

Manners and Etiquettes for the Acquisition of Knowledge

(According to the Views of Imams)

Published:
September 30, 2023

Dr. Hassan Mohi-ud-Din Qadri

Dean Faculty of Law, Minhaj University Lahore

hasanqadri@mul.edu.pk

Abstract

The pursuit of knowledge has been foundational to human progress and civilization for centuries. In Islamic history, the acquisition of knowledge is highly esteemed and encouraged by scholars. This abstract delves into the significance of manners and etiquettes associated with acquiring knowledge, focusing on perspectives presented by the Imams, prominent figures in Islamic scholarship and leadership. The Imams have left an enduring legacy on how to approach the quest for knowledge, emphasizing key aspects of humbleness, sincerity, and a thirst for understanding. Humbleness acknowledges one's limited knowledge and embraces a receptive mindset. Sincerity drives the pursuit of knowledge for personal growth and societal betterment. A genuine passion is central to understanding and a true commitment to the learning process. The Imams also stress the importance of showing respect and courtesy to teachers, fellow learners, and sources of knowledge. This involves diligence, moral inquiry, and

recognizing prior contributions. Ultimately, this abstract underscores that the acquisition of knowledge is not merely an intellectual pursuit but a spiritual and ethical journey. Adhering to the manners and etiquettes prescribed by the Imams enables individuals not only to deepen their knowledge but also to contribute positively to their communities and the world at large.

Keywords: Manners and Etiquettes, Acquisition of Knowledge, Imams, Islamic Civilizations.

Introduction

Almighty Allah has graced man with dignity and honor and asserted his superiority over other creatures based on knowledge. The importance of knowledge can be realized from the first revelation that came to The Prophet Muhammad (peace be upon him). Knowledge is the legacy of the Prophets (peace be upon them). Acquiring knowledge is an act of worship and reward. The division between halal and haram can only be comprehended by a well-versed and educated person. Seeking knowledge is obligatory for every Muslim man and woman. The similarities and differences among people can be revealed based on knowledge. Man has been exalted with the status of the *ashraf al-makhluqat* (the best of creatures) based on knowledge. The personality of an individual is adorned with exceptional qualities, morals, and the beauty of character due to intellect, knowledge, and wisdom. The description of these distinct characteristics of human beings has been validated by Allah Almighty Himself in the Holy Qur'an: "Are those who know equal to those who do not know?" [Q.39:9.] The textual evidence provided in the Qur'an and Sunna shows that whomever Allah chooses for guidance, he is blessed with an understanding of religion and is a jurist. Acquiring knowledge is a divine meritocracy and has nothing to do with outward efforts. The underlying point is further elaborated by this beautiful hadith:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي.¹

¹ Mughirah, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin. 1981. *Al-Sahih*. Beirut: Dal-al-Qalam, Lebnon.

“When God wishes good for anyone, He instructs him in the religion and gives him understanding. I am the distributor; God is the Provider and gives.”

Fiqh al-Din is a sign of the perfection of knowledge and *tafaqquh fi al-Din* is not for everyone. A persistent physical and spiritual bonding of the Umma (Community) by following the Holy Prophet’s deeds, actions, and sayings and showing compliance and complete obedience to the Holy Prophet (peace be upon him) enhances a person’s ability of *tafaqquh fi al-Din*. Moreover, the understanding of religion and the process of acquiring knowledge is the best form of worship in itself. ‘Abd Allah bin ‘Umar and ‘Abd Allah bin ‘Abbas both narrated that the Messenger of Allah (peace be upon him) said:

أَفْضَلُ الْعِبَادَةِ الْفِقْهُ وَأَفْضَلُ الدِّينِ الْوَرَعُ.²

“The best form of worship is to gain understanding and knowledge of Deen, and the best Deen is piety.”

The Holy Prophet (peace be upon him) has clarified the importance, excellence, and overall effects of acquiring knowledge in his decrees on several occasions. In a hadith narrated by Mu’adh bin Jabal, the Holy Prophet (peace be upon him) has given the Community many *jawami al-kalim* (concise and comprehensive sayings) while drawing attention to the pursuit of knowledge. He said:

تَعَلَّمُوا الْعِلْمَ، فَإِنَّ تَعَلَّمَهُ لِلَّهِ حَشِيَّةٌ، وَمَطَّلَبَهُ عِبَادَةٌ، وَمَذَاكِرَتُهُ تَسْبِيحٌ، وَالْبَحْثُ عَنْهُ جِهَادٌ، وَتَعْلِيمُهُ
لِمَنْ لَا يَعْلَمُهُ صَدَقَةٌ، وَبَدَلُهُ لِأَهْلِهِ قُرْبَةٌ، لِأَنَّ مَعَالِمَ الْحَلَالِ وَالْحَرَامِ.³

“Seek knowledge, for acquiring it out of God’s consciousness is an act of worship. Seeking it is an act of devotion. Reviewing it is a form of glorification. Investigating it is a form of striving in the path of God. Teaching it to those who do not know is a charitable deed. Spending it for the benefit of one’s family is an act of closeness to God, because it distinguishes between the lawful and the unlawful.”

