



Understanding the Methodology

Lesson Note • AMAU

› Details

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The importance of knowing the methodology

{ المنهج العلمي → Methodology for organising seeking knowledge / نظام العلم }

Without the methodology you will become confused.

AMAU has a program for nearly every Islamic science, covering the beginner level to the advanced level

The problem with the wrong methodology

BOOK Ibn al Qayyim said:

الجهل بالطريق وآفاتها والمقصود
يُوجب التعب الكثير مع الفائدة
القليلة:

› Translation

{ al Fawa'id 1/251 }

BOOK So we must know:

- The way to seek knowledge
- The obstacles that we will face in seeking knowledge

This is why many people will study for 10 years, and are left with little in the way of results

BOOK Ibn al Qayyim said:

فمن لم يتقن الأصول حرم الوصول

› Translation

{ Majmu al Fatawa 26/135 }

BOOK Houses that are well built are proven when the wind comes (ie the obstacles from the first quote).

BOOK The scholars say:

من حُرِمَ الدليل فَلَمْ يَسْبِيلْ

› Translation

BOOK Al Zarnuji said:

فَلَمَّا رَأَيْتُ كَثِيرًا مِنْ طَلَابِ الْعِلْمِ فِي
زَمَانِنَا يَجِدُونَ إِلَى الْعِلْمِ وَلَا
يَمْلُؤُنَ، وَمِنْ مَنَافِعِهِ وَثَمَرَاتِهِ

BOOK 20,000 people would attend the Halaqah of Imam Ahmad. Why did they not all become scholars? It is because of what is mentioned here.

يُحِرِّمُونَ، لِمَا أَنْهُمْ أَخْطَلُوا طَرَائِقَهُ
وَتَرَكُوا شَرَائِطَهُ، وَكُلُّ مَنْ أَخْطَأ
الطَّرِيقَ كُلًّا، وَلَا يَنَالُ الْمَقْصُودَ كُلًّا
أَوْ جَلًّا

> Translation

{ تَعْلِيمُ الْمُتَعَلِّمِ }

Ustadh mentions that he saw a student in Egypt who spent 10 years in study, yet all he knew was the institutes, what they teach, charge etc. And this was because of methodology.

☞ It is logical that if you do not know directions, you will get lost. You need some sort of road-map for the journey.

Here the road-map is, for example, "this book comes before this book", and "you have to finish this level before that".

☞ Learning from the successes and mistakes of others.

Someone tried one method and failed, and tried another method and succeeded. By learning from their mistakes, **you can achieve in 20 years what they achieved in 40.**

These methodologies that the scholars have written have been "sifted" and verified over time.

☞ Al-Zarnuji

برهان الدين الزرنوجي

Hanafi scholar

Student of al-Marghinani

Author of { تَعْلِيمُ الْمُتَعَلِّمِ } - a book discussing how to seek knowledge.

☞ Ustadh recommends any student of knowledge to read Al-Zarnujis { تَعْلِيمُ الْمُتَعَلِّمِ }

☞ Al-Marghinani

برهان الدين المرغيناني

Hanafi scholar

Author of one of the greatest books in the Hanafi madhab - **Kitab al-Hidaya**

Some of the Hanafis went to an extreme in praising this book, calling it "the Quran of the Ahnaf"

☞ Ibn Badran said:

اعْلَمُ أَنْ كَثِيرًا مِنَ النَّاسِ يَقْضُونَ
السَّنِينَ الطَّوَالَ فِي تَعْلِيمِ الْعِلْمِ بِلَ
فِي عِلْمٍ وَاحِدٍ وَلَا يَحْصُلُونَ مِنْهُ عَلَى

☞ There are two reasons why people are unable to gain knowledge:
1. Psychological problem, learning disability etc

طائلٌ وَرُبماً قفوأ أعمارهم فِيهِ وَلَمْ
يُرْتقوأ عَنْ دَرَجَةِ الْمُبتدئين وَإِنَّمَا
يَكُونُ ذَلِكَ لِأَحَدٍ أَمْرِينَ أَحَدَهُمَا عَدْمُ
الذِكاءِ الْفُطْرِيِّ وَأَنْتِفَاءِ الْإِذْرَاكِ
الْتَّصوُريِّ وَهَذَا لَا كَلَامٌ لَنَا فِيهِ وَلَا
فِي علاجهِ وَالثَّانِي الْجَهْلُ بِطُرُقِ
الْتَّعْلِيمِ

> [Translation](#)

{ al Madkhal ila Madhab al Imam Ahmad
p. 485 }

2. Ignorance of how to seek knowledge

Ibn Badran

The Shaykh of the hanaabila of his time

Author of a famous book called "**al-madkhal**", which this quote is from.

BOOK Ibn Aghnas recited the following lines of poetry:

مَا أَكْثَرَ الْعِلْمَ وَمَا أَوْسَعَهُ ... مَنْ ذَا
الَّذِي يَقْدِرُ أَنْ يَجْمَعَهُ
إِنْ كُنْتَ لَا بُدَّ لَهُ طَالِبًا ... مُحَاوِلًا
فَالْتَّمِسْ أَنْفَعَهُ

> [Translation](#)

{ Jami' Bayan al 'Ilm 1/437 }

ANSWER The answer is that no one can gather it all, and so the solution is try to get the most beneficial knowledge.

