

من یرد الله به خیرا یفقهه فی الدین

**When Allah Wants Good For Someone
He Grants Him Fiqh (Understanding)
In the Religion**

**محاضرة ألقاها فضيلة الشيخ العلامة
ربیع بن هادی عمیر المدخلی
رحمه الله تعالى رحمة واسعة**

**A Lecture Delivered by the Great Scholar
Shaykh Rabe'e ibn Haadee al-Madkhalee
(May Allah Bestow Abundant Mercy on Him)**

**ترجمها إلى اللغة الإنجليزية
أبو العباس موسى الطویل الأمريكي
غفر الله له وعلنا عنه**

Translation by Moosaa Richardson

كل الحقوق
محفوظة



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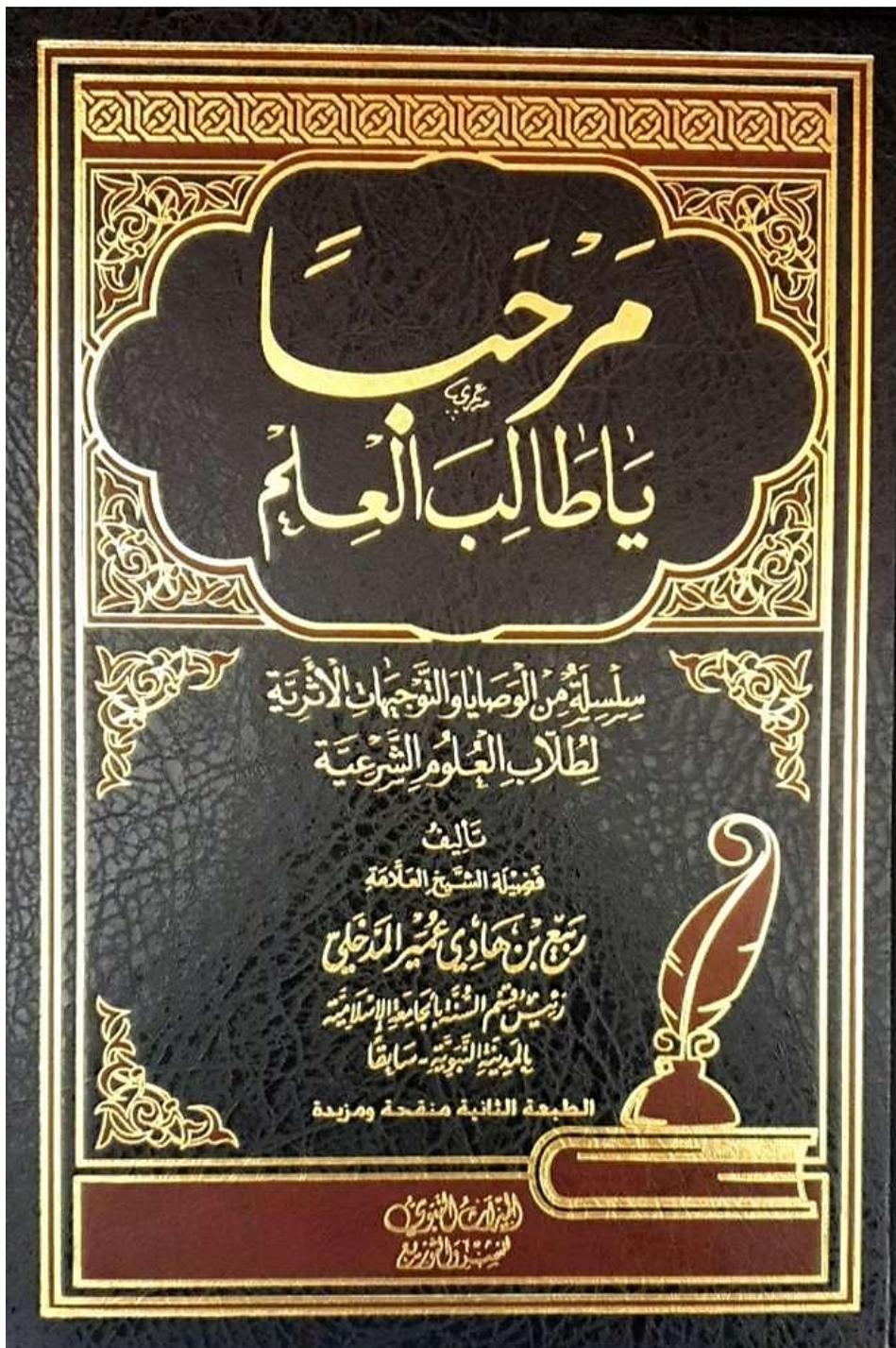
***When Allah Wants Good For Someone He Grants Him Fiqh
(Understanding) In the Religion, Important Reminders for
Students of Islamic Knowledge***

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This topic, **“When Allah Wants Good for Someone...”** is found in the book, **Marhaban Yaa Taalib al-’Ilm**, featured above (pp. 233-263).

Translator's Foreword

Indeed, all praise is due to Allah. We praise Him, seek His assistance, and seek refuge with Him from the evils of our own selves and the evil [consequences] of our deeds. Whomever Allah guides cannot be misled by anyone. Whomever He leads astray cannot be guided by anyone. I testify that no one has any right to worship other than Allah, alone, without any partners. I further testify that Muhammad was His worshipful slave and messenger (may Allah raise his rank and grant him peace). As for what follows:

Do not overlook the important details found within the repeated reminder in the Prophet's aforementioned words (may Allah raise his rank and grant him peace) that he would consistently use in the beginning of important addresses:

«مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.»

