

# 1 Lecture - Usool At-Thalatha - Shaykh Zulfiker Ibrahim Memon

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- ⏰ Duration: 90 minutes
- 📺 Video Number: 1
- 🔗 Url: [1 Lecture - Usool At-Thalatha - Shaykh Zulfiker Ibrahim Memon](#)

## 0-10

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- Learning Islamic knowledge has a formal procedure
  - This can be traced back to Nabi (ﷺ) when [Jibreel \(AS\)](#) came down as a human to Nabi (ﷺ) and asked him (ﷺ) questions.
- Every students of knowledge should learn arabic otherwise you will have to rely on the translators
  - Also to understand the words of the Quran so that it has an impact on us

## 10-20

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- The **manners** (Adab) of seeking knowledge come before seeking knowledge
  - Adab means linguistically
    1. Invitation in Arabic, similar to da'wah
    2. Discipline of the mind and soul
    3. Ethical behavior and demeanor of a student of knowledge
    4. Good manners and morals
    5. Education, accomplishments
    6. Arabic literature
  - Adab [Shar'ee](#) means:
    - To Teach and to Learn

- Have Good conduct
- **Adeeb** is a person who is an expert on Arabic or who teaches people good manners

## 20-30

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- The great Egyptian Scholar Abdur Rauf Al Munawi explains the word Adab in his book فيض القدير
  - Adab is that which is attained and accomplished for nafs (self) with good manners and acquired knowledge
    - Means you acquire beneficial knowledge and adorn yourself with good manners and you are able to attain and accomplish it

## 30-40

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- Adab ut Talib ul ILM
  - The word Talb means to
    - Seek, ask
    - Desire, pursue
    - To search set out, to study
  - Talib means student of knowledge
  - ILM means
    - Opposite of ignorance
    - A firm comprehension of something (like deen)
    - Technically it means: awareness, knowing something

## 40-50

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- ILM ul Shar'ee
  - ILM here means the clear knowledge and guidance that has been sent down by Allah to his messenger
  - Knowledge of magic does not come under this ILM, as knowledge here is only what

Allah has revealed of the Quran and the Sunnah (Wahi), and magic does not come under any of those.

- The Wahi is praiseworthy and perfect knowledge
- Revelations (Wahi) are of 2 types:
- Quran (proof below)
- Sunnah of Nabi (ﷺ)

### 🔥 An-Nisaa (4:163) ▾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا

Verily, We have sent revelation to you as We have sent revelation to Nuh and the Prophets after him; We also sent revelation to Ibrahim, Isma'il, Ishaque, Ya'qub, and Al-Asbat, 'Iesa, Ayub, Yunus, Harun, and Sulaiman, and to Dawud We gave the Zabur (Psalms).

- The Quran and Sunnah have come to us by the Isnad (chain of transmission).
  - The chain from Allah, to Jibreel, to Nabi (ﷺ), to the [Sahaba](#), then the [Tabaiyn](#), then the [Tabbe Tabaiyn](#) and then so on until today
    - If you are not part of this chain then you are a hoax (fraud)

## 50-60

- The highest chain of transmission is from Allah, Jibreel then to Nabi (ﷺ)
- You understand the religion based on both the divine revelation and your intellect
  - Scholars of [Ahlus Sunnah Wal Jammah](#) say, The revelation are given preference over the intellect, not the other way around
- Intellect is dependent on knowledge (revelation), not independent
- **The sound intellect** is a secondary source, not a primary source to understand the deen
- Nothing which has been revealed in this religion via divine religion is an **accordance** to the intellect (Akl)
  - If people think that it goes against the intellect, then that is the people problem of lack of knowledge, ignorance and having no ability to comprehend
  - Hence, no law of Allah has been revealed except that it is in **agreement** with the intellect
  - AKL is the distinction between us and the animal

## 60-70

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- Ahlus Sunnah Wal Jammah believe Jibreel heard Allah directly
- Of the great scholars said Salih ibn Ahmed Al Hafiz
  - I heard abu bakr muhammad ibn ahmed (scholar of the 5th century)
    - It has reached me that 3 things pertaining to the ummah which is specific to this ummah and that no one other ummah has been given before it
      1. Al-Isnad Chain of transmission
      2. Al-Ansab Knowledge of the lineage
      3. Al-A'rab Cleansing of the Arabic
- Jews and Christians not having Al-Isnad caused their divine scriptures became corrupted