To do so, you need to know the methodology, so that you can know what is the most beneficial.

If you focus on certain knowledge, the rest will fall into place

The correct methodology makes knowledge easy

The aim of Ustadh in the program is to make things easy.

That being said, he says one thing he will not do is withhold information. So perhaps a lot of information will be given requiring you to go over the lesson again and again.

But it will only seem to be a lot of information because the students may not be familiar with it. But, in the end, after studying for a period of time that information simply becomes repetition.

BOOK { Quran - Hajj 22:78 }

وَجَهِدُوا فِي أَنَّ اللَّهَ حَقٌّ جَهَادٌ هُوَ
أَجْتَبَنُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الْدِينِ
مِنْ حَرَجٍ مِلَّةٌ أَبِيكُمْ إِبْرَاهِيمَ هُوَ
سَمَّنَكُمْ أَلْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ أَلْرَسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدًا عَلَى النَّاسِ فَاقِيمُوا
الصَّلَاةَ وَءَاوُا الْزَّكُوَةَ وَأَعْتَصُمُوا
بِاللَّهِ هُوَ مَوْلَانُكُمْ فَنِعْمَ الْمَوْلَى
وَنِعْمَ الْنَّصِيرُ ٧٨

> [Translation](#)

BOOK { Quran - Sad 38:86 }

قُلْ مَا أَشَلَّكُمْ عَلَيْهِ مِنْ أَجْزٍ وَمَا
أَنَّهُ مِنَ الْمُتَكَلِّفِينَ ٨٦

> [Translation](#)

BOOK < Hadith of Abu Huraira in Bukhari >

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ مُظَهْرٍ، قَالَ
حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ
مُحَمَّدٍ الْفِقَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ
الثَّبِيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

"إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَ الدِّينَ
أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا
وَأَبْشِرُوا، وَاسْتَعِنُوا بِالْعَدْوَةِ
وَالرُّوحَةِ وَشَنِئِ الْذُلْجَةِ".

> Translation

﴿ Sufiyan al Thawri said:

إِنَّمَا الْعِلْمُ عِنْدَنَا الرُّخْصَةُ مِنْ ثِقَةٍ،
فَأَمَّا التَّشْدِيدُ فَيُخْسِنُهُ كُلُّ أَحَدٍ

> Translation

{ Jami' bayan al 'Ilm Wafadlih 1/784
}

﴿ Knowledge is meant to be made easy.
Anyone can make things hard.

The scholars would make knowledge
easy for the people.

The concept of Manhaj goes back to two things

1. A manhaj which is { أصل وقاعدة }

These are aspects the scholars agreed are a **must**. A student cannot be without it.

The fundamentals and bases/foundations for the student of knowledge.

The most important fundamentals are the Quran and Sunnah

﴿ Quran - Zukhruf 43:43 ﴾

فَانْتَهِيَكَ بِالْذِي أَوْحَى إِلَيْكَ إِنَّكَ
عَلَى صِرْطٍ مُّسْتَقِيمٍ ٤٣

> Translation

﴿ What is meant by revelation here? The Quran and the Sunnah.

﴿ Quran - A'raf 7:170 ﴾

وَالَّذِينَ يُمَسِّكُونَ بِالْكَتَبِ وَأَقَامُوا
الصَّلَاةَ إِنَّمَا لَا تُضِيعُ أَجْرَ الْمُصْلِحِينَ
١٧٠

> Translation

﴿ Quran - Nisa 4:115 ﴾

وَمَنْ يُشَاقِقُ أَلْرَسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُ أَلْهَدَهُ وَيَتَبَيَّغُ عَيْزِ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهُ مَا تَوَلَّهُ وَنُصْلِهُ
جَهَنَّمَ وَسَاءَثُ مَصِيرًا ١١٥

> Translation

﴿ al-Shafi'i said:

فَعُلِمَ أَنَّ الْحَقَّ كِتَابُ اللَّهِ تَعَالَى،
ثُمَّ سَنَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَيْسَ لِمُفْتِيٍّ وَلَا
لِحاكمٍ أَنْ يُفْتِي وَلَا يُحْكَمُ حَتَّى يَكُونَ
عَالِمًا بِهِمَا، وَلَا أَنْ يَخَالِفَهُمَا، وَلَا
وَاحِدًا مِنْهُمَا بِحَالٍ. فَإِذَا خَالَفَهُمَا
فَهُوَ عَامٌ لِلَّهِ بِهِ، وَحُكْمُهُ مَرْدُودٌ

> Translation

﴿ The student of knowledge is looking
for the truth, and so they must look
to the Quran and the Sunnah.

