شرف الطالب وكمال زينته
بمعرفة فضل العلم وعظيم أهميته

The Noble Status of the Student & His Complete Adornment
In Knowing the Virtues of Knowledge & Its Great Level of Importance

محاضرة ألقاها فضيلة الشيخ العلامة

ربيع بن هادي عمير المدخلي

رحمه اللّه تعالى رحمة واسعة

A Lecture Delivered by the Great Scholar

Shaykh Rabee' ibn Haadee al-Madkhalee

(May Allah Bestow Abundant Mercy on Him)

ترجمها إلى اللغة الإنجليزية

أبو العباس موسى الطويل الأمريكي

غفر اللّه له وعفا عنه

Translation by Moosaa Richardson





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First Print (Paperback) Edition:
Rabee' al-Aakhir 1448 (October 2026)

First Digital (PDF) Edition (FREE version):
Jumaadaa al-Oolaa 1448 (November 2026)

CLICK HERE to access the full version.

Al-Madkhalee, Shaykh Rabee' ibn Haadee

Richardson, Moosaa (translator)

The Noble Status of the Student & His Complete Adornment, In Knowing the Virtues of Knowledge & Its Great Level of Importance

ISBN: 979-8160303758

1. Nonfiction —Religion —Islam —General.

2. Nonfiction —Religion —Islam —Sunni.

3. Nonfiction —Religion —Islam —Rituals & Practice.

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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:

The clear path to Allah's Forgiveness and His generous and never-ending Reward is having *khashyah* (fear) of Him, the Exalted. Allah, the Mighty and Majestic, says:

﴿إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١٢﴾ [المُلك]

"Indeed, those who fear their Lord without seeing Him shall have forgiveness and great reward." (67:12)

The only path to attaining this *khashyah* (fear) has been outlined in the Book of Allah:

﴿إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ﴾ [فَاطِر : ٢٨]

"The only ones who truly fear Allah among His worshippers are the people of knowledge." (35:28)

This noble goal and its pathway might seem perfectly clear. The priority it deserves in our lives might seem overwhelmingly obvious. Yet, how few are those who actually take its path! Our Lord, the All Wise, has made this world to be a test, full of decorated falsehood and material distractions. Lofty ambitions for the Hereafter so commonly get swept away by floods of worldly obstacles and preoccupations. While most of the people chase after worldly position and material gains, a seeker of Islamic knowledge, on a path to reach true *khashyah* (fear) of Allah, enjoys a lofty status in this life, whether he is a beginner on the first leg of that path or one well-established and committed to it for years. The Messenger of Allah (may Allah raise his rank and grant him peace) said:

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ المَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ.»

"Whoever sets out on a path to seek knowledge, Allah makes a path to Paradise easy for him. No people gather in any of Allah's houses, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, angels surround them, and Allah mentions them among those close to Him."[1]

Look at this honor! Look at the prestigious status of the seekers of Islamic knowledge! Their path to Paradise is made easy, surrounded by angels, encompassed by Allah's Mercy, enjoying peace and tranquility in this troubled world! Their path to reaching Allah's Forgiveness in the Hereafter cannot be compared to any worldly status that could be attained, not when Allah praises them among the highest ranking angels! How could we de-prioritize a path which includes the following virtues, mentioned by the noble Messenger of Allah (may Allah raise his rank and grant him peace):

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللهُ بِهِ طَرِيقًا إِلَى الجَنَّةِ، وَإِنَّ المَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ العِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلعَالِمِ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ، حَتَّى الحِيتَانُ فِي المَاءِ، وَفَضْلُ العَالِمِ عَلَى العَابِدِ كَفَضْلِ القَمَرِ عَلَى سَائِرِ الكَوَاكِبِ، إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الأَنْبِيَاءِ، لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا العِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ!»

"Whoever takes a path to seek knowledge, Allah sets him on a path towards Paradise. Indeed, the angels do lower their

[1] It was collected by Muslim (2699) in his *Saheeh*, from the report of Aboo Hurayrah (may Allah be pleased with him).

wings in admiration of a seeker of knowledge. And indeed, all things in the heavens and earth, even the fish in the sea, do seek forgiveness for the person of knowledge. The superiority of the person of knowledge over the [ignorant] worshipper is like the superiority of the moon over the rest of the stars. Indeed, the scholars are the inheritors of the prophets. The prophets did not leave inheritance of gold or silver coins; they only left the inheritance of knowledge. Whoever takes some of it has attained a plentiful share!" [1]

Since Allah's Forgiveness is only earned through *khashyah* (fear) of Him, and since that fear is only attained through knowledge, let us turn to the people of knowledge to be reminded about this path and its tremendous virtues. Let us turn to one of the best of the scholars of *Ahlus-Sunnah* of our recent era, the virtuous scholar, **Shaykh Rabee' ibn Haadee al-Madkhalee** (may Allah have Mercy on him), and benefit from his insightful reminders, advice, and fatherly concern.

