore, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with beneficial knowledge and righteous actions, and they go hand in hand and never separate. Knowledge and action go hand and hand, and they never separate. And for this reason, Allāh (سُبْحَانَهُ وَتَعَالَى) encouraged His servants to seek knowledge and to seek understanding in the religion. Allāh (تَبَارَكَ وَتَعَالَى) says:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝﴾

“And it is not proper for the believers to go out and fight altogether. If only a group from every troop from them would go forth, (and that another party goes out) to seek understanding in the religion, and that they may warn their people when they return to them, so that they may be warned of evil.” [Sūrah al-Tawbah 9:122]

(His saying), “**If only a group goes out;**” this is an encouragement from Allāh (سُبْحَانَكَ وَبِحَمْدِكَ يَا أَرْحَمَ الرَّاحِمِينَ) to His servants, that a group goes out to seek knowledge and understanding in the religion of Allāh by seeking knowledge in any place that they travel to, wherever they may find it; they seek understanding in the religion of Allāh. Thus, they will obtain the glad tidings of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when he said, “Whoever Allāh wants good for, He will give them understanding of the religion.”

So these individuals, Allāh blessed them with this distinguishing quality, because they traveled in seeking knowledge in the places it is found, from the people of knowledge, and gained understanding in the religion of Allāh. Then, after seeking understanding in the religion of Allāh and returning to their lands and to their families, they warn them and teach them this knowledge that they carried and acquired, and be callers to Allāh upon clarity. Those who act by their knowledge, calling to it; this is the way of the people who will be saved and the people who will be successful. Indeed, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever treads a path seeking thereby knowledge, Allāh will make easy for him his path to *Jannah*. And verily the Angels lower their wings to the seeker of knowledge, being pleased at their action”. So the one who strives in seeking knowledge and treads its path, then Allāh will make easy for them the path to *Jannah*. Sufficient is this as a thing of glory and nobility in this life and the next. Rather, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Verily the scholars are inheritors of the Prophets, and verily the Prophets did not leave behind *dinars* or *dirhams* (i.e. money and wealth), but they left behind knowledge, so whoever grasps it, then they grasp a great portion (of good).”

Also, knowledge is not obtained spontaneously (i.e. just out of the blue), without going to seek it, but it is a must that one seeks knowledge. It does not come to a person spontaneously or instinctively or automatically, as the people of Sufism say. But rather knowledge needs to be sought and striving must be put forth to obtain it and it needs patience in obtaining it. Likewise, knowledge is not taken only from books and it is not taken from those who feign to have knowledge but have never sought understanding in the religion of Allāh. The most that can be said is that they read books or memorized something from the text and do not really comprehend its meaning and they have not understood it from the people of knowledge. This manner is harmful, because knowledge is only sought from the people of knowledge by taking directly from them (in person) generation after generation, until Allāh inherits this earth and everyone upon it. So from the fundamentals of learning and from the essentials of learning is this matter; that it is taken from firmly grounded scholars who are known for knowledge that they sought from their scholars, and they then carry it on to their students and they pass it down amongst them, up until Allāh inherits the earth and everyone upon it. So this is from the fundamentals of seeking knowledge, that one travels to the scholars, and one seeks out the Scholars in any place (they

may be found) in order to take knowledge from them. This is the path which if one follows it, Allāh will make their path easy to *Jannah*.

Also, from the important fundamentals of learning, is that a person does not learn knowledge (beginning) at its branches (*al-Furū'*) and its highest levels, rather one begins with knowledge from the foundation, little by little, and one obtains it gradually. This is (by studying) the concise books in each subject with understanding and memorization, upon the hands of the scholars. So one does not begin with the lengthy books and one does begin with the books that contain *al-Khilāf* (the differing opinions of the scholars), but rather one takes knowledge gradually and advances with it bit by bit. Knowledge is not obtained all at once, rather, it's only obtained gradually, little by little.