Teaching to the ignorant is charity, and educating those who deserve it, is a cause of God’s nearness. Being knowledgeable means becoming vigilant of lawful and unlawful. The selection of someone by Almighty Allah for the pursuit of knowledge is a sign, that Almighty Allah has intended good for him. Undoubtedly, this is a great blessing from

² Tabarani, Suleiman ibn Ahmad ibn Nayyub. 1994. *Al-Mu’jam Al-Awsat*. Vol. 9. Cairo, Egypt: Dar al-Haramayn.

³ Ibn Abdul-Barr, Abu Amryus Suf bin Abdullah bin muhammad. 1978. *Jami’Bayan al-Ilm wa Fadla*. Vol. I. 115 vols. Beirut Lebanon: Dar al-kutub al-Ilmiyyah.

Almighty Allah. To remain thankful and grateful for this supreme blessing, it is compulsory for the seekers to take care of the manners and conditions of acquiring knowledge. The early biographies of famous Muslim Imams and leaders of early centuries, sufficiently revealed their beginning as seekers on the path of knowledge, rules they followed for acquiring knowledge from their early ages. The quest for knowledge and its devotion to the candle of knowledge was unmatched in poetry. Imam Abu Hanifa, Imam Hasan Basri, Qadi Abu Yusuf, Imam Muhammad, Imam Malik, Imam Shafi'i, Imam Ahmad bin Hanbal, Imam Bukhari, Imam Muslim, Tahawi, Ibn Jarir Tabari, Razi, Ibn al-Jawzi, Ghazali, Nawawi, Seebawah, Taftazani, Ibn Hajar al-Asqalani, Suyuti, Abd al-Haqq Muhaddith Dehlavi, Abd al-Hai Farangi Mahalli and many other eminent scholars are shining stars of knowledge and practice. They spent their lives with great dedication and hard work and were well aware of the manners and conditions of acquiring knowledge. Not only did they practice it themselves, but their disciples and later on other seekers have contributed generously to the cause of knowledge in the form of their great works.

If future generations will strive for knowledge considering both the ends in mind, the divine pleasure and the etiquette and manners of acquiring knowledge, the result would be very fruitful. Our forefathers observed the rights and manners of acquiring knowledge, and our students eagerly desire to benefit from them. The present article has highlighted the important conditions and manners of acquiring knowledge.

Knowledge enlightens individual ability to understand worldly affairs

Knowledge is a divine attribute which eradicates ignorance by enlightening our souls. Imam Nawawi says:

الْعِلْمُ حَيَاةُ الْقُلُوبِ مِنَ الْجَهْلِ، وَمِصْبَاحُ الْبَصَائِرِ فِي الظُّلْمِ، بِهِ تَبْلُغُ مَنَازِلَ الْأَبْرَارِ، وَدَرَجَاتِ الْأَخْيَارِ،
وَالْتَفَكُّرُ فِيهِ وَمَدَارَسَتُهُ تَرْجُحُ عَلَى الصَّلَاةِ، وَصَاحِبُهُ مُبَجَّلٌ مُكْرَمٌ.⁴

“Knowledge gives life to the hearts by erasing ignorance, and it is a lamp of insight in darkness by which the pious ones set their course and the chosen ones reach their ranks, and to reflect upon it. And contemplation in it has a priority over offering the ritual prayer, therefore, a scholar is more respectable than a worshipper.”

Indeed, excellence in the worldly affairs cannot be achieved without knowledge, as Ibn Hibban al-Busti, the author of Sahih Ibne Hibban, says:

⁴ Nawawi, Abu Zakariyyahi bin Sharaf bin Marib bin Hassan bin Husayn bin Muhammad bin Jumah bin Hazam (676 AH). 1997. *Al-Majmo' sharh Al-Muhadhdhab*. Beirut, Lebanon: Dar Al-Fikr.

الْوَاجِبُ عَلَى الْعَاقِلِ إِذَا فَرَغَ مِنْ إِصْلَاحِ سَرِيرَتِهِ أَنْ يُنْفِي بِطَلْبِ الْعِلْمِ وَالْمَدَاوِمَةِ عَلَيْهِ، إِذْ لَا وَصُولَ
لِلْمَرْءِ إِلَى صَفَاءِ شَيْءٍ مِنْ أَسْبَابِ الدُّنْيَا إِلَّا بِصَفَاءِ الْعِلْمِ فِيهِ، وَحُكْمِ الْعَاقِلِ أَنْ لَا يَقْصِرَ فِي سُلُوكِ
حَالَةٍ تُوجِبُ لَهُ بَسْطَ الْمَلَائِكَةِ أَجْحِبَتَهَا رِضًا بِصَلِيحِهِ ذَلِكَ.⁵

“It is obligatory for wise man that when he has finished improving his life, he girds his loins for the acquisition of knowledge, and then adopts it forever because perfection cannot be attained by him using worldly means alone. Until he lights up the lamp of true knowledge within himself, and the wisdom of the wise man refrains him from making any mistakes in the path of acquiring knowledge, because of which the angels have placed their wings for him. They lay down.”