In this book, *The Noble Status of the Student and His Complete Adornment*, Shaykh Rabee' (may Allah have Mercy on him) explains how Allah reminds His prophets and their followers about the great blessing of knowledge. He reminds us about the disgraceful blindness of ignorance and the duty to learn and teach. He admonishes us to be upright and embody the knowledge, with patience, avoiding deviant paths. He warns us against common betrayals of the trust of knowledge, like the misplaced loyalty of the so-called *'Muslim Brotherhood'* and how they continually obstruct the Muslims from the noble path of knowledge and correct implementation. He emphasizes the need to implement knowledge of Islam in one's stances and loyalty and provides historical examples of the terrible consequences of failing to live up to its principles. He encourages us to be diligent, loyal, and uncompromising in our support of the truth and its people. He ends the discussion with an important explanation of the narration about the

[1] It was collected by Ahmad and the authors of the four *Sunan*, from the report of Aboo ad-Dardaa' (may Allah be pleased with him); authenticated by al-Albaanee in *Saheeh al-Jaami'* (6297).

three types of soil as they receive rain and how that relates to people's responses to Islamic knowledge.

The shaykh (may Allah reward him, have Mercy on him, and forgive him) was then asked four questions after the lecture. One was specific to a recent publication and thus omitted from the publication. We have included his answers to the remaining three, beginning on page 78.

The shaykh's unique passion is felt throughout the topic. His fatherly concern is evident. His ability to turn recent historical events into real-life lessons is a much-needed extension, bridging the gap between the principles understood from textual evidence and modern-day events, a harmful gap only recognized and remedied by his likes among the scholars. May Allah reward him and have Mercy on him.

The source of the book in front of you is a transcribed lecture delivered by the shaykh sometime before the year 1431. It was transcribed by the brother, Muhammad 'Emaad Nowfal (may Allah reward him with goodness). His initial transcription was read to the shaykh by our brother, Shaykh Abu Is-haaq Zuhayr ibn 'Eesaa as-Sataa'ifee (may Allah reward him with goodness), who made adjustments and additions according to the shaykh's wishes. This was completed on Saturday, the 17th of Safar, 1431 (February 1, 2010) in Makkah. This topic, *Sharaf at-Taalib wa Kamaal Zeenatihi*, was later selected to be the opening subject of beautiful scholarly advice and reminders entitled, *Marhaban Yaa Taalib al-'Ilm* (pp.9-41), 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 78-89 of this book are found on pages 327-332 of *Marhaban*.

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.91-94)
- Three quizzes with answer keys (pp.95-101)

I ask Allah to generously reward my brothers and sisters who have helped prepare this publication. Most specifically, Shaykh Abu

Muhammad Ridhwaan al-Maghribi (may Allah bless and preserve him) encouraged me to complete this project helped me understand a few phrases I was having difficulty understanding. Also, my respected brother, Gibril Harding (may Allah bless and preserve him), offered more of his valuable support in editing.

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 the Salafee masjids of Chicago 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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A Word of Acknowledgement & Appreciation
Regarding the Exemplary Cooperation in Chicago

I was recently invited to come to the city of Chicago and teach from this book at some of the respected masjids there which ascribe to the *Sunnah* and the way of the *Salaf*. May Allah reward them for their good thoughts of me and their exemplary cooperation in calling to the way of Allah and sharing this message with the people. I ask Allah to make these masjids beacons of light in the West, as I ask Him, the Mighty and Majestic, to make the leadership, administrators, volunteers, and attendees of these respected masjids among the best of the *Salafees*, with beautiful ongoing cooperation in matters pleasing to Allah, with true, enduring patience and exemplary implementation of Islam, in word and deed, openly and secretly.

Such cooperation and brotherhood in difficult times is absolutely inspirational. I ask Allah to make them all highly rewarded examples, looked up to and followed in these good efforts. And I ask Him, the Exalted and Lofty, to accept from us and them and to forgive us and them.



MOOSAA RICHARDSON

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-Jaamee** (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-Shinqeetee** (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 Richardson[2]

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[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 Aboo Bakrah (may Allah be pleased with him):

«مَنْ كَانَ مِنْكُمْ مَادِحًا لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَنًا، وَاللهُ حَسِيبُهُ، وَلاَ أُزَكِّي عَلَى اللهِ 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 biography was published recently in the book, *When Allah Wants Good for Someone He Grants Him Fiqh (Understanding) in the Religion*. It was originally



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published in the book, *Questions from the West Answered by Salafee Scholars*, in 1439 (2018).