“Whomever Allah guides cannot be led astray by anyone; whomever He leads astray cannot be guided by anyone.”¹

Allah, the Blessed and Most High, says:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ وَيُشْرِحَ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ وَيَجْعَلَ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ﴾ [الأنعام : ١٢٥]

“When Allah wants to guide someone, He expands his chest to [accept and act by] Islam. When He wants to send someone astray, He makes his chest constricted and troubled, as if he is ascending into the sky.” (6:125)

In this verse, Allah clarifies that He wants guidance for some of His worshippers. He also shows us what that means regarding a person's religious guidance. As we hope for His guidance, we also fear that He might leave us to our own selves in ignorance and

¹ Collected by Muslim, from the report of Jaabir (867) and Ibn 'Abbaas (868), may Allah be pleased with them.

misguidance. From His overwhelming Decree is that He does not want good for everyone; He wants others to go astray, as He has informed us about Himself. Such is His right, as He is the Creator and Owner of mankind, with unchallenged sovereignty over the entire creation.

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ وَلَنْتَسَلَّنَ عَمَّا كُنْتُمْ تَعْمَلُونَ﴾ [التَّحْلُ : ٩٣]

“Had Allah so willed, He would have made you all one [united] nation, yet He sends astray whomever He wills, and He guides whomever He wills. And you shall indeed be questioned about what you did.” (16:93)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ [الْأَنْبِيَاءَ : ٢٣]

“He is not questioned about what He does, but they (His creation) shall all be questioned.” (21:23)

In light of this scary reality, we beg Allah for His guidance, and we declare that we are indeed helpless and astray without His light! Left to our own selves without His guidance, we would surely be astray, deprived, and in loss.

«اللَّهُمَّ رَحْمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، أَصْلِحْ
لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ!»

“O Allah! Your Mercy is what I hope for! Do not entrust me to my own self, not even for the blink of an eye. Rectify my entire affair for me; no one has the right to be worshipped other than You!”¹

¹ This supplication is an established *Sunnah* called “*Du’aa’ al-Makroob*,” or “the supplication of one in distress.” It was collected by Ahmad (20429) and others,

Since knowledge of Islam is the key to true fear of Allah, genuine piety, sincere and accurate application of the religion, the best refinement of manners, and a truly blessed and happy life, it is the most important blessing He provides, more essential than food, drink, or basic shelter! He, the Benevolent Provider, supplies His entire creation with their basic needs to survive, yet religious guidance is a special blessing given exclusively to those whom He loves and wants good for. The Messenger of Allah (may Allah raise his rank and grant him peace) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.»

**“When Allah wants good for someone,
He grants him understanding in the religion.”¹**

This *hadeeth* implies that when Allah wants evil and misguidance for a person, He deprives him of understanding in the religion.² We ask Allah to make us from those He wants good for, those whom He blesses with understanding in the religion.

Considering how crucial this *hadeeth* is, and how scary its reality is, we need regular reminders about it and deep awareness of it. So let us look to the words of one of the best of this era’s great scholars, **al-‘Allaamah Rabee’ ibn Haadee al-Madkhalee** (may Allah have Mercy on him) and how he fleshed out some of the important details of the *hadeeth* of Mu’aawiyah above.

The book in front of you is a translation of a transcribed lecture delivered by the shaykh at Masjid al-Ameerah Hissah bint Su’ood in

from the report of Aboo Bakrah, may Allah be pleased with him. It was classified as *hasan* by al-Albaanee in his checking of *al-Kalim at-Tayyib* (121).

¹ Collected by al-Bukhaaree (71) and Muslim (1037), from the report of Mu’aawiyah ibn Abee Sufyaan, may Allah be pleased with him.

² See: Question #1, p.74.

Jeddah, Saudi Arabia in the year 1426, as part of the 8th annual *al-Imaam Muhammad ibn Ibraaheem Islamic Seminar*.¹

It has been printed as part of the collection of beautiful scholarly advice and reminders entitled, *Marhaban Yaa Taalib al-'Ilm* (pp.233-263), published by *al-Meeraath an-Nabawee* Publications in Algeria. We relied on the second revised edition, published in the year 1434 (2013). The questions and answers found on pages 74-92 of this book are found on pages 431-439 of *Marhaban*.

In this brief yet highly beneficial advice, Shaykh Rabee' (may Allah have Mercy on him) begins by mentioning the lofty status of knowledge, since Allah actually praises Himself because of Knowledge. He also praises the best of His worshippers, the noble prophets and messengers for their knowledge. He cites Quranic examples of the knowledge of Ibraaheem, Yoosuf, Moosaa, and Muhammad (may Allah raise their ranks and grant them peace). He reminds us about the status of the scholars of this *ummah*, the importance of sincerity and following the Prophet (may Allah raise his rank and grant him peace), being balanced and middle coursed, and avoiding both negligence and extremism. He then introduces the meanings of *fiqh* and how knowledge and understanding must be centered around *towheed* and based on proofs and evidence.

The author (may Allah have Mercy on him) further speaks about the importance of traveling to the scholars for knowledge, with detailed stories about Prophet Moosaa and some of the noble companions. He provides a detailed analysis of the verse in *Soorah at-Towbah* (9:122) about the duty to focus on knowledge, even during military battles. He also explains the authentic narration about the angels lowering their wings for seekers of knowledge, and the amazing parable about the three different types of soil. He then concludes with some key points of specific manners and good character needed by all seekers of knowledge.

¹ According to the introduction to the recording by *Tasjeelaat al-Imaam al-Aajurree* in Jeddah.

The shaykh (may Allah reward him, have Mercy on him, and forgive him) was then asked seven questions after the lecture. We have included all of his answers, beginning on page 74.

By Allah's Permission, we have also included along with this translation a few helpful resources:

- A brief biography of the author (pp.11-14)
- A glossary of Arabic terms used (pp.93-95)
- Three quizzes with answer keys (pp.96-103)

I ask Allah to generously reward my brothers and sisters who have helped prepare this publication: Gibril Harding, Adnan Ali, and Umm Dom Rani. Also, Shaykh Abu Muhammad al-Maghribi helped me understand a few phrases I was having difficulty understanding. I ask that you supplicate for them, for Allah's Mercy and Forgiveness, and that you also supplicate for my ever-supportive community at the First Muslim Mosque (al-Masjid al-Awwal) in Pittsburgh, Pennsylvania. May Allah reward our brothers and sisters at [Masjid al-Mu'min in Los Angeles](#), for inviting me and coordinating the study of this book. And as always, may Allah bless and reward my loving and supportive family, Umm al-'Abbaas and our respected children, for all their much-needed support.



