

4 Lecture - Usool At-Thalatha - Shaykh Zulfiker Ibrahim Memon

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- ⏰ Duration: 70 minutes
- 📺 Video Number: 4

0-10

- Hardships in life should not be an excuse for not seeking knowledge
- Ibn-Jawzi, Nawawi, [Al-Hafiz Ibn Hajar Al-Asqalani](#), Abdul Rawf al Munavi, as-suyuti are some scholars who had mistakes in their aqeedah and shaykh said he will inform us how to deal with them later in his lectures
 - if their beliefs are in hands with the beliefs of the [Ahlus Sunnah](#), then they are to be considered in that aspect to be from the *Ahlus Sunnah Wal Jammah*

10-20

- Some mistakes they made are:
 - Some of them said **interpreted** the attributes of Allah
 - The attributes of Allah are interpreted as is, and **we don't delve in their meaning**. Like, we agree Allah has hands, but we don't discuss how his hands are.
 - Some of them said Allah's attributes are **only known to him**
 - For e.g., if someone says Allah has 2 hands, they say "we don't know what this means"
- So the position of [Ahlus Sunnah Wal Jammah](#) for a person whose scholar status was agreed upon, and he has passed is that:
 - if the scholar have mistakes in aqeedah, then their mistakes are **refuted** out, and they are **not followed in their mistakes**.

- But for those things they are **in line** with the *Ahlu Sunnah Wal Jammah* we say that they are from *Ahlu Sunnah Wal Jammah in those aspects of Aqeedah*
- Their *mistakes* must be **few** in contrast to the *good work* they have done for the *Ahlu Sunnah Wal Jammah*
- We do not say they are *misguided*, rather we say they were **mistaken**
- This is one of the fatwas given by Abdul Aziz Ibn Baaz and all scholars of *Ahlu Sunnah Wal Jammah*

20-30

- We are all children in age when it comes to seeking knowledge
- Nabi (ﷺ) used to explain things to the Sahaba 3 times at least. More times if they Sahaba did not understand.
- Abdullah Ibn Masud said "*Whoever wants to follow a path let him follow the path of one who has died for the living are not saved are not safe from fitnah I mean the companions of Muhammad rasulullah (ﷺ) they were the best of this ummah the purest in heart the deepest in knowledge and the more straightforward. Allah has chosen them to accompany his prophet (ﷺ) and establish his religion, so recognize their status and follow in their footsteps and adhere as much as you can to the example of conduct and attitude for they followed true guidance*" (this narration's authenticity is **debatable**, but the meaning is correct)
- **Benefits**
 1. Scholars who fell into error, they are **no longer a fitna** for the people due to their passing away
 2. Mistakes of such scholars have been **refuted** and **pointed** out
 3. The books of such scholars have been read and reviewed by *Ahlu Sunnah Wal Jammah*, and then are given the green light. Some of them have also endorsed their books.
 4. We are allowed to benefit from the works of those scholars who have fell into error **only** after the *Ahlu Sunnah Wal Jammah* scholars have **endorsed** them
 5. The concept of "*Take The Good And Leave The Bad.*" is an **innovation**. As the mistakes of a person **can only be identified by the scholars** of *Ahlu Sunnah Wal Jammah*.
 - The laymen say, "**Yeah, he has some mistakes. But take the good and leave the bad**". But the Laymen themselves do not have enough knowledge to

judge between what is right and what is wrong

- If the laymen could differentiate what is right and what is wrong, then there was no need for these people to listen to such a people, **they would go directly and take that which is right**

6. This principle is adopted for the scholars who have died, not just anybody.
7. This principle is only for those scholars whose **errors are few** and their service to the sunnah is **great** and their works and book are beneficial and commended by our scholars and accepted by the muslim
8. These scholars do not **ascribe** themselves to any deviant group or ideology, but some of their **actions may be inline** with those deviant groups or ideologies (which are clearly mistakes)
9. Scholars such as nawawi and ibn hajar fell into such errors, but our belief is that **they did not intend to oppose the Quran and the sunnah** of Nabi (ﷺ). They assumed the ashari creed they adopted from their scholars to be correct, this was because of 2 main reasons:
 1. This is what Abu Al Hasan Al Ashari believed, but he retracted his belief later. So this was not the case
 2. They believed this was the **truth**, but they were mistaken
- Hence, those scholars who are dead, their **end is clear to us** and their **knowledge transparent** to us.

🔖 Hud (11:114) ∨

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ

And perform As-Salat, at the two ends of the day and in some hours of the night. **Verily, the good deeds remove the evil deeds.** That is a reminder for the mindful.

△ Benefit

- The scholars who had some errors, their good deeds outweigh their mistakes. So there is hope that their mistakes are forgiven from this ayah.

30-40

- About imam al ghazali, it is said that he died with [Sahih Al Bukhari](#) on his chest and that he retracted his wrong belief that opposed the way of the salaf

- The beginners of seeking knowledge should not engage in such discussion at this point in time rather they should stick to the scholars of *Ahlus Sunnah Wal Jammah*.
 - Beginners speaking without knowledge will harm themselves
- So read only what the scholars permit you to read and take knowledge from the person which they permit you with.

40-50

- If taking knowledge from a person is a controversial issue, leave that person and go back to the people of knowledge
 - students of knowledge do not have the knowledge to differentiate between right and wrong
- the students of knowledge are not allowed to slander other, call other misguided, or call someone an innovator. They can only warn and after that, giving them labels is the work of the ulema
- hence, *ahlus sunnah wal jammah* takes a moderate position regarding the scholars who made mistakes
- next topic, books that have been written by the scholars on seeking knowledge
- the scholars of hadith (6 main hadith books) have inserted chapters on seeking knowledge
- recommended books for the virtues and reasons for seeking knowledge:
 1. Abu Nuaim al ashbhan -
 2. fadl ul talibul ilm - imam al ajori
 3. jami u bayanul ilmi wa fadhl - ibn abdul bari (most beneficial book)
 4. ibn al jawzi - al hafz ala hafzil ilm wa zikru kibar il huffaz
 - encourages you to memorize and preserve knowledge
 5. mifta u dar is sa'da - imam qayyim
 1. he talks about the different aspects of seeking knowledge and virtues of the status of the people of the knowledge
 6. ibn rajab al hanbali - fadlul ilm us salafi wa ilm ul khalaf
 7. Al khateeb al bagdadi - 3 or more books on knowledge
 1. **translated** rehlatul talibul ilm
 8. adab ut talib ul ilm (Etiquettes of seeking knowledge.) - shaykh Rasalan (egyptian) (translated maybe)

9. adab ut talib ul ilm (Etiquettes of seeking knowledge.)- shaykh bakar abu zaid
(translated maybe) (also explained by shaykh Uthaymeen)

10. shaykh bin baz risala on seeking knowledge

50-60

- Seeking knowledge and its virtues is a special field in itself
- we don't find any previous nation that had given **importance of seeking knowledge** except the ummah of Nabi (ﷺ)
 - Why? Because it is the best nation.

60-70

End