

أَدَابُ الْمُعَلِّمِينَ وَالْمُتَعَلِّمِينَ

MANNERS

OF ISLAMIC KNOWLEDGE
FOR TEACHERS AND LEARNERS

عَبْدُ الرَّحْمَنِ بْنُ أَبِي السَّعْدِ

WORKBOOK & RESOURCES
BY MOOSAA RICHARDSON

كلمة الحق محفوظة

Copyright ©1447 (2025) by Bakkah Publications.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the copyright holder, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Free Preview Edition:

PDF: Rabee' al-Awwal 1447 (August 2025)

Manners of Islamic Knowledge for Teachers and Learners,
Workbook and Resources for Study of al-Imaam as-Sa'dee's
Aadaab al-Mu'allimeen wal-Muta'allimeen

Author: Moosaa Richardson

ISBN: 979-8262076369

1. Religion & Spirituality › Islam › General
2. Religion & Spirituality › Islam › Sunnism
3. Religion & Spirituality › Islam › Rituals & Practice

TABLE OF CONTENTS

PREFACE	5
1. Sincere Intentions	12
2. Starting Points in Islamic Education	16
3. How the Teacher Considers His Student	18
4. The Manners of the Student of Knowledge	28
5. Respecting One's Teacher	34
6. How to Correct the Teacher	36
7. Retracting Errors	38
8. The Teacher Says, "Allah Knows Best," About What He Does Not Know	40
9. Benefits of Remaining Silent When One Does Not Know	42
10. Discussions Between Students	46
11. The Disgrace of Bias	48
12. A Warning Against Seeking Knowledge for Worldly Ambitions	50
13. Acting in Accordance to One's Knowledge	52
14. Teaching Techniques	56
15. Tending to the Students' Previously Learned Material	58
16. Good Manners Among Peers	60
17. The Harms of Being Preoccupied with People	64
18. Minimalism	66
19. Spreading Knowledge	68
20. Facilitating Harmony	70
21. The Benefits of Harmony	72
APPENDIX I: The Complete Text of the English Translation	83
APPENDIX II: The Complete Text of the Arabic Original (Unvoweled)	100
APPENDIX II: The Complete Text of the Arabic Original (Fully Voweled)	112

SUPPORT A FLOURISHING MUSLIM COMMUNITY



For those who would like to spend their wealth to promote the cause of Islam in America and assist the growth of an inspirational community in the city of Columbus, Ohio, please visit the following link and choose from the available ways you would like to show your support:

- General Masjid Maintenance
- Building Fund
- Weekend School

<https://us.mohid.co/oh/columbus1/masjidassahaba/masjid/online/donation>

May Allah reward you generously!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
PREFACE

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. I testify that no one deserves any type of worship whatsoever aside from Allah, Alone; He has no partners in that right. I also testify that Muhammad was His worshipful slave and messenger. May Allah raise his rank and grant him and his family and companions peace.

There is nothing like knowledge of Islam! There is no science or discipline that cleanses the heart, purifies the soul, and rectifies false ambitions and corrupt intentions by Allah's Permission, other than the noble sciences of the Quran and the Sunnah. As a person learns the meanings of the texts of revelation, he learns about what Allah requires and loves, as well as what He hates and forbids. A student of Islam learns the actual path to Paradise and must embrace it in word and deed, with sincerity. He learns about the paths to Hell and must shun them, hoping for safety and well-being in the Hereafter.

The path of knowledge in Islam is the only path which leads to the true fear of Allah, as He, the Exalted and Majestic, says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“The only ones who truly fear Allah among His slaves are the scholars.” (35:28)

The Prophet (may Allah raise his rank and grant him peace) identified the unique and lofty status of the people of knowledge, when he said:

«مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ
أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ حَتَّى الْحَيَاتَانُ فِي الْمَاءِ. وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ
الْكَوَاكِبِ. إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ؛ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا
الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ!»

“Whoever takes a path to seek [Islamic] knowledge, Allah makes a path for him to reach Paradise. Angels lower their wings in admiration of the seeker of knowledge. Everything in the heavens and everything on earth seek forgiveness for the scholar, even the fish in the sea. The virtue of the scholar over the worshipper is like the virtue of the moon over the rest of the stars. Indeed, the scholars are the inheritors of the prophets. Indeed, the prophets did not leave behind any gold or silver coins; they left knowledge as inheritance. Whoever takes that has taken a plentiful share!”

Many of the early Muslim scholars considered learning and applying Islamic knowledge to be the very best form of worship, greater than even prayer and other pillars of Islam.

Ibn Shihaab az-Zuhree (d.124, may Allah have Mercy on him) said:

مَا عُبِدَ اللَّهُ بِمِثْلِ الْفِقْهِ

“Allah is not worshipped with anything like Fiqh.”¹

Sufyaan ath-Thowree (d.161, may Allah have Mercy on him) said:

مَا أَعْلَمُ عَلَى وَجْهِ الْأَرْضِ مِنَ الْأَعْمَالِ أَفْضَلَ مِنْ طَلَبِ الْحَدِيثِ لِمَنْ أَرَادَ بِهِ وَجْهَ اللَّهِ

“I do not know of any action on the face of the earth more virtuous than seeking [knowledge of] Hadeeth, for one who seeks by it the Face of Allah.”²

Is-haaq ibn Raahawayh asked **Ahmad ibn Hanbal** (d.241, may Allah have Mercy on him) about those who say:

تَذَاكُرُ الْعِلْمِ بَعْضَ لَيْلَةٍ أَحَبُّ إِلَيَّ مِنْ إِحْيَائِهَا

“Reviewing [Islamic] knowledge for part of the night is more dear to me than praying the [whole] night.”

He explained that it refers to:

الْعِلْمُ الَّذِي يَنْتَفِعُ بِهِ النَّاسُ فِي أَمْرِ دِينِهِمْ

“Knowledge which benefits people in the affair of their religion.”

Is-haaq asked for more clarity, “Does that mean: *Wudhoo*, prayer, fasting, Hajj, and divorce rulings, etc.?” Ahmad said, “Yes.” Is-haaq then expressed agreement with this.³

With lofty, virtuous ranks come lofty expectations. Islamic knowledge is not approached except with the most refined of character and noble manners. Once, the great scholar of Egypt, **Layth ibn Sa’d** (d.175, may Allah have Mercy on him), saw some inappropriate behavior from some students of knowledge, so he said to them:

مَا هَذَا؟ أَنْتُمْ إِلَى يَسِيرٍ مِنَ الْأَدَبِ أَحْوَجُ مِنْكُمْ إِلَى كَثِيرٍ مِنَ الْعِلْمِ!