Likewise, from the fundamentals of seeking knowledge, is that the seeker of knowledge doesn't limit himself to just one subject. An example is that one suffices with the subject of *Fiqh* only, or the subject of *ḥadīth* only, or the subject of *Tafsīr* only. However, one should read a beneficial concise work from each subject. This is because the different subjects correlate with one another. So it is incumbent that first, the seeker of knowledge reads the *Qur'ān* and memorizes the *Qur'ān*, or at least they learn to recite it properly without memorization. So the foundation is the Book of Allāh (سُبْحَانَكَ وَبِحَمْدِكَ). And one reads whatever is easy from the *Tafsīr* of the *Qur'ān* so one can understand the *āyāt*. And one should not read it just to himself, but rather reads it upon the people of knowledge and the people with knowledge of *Tafsīr*; one takes *Tafsīr* from the *Mufasssīrīn* who are known for that.

Also one reads in *Ḥadīth*, they read in *Ḥadīth* with memorization and understanding upon the Scholars of *Ḥadīth* who are known for that. Likewise, one reads in *Fiqh*, and it is the rulings which are extracted from the Book and the *Sunnah*, this is *Fiqh*; it is the legislative rulings extracted from the Book and the *Sunnah*. One also reads the books of *al-Naḥw* (Arabic grammar), this is because the *Qur'ān* and *Sunnah* was revealed in the language of the Arabs, so it is a must one studies about *al-Naḥw* so one can understand the meanings of the *Āyāt* and the *Aḥādīth*. Also to know how words interlink from the aspect of the language and so one can be free of making grammatical mistakes and errors. Also because the science of *al-Naḥw* aids one in understanding the text. Further, every subject has fundamentals and core principles, so in *Ḥadīth* there is *Muṣṭalaḥ al-Ḥadīth* (Terminology of *Ḥadīth*), explaining the principles of *ḥadīth* (understanding) what is *Ṣaḥīḥ* (Sound) from *Ḥasan* (Sound but less in soundness than *Ṣaḥīḥ*) from *Da'īf* (Weak) and *Mawḍū'* (Fabricated). So it is a must that you know something in *Muṣṭalaḥ al-Ḥadīth*, even if be concise. Also it is a must that you study something concise in *Uṣūl al-Fiqh* and *Qawā'id al-Fiqh*, and you must read upon a scholar from the scholars of *al-Uṣūl* (i.e. *Uṣūl al-Fiqh*). Also, it is a must to study something concise in *Uṣūl al-Tafsīr*, because *Tafsīr* has fundamentals and has a methodology which is called

Uṣūl al-Tafsīr. So you read in *Uṣūl al-Tafsīr* something concise in that subject. These are the keys to the different sciences, and knowledge is taken from its door (i.e. foundation) and not from its branches.

(Allāh says):

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

“And righteousness is not that you enter the homes from the back, but righteousness is those who possess Taqwā (piety). So enter the homes through their (proper) doors.” [Sūrah al-Baqarah 2:189]

Therefore, each subject of knowledge has a door that you must enter from, and these doors are the concise treatises. The Scholars have given importance to these concise treatises, and all praises are due to Allāh. They have summarized those works for the students and regulated (some of) them in poetry form so they can be memorized and explained by the Scholars. Also, these subjects are correlated as we mentioned previously; the subject of *fiqh* is related to the subject of *Tafsīr*, likewise the subject of *Ḥadīth* and *al-Naḥw*. They are all correlated, each subject being related to the next, and for this reason the seeker of knowledge does not suffice with just one subject.

Also, these concise treatises are easy for the one whom Allāh grants success, and advances with them gradually, bit by bit, upon the hands of the people of knowledge. Studying them can either be curriculum based in the schools, institutes and colleges with the instructors, by way of the school curriculum in each subject; or they may be studied at the hands of the Scholars in the circles of knowledge in the *Masājid*, or in the known places where knowledge is taught. Knowledge is not sought in secrecy, knowledge is open. Knowledge is not sought in secrecy in secret sittings or in far off leisure areas which are in hidden places. Rather, knowledge is sought openly where everyone who may be present benefits, whether it be the common folk or other than them. So knowledge is made open and not secret, because Allāh sent it down for all mankind, and did not send it down for a particular group only. So it is incumbent that seeking knowledge be out in the open in the *Masājid* or in the open at the schools. This is also from the fundamentals of seeking knowledge.