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Biography of the Author

The beautiful advice you are about to read, *in shaa' Allah*, was originally transcribed from a lecture delivered by the great scholar of *Hadeeth*, the precise, guided critic and devout advisor, **al-'Allaamah Rabee' ibn Haadee ibn 'Umayr al-Madkhalee** (may Allah have Mercy on him).

He was born in 1351 in a small village west of Saamitah, in the southern region of Saudi Arabia. He studied under the teachers and scholars there, most notably the likes of **Shaykh Haafith al-Hakamee**, **Shaykh Ahmad an-Najmee**, and **Shaykh Muhammad Amaan al-Jamee** (may Allah have Mercy on all of them), until leaving to study at the Faculty of *Sharee'ah* in Riyadh in 1381. Shortly after his arrival there, the newly founded Islamic University of al-Madeenah opened, where he quickly relocated.

At the new university in al-Madeenah, he studied under great scholars like **Shaykh Ibn Baaz**, **Shaykh al-Albaanee**, and **Shaykh Muhammad al-Ameen ash-Shinqeete** (may Allah have Mercy on all of them). By the year 1400, he had completed his master's and doctoral degrees and had taken up teaching at the Islamic University of al-Madeenah, where he held the position of Department Head of *Sunnah* Studies.

The great scholars of this era, their senior-most references for the *Ummah*, the likes of **Shaykh Ibn Baaz**, **Shaykh al-Albaanee**, **Shaykh Ibn 'Uthaymeen**, **Shaykh Muqbil al-Waadi'ee**, and many others (may Allah have Mercy on them all), have spoken highly of this great scholar. There are many published biographies of the shaykh which list these numerous praises and recommendations, so there is no pressing need to list them all here once again. One such quote was recorded from the eminent scholar, **Shaykh Muhammad ibn Saalih al-'Uthaymeen** (may Allah have Mercy on him), when he was asked about people who claim that Shaykh Rabee's recordings should be avoided and that he causes problems:

I consider this a mistake and a huge error. Shaykh Rabee' is from the scholars of Sunnah, the people of goodness. His creed is sound, and his methodology is upright. Yet, after he spoke

against some people's beloved figureheads of this era, they characterized him with these problems.¹

This testimony from this well-known scholar should suffice all people of sincerity and fairness. Quite simply, the greatest of this era's scholars recognized him as a leading scholar, and they recognize the misguided attempts to discredit him. They have exposed these plots at their roots and advised the *ummah* well. Yet, controversy surrounding scholars is nothing new. The greatest of the Muslim scholars throughout history had commonly been the subject of controversy and false claims and accusations. Whenever the people of falsehood cannot find any genuine mistakes from a scholar in order to discredit him, they invent mistakes, attribute them to the scholars, and then go on to refute them based on that!

Shaykh Rabee's criticism of popular figures who opposed the foundations of true Islamic teachings caused him to be targeted by such people and their supporters all over the world, as exposed by Shaykh Ibn 'Uthaymeen. The shaykh had nobly persevered through many misguided smear campaigns over the decades.

For example, 30 years ago, when Shaykh Rabee' and other scholars were busy advising the *ummah* to stay away from the deviations of the misguided, yet widely popular author, Sayyid Qutb, fans and supporters of Qutb worked overtime to discredit the shaykh and run the people away from him. Yet today, Qutb's supporters are few and far between. The masses now have a good level of awareness of the warnings issued by Shaykh Rabee' and other scholars, and to Allah alone is the praise. Those who would emotionally refer to Qutb previously as an unrivaled scholar of *Tafseer*, greater in rank than even Ibn Katheer (!), have now, for the most part, come to grips with Qutb's reality. He was, in fact, an uneducated author whose writings were riddled with serious errors in foundational beliefs. The devil decorates the ink of an eloquent man's pen, and the hearts fall in love, blinded and dazzled. The scholars, like Shaykh Rabee' (may Allah reward him generously and have Mercy on him), are the ones who lift the spell and return the Muslims to their timeless principles and foundations, by the Permission of Allah.

¹ From a recorded phone lecture delivered to the Muslims of Holland.

In the year 1421, **Shaykh Muqbil ibn Haadee al-Waadi'ee** (may Allah have Mercy on him), during his stay in Makkah, advised me personally to stay close to Shaykh Rabee' and to return matters of concern or confusion back to him. It was great scholarly advice which I valued and implemented, and all praise is due to Allah. It did indeed help me tremendously throughout the course of my studies.

I attended Shaykh Rabee's public and private lessons over the following decade, benefitting from the study of many great books and sciences under this upstanding man of grounded knowledge (may Allah have Mercy on him). I studied *Kitaab at-Towheed* and *ash-Sharee'ah* under him at Shaykh Ibn Baaz's *masjid* in Makkah, until the shaykh became too weak to continue teaching at the *masjid*. From 1423 or so, most of the shaykh's lessons were held at his respected home in the al-'Awaalee suburb of Makkah. Over the years, I heard invaluable commentary on *Saheeh al-Bukhaaree*, *Saheeh Muslim* and other books of *Hadeeth*, as well as the works of Ibn Taymiyyah and Ibn al-Qayyim, and the classic texts of creed by the imaams: Ahmad ibn Hanbal, al-Barbahaaree, al-Aajurree, as-Saaboonee, al-Laalakaa'ee, Muhammad ibn 'Abdil-Wahhaab, Haafith al-Hakamee, and many others (may Allah have Mercy on them all).

He emphasized that his house was open to me, day or night, and he encouraged me to benefit from his personal library as much as I could, as I only lived a ten-minute drive from his home. In those years, I observed nothing but exemplary manners, patience, sincere advice, excellent hosting of guests, integrity, and principles. The shaykh remained busy around the clock teaching, researching, reading, and advising. He napped with books all around him. When he was sick, he would have us read books like *at-Tathkirah* of al-Qurtubee to him, a book about dying and the affairs of the grave and beyond.