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. In one version: And every kind of misguidance leads to the Hellfire.[1]

[1] It was collected by an-Nasaa'ee (1578) from the report of Jaabir ibn 'Abdillaah (may Allah be pleased with him); authenticated by al-Albaanee in *Saheeh al-Jaami'* (1353).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إنَّ الحَمدَ لله، نَحمَدُهُ، وَنَستَعِينُهُ، وَنَستَغفِرُهُ، وَنَعُوذُ بِالله مِن شُرُورِ أَنفُسِنَا وَسَيِّئَاتِ أَعمَالِنا، مَن يَهدِهِ الله فَلا مُضِلَّ لَهُ، وَمَن يُضلِل فَلا هَادِيَ لَهُ، وَأَشهَدُ أَن لا إِلهَ إِلَّا الله، وَحدَهُ لا شَرِيكَ لَهُ، وَأَشهَدُ أَنَّ مُحَمَّدًا عَبدُهُ وَرَسُولُهُ ﷺ.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ﴾ [آل عمران:١٠٢].

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا﴾ [النساء:١].

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا﴾ [الأحزاب:٧٠-٧١].

أَمَّا بَعدُ: فَإِنَّ أَصدَقَ الحَدِيثِ كِتَابُ الله، وَخَيرَ الهَدي هَدي مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحدَثَاتُهَا، وَكُلَّ مُحدَثَةٍ بِدعَةٌ وَكُلَّ بِدعَةٍ ضَلالَةٌ، وفي رواية: «**وكل ضلالة في النار**»[1].

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(١) أخرجه النسائي (١٥٧٨) من حديث جابر بن عبد الله رضي الله عنه، وصححه الألباني في «صحيح الجامع» (١٣٥٣).

As for what follows:

Indeed, knowledge has a [special] status with Allah, the Blessed and Most High. Allah reminds the prophets about it, as it is the most virtuous thing He gave them after prophethood and messengership. Allah reminds the prophets and messengers (may He raise their ranks and grant them peace) about this blessing, the blessing of knowledge. Also, the scholars are thereafter the inheritors of the prophets, inheriting knowledge, not worldly possessions.

Allah, the Blessed and Most High, reminds His noble prophet (may Allah raise his rank and grant him peace) about this blessing, saying: ***"And Allah sent down upon you the Book and the Wisdom, and He taught you what you did not know. The favor of Allah upon you is indeed a great one."*** (4:113)

And He says about Yoosuf, the devoutly honest believer (may He raise his rank and grant him peace): ***"Once he came of age, We gave him authority and knowledge. Such is how We reward the proficiently pious."*** (12:22)

He said something similar about Moosaa (may He 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)

Allah, the Blessed and Most High, also reminds the entire Islamic *ummah*, from its very core, the unlettered Arabs, those who had been in evident misguidance, until Allah, the Blessed and Most High, sent among them the final seal of all messengers (may He raise his rank and grant him peace), in order to lead them out of darkness and into the light, by knowledge and with revelation. ***"Alif-Laam-Raa'. A book We have sent down to you..."*** The book is knowledge. ***"In order to lead mankind out of darkness and into the light."*** (14:1)

He, the Most High, says: ***"He is the One who sent among the unlettered a messenger from among themselves, reciting to them His verses..."***

أما بعد:

فإن العلم له منزلة عند الله -تبارك وتعالىٰ- امتن الله بها علىٰ الأنبياء، فهي أفضل ما آتىٰ الأنبياء بعد النبوة والرسالة، امتن الله بها -بهذه النعمة، نعمة العلم- علىٰ أنبيائه ورسله -عليهم الصلاة والسلام-، والعلماء ورثوا الأنبياء في العلم، وليس في الدنيا.

يقول الله -تبارك وتعالىٰ- ممتنًّا علىٰ نبيه الكريم -عليه الصلاة والسلام-: ﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا﴾ [النساء:١١٣].

وقال في يوسف الصديق -عليه الصلاة والسلام-: ﴿وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾ [يوسف:٢٢].

وقال مثلها في موسىٰ -عليه الصلاة والسلام-: ﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾ [القصص:١٤].

وامتن الله -تبارك وتعالىٰ- علىٰ الأمة الإسلامية، وفي طليعتها العرب الأمِّيين، الذين كانوا في ضلال مبين، فبعث الله -تبارك وتعالىٰ- فيهم خاتم الرسل -عليه الصلاة والسلام-، ليخرجهم من الظلمات إلىٰ النور، بالعلم وبالوحي ﴿الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ﴾ الكتاب: العلم، هذا ﴿لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾ [إبراهيم:١].