The scholars say ‘whoever neglects the fundamentals, will be prevented from reaching the goal’. So if you neglect these fundamentals and you recklessly jump into this knowledge by taking other than its correct path, then indeed you will be prevented from it. Whoever neglects the fundamentals, will be prevented from reaching the goal. So it is incumbent

upon the seeker of knowledge to tread upon these fundamentals and to seek knowledge from its fundamentals and essentials. One does not seek it from its branches as this will cause one to become lost and they will not obtain anything.

Also, it is incumbent that the seeker of knowledge remains patient; the seeker of knowledge remains patient upon the difficulties of seeking knowledge and upon the long path. One remains patient and walks upon the path of knowledge, even if it be a long period, and one should never become annoyed or tired of doing so.

(As the poet said)

Seek knowledge and do not become annoyed and tired

Because the downfall of the seeker is that they become annoyed

So do you not see by the constant pulling of the rope

That it will leave a trace in a massive solid rock?

So do not despair or think seeking knowledge to be too difficult, or think that in doing so is too lengthy. Remain patient and you will be rewarded. The Angels seek forgiveness for the seeker of Knowledge and lower their wings for the seeker of knowledge, being pleased at their action. So it is a must that there will be hardships while seeking knowledge. It is a must that one has endurance and a must that one has patience, and whoever does not taste the humility of seeking knowledge for a period of time, they will drink from the cup of ignorance for the whole of their life. So upon you is to be patience and to continue seeking knowledge and do become tired, until you reach the utmost of what you are able, if Allāh wills, and whoever treads upon a trail, will eventually arrive to his destination.

So, this is a brief description about how to seek knowledge. However, there is also a very important aspect that will aid you in seeking knowledge, and it will cause your knowledge to grow, and that is by acting upon it; acting by what Allāh has taught you. Every time you learn something from knowledge then you act by it so your knowledge can increase and so that it will contain blessings and goodness. It is mentioned in a wise saying ‘whoever acts by what he knows, Allāh will cause him to inherit knowledge of what he doesn’t know’.

Allāh (عَزَّوَجَلَّ) says:

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Have Taqwā of Allāh, and Allāh will teach you, and Allāh is All knower of everything.” [Sūrah al-Baqarah 2:282]

So, it is upon you to act by what you learn and that you do not acquire knowledge and just store it away without acting upon it. This type of knowledge is void of blessings, and it will be a proof against you on the day of resurrection. So knowledge without action, is like a tree that bears no fruits. The poet said:

And the scholar that does not act by his knowledge

Will be punished before the idol worshippers

This is because, on the day of resurrection, the first person the fire will engulf is the scholar who does not act by his knowledge, he is the first one that the fire will engulf on the day of resurrection. So this matter is very important, and upon the seeker of knowledge is to take knowledge by way of its fundamentals and essentials and from its people, to act by it and to teach it to the people.

(Allāh says):

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

“And remember when Allāh took the covenant from those who were give the Book, that they clarify it to the people and not to conceal it.”

[Sūrah Āl ‘Imrān 3:187]

So it is upon the seeker of knowledge to first act by his knowledge and then teach it to the people and spread it amongst the people. It occurs in a *ḥadīth*; “When the son of Adam dies, all of his actions are cut off except three; the continuous *Ṣadaqah*, knowledge which is still benefitted by, or a righteous child who supplicates for him”. The best of these three is the knowledge that is still benefitted from, because the continuous *Ṣadaqah* which is what was left as an endowment, may be destroyed. The righteous child will one day die, but the benefit of knowledge will remain for the one who left it behind so long as that knowledge remains amongst his students and in his books. His knowledge will remain and his reward will continue whilst he is dead. So knowledge, in it is blessings and much good, however knowledge must be grasped from its fundamentals and upon its principles and from its people. Also, it is a must that it becomes firm and nurtured by doing righteous deeds.