His expectations of his students were always very high, and he would advise us sharply and insist on lofty standards of character and unbiased research and investigation of narrations. He forbade us from blindly following him, Shaykh al-Albaanee, or any other scholar. He insisted that we know the issues we speak of, from their foundations and evidences. Some people who do not know this upright imaam of *Sunnah* (may Allah have Mercy on him) claim that he required his students to blindly follow him (!), yet I have never seen a scholar more devout than him in forbidding his students from blindly following him!

Others who did not know him accuse him of arrogance (!), yet he was quite the opposite, a man of obvious humility and humbleness. People would come from all around the world to ask him questions on various Islamic topics, and rightly so, and yet he would often say, "Go ask the scholars," as if he were not from them!

As I was preparing to leave Saudi Arabia in 1434, and as Shaykh Rabee' himself (may Allah have Mercy on him) was preparing to move back to al-Madeenah as well, I visited him at his home in Makkah, along with my longtime companion and elder, Abu Zeiad Khalid Bagais (may Allah bless his health and preserve him), thinking that it might be the last time I would see the shaykh. I was able to express some of my gratitude for all of his fatherly advice and patience with me over the years. The shaykh advised me well and at length. Then in 1437, Allah enabled me to perform 'Umrah with my brothers from America, and I was able to visit the shaykh at his home in al-Madeenah and benefit further from his advice and encouragements. A few years later, Allah enabled me to visit him again (may Allah have Mercy on him).

The shaykh passed away in al-Madeenah, the eve of Thursday, the 15th of al-Muharram, 1447, at the age of 95. May Allah have Mercy on him and enable the Muslims to continue benefitting from the grounded knowledge and tremendous insight he put forth.

This is how I view him, and Allah is his Haseeb (True Reckoner). I praise no one, thinking such praise to be his absolute reality with Allah.¹

Moosaa Richardson²

¹ This Prophetic disclaimer is an established *Sunnah*, based on an authentic *hadeeth* collected by al-Bukhaaree (2662) and Muslim (3000), from the report of Abou Bakrah (may Allah be pleased with him)::

«مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا، وَاللَّهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللَّهِ أَحَدًا.»

"Whoever must praise [a person], let him say: This is how I view him, and Allah is his Haseeb (True Reckoner). I praise no one, thinking such praise to be his absolute reality with Allah."

² This updated biography was originally published in the book, *Questions from the West Answered by Salafee Scholars*, published in 1439 (2018).

من يرد الله به خيراً
يفقهه في الدين

When Allah wants good
for someone, He grants
him fiqh in the religion.

*In the Name of Allah,
the Most Gracious, the Ever Merciful.*

Indeed, all praise is due to Allah. We praise Him, seek His assistance, and seek refuge with Him from the evils of our own selves and the evil [consequences] of our deeds. Whomever Allah guides cannot be misled by anyone. Whomever He leads astray cannot be guided by anyone. I testify that no one has any right to worship other than Allah, alone, without any partners. I further testify that Muhammad was His worshipful slave and messenger (may Allah raise his rank and grant him peace).

“O you who believe! Be pious unto Allah, with the piety He deserves, and do not die except as Muslims.” (3:102)

“O Mankind! Be pious unto your Lord who created you all from a single soul. From that soul, He created its mate. He then sent forth multitudes of men and women from those two. So be pious unto Allah, the One through whom you ask [for things] by Him (i.e., in His Name), and take care of the ties of kinship. Indeed, Allah is an All-Watcher over you.” (4:1)

“O you who believe! Be pious unto Allah and speak with a well-grounded word. He will rectify your actions for you and forgive you your sins. Whoever obeys Allah and His Messenger certainly achieves a great achievement.” (33:70-71)

As for what follows: Surely, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (may Allah raise his rank and grant him peace). The worst affairs are the newly invented matters [added into the Religion]. Every newly invented matter is innovation. Every innovation is a kind of misguidance. Every kind of misguidance leads to the Hellfire.

This is truly a good and blessed opportunity that we could meet up with our loved ones, our children, our brothers, students of knowledge, and some of the people of knowledge. We meet up to review what benefits us in our Religion, provides us with insight into it...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ.

﴿تَيَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

[آل عمران: ١٠٢].

﴿تَيَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ، وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١].

﴿تَيَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُضْلِعْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب: ٧٠-٧١].

أَمَا بَعْدُ:

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيَ مُحَمَّدٍ ﷺ، وَشَرَّ
الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

فإنها لفرصة طيبة مباركة أن نلتقي فيها بأحبتنا وأبنائنا وإخواننا من
طلاب العلم ومن أهل العلم، نلتقي لتتذكر ما ينفعنا في ديننا، ويُبصرنا فيه،

...and increases us in love of it and firmness in holding to it.

The greatest way to accomplish that [goal] is through knowledge and understanding of the Religion. By way of this, one attains happiness in this worldly life and in the Hereafter. By way of it, Allah has empowered this nation and honored it. He has honored it with this magnificent Quran and this magnificent religion which Muhammad came with (may Allah raise his rank and grant him peace). Tribes and nations have attained happiness through it, true happiness in this worldly life, along with prosperity, dignity, and honor. And there is a kind of happiness which is more dignified, noble, and permanent; it does not cease in the Hereafter. All of that is only attained through the knowledge brought by Muhammad (may Allah raise his rank and grant him peace).

From the virtue of [Islamic] knowledge is that Allah, Himself, is described with it. He has praised Himself for it.

Knowledge is a magnificent thing; Allah praises Himself for it in many verses. It is one of the greatest attributes of our Lord's perfection, Blessed and Most High is He. A person could only attain higher status when Allah bestows knowledge on him, from His Grace and Kindness.