وقال تعالىٰ: ﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ

"...Purifying them, and teaching them the Book and the Wisdom. They had indeed been in evident misguidance before that." (62:2)

He, the Most High, also says: ***"Allah did indeed bestow His favor upon the believers when He sent among them a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and the Wisdom. They had indeed been in evident misguidance before that."*** (3:164)

He, the Most High, also says**:** ***"Just as We sent among you a messenger from yourselves, reciting to you Our verses, purifying you, teaching you the Book and the Wisdom, and teaching you what you did not know. So remember Me; I shall remember you. Be grateful to Me, and do not be ingrates to Me."*** (2:151-152)

He commands them to remember Him and be grateful to Him, due to how He blessed them with a message of knowledge. He blessed them with knowledge and with Muhammad (may Allah raise his rank and grant him peace). He (Allah) is the One who resurrected this *ummah* after it had been an ignorant nation, a nation that was essentially dead. Allah resurrected them with Islam, the religion of knowledge, and with Muhammad (may He raise his rank and grant him peace).

Allah praises the scholars in many of His clear verses. The noble messenger (may Allah raise his rank and grant him peace) also praised them, as found in his purified *Sunnah*. Due to the status of knowledge and the scholars, Allah has mentioned them as witnesses in the greatest of all topics, Allah's right to be worshipped alone. He, the Exalted and Most High, says**:** ***"Allah testifies that no one has any right to be worshipped but Him, as the angels and the people of knowledge also testify. He upholds [that testimony] with justice. None have any right to be worshipped other than Him, the Almighty, the All Wise."*** (3:18)

Such is a tremendous subject and a crucially important one. It is the *Towheed* of Allah (His right to be worshipped alone), the Blessed and Most High. It was something which the pagans arrogantly refused, as did the people of the Book (i.e., the Jews and Christians). They arrogantly rejected this noble messenger (may Allah raise his rank and grant him peace), just as the enemies of Allah had previously rejected Allah's messengers in issues of *Towheed*...

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴾ [الجمعة:٢].

وقال تعالىٰ: ﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴾ [آل عمران:١٦٤].

وقال تعالىٰ: ﴿ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴾ [البقرة:١٥١-١٥٢].

فأمرهم بذكره وشكره، لِمَا أنعم الله عليهم برسالة العلم وبالعلم وبمحمدﷺ الذي نعش هذه الأمة، وكانت أمة جاهلة، أمة في حكم المَوات، فنعشهم الله بالإسلام دين العلم وبمحمد -عليه الصلاة والسلام-.

وأشاد الله بالعلماء في آياته المحكمة، وأشاد بهم الرسول الكريم -عليه الصلاة والسلام- في سنته المطهرة، فلمكانة العلم والعلماء استشهد الله بهم علىٰ أعظم موضوع، وهو توحيد الله ﷻ، فقال: ﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾ [آل عمران:١٨].

فهذا موضوع عظيم وموضوع خطير، وهو توحيد الله -تبارك وتعالىٰ- الذي عاند فيه المشركون وأهل الكتاب، عاندوا هذا الرسول الكريم -عليه الصلاة والسلام- كما عاند أعداء الله كل رسل الله في موضوع التوحيد، فإن

...As the ongoing struggle between the messengers and their nations was always over this issue of *Towheed*, the right of Allah to be worshipped alone.

Consider that Allah [Himself], the Blessed and Most High, testifies that no one truly deserves any worship other than Allah, and that Muhammad was truthful in [conveying] that message. Consider how He even cites the testimony of the angels along with His, and no one besides Allah knows how many angels there are! Additionally, He also cites the testimony of the people of knowledge about His right to be worshipped alone, and that it is a reality. With all of this, no concern can be given to the worthless, disgraced, ignorant ones when they reject Allah's right to be worshipped alone and disbelieve in the Messenger of Allah.

Indeed, Allah, the Lord of all things, the One who sent the messengers, the Creator of all *Jinn* and humans in order for them to worship Him, testifies that the message of Muhammad is true, and that this *Towheed* is the core principle of all divine messages. The message of Muhammad (may Allah raise his rank and grant him peace) is rooted in this Book (the Quran). Allah, the Lord of all things, also testifies to this word, the word of *Towheed* which Muhammad (may Allah raise his rank and grant him peace) came with, despite the arrogant rejection of idol worshippers and the people of the Book.

Allah, the Lord of all things, the Owner of the entire universe, the One worshipped by right, testifies that no one deserves any worship other than Him. His noble and obedient angels also testify to this, as do the people of knowledge, those empowered with knowledge about Allah's sole right to be worshipped alone. Thus, no regard is given to those who oppose this. No concern is given to anyone besides those mentioned as witnesses.

One aspect of how noble the people of knowledge are to Allah, the Blessed and Most High, is found in how He paired the testimony of the scholars with His own testimony. This means the people of knowledge have a truly great status indeed. Likewise, He paired the testimony of the people of knowledge with the testimony of the angels.