Also, upon the seeker of knowledge is to make his intention sincerely for Allāh in his seeking of knowledge. He should not seek knowledge to be seen or to be heard, and not seek knowledge so that it may be said ‘he is a scholar’, or should not seek knowledge for the sake of worldly matters and for employment. He only seeks knowledge desiring the Face of Allāh (سُبْحَانَكَ وَتَعَالَى). This is because seeking knowledge is from the righteous deeds, and the

Prophet (ﷺ) said: “Actions are but by intentions, and everyone will get nothing but what they intended”. So one purifies their intention for Allāh (عَزَّوَجَلَّ) in seeking knowledge. As for seeking knowledge to be praised because of it, then it has come in the *Hadīth*, “The scholar will be brought forth on the day of resurrection and Allāh will say to him ‘what did you do concerning this knowledge?’ He will reply O my Lord, I learned knowledge for Your sake and taught it. Allāh will say ‘you have lied, you only learned it so that it may be said of you, he is a scholar, and so it was said’. Then it will be commanded that he be dragged to the hell fire”. And Allāh’s refuge is sought. Also, knowledge should not be sought for the sake of worldly pleasures, it only should be sought desiring the reward of Allāh, seeking the reward and recompense, and for the purpose of benefitting (yourself) and benefitting (others). As for one seeking it for the purpose of employment or money, then Allāh has said that whoever desires the enjoyment of this world and its pomp; meaning they want it as a recompense for their righteous deeds and their seeking of knowledge:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
 ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ
 مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no decrease therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.” [Sūrah Hūd 11:15-16]

So knowledge is more noble than that, more noble than the worldly life and whatever is in it. Therefore, it should be sought seeking the Face of Allāh, sought to act by it, sought to remove one’s self from ignorance.

Also, from the fundamentals in seeking knowledge, is that the seeker of knowledge, after beginning with learning the Book of Allāh, he begins with the subject of ‘*Aqīdah*, the subject of *Tawhīd*. He should begin with the subject of *Tawhīd*, thus knowing *Tawhīd* and knowing *Shirk*; he learns *Tawhīd* to act by it and he learns what *Shirk* is in order to abstain from it. So he should put at the very top of his priorities in seeking knowledge, the subject of the sound ‘*Aqīdah*. He places at the very top of his priorities in seeking knowledge, seeking the knowledge of the sound and correct ‘*Aqīdah* in order to be correct and firm

upon it and to base all of his actions upon it, and to call to it upon clarity and to give the people insight. So he should give importance to 'Aqīdah. We are not saying that he only suffices in studying 'Aqīdah, however he places it at the top of his priorities, and he doesn't make it secondary or delays seeking knowledge of the 'Aqīdah. Rather he makes it a priority and gives it importance. This is because 'Aqīdah is the basis upon which all the rest of the servant's actions are based upon. So he gives importance to the 'Aqīdah of Tawhīd and singling Allāh out with all worship and knowing what opposes it, contradicts it and diminishes it, such as major and minor *Shirk* and hypocrisy. He should know this well, so that he may base his knowledge upon a sound foundation. Rather, so that he bases his actions as well upon a sound foundation. So this is a number of etiquettes in seeking knowledge and how to seek knowledge.