What is this?! You need of a little bit of manners more than you need a lot of knowledge!⁴

If the people of the past would focus so heavily on shortcomings and weaknesses within the manners of the learners, actively addressing and resolving those things, among those amazing early generations where knowledge was alive and thriving, then what about today, in our era of overwhelming neglect and widespread heedlessness?! We have a much greater need to refine our manners and improve our approach to seeking Islamic knowledge!

With the right manners and approach, the heart becomes prepared to absorb the finest of teachings in the best way, leading to the best application. Without the proper approach, the best teachings can be undervalued, unappreciated, or even abandoned after they are learned. Magnificent teachings that could pave a man’s way to Paradise are sadly turned

¹ *Jaami’ Ma’mar*, as found in *Musannaf ‘Abdir-Razzaaq* (11/256).

² *Sharaf As-Haab al-Hadeeth* of al-Khateeb al-Baghdaadee (p.81).

³ *Masaa’il al-Kowsaj* (3272), as cited in *al-Jaami’ li-Uloom al-Imaam Ahmad* (5/35). This was something attributed to Ibn ‘Abbaas (may Allah be pleased with him).

⁴ *Sharaf As-haab al-Hadeeth* of al-Khateeb al-Baghdaadee (p.122).

against him as proofs, condemning him and destroying him! Some people of knowledge are the first ones to be tossed into the Hellfire on the Day of Judgment! This is a truly frightening reality, something about which the Messenger of Allah (may Allah raise his rank and grant him peace) warned us:

«وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعْمَهُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ! قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ!»

A man sought [Islamic] knowledge, taught it, and recited the Quran, and so he is brought forth. He (Allah) makes him aware of His blessings, and so he acknowledges them. He asks, 'What did you do with them?' He replies, 'I learned [Islamic] knowledge and taught it, and I read the Quran, for You!' 'You have lied,' He says, 'You only learned so it would be said that you were a scholar; you only read the Quran so it would be said that you were a reciter. And so those things were said.' He is then seized and dragged upon his face, until he is tossed into the Hellfire!⁵

So consider carefully that a person can be academically accomplished and widely recognized for Islamic knowledge, yet he is nothing but fuel for the Hellfire! We can see clearly that mere academic achievement does not mean salvation in the Hereafter. True salvation requires sincerity and other essential manners along with authentic knowledge.

We ask Allah to aid us all in our attainment and application of beneficial knowledge. We are certainly in need of the most essential reminders about how to approach and benefit from knowledge of Islam in the best way. This text, *Min Aadaab al-Mu'allimeen wal-Muta'allimeen*, is a fantastic beginning to such a noble path, providing healthy guidance on the topic, rooted in the solid scholarly insight of a great imaam in Islamic knowledge, Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee (may Allah have Mercy on him).

In this workbook, you will find the entire text along with ample space for note taking during classes. The 21 main points and their headings are actually from Shaykh 'Abdus-Salaam ibn Burjis (may Allah have Mercy on him), where he included this text at the back end of his tremendous book, *'Awa'iq at-Talab*, adding the headings for clarity. That book was translated into English by our brother, Shaykh Qaasim Mutiva (may Allah preserve him and enable him to aid his brothers and sisters in the best ways), under the English title, *Obstacles in the Path of Seeking Knowledge*.

Additionally, appendices including the entire text of *Aadaab al-Mu'allimeen wal-Muta'allimeen* in Arabic (both voweled and unvoweled versions), as well as the uninterrupted English translation, are all found in the back of this workbook.

This workbook was not intended for independent self-study, rather students of Islamic knowledge study texts under scholars and qualified teachers. This effort is intended to assist you in such a study. If you cannot find any such scholar or qualified teacher explaining

⁵ *Saheeh Muslim* (no.1905), as reported by Aboo Hurayrah (may Allah be pleased with him).

this text, then you may opt to study the classes I teach at Masjid as-Sahaaba in Columbus Ohio. The recordings of those ongoing classes are being made available in different ways:

- On the 1MM Spreaker Channel (www.spreaker.com/user/radio1mm) [re-mastered audio]
- On our Patreon channel (www.patreon.com/1MMEducation) [live & recorded video]
- By Masjid as-Sahaaba as well (masjidassahaba.mixlr.com) [live audio]

This Kindle version, a "Print Replica" edition (similar to the PDF version available), will be useful to those who have tablets which allow the user to write notes on the page, *in shaa' Allah*. Also, those who live in countries where it is difficult or not possible to order the print edition may find benefit in this electronic version. Otherwise, we recommend the high-quality print version of this workbook for all those who can get a copy. A paperback version is suitable for most students; a hardcover version is also available.

I ask Allah to reward all of those who have helped with this project. May Allah bless and reward the respected leadership and administration of Masjid as-Sahaaba for hosting me and facilitating these classes. May Allah bless and reward my brother, Gibril Harding, for his help in proofreading. May Allah bless and reward my home team, the 1MM community and leadership, for their ongoing support, and my other home team, Umm al-'Abbaas and our respected children, for their unwavering love and invaluable support.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

**ABUL-'ABBAAS
MOOSAA RICHARDSON**

Education Director
[First Muslim Mosque](#)
Pittsburgh, Pennsylvania
Email: MR@bakkah.net
X/Twitter: [@1MMEducation](#)

A VISUAL GUIDE: HOW TO ACCESS THE RECORDINGS

www.spreaker.com/user/radio1mm

← Go to author organization

Podcasts

al-Masjid al-Awwal (1MM)
Authentic Islamic Education in Western Pennsylvania. Quran & Sunnah upon the way of the Salaf. Warning from deviant groups (MB, ISIS, Qaeda) upon guidance from the senior scholars.

Edit Profile

The screenshot displays a grid of podcast thumbnails. The top section shows the author's profile and a list of podcasts. A large red arrow points from the top of the page down to the 'MANNERS OF KNOWLEDGE' podcast thumbnail in the second row, third column of the lower section.