Allah, the Blessed and Most High, says in many verses: ***“And He is the All Hearing, the All Knowing.”***

He, the Exalted and Most High, declares His own Majesty, because of knowledge: ***“He [alone] possesses the keys to the Unseen; none know them other than Him. He knows what is at land and at sea. Not a single leaf drops except that He knows about it. There is no seed down in the dark layers of the ground, nor any moist nor dry thing, except that it is [written] in a clear record.”*** (6:59)

“He has indeed encompassed all things with Knowledge.” (65:12)

“He has enumerated all things in number.” (72:28)

“They cannot encompass Him with knowledge.” (20:110)

He, the Blessed and Most High, says: ***“He is the One who created the heavens and the earth in six days...”***

ويزيدنا حبًا فيه، وتمسكًا به.

وأعظم وسيلة لذلك هي العلم والفقه في الدين، وبه السعادة في الدنيا والآخرة، وبه أعزَّ الله هذه الأمة وأكرمها، أكرمها بهذا القرآن العظيم وبهذا الدين العظيم الذي جاء به محمدٌ ﷺ، فسعدت به الأمم والشعوب، السعادة في الدنيا وهناءً وعزةً وكرامةً، وسعادةً أعز وأكرم وأدوم لا تنتهي في الآخرة، كل ذلك يُنال بالعلم الذي جاء به محمدٌ ﷺ.

من فضل العلم: اتَّصَفُ اللهُ ﷻ به وثناؤه به على نفسه:

والعلمُ أمرٌ عظيم، مدَّحَ اللهُ به نفسه في آياتٍ كثيرة، من أعظم صفات كمال ربنا -تبارك وتعالى-، وإنما تكون رفعة الإنسان إذا وهبه اللهُ بفضله وجوده العلم.

فالله -تبارك وتعالى- في كثير من الآيات يقول: ﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾.

ويقول ﷻ يُمَجِّدُ نَفْسَهُ بِالْعِلْمِ: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا كَسَفُتْ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [الأنعام: ٥٩].

﴿قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ١٢].

﴿وَأَخَصَّنِي كُلَّ شَيْءٍ عَدْدًا﴾ [الجن: ٢٨].

﴿وَلَا يُحِيطُونَ بِهِ، عِلْمًا﴾ [طه: ١١٠].

ويقول -تبارك وتعالى-: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

“...Then He ascended above the throne. He knows what goes down into the ground and what comes up out of it, as well as what comes down from the sky and what rises up into it. And He is with you wherever you are. Allah is All-Seeing regarding all that you do.” (57:4) “He is with you wherever you are,” means: By way of His knowledge, supervision, and witness.

“He knows all that is in the heavens and on earth, and He knows what you keep secret and what you proclaim. Allah is All-Knowing about what is in the [people’s] chests.” (64:4)

“Whether you keep your word secret or speak it openly, He is All-Knowing about what is in the [people’s] chests.” (67:13)

In many, many verses Allah praises Himself and declares His Majesty because of knowledge, comprehensive awareness, and supervision of all things in the universe, big and small, even before He created the universe, and until the end of eternity. Not even the tiniest particle in the heavens or on earth is hidden from Him; there is nothing less than that or greater except that it is [written] in a clear record [with Him].

From the virtue of [Islamic] knowledge is that it is the most distinguishing trait of the noble messengers and great prophets (may Allah raise their ranks and grant them peace).

Allah, the Exalted and Most High, has bestowed some of His knowledge on His close allies among the noble messengers (may He raise their ranks and grant them peace), as well as the prophets and elite worshippers of every nation. He bestowed this knowledge upon them, enabling them to know about the greatness of Allah, His lofty attributes, and His beautiful names. With this knowledge, they would learn about His legislated rulings, the [divine] commands and prohibitions, and the *halaal* (permissible things) and *haraam* (prohibited things). They would learn about all of the rest of the affairs people cannot live without. There would be no happiness in this worldly life nor in the Hereafter without this knowledge which Allah revealed to His prophets (may He raise their ranks and grant them peace).

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿[الحديد: ٤].﴾ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴿
 أي: بعلمه وإطلاعه ومشاهدته.

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾
 [التغابن: ٤] ﷻ.

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [الملك: ١٣].

آيات كثيرة وكثيرة يشي الله ﷻ ويمجد نفسه بالعلم والإحاطة، والاطلاع على كل صغير وكبير في هذا الكون قبل أن يخلق الكون إلى أبد الآبدين، لا يفوته مثقال ذرة في السموات ولا في الأرض ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين.

من فضل العلم: أنه أخص صفات الرسل الكرام والأنبياء العظام - عليهم الصلاة والسلام:-

والله ﷻ وهب من علمه لأوليائه، من الرسل الكرام - عليهم الصلاة والسلام- والأنبياء والأصفياء من كل أمة منحهم هذا العلم الذي يعرفون به عظمة الله وصفاته العلية وأسمائه الحسنى، ويعلمون بها تشريعاته، الأوامر والنواهي، والحلال والحرام، وسائر شئون الحياة التي لا تقوم حياة الناس ولا يسعدون في الدنيا والآخرة إلا بهذا العلم الذي يوحيه الله إلى أنبيائه - عليهم الصلاة والسلام-.

Allah guides [entire] nations at their hands. Those who oppose them face misery and humiliation in this worldly life and in the Hereafter. Whoever has faith in them, believes them, and accepts this knowledge with an open heart, faith, and sincerity, attains [true] happiness in this worldly life and in the Hereafter. There truly is no happiness anywhere in this worldly life nor in the Hereafter except with what the messengers brought (may Allah raise their ranks and grant them peace).

It is not even possible to know about the greatness of Allah, His perfection, or His rights over His servants except by way of the noble messengers (may Allah raise their ranks and grant them peace). At their hands and through their work people can attain happiness, since Allah granted them this light and this guidance, which is knowledge. Allah has praised His prophets for [their] knowledge. After granting them prophethood and messengership, He honored them with nothing more virtuous than knowledge itself. For this [reason], Allah praises them for [their] knowledge: ***“That was Our proof which We gave to Ibraaheem, established against his people. We raise whomever We will by many levels. Indeed, Allah is All-Wise, All-Knowing.”*** (6:83) This refers to the knowledge of proofs and evidences. By way of this, Allah increased him in many levels of virtue. He had also increased all the other prophets in many levels of virtue by way of this knowledge.