Such is a great status held by the scholars. They are the scholars who know the revelation and *Towheed*, those who act in accordance to *Towheed* and the revelation, not just anyone who claims to be from the people of knowledge...

الصراع المرير بين الرسل وأممهم إنما كان في هذا التوحيد -توحيد الألوهية-.

فإذا كان الله -تبارك وتعالىٰ- يشهد بأن لا إله حق إلا الله وأنَّ محمدًا صادق في هذه الرسالة وَيُشهِدُ معه كذلك الملائكة الذين لا يحصي عددهم إلا الله، ويشهد أولي العلم علىٰ أحقية هذا التوحيد وأنه حق، فلا يبالىٰ بالغثاء والرعاع والجهلة إذا كذبوا توحيد الله وكذبوا رسول الله.

فإن الله رب العالمين وباعث المرسلين وخالق الجن والإنس أجمعين ليعبدوه يشهد بأن رسالة محمد حق، وهذا التوحيد الذي هو أصل كل الرسالات، ورسالة محمد ﷺ قامت علىٰ هذا الكتاب، ويشهد الله رب العالمين أن هذه الكلمة -كلمة التوحيد- التي جاء بها محمدﷺ وعانده عباد الأوثان وأهل الكتاب.

فإن الله رب العالمين وسيد هذا الكون والمعبود بحق يشهد أنه لا إله إلا هو، ويشهد الملائكة الكرام البررة، ويشهد أولو العلم المتمكنون في العلم بأن لا إله إلا الله، فلا يبالىٰ بمن خالف، ولا يبالىٰ بما عدا هؤلاء الشهداء.

ومن كرامة أهل العلم علىٰ الله -تبارك وتعالىٰ-: أن قرن شهادة العلماء بشهادته، هذه منزلة عظيمة جدًّا لأولي العلم، وكذلك قرن شهادة أولي العلم بشهادة الملائكة.

وهذه منزلة عظيمة للعلماء، العلماء بالوحي والعلماء بالتوحيد، والذين يعملون بالتوحيد ويعملون بالوحي، لا كل من انتسب إلىٰ أهل العلم، ولا كل

It is not just any knowledge which holds this status; it is only the knowledge of revelation and the scholars who know that revelation, the scholars of divine messages and books revealed by Allah. They are the scholars of this last message which is a final seal to all the previous messages. They are the ones who know the Book of Allah, which does not omit a single thing needed by the people. All such things are clarified therein, ***"We have not neglected anything whatsoever in the Book."*** (6:38)

The purified *Sunnah* adds even more clarity to this clarity**:** ***"And We sent down to you the Reminder, in order for you to clarify to the people what was sent down to them."*** (16:44) This praise is only for the people of this kind of knowledge, the knowledge which Muhammad came with (may Allah raise his rank and grant him peace). It is what Allah spoke about when He said, ***"And if you were to follow their desires after the knowledge that has come to you, you would certainly be among the wrong doers."*** (2:145)

This knowledge which Muhammad (may Allah raise his rank and grant him peace) came with is the one praised and spoken so highly of. Its people are praised and lauded, with the condition that they act in accordance with that knowledge. Otherwise, if they do not act by it, it will be a source of agony upon them. A *hadeeth* is coming on the topic of such a person who knows but does not act [by his knowledge].

Allah, the Blessed and Most High, also says*:* ***"Say: Are those who know equal to those who do not know? The only ones who reflect are the people of intellect."*** (39:9)

Allah says just before that [question]: ***"Otherwise, what about someone devoutly obedient, in prostrating at times of the night and standing [in prayer], worried about the Hereafter, hoping for his Lord's Mercy? Say: Are those who know equal to those who do not know?"*** (39:9)

This is because knowledge is what made their beds uncomfortable and led them to spend their nights in prostration and standing [in prayer], fearing the punishment of the Hereafter, hoping for the Mercy of Allah, the gardens which Allah promises the pious: ***"Their sides forsake their beds, as they call upon their Lord in fear and hope..."*** (32:16)

علم يُنَزَّل هذه المنزلة، بل علم الوحي وعلماء الوحي، علماء الرسالات والكتب المنزلة من الله، والعلماء بهذه الرسالة الخاتمة للرسالات، العالمين بكتاب الله الذي ما ترك الله فيه شيئًا يحتاجه البشر إلا وبيَّنه، ﴿مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَىْءٍ﴾ [الأنعام:٣٨].

والسنة المطهرة التي زادت هذا البيان بيانًا، ﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل:٤٤]، هذه الإشادة إنما هي بأهل هذا العلم، العلم الذي جاء به محمدﷺ، والذي قال الله في شأنه: ﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ﴾ [البقرة:١٤٥].