Podcast thumbnails include:

- 00 New Muslims' Class
- 01 The Meaning of TAAGHOOT
- 02 Sincerity, Repentance &...
- 130 Hadeeth on Manners
- 1439 Ramadhan Lessons (2018)
- 1440 Ramadhan Lessons (2019)
- 1441 Ramadhan Lessons (2020)
- 1442 Ramadhan Lessons (2021)
- 1443 Ramadhan Lessons (2022)
- 1444 (2023) Ramadhan...
- 1445 (2024) Ramadhan...
- 1446 (2025) Ramadhan...
- 1MM Special Recordings
- 20 Keys to Patience
- 2 Hungry Wolves Let Loose on a...
- 40 Hadeeth for Muslim Youth &...
- 40 Hadeeth: Ibn Rajab's Additions
- 40 Hadeeth of al-Haafith an-...
- 40 Hadith Concerning the...
- 40 Questions & Answers About...
- AAJURROOMIYYAH [Arabic Grammar]
- Abu Muhammad al-Maghribee...
- Al-Muzani's Creed Explained (Sharh...
- Al-Waasitiyyah (Complete Course)
- Bayqooniyyah Poem in Hadeeth...
- Biography of Shaykh Muqbil
- Conditions Required by One's...
- Exposing the Plots of Your Sworn...
- PROPHETIC GUIDELINES FOR PARENTS AND EDUCATORS
- SHAYKH RABEE'S HADEETH TEXTBOOK ON CREED & FOLLOWING
- Highlights & Brief Benefits
- IAZQ: The Creed of Ibn Abee Zayd al-...
- Islamic Legal Maxims
- Kashf ash-Shubuhaat
- Kitaab ad-Da'waat
- Kitaab at-Towheed
- Learnin... & Reviewing Islamic...
- Manners of Knowledge (As-...
- Meemiyah Poem (Manners)
- Obstacles in the Path of Faith
- Q&A: Foundations of Eemaan (Faith)
- Qatr an-Nadaa (Arabic Grammar)
- Reality of Salafiyyah
- Re-Mastered Cassettes
- Seerah
- Sharh us Sunnah Class (Cleveland)
- Tafseer of Soorah 'Abasa [80]
- Tafseer of Soorah al-Ankaboot
- Tafseer of Soorah al-Furqaan

1. Go to www.spreaker.com/user/radio1mm.
2. Scroll down and click on the course: Manners of Knowledge

These high-quality MP3 recordings are available for free. May Allah bless your studies and grant you success.

آداب المعلمين واطتعلين

MANNERS **OF ISLAMIC KNOWLEDGE** **FOR TEACHERS AND LEARNERS**

ORIGINAL ARABIC TEXT
WITH ENGLISH TRANSLATION
ALONG WITH AMPLE SPACE FOR
NOTE-TAKING DURING CLASS

**POINTS OF BENEFIT REGARDING THE MANNERS OF KNOWLEDGE
FOR BOTH TEACHERS AND LEARNERS**

[1. **Sincere Intentions**] It is especially important for people of knowledge, teachers and students alike, to prepare a foundation to build all their activity and inactivity upon: complete sincerity and seeking nearness to Allah with this worship. This is actually the most magnificent of all acts of worship, and the most complete, beneficial and inclusive of all of them. They need to check on this magnificent foundation, to ensure its presence in all their affairs, from the subtle, intricate ones to the apparent ones.

فائدةٌ تشتملُ على نُبذةٍ من آدابِ المُعلِّمينَ والمُتعلِّمينَ

[١- إخلاصُ النيةِ] يتعيَّنُ على أهلِ العلمِ من المُعلِّمينَ والمُتعلِّمينَ أنْ يجعلُوا أساسَ أمرِهِمُ الَّذِي يَبْنُونَ عَلَيْهِ حَرَكَاتِهِمْ وَسَكَنَاتِهِمْ: الإِخْلَاصَ الكَامِلَ وَالتَّقَرُّبَ إِلَى اللَّهِ بِهَذِهِ العِبَادَةِ الَّتِي هِيَ أَجَلُ العِبَادَاتِ وَأَكْمَلُهَا وَأَنْفَعُهَا وَأَعْمُهَا، وَيَتَفَقَّدُوا هَذَا الأَصْلَ الجَلِيلَ فِي كُلِّ دَقِيقٍ مِنْ أَمْرِهِمْ وَجَلِيلٍ.

Whether they are studying or reviewing, researching or debating, reading to someone else or listening, writing or memorizing, repeating their private lessons or reviewing them or other issues from other books, sitting in study circles or heading out to attend gatherings of knowledge, buying books or whatever [supplies] one needs to attain knowledge, sincerity unto Allah and hoping for His reward and recompense must remain with them. This is so all their various activity could draw them near [to Allah], in obedience to Allah, in their journey towards Allah and to the honor He bestows. This is how they might actually fulfill what he spoke of (may Allah raise his rank and grant him peace): **“Whoever sets out on a path to seek knowledge, Allah makes a path to Paradise easy for him.”** So every path taken by people of knowledge which aids them in applying or attaining knowledge, whether that includes actual physical movements or non-physical activities, is part of this [intention].

فَإِنْ دَرَسُوا أَوْ دَارَسُوا، أَوْ بَحَثُوا أَوْ نَاطَرُوا، أَوْ أَسْمَعُوا أَوْ اسْتَمَعُوا، أَوْ كَتَبُوا أَوْ حَفِظُوا، أَوْ
كَرَّرُوا دُرُوسَهُمُ الْخَاصَّةَ، أَوْ رَاجَعُوا عَلَيْهَا أَوْ عَلَى غَيْرِهَا الْكُتُبَ الْأُخْرَى، أَوْ جَلَسُوا مَجْلِسَ
عِلْمٍ، أَوْ نَقَلُوا أَقْدَامَهُمْ لِمَجَالِسِ الْعِلْمِ، أَوْ اشْتَرَوْا كُتُبًا أَوْ مَا يُعِينُ عَلَى الْعِلْمِ، كَانَ الْإِخْلَاصُ
لِلَّهِ وَاحْتِسَابُ أَجْرِهِ وَثَوَابِهِ مُلَازِمًا لَهُمْ، لِيَصِيرَ اشْتِعَالُهُمْ كُلُّهُ قُرْبَةً وَطَاعَةً وَسَيْرًا إِلَى اللَّهِ وَإِلَى
كَرَامَتِهِ، وَلِيَتَحَقَّقُوا بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ
لَهُ طَرِيقًا إِلَى الْجَنَّةِ.» فَكُلُّ طَرِيقٍ حَسَبِيٍّ أَوْ مَعْنَوِيٍّ يَسْلُكُهُ أَهْلُ الْعِلْمِ يُعِينُ عَلَى الْعِلْمِ أَوْ
يُحْصِلُهُ فَإِنَّهُ دَاخِلٌ فِي هَذَا.