Additionally, He says about Yoosuf (may Allah raise his rank and grant him peace): ***“Once he came of age, We gave him sultaan (authority) and knowledge. Such is how We reward the proficiently pious.”*** (12:22) Allah gave him *sultaan* (authority), which is prophethood. He gave him knowledge (may Allah raise his rank and grant him peace), and He praised this noble prophet for [his] prophethood and knowledge.

Similarly, He praised Moosaa, the one whom Allah spoke to (may Allah raise his rank and grant him peace): ***“Once he came of age and was fully matured, We gave him authority and knowledge. Such is how We reward the proficiently pious.”*** (28:14)

Look at this, dear brothers! Look at how Allah, the Exalted and Most High, praises His prophets and messengers! Look how He chooses knowledge from among all their great and outstanding traits [to be the main reason for His praise of them]. This is because it is among the most virtuous of all their attributes. It is actually...

فيهدي الله على أيديهم الأمم، ومن خالفهم نزل به الشقاء والهوان في الدنيا والآخرة، ومن آمن بهم وصدقهم وتقبل هذا العلم برحابة صدر وإيمان وإخلاص سعيد في الدنيا والآخرة، فلا سعادة في الدنيا والآخرة إلا بما جاء به المرسلون -عليهم الصلاة والسلام-.

ولا يمكن أن نعرف عظمة الله وقدرته وكماله وحقوقه على عباده إلا عن طريق الرسل الكرام -عليهم الصلاة والسلام-، فبأيديهم وعلى أيديهم يسعد الناس، لأن الله منحهم هذا النور وهذا الهدى وهو العلم، ومدح الله أنبياءه بالعلم، ما أكرمهم بعد النبوة والرئاسة بشيء أفضل من العلم، لهذا يثني الله عليهم بالعلم: ﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾ [الأنعام: ٨٣] علم الحجة والبرهان، ورفع الله بها درجات، ورفع كذلك جميع الأنبياء درجات بهذا العلم.

وقال في يوسف -عليه الصلاة والسلام-: ﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [يوسف: ٢٢] آتاه الله حكماً وهو النبوة، وآتاه الله علماً -عليه الصلاة والسلام-، أثنى على هذا النبي الكريم بالنبوة والعلم.

وكذلك أثنى على موسى كليم الله -عليه الصلاة والسلام-: ﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [الفصص: ١٤].

فانظروا يا إخوة كيف يثني الله ﷻ على أنبيائه ورسله، ويختار من بين صفاتهم العظيمة الجليلة يختار منها العلم، لأنه من أفضل صفاتهم، بل

...their most virtuous attribute, second only to [their] prophethood and messengership.

Allah has also praised Muhammad (may Allah raise his rank and grant him peace); Allah has reminded him about the blessing of knowledge (may Allah raise his rank and grant him peace): **“He is the One who sent forth His messenger with guidance and the religion of truth, to proclaim it over all other religions, even if the polytheists detest it.”** (9:33) This **“guidance”** is beneficial knowledge, and this **“religion of truth”** is righteous action. Through this knowledge and practice, Allah has made the Messenger of Allah (may Allah raise his rank and grant him peace) and his nation of followers uppermost over all other religions.

Allah, the Blessed and Most High, says: **“He is the One who sent His messenger to the unlettered, reciting unto them His verses, purifying them, and teaching them the Book and wisdom, after they had been in clear misguidance before.”** (62:2)

Allah praises him and his nation of followers due to the knowledge and wisdom used to purify them and to save them from misguidance. They used to live in overwhelming darkness of ignorant behavior and misguidance, until Allah saved them with Muhammad (may Allah raise his rank and grant him peace) and what he brought of guidance and knowledge which purifies the souls, cleanses the hearts, and brings happiness to the followers. The thing which Allah uses to bring them forward [to a lofty rank] and save them is this knowledge, this light, and this guidance which Muhammad brought (may Allah raise his rank and grant him peace).

Allah, the Exalted and Most High, praises the scholars and raises people’s ranks [of virtue] by way of knowledge.

Allah praises the scholars of this nation and other nations as well, because of [their] knowledge, not because of [worldly] status, [governmental] authority, or anything else, just knowledge. That is because knowledge is what actually governs all affairs of this life. It governs the rulers and ruled alike, even the kings and all authority figures. They are all required to judge by...

أفضل صفاتهم بعد النبوة والرسالة.

وأثنى الله على محمد ﷺ وامتن الله عليه بالعلم - عليه الصلاة والسلام -: ﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾ [التوبة: ٣٣] والهدى هو العلم النافع، ودين الحق العمل الصالح، وأظهر الله بهذا العلم والعمل رسول الله ﷺ وأتمته على الأديان كلها.

وقال الله - تبارك وتعالى -: ﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾ [الجمعة: ٢].

فأثنى الله عليه وعلى أمة بالعلم والحكمة يزكيهم بها ويُنقذهم بها من الضلال، كانوا يعيشون في ظلام دامس من الجاهليات والضلالات، فأنقذهم الله بمحمد ﷺ، وبما جاء به من الهدى والعلم المُزكي للنفوس، والمُطهر للقلوب، والمُسعد لهذه الأمة، والتي أخرجها الله واستنقذها بهذا العلم وبهذا النور وبهذا الهدى الذي جاء به محمد ﷺ.

ثناء الله ﷻ على العلماء، ورفعُ الدرجات تُنالُ بالعلم:

وأثنى الله على العلماء من هذه الأمة وغيرها، أثنى عليهم بالعلم، لا بالمال ولا بالجاه ولا بالسلطان ولا بشيء وإنما بالعلم، لأن العلم يحكم الحياة كلها، يحكم الحاكم والمحكوم، الملوك والسلاطين لا بد لهم أن يحتكموا

...this knowledge. Thus, if they cast it aside, they are humiliated in this life and the next. Knowledge has such an incredible status! It is why Allah praises the scholars.