هذا العلم الذي جاء به محمدﷺ هو الذي يُشَادُ به وَيُمدح، ويمدح أهله ويثنىٰ عليهم، بشرط أن يعملوا بهذا العلم، وإلا إذا لم يعملوا فإنه يكون وبالًا عليهم، وسيأتي في عرض الحديث من هذا النوع من يعلم ولا يعمل.

وقال الله -تبارك وتعالىٰ-: ﴿قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُ

بل ذَرُ ٱلْءَاخِرَةَ

وَيَرْجُوا۟ رَحْ

لأ لله سجدًا

وقيامًا، يـ عد الله بها

المتقين، ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾ [السجدة:١٦].

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

Questions on the topic of:
"The Noble Status of the Student & His Complete Adornment In Knowing the Virtues of Knowledge & Its Great Level of Importance"

QUESTION (1): What is the ruling on Islamic songs and purposeful Islamic educational programs? What could be used to replace them in our summer educational programs?

ANSWER (1): By Allah, these songs are things the predecessors knew nothing about; they did not have anything to do with them. Many, many schools have been established by *Salafee* governments, and they never had any of these songs. These songs are taken from the *Soofees* and the *Rawaafidh*. They are tools used to drag the *Salafees* down and pull them away from the *Salafee* ranks into the ranks of the people of innovation and the ranks of the [Muslim] Brotherhood. Plays, songs, and all these games, they claim that these things are methods of calling [to Islam]. They are only Shaytaan's methods of calling [to evil]. They are only calls to innovation. They are a trial for the people, preventing them from the truth, diverting them into falsehood. These things must be abandoned.

The substitute is the Quran. The substitute is the *Sunnah*. You have the *Nooniyyah* [Poem] of Ibn al-Qayyim on *Towheed* and *Sunnah*; recite it! There are other poems calling to *Salafee* creed and methodology and rebuking the people of trials and the people of innovation.

Regarding theatrical plays: The origin of plays is polytheistic rituals invented for the purpose of worshiping idols...

أسئلة رسالة: «شرف الطالب وكمال زينته بمعرفة فضل العلم وعظيم أهميته»

س: ما حكم الأناشيد الإسلامية والمشاهد الإسلامية الهادفة والتربوية؟ وما هو البديل لها من مراكز في مراكزنا الصيفية ؟

الجواب: واللهِ هذه الأناشيد ما عرفها السلف ولا كانوا يعملونها، قامت مدارس ومدارس ومدارس وقامت لها دول سلفية ما كانت علىٰ الأناشيد، الأناشيد هذه مأخوذة من الصوفية ومن الروافض، وهي وسيلة لجر السلفيين وسحبهم من الصف السلفي إلىٰ صف أهل البدع وصف الإخوان، التمثيل، الأناشيد، الألاعيب الكثيرة، كلها هذه يقولون من وسائل الدعوة، وهي وسائل دعوة الشيطان، ودعوة البدع، وفتنة الناس عن الحق إلىٰ الباطل، فهذه يجب أن تترك.

والبديل القرآن، والبديل السنة، وعندكم نونية ابن القيم في التوحيد والسنة، اقرءوها، وهناك منظومات تدعو إلىٰ العقيدة والمنهج السلفي، وتندد بأهل الفتن وأهل البدع.

أما التمثيل، التمثيل أصله عبادة وثنية وضعت لعبادة الأوثان، وضعها

...The Greeks started it, and then the Romans took it from them. When the Romans colonized Egypt and the Levantine before Islam, they put on these plays. When Islam came, it wiped them away entirely, until the Muslim Brotherhood brought them back, and then brought them into this land. The [Arabian] Peninsula never knew anything about plays, not in the times of pre-Islamic ignorance, nor after Islam came, until the Muslim Brotherhood brought them. Why? To aid Islam?! No, to corrupt the youth and turn them away from the *Salafee* methodology!

Plays are actually lies. Ibn Baaz, the mufti of this land, said they are lies, not permissible. Al-Albaanee said likewise, along with other scholars of Islam. Al-Fowzaan and others all said they are impermissible, not allowed.[1]

With all of this, history has unveiled and studies have shown that the origin of these plays is actually idol worship. So how could it be appropriate for any Muslim to get involved in such things and adopt them as a method of calling [to Islam]?!!

The methods for calling [to Islam] are the Quran and *Sunnah*, *"Allah said; the Messenger of Allah said."* This is the call of the messengers. It is built upon clarifications, and upon proof and evidence. It is not built upon dancing, games, and lies.

QUESTION (2): Is advising people exclusively for the religious police, or is it for every Muslim based on the limit of his knowledge?