[2. Starting Points in Islamic Education] Additionally, it is especially important to begin with the most important Islamic fields of study and the various science of the Arabic Language which supports them. The details of this topic are well known. It is important to take the most direct pathway towards the goal he set. One should select the books of a particular field of study which are the best, clearest and most beneficial ones. He should designate most of his focus and energy to that book, memorizing it whenever possible, or at least studying it repeatedly, so that its meanings are understood and remembered. Then, he goes back to review and rehearse what he has completed from time to time.

[٢_ طَرِيقَةُ الطَّلَبِ] ثُمَّ بَعْدَ هَذَا يَتَعَيَّنُ الْبُدْءُ بِالْأَهَمِّ فَالْأَهَمُّ مِنَ الْعُلُومِ الشَّرْعِيَّةِ وَمَا يُعِينُ عَلَيْهَا مِنْ عُلُومِ الْعَرَبِيَّةِ، وَتَفْصِيلُ هَذِهِ الْجُمْلَةِ مَعْرُوفٌ، وَيَنْبَغِي أَنْ يَسْئَلَ أَقْرَبَ طَرِيقٍ يُوصِلُ إِلَى الْمَطْلُوبِ الَّذِي قَصَدَهُ، وَأَنْ يَنْتَقِيَ مِنْ مُصَنَّفَاتِ الْفَنِّ الَّذِي يَشْتَغِلُ فِيهِ أَحْسَنَهَا وَأَوْضَحَهَا وَأَكْثَرَهَا فَايِدَةً، وَيَجْعَلَ جُلَّ هَمِّهِ وَاشْتَغَالِهِ بِذَلِكَ الْكِتَابِ حِفْظًا عِنْدَ الْإِمْكَانِ، أَوْ دِرَاسَةً تَكَرِّرٍ بِحَيْثُ تَكُونُ الْمَعَانِي مَعْقُولَةً لَهُ مَحْفُوظَةً، ثُمَّ لَا يَزَالُ يُكْرِرُ مَا مَرَّ عَلَيْهِ وَيُعِيدُهُ.

[3. How the Teacher Considers His Student] The teacher must consider the student's level of understanding and the strength of his preparation or weakness thereof. He does not allow him to go on studying a book which is not appropriate for his level. That would be negligence when advice was needed. This is because a small amount of knowledge which is grasped and understood is better than large amounts which are not understood and then lost. Similarly, he clarifies and explains his lesson, based on the student's level of comprehension. He does not mix issues together [confusing him]. He does not go from one set of topics to another before he visualizes and fully grasps the first ones. He builds foundations of understanding with the previous topics, in order to facilitate comprehension of the coming topics.

[٣_ مَا يَنْبَغِي عَلَى الْعَالِمِ لِتَلْمِيذِهِ] وَعَلَى الْمُعَلِّمِ أَنْ يَنْظُرَ إِلَى ذَهْنِ الْمُتَعَلِّمِ وَقُوَّةِ اسْتِعْدَادِهِ
أَوْ ضَعْفِهِ، فَلَا يَدَعُهُ يَشْتَغِلُ بِكِتَابٍ لَا يُنَاسِبُ حَالَهُ؛ فَإِنَّ هَذَا مِنْ عَدَمِ النَّصَحِ، فَإِنَّ الْقَلِيلَ
الَّذِي يَفْهَمُهُ وَيَعْقِلُهُ خَيْرٌ مِنَ الْكَثِيرِ الَّذِي هُوَ عُرْضَةٌ لِعَدَمِ الْفَهْمِ وَالنِّسْيَانِ، وَكَذَلِكَ يُلْقَى إِلَيْهِ
مِنَ التَّوْضِيحِ وَالتَّفْصِيلِ لِدَرْسِهِ بِقَدْرِ مَا يَتَّسِعُ فَهْمُهُ لِإِدْرَاكِهِ، وَلَا يَخْلِطُ الْمَسَائِلَ بَعْضَهَا بِبَعْضٍ،
وَلَا يَنْتَقِلُ مِنْ نَوْعٍ مِنْ أَنْوَاعِ الْمَسَائِلِ إِلَى نَوْعٍ آخَرَ حَتَّى يَتَصَوَّرَ وَيُحَقِّقَ السَّابِقَ، فَإِنَّهُ دَرَكٌ
لِلسَّابِقِ وَلِيَتَوَقَّرَ فَهْمُهُ عَلَى الَّلَّاحِقِ.

Introducing new issues before the student has understood the previous ones leads to loss of the previous points and a failure to comprehend the next ones. Then, improperly understood topics pile up and frustrate him, and then he finds difficulty in returning to them for review. This point must not be overlooked.

فَأَمَّا إِذَا أَدْخَلَ الْمَسَائِلَ بَعْضَهَا بِبَعْضٍ قَبْلَ فَهْمِ الْمُتَعَلِّمِ فَإِنَّهُ سَبَبٌ لِإِضَاعَةِ الْأَوَّلِ وَعَدَمِ فَهْمِ
اللَّاحِقِ، ثُمَّ تَتَزَاوَمُ عَلَيْهِ الْمَسَائِلُ الَّتِي لَمْ يُحَقِّقْهَا فَيَمَلُّهَا وَيَضِيقُ عَطْنَهُ عَلَى الْعَوْدِ إِلَيْهَا، فَلَا
يُنْبَغِي أَنْ يُهْمَلَ هَذَا الْأَمْرَ.

The teacher must advise the student well, in every way he is able, teaching him and being patient with his lack of comprehension. He must be patient with his lack of manners and rudeness, while being keen to correct him and improve his behavior. The student has such a significant right over his teacher, since he has turned toward knowledge which benefits him and other people, and because he has chosen this teacher specifically, and not someone else. Also, the knowledge which the teacher possesses is his actual wealth which he protects, grows, and hopes to profit from, and the student is his actual son, inheriting this wealth from the teacher. He, the Most High, says, **“So grant me a close ally (i.e., a son) from Yourself, one who would inherit from me and from the family of Ya’qoob as well.”** [19:5-6] The intended meaning is the inheritance of knowledge and wisdom.