He, the Exalted One, says: ***“The only ones who truly fear Allah from His servants are the scholars.”*** (35:28) Why is that? It is because they know about the greatness of Allah and His majesty, and that He, alone, the Exalted and Most High, created this universe, planned it, and organized it. He has attributes of perfection, like Capability, Knowledge, and Speech. He is above the throne, Exalted and Most High. He created a garden and a fire. He calls the people to account for everything [they did], big and small. ***“Whoever does the smallest amount of good shall see it; whoever does the smallest amount of evil shall see it.”*** (99:7-8)

They know about the greatness of Allah, His perfection, His right over them, and the rights of the people. They can distinguish between the *halaal* and the *haraam* and between harmful and beneficial things. They are the most pious of the people who fear Him most intensely and remain most aware of Him, the Exalted and Most High. ***“The only ones who truly fear Allah from His servants are the scholars.”*** (35:28)

The ignorant person does not know about the greatness of Allah, nor does he know about His right. so how could he fear Him? He does not know about Hellfire and the punishments of Hellfire. He has no idea of the horrors the people who are in Hellfire suffer.

There are many things that the scholars know about and the *Sunnah* of the Prophet (ﷺ) and the things that are within their souls, along with the things that they have a deep understanding of. They have a deep understanding of Allah, the Exalted and Most High, and His brought, like their creed, teachings, and other magnificent affairs. As a result, they have more fear of Allah than anyone else, and they are the most piously dutiful unto Him.

The complete text of the topic is included in the full version, with the Arabic text and English translation, as seen here.

لهذا العلم، وإلا إذا نبذوه ذلوا في الدنيا والآخرة، العلمُ له شأنٌ عظيم! لهذا مدح الله به العلماء.

وقال سبحانه: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: ٢٨] لماذا؟ لأنهم يعلمون عظمة الله وجلاله، وأنه خلق هذا الكون ﷻ، ودبره ونظمه، وأن له صفات الكمال من القدرة والإرادة والعلم والكلام، وأنه فوق العرش ﷻ، وأنه خلق جنةً ونارًا، وأنه يُحاسب الناس على كل دقيقٍ وجليلٍ، ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧-٨].

يعرفون عظمة الله وكماله، وحقه عليهم، وحقوق العباد، يُميزون بين الحلال والحرام، والضار والنافع، فيكونون من أشد الناس تقوى لله وخشية له ومراقبة له ﷻ، ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾.

فالجاهل لا يعرف عظمة الله، ولا يعرف حقه، فكف بخشاه، ولا يعرف

الوعيد، الناس من

The complete text of the topic is included in the full version, with the Arabic text and English translation, as seen here.

الاهوال. العلماء،

فبيعتُ ذل قدره حق

قدره ﷻ، ويحترمون ما جاءت به الرّسل من عقائد وتعليماتٍ وأمورٍ

عظيمة، فيكونون من أخشى الناس لله وأتقاهم له.

Questions Posed to the Shaykh After the Lecture

QUESTION [1]: Our virtuous shaykh, this questioner asks: Regarding the *hadeeth* of Aboo Sufyaan (may Allah be pleased with him): ***“Whenever Allah wants good for someone, He gives him understanding in the religion,”*** I heard some of the people of knowledge saying, *“Whenever Allah does not want good for someone, He does not give him understanding in the religion.”* Is this correct? I hope you could clarify this.

ANSWER: Yes, this is the [correct] understanding of it, the derived conclusion of the opposite scenario. When Allah does not grant someone understanding in the religion, it means that Allah does not want any good for him. The scholars mention this specifically; like al-Haafith Ibn Hajar, Ibn Taymiyyah, and others. This is clear, meaning: One who does not know about his creed and does not understand his worship, what kind of goodness does he have? If he understands the creed, stays away from polytheism, even if he only had a small amount of knowledge, yet he knows how to pray, fast, and make Hajj, such a person has good in him, if Allah so wills. This is what can be understood from the *hadeeth*.

QUESTION [2]: Our shaykh, may Allah preserve you, I have learned much from one of the students of knowledge, and I have become precise in that [which I learned]. Now I am between two things: If I hide that [which I learned], I fear that I would be from those who hide knowledge. If I teach it to the people in the masjid, I fear that I would be from those who teach people without having reached the [necessary] level of scholarship. What do you advise me to do? May Allah preserve you.

أسئلة موجهة للشيخ بعد المحاضرة

س: شيخنا الفاضل، هذا سائل يقول: حديث معاوية بن أبي سفيان رضي الله عنه: «من يرد الله به خيراً يفقهه في الدين» سمعت بعض أهل العلم يقول: وأن من لم يرد الله به خيراً لا يفقهه في الدين، فهل هذا صحيح أرجو التوجيه؟

الجواب: نعم هذا مفهومه، مفهوم مخالفته: أن من لا يفقه الله في الدين فما أراد الله به خيراً، ونص على هذا العلماء منهم الحافظ ابن حجر وابن تيمية وغيرهما، هذا واضح، يعني لا يعرف عقيدته ولا يفقه عبادته، أي خبير فيه؟ لكن إذا فقه العقيدة، وتجنب الشرك -ولو كان قليل العلم-، يعرف كيف يُصلي، وكيف يصوم، وكيف يحج، فهذا فيه خيرٌ إن شاء الله، لكن هذا الذي يمكن أن يفهم من الحديث.

س: شيخنا -حفظكم الله- تعلمت علماً على أحد طلبة العلم وأتقنته، وأنا الآن بين أمرين: إن كتّمته أخشى أن أكون من الذين يكتمون العلم، وإن علمته للناس في المسجد أخشى أن أكون من الذين يعلمون الناس وهم لم يبلغوا درجة العلماء، فما توجيهكم حفظكم الله؟

ANSWER: By Allah, we did not attain precision ourselves! How can you say, *“I have become precise in that,”* whilst you are still young? That would be a serious level [of accomplishment]. Do not say, *“I have become proficient,”* as I fear it might be self-delusion. No one should claim that he is precise. Instead, say: *“I have learned something, and I want to teach it to those who need this knowledge.”* Or, *“I have learned the Three Principles and understood all of it.”* Now go teach it to others, and make your intention sincere for Allah as it relates to this knowledge. You have learned *Kitaab at-Towheed* or *‘Umdat al-Ahkaam* and understood it, so teach what you can, within the limits of your knowledge. Do not go into something beyond your ability. If you do not understand a question posed to you, then say, *“Allah knows best.”* Do not say anything on behalf of Allah without knowledge, since that is a serious matter!