It is a must for a scholar to have
the Quran and the Sunnah at his
disposal. If he does not:

1. His rulings are rejected

Ibn Taymiyyah said:

من تدبر القرآن طالباً للهوى منه
تبين له طريق الحق

> Translation

< Hadith of Uthman in Bukhari >

حَدَّثَنَا حَجَاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا
شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْئِدٍ،
سَمِعْتُ سَعْدَ بْنَ عَبْيَدَةَ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ - رضي
الله عنه - عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ "خَيْرُكُمْ مَنْ تَعْلَمَ
الْقُرْآنَ وَعَلَمَهُ". قَالَ وَأَفْرَأَ أَبُو
عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى
كَانَ الْحَجَاجُ، قَالَ وَذَاكَ الَّذِي
أَقْعَدَنِي مَقْعُدِي هَذَا.

> Translation

< Hadith of ibn Abbas in Muslim >

حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ،
حَوْحَدَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ
الْمُهَاجِرِ، أَخْبَرَنَا لَيْثٌ، عَنْ أَبِي
الْزَبِيرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ
ظَاوِّسِ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُعَلِّمُنَا التَّشْهِيدَ كَمَا يُعَلِّمُنَا السُّورَةَ
مِنَ الْقُرْآنِ فَكَانَ يَقُولُ "الْتَّحِيَاتُ
الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهُدُ أَنَّ لَا
إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً رَسُولُ
اللَّهِ". وَفِي رِوَايَةِ أَبْنِ رُمْحٍ كَمَا
يُعَلِّمُنَا الْقُرْآنَ .

> Translation

This shows:

- The Prophet ﷺ taught them the Quran
- As the tashahhud is a sunnah, it also shows that he taught them the Sunnah

< Hadith of Hudhaifa in Bukhari (and Muslim) >

حَدَّثَنَا عَلَيْيُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا
سُفِيَّانُ، قَالَ سَأَلْتُ الْأَعْمَشَ فَقَالَ عَنْ
رَيْدِ بْنِ وَهْبٍ، سَمِعْتُ حُذَيْفَةَ، يَقُولُ
حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ "أَنَّ الْأَمَانَةَ تَرَكَتْ مِنْ
السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ، وَتَرَكَ
الْقُرْآنُ فَقَرَءُوا الْقُرْآنَ وَعَلِمُوا مِنَ
السُّنَّةِ".

> Translation

Ibn Hajar said regarding this Hadith:

قَوْلُهُ: (لَمْ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ
عَلِمُوا مِنَ السُّنَّةِ) كَذَا فِي هَذِهِ
الرِّوَايَةِ بِإِعْرَادِهِ ثُمَّ، وَفِيهِ إِسَارَةٌ
إِلَى أَنَّهُمْ كَانُوا يَتَعَلَّمُونَ الْقُرْآنَ
قَبْلَ أَنْ يَتَعَلَّمُوا السُّنَّةَ، وَالْمُرَادُ
بِالسُّنَّةِ مَا يَتَلَقَّبُهُ عَنِ النَّبِيِّ ﷺ
وَاجِبًا كَانَ أَوْ مَنْدُوبًا.

> Translation

 Ibn Taymiyyah said:

نبل قدره عند الخاصة وال العامة،
بتبحره في مذهب الشافعي - رضي
الله عنه - لأن مذهب الشافعي مؤسس
على الكتاب والسنة، وهذا الذي
ارتفع به عند المسلمين،

> Translation

{ al Sina'iyyah 3/923 }

 The reason he was raised by Allah in knowledge is because his school of thought was based on Quran and Sunnah

 Sadly we find students of knowledge who do not give importance to the Quran nor the Sunnah.

Then what is it that they have understood from seeking knowledge?

AMAU memorisation schedule

 ibn 'Abd al-Barr said:

فأول العلم : حفظ كتاب الله جل
وعز وتفهمه

> Translation

{ جامع بيان فضل العلم وأهله (2 / 166) }

Hence in the three stages of AMAU, **the student must memorise the Quran**

First stage - 5 Juzz

Second stage - 10 Juzz

Third stage - 15 Juzz

The student should not go the next level unless they have memorised the required portion.

2. A manhaj which is { تمام و اختيار }

This could be called "the cherry on the cake"

It is **the options that scholars differ upon**

For example:

Someone will suggest *bulugh ul muram*, someone else will recommend *al-muharrar* by ibn abd al haadi

They both agree that ahadeeth al ahkam should be studied, but they differ on the book

Hence this is called { تمام و اختيار }. Each madrasa would choose what the feel fits.

Why were the books in AMAU chosen?

Two reasons

1. **It is a program suggested by great scholars**

Usdath collected the bulk of the recommendations from the books of the scholars, some from their lectures etc. The program is the result of years of ustadh iterating on the selection.

2. **The bulk of the books have explanations available**

They are universally accepted

So in the example above, ustadh wouldn't choose *al-muharrar* over *bulugh ul muram*, because there are many explanations on *bulugh ul muram* unlike *al-muharrar*

 The poet said:

فما حوى الغاية في ألف سنة ... شخص
فخذ من كل فن أحسنها
بحفظ متن جامع للراجح ... تأخذها
على مفيد ناصح

> Translation

{ Source }