وَعَلَى الْمُعَلِّمِ النَّصْحُ لِلْمُتَعَلِّمِ بِكُلِّ مَا يَقْدِرُ عَلَيْهِ مِنَ التَّعْلِيمِ وَالصَّبْرِ عَلَى عَدَمِ إِدْرَاكِهِ، وَعَلَى
عَدَمِ أَدَبِهِ وَجَفَائِهِ، مَعَ شِدَّةِ حِرْصِهِ عَلَى مَا يُقَوِّمُهُ وَيُحَسِّنُ أَدَبَهُ، لِأَنَّ الْمُتَعَلِّمَ لَهُ حَقٌّ عَلَى
الْمُعَلِّمِ حَيْثُ أَقْبَلَ عَلَى الْعِلْمِ الَّذِي يَنْفَعُهُ وَيَنْفَعُ النَّاسَ، وَحَيْثُ تَوَجَّهَ لِلْمُعَلِّمِ دُونَ غَيْرِهِ، وَحَيْثُ
كَانَ مَا يَحْمِلُهُ مِنَ الْعِلْمِ هُوَ عَيْنُ بِضَاعَةِ الْمُعَلِّمِ، يَحْفَظُهَا وَيُنَمِّيهَا وَيَطْلُبُ بِهَا الْمَكَاسِبَ
الرَّابِحَةَ، فَهُوَ الْوَلَدُ الْحَقِيقِيُّ لِلْمُعَلِّمِ الْوَارِثُ لَهُ، قَالَ تَعَالَى: { فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي
وَيَرِثُ مِنْ آلِ يَعْقُوبَ } [مريم: ٥-٦]. وَالْمُرَادُ: وَرِثَةُ الْعِلْمِ وَالْحِكْمَةِ.

The teacher is rewarded and compensated for his own efforts of teaching, whether or not the student gets any of it. If he understands what he is taught, benefits from it in his own practice, and then shares that benefit with others, that is a source of ongoing reward for the teacher. Such reward goes on as long as its benefit is continually applied and does not cease. Such an exemplary transaction is what rightly guided people compete over. The teacher must exert great effort in setting up such transactions and fostering their development, as they are from his own [rewardable] deeds. They are also among the extended impacts of those deeds. He, the Most High, says, **“Indeed We bring the dead back to life; We write what they put forth and their traces [which remain].”** [36:12] So **“what they put forth”** is what they actually did, directly. **“Their traces [which remain]”** are what their deeds led to of [extended] benefits and advantages, or the opposite of that (i.e., harms and negative impacts).

فَالْمُعَلِّمُ مُثَابٌ مَا جُورٌ عَلَى نَفْسِ تَعْلِيمِهِ، سَوَاءٌ فَهَمَ أَوْ لَمْ يَفْهَمَ، فَإِذَا فَهَمَ مَا عَلَّمَهُ وَانْتَفَعَ بِهِ
بِنَفْسِهِ وَنَفَعَ غَيْرَهُ كَانَ أَجْرًا جَارِيًا لِلْمُعَلِّمِ مَا دَامَ ذَلِكَ النَّفْعُ مُتَّسِلًا مُتَّصِلًا، وَهَذِهِ تِجَارَةٌ
بِمِثْلِهَا يَتَنَافَسُ الْمُؤَقَّفُونَ. فَعَلَى الْمُعَلِّمِ أَنْ يَسْعَى سَعْيًا شَدِيدًا فِي إِيجَادِ هَذِهِ التِّجَارَةِ
وَتَنْمِيتِهَا، فَهِيَ مِنْ عَمَلِهِ وَآثَارِ عَمَلِهِ، قَالَ تَعَالَى: { إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا
وَآثَارَهُمْ } [يس: ١٢]، فَمَا قَدَّمُوا: مَا بَاشَرُوا عَمَلَهُ، وَآثَارَهُمْ: مَا تَرْتَّبَ عَلَى أَعْمَالِهِمْ مِنْ
الْمَصَالِحِ وَالْمَنَافِعِ أَوْ ضِدِّهَا.

He must encourage the student and direct his energy well, without frustrating him by occupying him with things that are too difficult for him to understand, from the various fields of study and specific topics.

وَلْيُرَغَّبِ الْمُتَعَلِّمُ بِكُلِّ طَرِيقٍ وَيُنَشِّطُهُ وَلَا يُمَلِّهُ بِاشْتِعَالِهِ بِمَا يَعْسُرُ عَلَى فَهْمِهِ مِنْ أَنْوَاعِ الْعُلُومِ
وَمُفْرَدَاتِهَا.

The full version includes all 21 points laid out in Arabic & English like this.

APPENDIX I

The Complete Text of the English Translation

Points of Benefit Regarding Manners of Knowledge for Both Teachers and Learners

[1. **Sincere Intentions**] It is especially important for people of knowledge, teachers and students alike, to prepare a foundation to build all their activity and inactivity upon: complete sincerity and seeking nearness to Allah with this worship. This is actually the most magnificent of all acts of worship, and the most complete, beneficial and inclusive of all of them. They need to check on this magnificent foundation, to ensure its presence in all their affairs, from the subtle, intricate ones to the apparent ones.

Whether they are studying or reviewing, researching or debating, reading to someone else or listening, writing or memorizing, repeating their private lessons or reviewing them or other issues from other books, sitting in study circles or heading out to attend gatherings of knowledge, buying books or whatever [supplies] one needs to attain knowledge, sincerity unto Allah and hoping for His reward and recompense must remain with them. This is so all their various activity could draw them near [to Allah], in obedience to Allah, in their journey towards Allah and to the honor He bestows. This is how they might actually fulfill what he spoke of (may Allah raise his rank and grant him peace): **“Whoever sets out on a path to seek knowledge, Allah makes a path to Paradise easy for him.”**

So every path taken by people of knowledge which aids them in applying or attaining knowledge, whether that includes actual physical movements or non-physical activities, is part of this [intention].