“Say: The things which my Lord has forbidden are obscenities, committed openly or in private, sins, transgressions without right, that you assign a partner to Allah that He sent down no authority for, and that you speak on behalf of Allah whilst you do not have knowledge.” (7:33)

Speaking on behalf of Allah without knowledge is a most serious and terrible thing! **“And do not say with what your tongues describe with lies, ‘This is permissible; that is impermissible,’ inventing against Allah a lie which He has forbidden.”**

“Whoever says such a thing, he will be in the Hellfire.”

It is not permissible to say such a thing on the Messenger of Allah said such-a-thing as it can be. You have no basis in the Book or the *Sunnah*, and then you attribute it to Allah and to the Messenger...

The full version includes the text of all seven questions and answers, with the Arabic text and English translation, as seen here.

¹ Collected by al-Bukhaaree (3461), from the report of ‘Abdullaah ibn ‘Amr, may Allah be pleased with him and his father.

Glossary of Arabic Terms Used

Abyan	أَبْيَنُ	a place in Yemen
'Adan	عَدَنُ	a city in Yemen
al-fiqh al-akbar	الْفِقْهُ الْأَكْبَرُ	the greater <i>fiqh</i> , i.e., the creed
al-fiqh al-kabeer	الْفِقْهُ الْكَبِيرُ	the <i>fiqh</i> of great importance, i.e., <i>fiqh</i> rulings of worship, manners, and transactions
athaan	أَذَانٌ	the formal call to prayer, proclaimed loudly to inform people that prayer will soon commence
dha'eef	ضَعِيفٌ	a classification of <i>Hadeeth</i> narrations which means that the report is not authentic, and thus not used as evidence
faqeeh	فَقِيهٌ	a person who has <i>fiqh</i> (good religious understanding)
fitrah	فِطْرَةٌ	a person's untainted natural disposition that he was created upon, before any corruption affected him as a child
fiqh	فِقْهُ	(1) understanding; (2) the field of Islamic law, jurisprudence, or scholarship,
haaf	حَافِظٌ	one who preserves or maintains something
hadeeth	حَدِيثٌ	the saying or report of the Prophet Muhammad (ﷺ) or his companions, which is used as a source of Islamic law and practice
halaal	حَلَالٌ	permissible; lawful; done in accordance with Islamic law
hanaafee	حَنَفِيٌّ	referring to the Hanafi school of Islamic law, named after Imam Aboo Hanifah (may Allah have Mercy on him)
haraam	حَرَامٌ	Impermissible; that which is sinful and blameworthy when done, while avoiding it is praiseworthy and rewardable
hasan	حَسَنٌ	A classification of <i>hadeeth</i> narrations which are authentic, of a lower grade than <i>saheeh</i>

The full version includes the full three-page glossary, which includes all Arabic terms used in the book.

QUIZ 1: General Understanding of the Content

Answer the following questions about the general content of the book, *When Allah Wants Good for Someone He Give Him Fiqh (Understanding) in the Religion*. Check your answers using the answer key on page 103.

1. Which of the following is **NOT** one of the **main ideas** of this book?
 - A. the status of Islamic knowledge
 - B. the importance of sincerity
 - C. travelling to seek knowledge
 - D. the best books of *Fiqh* (Jurisprudence)
2. Which **parable** is used to show how one should respond to knowledge most properly?
 - A. the angels compared to the devils
 - B. the three types of soil
 - C. the story of Adam's knowledge and that of the angels
 - D. the blacksmith and the perfume salesman
3. Why does the author quote the story of **Moosaa and al-Khadhir**, as well as the report of **Maalik ibn al-Huwayrith** and his peers who stayed for 20 nights?
 - A. to emphasize the importance of hospitality
 - B. to stress the need for sincerity
 - C. to show the similarities between Maalik and al-Khadhir
 - D. to provide examples of traveling for knowledge
4. Who should be **the first one** to benefit from your knowledge?
 - A. your neighbors, those who live closest to you
 - B. your closest relatives
 - C. your own children
 - D. you yourself
5. Which of the following is **NOT** one of the essential manners encouraged by the author in this book?
 - A. humble sitting posture
 - B. following the *Sunnah*
 - C. following the way of the *salaf*
 - D. sincerity

6. Which of the following things summarizes **the correct order of steps within a process**, as mentioned in the book?

- A. traveling, then formulating good questions, and then teaching
- B. intentions, then learning, then implementing, and then teaching
- C. prayer, then fasting, and then making Hajj
- D. eating, then praying two rak'ahs, then sleeping, and then praying more

7. What is **the overall message** of the *hadeeth* about the first three kinds of people to be judged on the Day of Judgment?

- A. Showing off leads to destruction in the Hereafter.
- B. Spending wealth must be done sincerely for the sake of Allah.
- C. Nothing compares to seeking knowledge of Islam.
- D. All martyrs go to Paradise without accountability.

8. Which virtue of knowledge and its people is **NOT** mentioned in the book?

- A. Angels lower their wings for seekers of knowledge.
- B. Forgiveness is sought for people of knowledge.
- C. Those who learn and teach the Quran are the best of people.
- D. Angels surround the gatherings of knowledge.

9. How should a student of knowledge interact with an important issue of the religion that he **does not** know about?

- A.
- B.
- C.
- D.

10. Which
by the a

- A.
- B.
- C.
- D.

The full version includes three complete 10-question quizzes with answer keys.

provided

Check your answers using the answer key on page 103.