So upon the seeker of knowledge is to heed this (advice) and give importance to this. These are the fundamentals of seeking knowledge. Further, as we already alluded to and again we point out, that knowledge is not taken from just anyone. It should only be taken from the pious Scholars who are known for it. Some of the *Salaf* have said: "Indeed this knowledge is your religion, so look to whom you take your religion from". So choose the Scholars who have the most *Taqwā* of Allāh (عَزَّوَجَلَّ), and those most knowledgeable about Allāh (عَزَّوَجَلَّ), so they may direct you to the correct way. Do not take knowledge from one who is ignorant. Do not take knowledge from one who is astray. Do not take knowledge from one who is an innovator. Take knowledge from those who are known for it; known for being upon uprightness, known for having *Taqwā* of Allāh (سُبْحَانَهُ وَتَعَالَى), and they are many and all praises are for Allāh, if you seek them out and search for them. Even if they are not in your land, then travel to them and seek knowledge with them. (Also it is possible) to call them and all praises are for Allāh, the means of calling are easy. Likewise, the means of transportation are easy and swift. So we do not have any excuse to be lazy or negligent regarding seeking knowledge, because indeed Allāh facilitated for us every means to seek knowledge. However, the matter of concern is giving it the correct importance and receiving good direction (regarding it).

We are today, as you all know, in severe times of *fitnah* (i.e. trials and tribulations), and there is no power or might except with Allāh. In the future, this *fitnah* will increase, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed. There will be *fitnah* as it relates to the religion, *fitnah* as it relates to one's worldly life, *fitnah* from every angle. There is no escape from this *fitnah*, except by beneficial knowledge from the Book of Allāh and the *Sunnah* of His messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). For this reason, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to his companions, "Verily, whoever lives from amongst you will see much differing, so upon you is my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me; cling to it and bite down upon it with your molar teeth. And beware of newly invented matters, because every newly invented matter (in the religion) is an

innovation and every innovation is misguidance (and in another wording) every misguidance is in the hellfire.”

So there is no protection from *fitnah* except by the success of Allāh (جَلَّ جَلَالُهُ), and by His guidance, then by beneficial knowledge taken from the Book of Allāh and the *Sunnah* of His messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). But if you are ignorant and *fitnah* surrounds you, you will not know how to remove yourself from it. By the same token, if Allāh gives you success and you obtain knowledge from the Book of Allāh and from the *Sunnah* of the messenger of Allāh, you will be guided to the way to escape from it, by the permission of Allāh (سُبْحَانَهُ وَتَعَالَى).

This will not occur except by learning beneficial knowledge, whereby you will be able to remove yourself away from the tumultuous *fitnah* that you are aware of, or perhaps *fitnah* may increase and occur that you are not aware of, and there is no escape for us from this *fitnah* except by beneficial knowledge and righteous actions, and by clinging on to the rope of Allāh (سُبْحَانَهُ وَتَعَالَى).

(Allāh says):

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“And this is My straight path so follow it and do not follow the other paths, lest it diverts you from His path.” [Sūrah al-An‘ām 6:153]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, as you have heard “upon you is my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me.” So the means to escape *Fitnah* are in front of us, and all praises are for Allāh, but the main thing is that we know them and seeking understanding of them. So nothing saves from *fitnah* except clinging firmly to the Book of Allāh (سُبْحَانَهُ وَتَعَالَى), and the *Sunnah* of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and by treading upon the way of the *Salaf al-Ṣāliḥ* and the praiseworthy generations who were the companions, the *Tābi‘īn*, those who followed them, and the Imāms who are upon right guidance. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them with ihsān (exactly). Allāh is well

pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Sūrah al-Tawbah 9:100]

Those who follow them, meaning follow the *Muhājirūn* and Anṣār from the companions of the Messenger of Allāh; follow them with *Iḥsān*, meaning precision. Thus, you will not be able to follow the *Salaf al-Ṣāliḥ* with *Iḥsān* (i.e. exactness and precision), except if you learn their methodology, and learn their way; that you learn what suffices you to ascribe yourselves to them. You say ‘I am *Salafi*, I follow the *Salaf*’, but you do not know the *manhaj* of the *Salaf*, and you do not know the way of the *Salaf*. This does not benefit you in the least. Your following of them must be with *Iḥsān*, meaning precision and exactness, upon knowledge, having knowledge of their *manhaj* and their way, so that you may tread upon their path.

With this we will end, and we ask Allāh for us and you success to beneficial knowledge and righteous actions.

و صلى الله وسلم وبارك على نبينا محمد وعلى آله وأصحابه أجمعين

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