[2. **Starting Points in Islamic Education**] Additionally, it is especially important to begin with the most important Islamic fields of study and the various science of the Arabic Language which supports them. The details of this topic are well known. It is important to take the most direct pathway towards the goal he set. One should select the books of a particular field of study which are the best, clearest and most beneficial ones. He should designate most of his focus and energy to that book, memorizing it whenever possible, or at least studying it repeatedly, so that its meanings are understood and remembered. Then, he goes back to review and rehearse what he has completed from time to time.

[3. **How the Teacher Considers His Student**] The teacher must consider the student’s level of understanding and the strength of his preparation or weakness thereof. He does not allow him to go on studying a book which is not appropriate for his level. That would be negligence when advice was needed. This is because a small amount of knowledge which is grasped and understood is better than large amounts which are not understood and then lost. Similarly, he clarifies and explains his lesson, based on the student’s level of comprehension. He does not mix issues together [confusing him]. He does not go from one

set of topics to another before he visualizes and fully grasps the first ones. He builds foundations of understanding with the previous topics, in order to facilitate comprehension of the coming topics.

Introducing new issues before the student has understood the previous ones leads to loss of the previous points and a failure to comprehend the next ones. Then, improperly understood topics pile up and frustrate him, and then he finds difficulty in returning to them for review. This point must not be overlooked.

The teacher must advise the student well, in every way he is able, teaching him and being patient with his lack of comprehension. He must be patient with his lack of manners and rudeness, while being keen to correct him and improve his behavior. The student has such a significant right over his teacher, since he has turned toward knowledge which benefits him and other people, and because he has chosen this teacher specifically, and not someone else. Also, the knowledge which the teacher possesses is his actual wealth which he protects, grows, and hopes to profit from, and the student is his actual son, inheriting this wealth from the teacher. He, the Most High, says, **“So grant me a close ally (i.e., a son) from Yourself, one who would inherit from me and from the family of Ya’qoob as well.”** [19:5-6] The intended meaning is the inheritance of knowledge and wisdom.

The teacher is rewarded and compensated for his own efforts of teaching, whether or not the student gets any of it. If he understands what he is taught, benefits from it in his own practice, and then shares that benefit with others, that is a source of ongoing reward for the teacher. Such reward goes on as long as its benefit is continually applied and does not cease. Such an exemplary transaction is what rightly guided people compete over. The teacher must exert great effort in setting up such transactions and fostering their development, as they are from his own [rewardable] deeds. They are also among the extended impacts of those deeds. He, the Most High, says, **“Indeed We bring the dead back to life; We write what they put forth and their traces [which remain].”** [36:12] So **“what they put forth”** is what they actually did, directly. **“Their traces [which remain]”** are what their deeds led to of [extended] benefits and advantages, or the opposite of that (i.e., harms and negative impacts).

He must encourage the student and direct his energy well, without frustrating him by occupying him with things that are too difficult for him to understand, from the various fields of study and specific topics.

[4. The Manners of the Student of Knowledge] The student must respect his teacher and behave well with him, as much as he can, since he holds a lot of rights, generally and specifically. In general, one who teaches good things has prepared himself to benefit people by educating them and clarifying rulings. The right he has on people is actually the same right as philanthropists. No generous charity could be greater or more beneficial than the kindness found in guiding people in the affairs of their religion, teaching them what they need to know, and reminding them about what they overlooked. Through these matters, so much good is accomplished, as well as the obstruction of so much evil. The religion and its beneficial teachings spread far and wide, the most advantageous things for the people of that time, as well as their children and many others to come...

The full version includes the entire English translation like this.

وأكثرها فائدة، ويجعل جل همه واشتغاله بذلك الكتاب حفظاً عند الإمكان، أو دراسة تكرير بحيث تكون المعاني معقولة له محفوظة، ثم لا يزال يكرر ما مر عليه ويعيده.

[٣_ ما ينبغي على العالم لتلميذه] وعلى المعلم أن ينظر إلى ذهن المتعلم وقوة استعداده أو ضعفه، فلا يدعه يشتغل بكتاب لا يناسب حاله؛ فإن هذا من عدم النصح، فإن القليل الذي يفهمه ويعقله خير من الكثير الذي هو عرضة لعدم الفهم والنسيان، وكذلك يلقي إليه من التوضيح والتقريب لدرسه بقدر ما يتسع فهمه لإدراكه، ولا يخلط المسائل بعضها ببعض، ولا ينتقل من نوع من أنواع المسائل إلى نوع آخر حتى يتصور ويحقق السابق، فإنه درك للسابق وليتوفر فهمه على اللاحق.

فأما إذا أدخل المسائل بعضها ببعض قبل فهم المتعلم فإنه سبب لإضاعة الأول وعدم فهم اللاحق، ثم تتزاحم عليه المسائل التي لم يحققها فيملها ويضيق عطنه على العود إليها، فلا ينبغي أن يهمل هذا الأمر.

وعلى المعلم النصح للمتعلم بكل ما يقدر عليه من التعليم والصبر على عدم إدراكه، وعلى عدم أدبه وجفائه، مع شدة حرصه على ما يقومه ويحسن أدبه، لأن المتعلم له حق على المعلم حيث أقبل على العلم الذي ينفعه وينفع الناس، وحيث توجه للمعلم دون غيره، وحيث كان ما يحمله من العلم هو عين بضاعة المعلم، يحفظها وينميها ويطلب بها المكاسب الرابحة، فهو الولد الحقيقي للمعلم الوارث له، قال تعالى: **{فهب لي من لدنك وليا يرثني ويرث من آل يعقوب}** [مريم: ٥-٦]. والمراد: وراثته العلم والحكمة...

The full version includes the entire unvoeled text like this.

APPENDIX II

The Complete Text of the Arabic Original (Unvoweled)

فائدة تشتمل على نبذة من آداب المعلمين والمتعلمين

[١_ إخلاص النية] يتعين على أهل العلم من المعلمين والمتعلمين أن يجعلوا أساس أمرهم الذي يبنون عليه حركاتهم وسكناتهم: الإخلاص الكامل والتقرب إلى الله بهذه العبادة التي هي أجل العبادات وأكملها وأنفعها وأعمها، ويتفقدوا هذا الأصل الجليل في كل دقيق من أمرهم وجيليل.