ANSWER (2): It is general for every Muslim, but only in the legislated way. ***"Whoever of you sees an evil thing..."***

[1] See: *Majmoo' Fataawaa* ash-Shaykh Ibn Baaz (5/271-272), *al-Muntaqaa min Fataawaa al-Fowzaan* (3/193), *Fataawaa al-Lajnah ad-Daa'imah* (26/265-268, no.21023, 4336), and *Eeqaaf an-Nabeel 'alaa Hukm at-Tamtheel* of Shaykh 'Abdus-Salaam ibn Barjis (may Allah have Mercy on him).

اليونان وأخذها عنهم الرومان، وكان أيام الاستعمار الروماني لمصر والشام قبل الإسلام يقومون بهذه التمثيليات، فلما جاء الإسلام محاها تمامًا، حتىٰ أعادها الإخوان المسلمون وجاءوا بها إلىٰ هذا البلد، والجزيرة لا تعرف التمثيل لا في جاهلية ولا إسلام، حتىٰ جاء بها الإخوان المسلمون، لماذا؟ لنصرة الإسلام؟! لا، لإفساد الشباب وصرفهم عن المنهج السلفي!

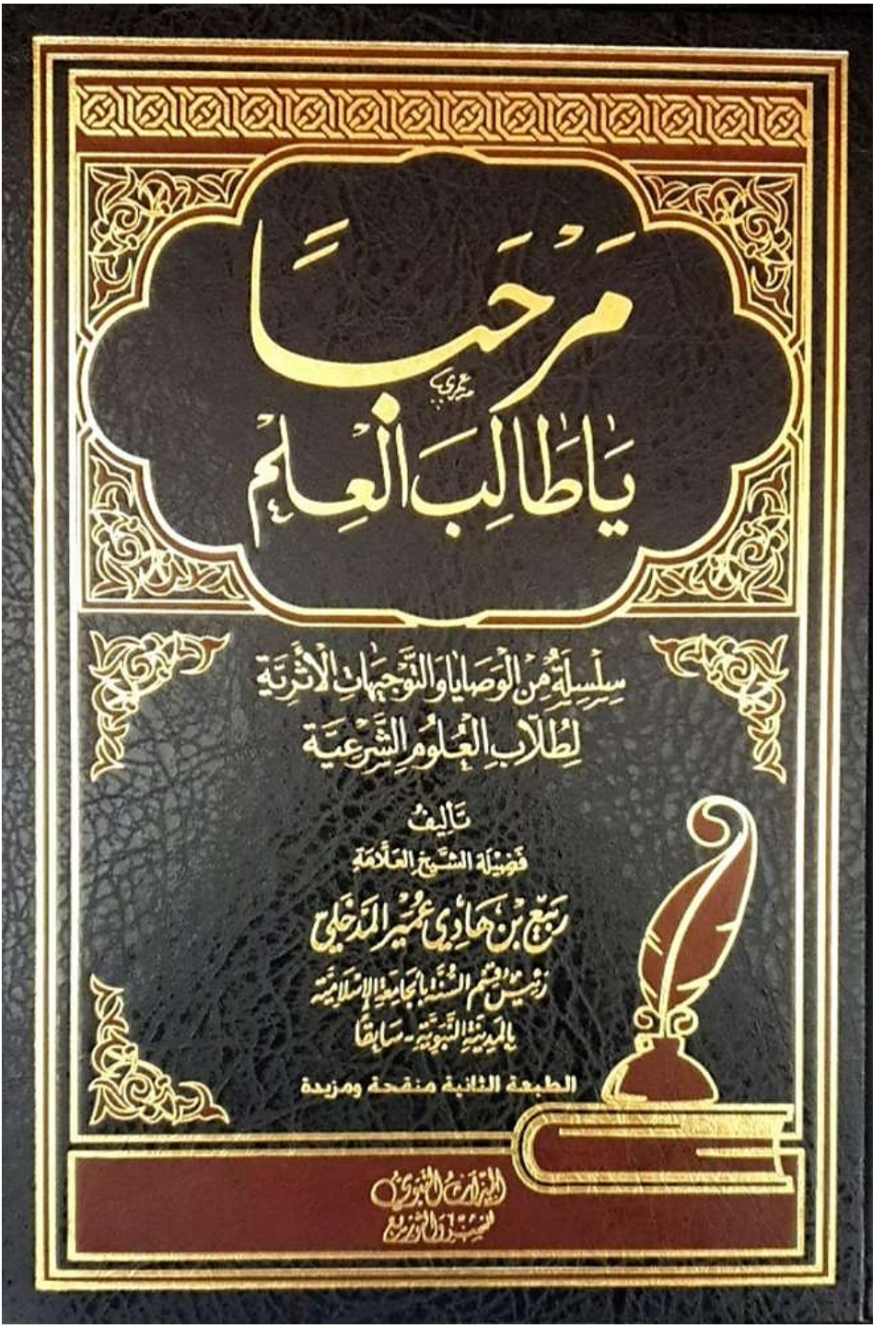
التمثيل كذب، ابن باز مفتي البلاد يقول: هذا كذب، ما يجوز، الألباني كذلك، وغيرهما من علماء الإسلام، الفوزان وغيرهم يقولون: حرام، هذا لا يجوز[1].