## 70-80

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- If you are sick, you go to the doctor and not the baker.
- If you want Islamic knowledge, you go to the internet and find an inspiration speaker and listen to him? This is not right
  - When it comes to matters of the dunya we refer to the one qualified but when it comes to the matters of Jannah and Jahannum (which is more important) we lend our ears to anybody?
    - Hence, we should seek knowledge from the present scholars who have inherited the knowledge from generation to generation
- The scholars are divided into 2 types:
  1. True Scholars who are upon the truth
  2. Evil Scholars who misguide the people for a petty price
- Under the scholars we have the students of knowledge, classified by level of study, some study more and are of higher level, while others study less.
- Then we also have people **pretending** to be students of knowledge (pretenders, Mutalim) who have not studied under the scholar or studied under the institutes of scholars, but they have taken the front row and are now teaching the people their religion
  - These people are very dangerous and this is very common now on social media

- There is no distinction on social media b/w those who are qualified and those who are students of knowledge
- So you have people who study the arabic for some time become Ustadh and now they teach the people and talk about the affairs of the religion
- There are also the story tellers, the students of knowledge call them The Qassas
- There are also people who have turned the religion into a **joke, by narrating stories and lies** to soften the hearts of the people
  - These type of people were present during the time of Imam Ahmed bin Hanbal, and that time the scholar told the public to stay away from these type of people and rather learn your religion from the people who have been qualified and accredited
- The **celebrity speakers** just like **pleasing** the people, so they **change with the crowds** and say that which pleases the people.
  - They are only concerned with views, likes and the attendance of their concerts
  - They are the **chameleons** (mutalawinoon), as the people of knowledge describe them
  - They have been there for centuries, but recently we have them in the thousands
  - They also charge the people and take their money
    - They are con artists as they have no knowledge to offer
  - These people, despite their popularity, will not be recognized by the scholars if they are mentioned in front of them.
- So we should take knowledge from the people who have sacrificed their entire life for the religion and have been praised and endorsed by the scholars who inherit the knowledge from Prophet Muhammad (ﷺ)
- The peak of character (manners) is that man should know his limits
  - So do not sit on the stage along with the scholars and know your status
    - Those who sit are the Mutaa'limoon

## 80-90

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- When the laymen come to the scholars and quote an hadith in front of them, the scholars do not say "who are you telling this?? I have studied more than you for so and so years...", but instead they lower their wings and listen to the laymens quote and say "**Jazakallah Khair** for this benefit"
  - This shows the superior manners of the scholars
- If Allah grants someone knowledge, he needs to **humble himself**.

- **Iblees** had knowledge, yet he is the most **arrogant**
- **Nabi** (ﷺ) got knowledge, and he became the most **humble**
- So knowledge should be something that humbles us and makes us closer to Allah
- Scholars said the True knowledge is what Nabi (ﷺ) said and what the sahaba said
- Not every difference of opinion b/w the scholars is justified
  - Instead most of the difference of opinion is rejected and there is only a few matters in which there is flexibility
- Ibn Al Qayyim said, True knowledge is not that you assign it to the difference of opinion
- Ibn Taymiyyah said, the scholar knows who is the Jahil (one who does not know), because the scholar was once a Jahil. But the Jahil does not know who is the scholar/alim because he was not an scholar/alim before [Majmoo Al Fatwa volume 13 page 235]
  - So the people should not determine who is the scholar or person of knowledge, it is the scholars job to tell them who is the scholar or person of knowledge, because the people don't know.
- A Poem ascribed to Imam Shafie
  - Every single type of knowledge other than the Quran is a distraction and a hinderance except the knowledge of the hadiths and its comprehension of the religion
  - The true knowledge is that which has in it Al-Isnad (Hadsna wa akbarana)
  - And every knowledge that does not have Al-Isnad, is the whispering of Shayateen
- Hence, the students should be seeking the knowledge of the Quran, the Sunnah of Nabi (ﷺ) and knowledge of understanding the Quran
  - Other sciencies and disciplines are secondary and are our servants to serve the true and pure knowledge as said above.
  - Fiqh is the secondary resource to understand the Quran and the Sunnah, so you must start with that which is primary.
- You cannot understand the Quran without the Sunnah
- Knowledge without Al-Isnad is not true knowledge
- **Up Next :**
  - How a how a *student of knowledge* should **behave and conduct** himself when he attends the Gatherings of the people of knowledge how he should **take notes** how he should present himself how he should ask questions what other