فإن درسوا أو دارسوا، أو بحثوا أو ناظروا، أو أسمعوا أو استمعوا، أو كتبوا أو حفظوا، أو كرروا دروسهم الخاصة، أو راجعوا عليها أو على غيرها الكتب الأخرى، أو جلسوا مجلس علم، أو نقلوا أقدامهم لمجالس العلم، أو اشتروا كتباً أو ما يعين على العلم، كان الإخلاص لله واحتساب أجره وثوابه ملازماً لهم، ليصير اشتغالهم كله قرينة وطاعة وسيراً إلى الله وإلى كرامته، وليتحققوا بقوله صلى الله عليه وسلم: «من سلك طريقاً يلتمس فيه علماً سهل الله له طريقاً إلى الجنة.»

فكل طريق حسي أو معنوي يسلكه أهل العلم يعين على العلم أو يحصله فإنه داخل في هذا.

[٢_ طريقة الطلب] ثم بعد هذا يتعين البداءة بالأهم فالأهم من العلوم الشرعية وما يعين عليها من علوم العربية، وتفصيل هذه الجملة معروف، وينبغي أن يسلك أقرب طريق يوصل إلى المطلوب الذي قصده، وأن ينتقي من مصنفات الفن الذي يشتغل فيه أحسنها وأوضحها

وَأَكْثَرَهَا فَائِدَةً، وَيَجْعَلُ جُلَّ هَمِّهِ وَاشْتِعَالِهِ بِذَلِكَ الْكِتَابِ حِفْظًا عِنْدَ الْإِمْكَانِ، أَوْ دِرَاسَةً تَكَرُّرًا
بِحَيْثُ تَكُونُ الْمَعَانِي مَعْقُولَةً لَهُ مَحْفُوظَةً، ثُمَّ لَا يَزَالُ يُكَرِّرُ مَا مَرَّ عَلَيْهِ وَيُعِيدُهُ.

[٣_ مَا يَنْبَغِي عَلَى الْعَالِمِ لِتَلْمِيذِهِ] وَعَلَى الْمُعَلِّمِ أَنْ يَنْظُرَ إِلَى ذَهْنِ الْمُتَعَلِّمِ وَقُوَّةِ اسْتِعْدَادِهِ
أَوْ ضَعْفِهِ، فَلَا يَدْعُهُ يَشْتَغِلُ بِكِتَابٍ لَا يُنَاسِبُ حَالَهُ؛ فَإِنَّ هَذَا مِنْ عَدَمِ النُّصْحِ، فَإِنَّ الْقَلِيلَ
الَّذِي يَفْهَمُهُ وَيَعْقِلُهُ خَيْرٌ مِنَ الْكَثِيرِ الَّذِي هُوَ عُرْضَةٌ لِعَدَمِ الْفَهْمِ وَالنِّسْيَانِ، وَكَذَلِكَ يُلْقِي إِلَيْهِ
مِنَ التَّوْضِيحِ وَالتَّقْرِيرِ لِدَرْسِهِ بِقَدْرِ مَا يَتَّسِعُ فَهْمُهُ لِإِدْرَاكِهِ، وَلَا يَخْلِطُ الْمَسَائِلَ بَعْضَهَا بِبَعْضٍ،
وَلَا يَنْتَقِلُ مِنْ نَوْعٍ مِنْ أَنْوَاعِ الْمَسَائِلِ إِلَى نَوْعٍ آخَرَ حَتَّى يَتَصَوَّرَ وَيُحَقِّقَ السَّابِقَ، فَإِنَّهُ دَرَكٌ
لِلسَّابِقِ وَلِيَتَوَفَّرَ فَهْمُهُ عَلَى الْآلِاحِقِ.

فَأَمَّا إِذَا أَدْخَلَ الْمَسَائِلَ بَعْضَهَا بِبَعْضٍ قَبْلَ فَهْمِ الْمُتَعَلِّمِ فَإِنَّهُ سَبَبٌ لِإِضَاعَةِ الْأَوَّلِ وَعَدَمِ فَهْمِ
الْآلِاحِقِ، ثُمَّ تَتَزَاخَمُ عَلَيْهِ الْمَسَائِلُ الَّتِي لَمْ يُحَقِّقْهَا فَيَمْلَأُ وَيَضِيقُ عَطْنُهُ عَلَى الْعُودِ إِلَيْهَا، فَلَا
يَنْبَغِي أَنْ يُهْمَلَ هَذَا الْأَمْرُ.

وَعَلَى الْمُعَلِّمِ النُّصْحُ لِلْمُتَعَلِّمِ بِكُلِّ مَا يَقْدِرُ عَلَيْهِ مِنَ التَّعْلِيمِ وَالصَّبْرِ عَلَى عَدَمِ إِدْرَاكِهِ، وَعَلَى
عَدَمِ أَدْبِهِ وَجَفَائِهِ، مَعَ شِدَّةِ حِرْصِهِ عَلَى مَا يُقْوِمُهُ وَيُحَسِّنُ أَدْبَهُ، لِأَنَّ الْمُتَعَلِّمَ لَهُ حَقٌّ عَلَى
الْمُعَلِّمِ حَيْثُ أَقْبَلَ عَلَى الْعِلْمِ الَّذِي يَنْفَعُهُ وَيَنْفَعُ النَّاسَ، وَحَيْثُ تَوَجَّهَ لِلْمُعَلِّمِ دُونَ غَيْرِهِ، وَحَيْثُ
كَانَ مَا يَحْمِلُهُ مِنَ الْعِلْمِ هُوَ عَيْنُ بِضَاعَةِ الْمُعَلِّمِ، يَحْفَظُهَا وَيُنَمِّيَهَا وَيَطْلُبُ بِهَا الْمَكَاسِبَ
الرَّابِحَةَ، فَهُوَ الْوَلَدُ الْحَقِيقِيُّ لِلْمُعَلِّمِ الْوَارِثُ لَهُ، قَالَ تَعَالَى: { فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي
وَيَرِثُ مِنْ آلِ يَعْقُوبَ } [مريم: ٥-٦]. وَالْمُرَادُ: وَرِثَةُ الْعِلْمِ وَالْحِكْمَةِ...

The full version includes the entire fully voweled text like this.