ومع ذلك كشفت الأيام والدراسات أن أصل التمثيل عبادة وثنية، فكيف يليق بمسلم أن يتعاطاها ويتخذها وسيلة للدعوة ؟!!

الوسيلة للدعوة القرآن والسنة، «قال الله، قال رسول الله»، هذه دعوة الرسل، تقوم علىٰ البيان وعلىٰ الحجة والبرهان، ما تقوم علىٰ الرقص واللعب والكذب.

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

(١) انظر: «...ىٰ الفوزان» (ج٣/ ص١٩١)، و«فتاوىٰ اللجنة الدائمة» (٢٦/ ٢٦٥-٢٦٨ الفتوىٰ برقم٢١٠٢٣ و٤٣٣٦)، و«إيقاف النبيل علىٰ حكم التمثيل» للشيخ عبد السلام بن برجس رَحِمَهُ ٱللَّهُ.



This topic, ***"The Noble Status of the Student..."*** is found in the book, ***Marhaban Yaa Taalib al-'Ilm***, featured above (pp.9-41).

Glossary of Arabic Terms Used

‘Aad	عَادٌ	A civilization of rebellious disbelievers to whom the Prophet, Hood, was sent
Ahlus-Sunnah	أَهْلُ السُّنَّةِ	The People of the *Sunnah*, i.e., the followers of the *Sunnah*; a name for those practicing Islam correctly
Al-Ikhwaan	الإِخْوَانُ	Literally, the “Brotherhood”, a reference to *al-Ikhwaan al-Muslimoon*, the (so-called) “Muslim Brotherhood” deviant group, from the modern manifestations of the *Khawaarij* sect
‘Allaamah	عَلَّامَةٌ	A great scholar, used as a title of respect for a high-ranking scholar
At-Tableegh	التَّبْلِيغُ	A deviant group of Soofee gravesite fanatics who travel about in caravans calling to their way
Ba’thist	بَعْثِيٌّ	A description of an individual belonging to the *Ba’thee* group, a socialist political party of Arab nationalist secularists.
Baatiniyyah	بَاطِنِيَّةٌ	A deviant group (usually among the *Shee’ah*) who believes that the texts of revelation are freely interpreted to have hidden meanings
Fiqh	فِقْهٌ	(1) understanding; (2) the field of Islamic Jurisprudence, i.e., rulings of worship, manners, and transactions
Fiqhul-Waaqi’	فَقْهُ الوَاقِعِ	(1) Analysis and understanding of current events; (2) a phrase commonly used by *Ikhwaanees* to speak about major issues of politics without returning to the scholars
Hadeeth	حَدِيثٌ	(1) a narrative; (2) a narration from the Prophet (صلى الله عليه وسلم)
Hasan		
Haseeb		
Ikhwaanee	إِخْوَانِيٌّ	A follower of the deviation of *al-Ikhwaan al-Muslimoon*; see: *al-Ikhwaan*

The complete glossary is included in the full version, as seen here.

QUIZ 1: General Understanding of the Content

Answer the following questions about the general content of the book, The Noble Status of the Student and His Complete Adornment. Check your answers using the answer key on page 101.

1. Which of the following is **NOT** one of the **main ideas** of this book?

   A. the blessing of Islamic knowledge
   B. the importance of acting according to one's knowledge
   C. travelling to seek knowledge
   D. warning against deviation and its people

2. Why does the author mention the two noble prophets, **Yoosuf and Moosaa**?

   A. as examples of noble lineage paired with righteous actions
   B. to show the superiority of Moosaa over Yoosuf
   C. as examples of reminders about the blessing of knowledge on individuals
   D. to show comparatively how different their unique character traits were

3. What connection is made between **the scholars** and **the angels**?

   A. The scholars seek forgiveness for the angels.
   B. The angels seek forgiveness for the scholars.
   C. Scholars can eventually become angels at a certain point.
   D. Allah cites the testimony of both the angels and the scholars.

4. What specific reminder is offered about **contradicting one's knowledge** and not rejecting evil and warning against it?

   A. The angels hate those who violate their knowledge.
   B. The heart can become blind and confused.
   C. Those who violate their knowledge resemble donkeys carrying books.
   D. The mountains are about to crumble from such self-betrayal.

5. Which specific example is **NOT mentioned** in this book?

   A. the execution of Saddam Hussein
   B. the *mujaahidoon* being denied positions of authority in Afghanistan
   C.
   D.

Three complete 10-question quizzes, with answer keys, are included in the full version, as seen here.