APPENDIX III

The Complete Text of the Arabic Original (Fully Voweled)

فَائِدَةٌ تَشْتَمِلُ عَلَى نُبْدَةٍ مِنْ آدَابِ الْمُعَلِّمِينَ وَالْمُتَعَلِّمِينَ

[١ - إِخْلَاصُ النِّيَّةِ] يَتَعَيَّنُ عَلَى أَهْلِ الْعِلْمِ مِنَ الْمُعَلِّمِينَ وَالْمُتَعَلِّمِينَ أَنْ يَجْعَلُوا أَسَاسَ أَمْرِهِمْ الَّذِي يَبْنُونَ عَلَيْهِ حَرَكَاتِهِمْ وَسَكَنَاتِهِمْ: الْإِخْلَاصَ الْكَامِلَ وَالتَّقَرُّبَ إِلَى اللَّهِ بِهَذِهِ الْعِبَادَةِ الَّتِي هِيَ أَجَلُ الْعِبَادَاتِ وَأَكْمَلُهَا وَأَنْفَعُهَا وَأَعَمُّهَا، وَيَتَفَقَّدُوا هَذَا الْأَصْلَ الْجَلِيلَ فِي كُلِّ دَقِيقٍ مِنْ أَمْرِهِمْ وَجَلِيلٍ.

فَإِنْ دَرَسُوا أَوْ دَارَسُوا، أَوْ بَحَثُوا أَوْ نَاطَرُوا، أَوْ أَسْمَعُوا أَوْ اسْتَمَعُوا، أَوْ كَتَبُوا أَوْ حَفِظُوا، أَوْ كَرَّرُوا دُرُوسَهُمُ الْخَاصَّةَ، أَوْ رَاجَعُوا عَلَيْهَا أَوْ عَلَى غَيْرِهَا الْكُتُبَ الْأُخْرَى، أَوْ جَلَسُوا مَجْلِسَ عِلْمٍ، أَوْ نَقَلُوا أَقْدَامَهُمْ لِمَجَالِسِ الْعِلْمِ، أَوْ اشْتَرَوْا كُتُبًا أَوْ مَا يُعِينُ عَلَى الْعِلْمِ، كَانَ الْإِخْلَاصُ لِلَّهِ وَاحْتِسَابُ أَجْرِهِ وَتَوَابِهِ مُلَازِمًا لَهُمْ، لِيَصِيرَ اشْتِعَالُهُمْ كُلُّهُ فُرْيَةً وَطَاعَةً وَسِيرًا إِلَى اللَّهِ وَإِلَى كَرَامَتِهِ، وَلِيَتَحَقَّقُوا بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.»

فَكُلُّ طَرِيقٍ حَسْبٍ أَوْ مَعْنَوِيٍّ يَسْأَلُكَ أَهْلُ الْعِلْمِ يُعِينُ عَلَى الْعِلْمِ أَوْ يُحْصِلُهُ فَإِنَّهُ دَاخِلٌ فِي هَذَا.

[٢ - طَرِيقَةُ الطَّلَبِ] ثُمَّ بَعْدَ هَذَا يَتَعَيَّنُ الْبُدْءُ بِالْأَهَمِّ فَالْأَهَمُّ مِنَ الْعُلُومِ الشَّرْعِيَّةِ وَمَا يُعِينُ عَلَيْهَا مِنَ عُلُومِ الْعَرَبِيَّةِ، وَتَفْصِيلُ هَذِهِ الْجُمْلَةِ مَعْرُوفٌ، وَيُنْبَغِي أَنْ يَسْأَلَ أَقْرَبَ طَرِيقٍ يُوصِلُ إِلَى الْمَطْلُوبِ الَّذِي قَصَدَهُ، وَأَنْ يَنْتَقِيَ مِنْ مُصَنَّفَاتِ الْقَنْ الَّذِي يَشْتَغِلُ فِيهِ أَحْسَنَهَا وَأَوْضَحَهَا

MANNERS OF ISLAMIC KNOWLEDGE FOR TEACHERS AND LEARNERS

With the right manners and approach, the heart becomes prepared to absorb the finest of teachings in the best way, leading to the best application. Without the proper approach, the best teachings can be undervalued, unappreciated, or even abandoned after they are learned. Magnificent teachings that could pave a man's way to Paradise are sadly turned against him as proofs, condemning him and destroying him! Some people of knowledge are the first ones to be tossed into the Hellfire on the Day of Judgment! This is a truly frightening reality, something about which the Messenger of Allah (may Allah raise his rank and grant him peace) warned us in an authentic hadeeth which means:

A man sought [Islamic] knowledge, taught it, and recited the Quran, and so he is brought forth. He (Allah) makes him aware of His blessings, and so he acknowledges them. He asks, 'What did you do with them?' He replies, 'I learned [Islamic] knowledge and taught it, and I read the Quran, for You!' 'You have lied,' He says, 'You only learned so it would be said that you were a scholar; you only read the Quran so it would be said that you were a reciter. And so those things were said.' He is then seized and dragged upon his face, until he is tossed into the Hellfire! (Saheeh Muslim)

So consider carefully that a person can be academically accomplished and widely recognized for Islamic knowledge, yet he is nothing but fuel for the Hellfire! We can see clearly that mere academic achievement does not mean salvation in the Hereafter. True salvation requires sincerity and other essential manners along with authentic knowledge.

We ask Allah to aid us all in our attainment and application of beneficial knowledge. We are certainly in need of the most essential reminders about how to approach and benefit from knowledge of Islam in the best way. This text, *Min Aadaab al-Mu'allimeen wal-Muta'allimeen*, is a fantastic beginning to such a noble path, providing healthy guidance on the topic, rooted in the solid scholarly insight of a great imaam in Islamic knowledge, Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee (may Allah have Mercy on him).

In this workbook, you will find the entire text along with ample space for note taking during classes. The 21 main points and their headings are actually from Shaykh 'Abdus-Salaam ibn Burjis (may Allah have Mercy on him), where he included this text at the back end of his tremendous book, *'Awa'iq at-Talab*, adding the headings for clarity.

Additionally, appendices including the entire text of *Aadaab al-Mu'allimeen wal-Muta'allimeen* in Arabic (both voweled and unvoweled versions), as well as the uninterrupted English translation, are all found in the back of this workbook.

bakkah

P U B L I C A T I O N S

مَسْجِدُ الصَّحَابَةِ

M A S J I D A S - S A H A A B A