Only those who are endowed with knowledge rule the nations. Knowledge is the life of Umma, a nation deserves to be called a living nation whose people are engrossed in the pursuit of knowledge. The survival of civilization and culture is also possible through knowledge. Nations, unable to understand the importance of knowledge are counted among defunct nations, they do not have any value.

As the poet said:⁶ (Al-A'raf n.d.)

وَفِي	الْجَهْلِ	قَبْلَ	الْمَوْتِ	مَوْتٌ	لَأَهْلِهِ
فَأَجْسَامُهُمْ		قَبْلَ	الْقُبُورِ		قُبُورٌ
وَأَنَّ	أَمْرًا	لَمْ	يَحْيَ	بِالْعِلْمِ	مَيِّتٌ
فَلَيْسَ	لَهُ	حَتَّى	النُّشُورِ		نُشُورٌ

“For the ignorant, ignorance is like death before death. So their bodies are like the graves before they go to the graves. And whoever does not revive himself with the light of knowledge is dead. Even on the Day of Resurrection when the dead will be resurrected, life will not be his destiny.”

The scholars are the guardians of the religion of Islam. The Holy Prophet (blessings and peace be upon him) called the scholars as inheritors of the Prophets (peace be upon them) and said:

إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.

⁵ Al-Basti, Muhammad bin Habban, Abu Hatim. 1977. *Rawdat al-Aqlaa wa Nuzhat al-Fadlaa*. Beirut: Dar al-Kutub Al-Ilmiyyah.

⁶ Al-A'raf. 175-176.

“The inheritance of Prophets is not dirhams and dinars, but they make heirs in knowledge. So the one who has acquired knowledge has made an abundant share for himself.”

Etiquettes of Acquiring Knowledge

The essential conditions and manners in which knowledge can be acquired with exceptional outcomes are thoroughly described by the scholars. Adopting the path of knowledge without bearing in mind the conditions and manners necessary for it, leads to astray. The Holy Qur'an has coated the cases of some of the scholars whose knowledge did not benefit them, instead cause death, as Allah says:

﴿وَأْتَلَّ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَآنَسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ۝١٧٥ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝١٧٦﴾⁷

“(O Prophet!) Relate to them the account of a man to whom We gave Our signs, but he abandoned them. So, Satan made him his follower, and he became one of the deviants. Had We willed, we would surely have elevated him with these (signs), but instead, he inclined toward the earth and followed his low desires. So his example is that of a dog: if you attack him, he will roll out his tongue, and if you leave him alone, he will (still) loll out his tongue. Such is the parable of the people who reject Our Revelations. So recount these stories (to the people); perhaps they may reflect.”

That is why the seeker needs to know about the conditions and manners of acquiring knowledge, pay special attention to them follow them with maturity so that their steps do not waver at any destination while walking on this great path.

Seeking Allah's Refuge from the Rejected Satan

The first condition for acquiring knowledge is to seek refuge with Allah from Satan. Satan enters the gatherings of knowledge to whisper in the hearts of the students and he attacks each person according to his level of knowledge. There are many other tricks of Satan to mislead the seekers. One cannot get rid of these whispers without seeking refuge with Allah and reciting the Qur'an, even though it is the source of light and guidance, yet before reading it, Allah has commanded us to seek refuge from Satan the Cursed:

⁷ Al-Samani, Abu Al-Muzaffar Mansour bin Muhammad bin Abdul Jabbar. 1997. *Interpretation of the Qur'an*. Vol. 2. Riyadh, Saudi Arabia: Dar Al-Watan.

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾⁸

“So when you recite the Qur’an, seek refuge in Allah from the accursed Satan.”

Piety, Purity and Abstinence from Sins

The prerequisite for seeking knowledge is purity, piety, and circumvention from sins. Due to negligence in following the commands of God and propensity to commit sins, the student who initially takes the right path goes down the track and becomes easy prey to Satan. The Islamic scholars and imams have quoted that sin extinguishes the light of knowledge. When Imam Shafi’i appeared in the court of Imam Malik to acquire knowledge and started his journey as a seeker, Imam Malik was very surprised to see his intelligence and understanding, so he advised him with these words:

﴿إِنِّي أَرَى اللَّهَ قَدْ أَلْقَى عَلَى قَلْبِكَ نُورًا، فَلَا تُطْفِئْهُ بِظُلْمَةِ الْمُعْصِيَةِ﴾⁹

“I see that Allah has enlightened your heart with the light of knowledge, so you should not extinguish it with the darkness of sins.”

Imam Shafi’i says:

﴿شَكَوْتُ إِلَى وَكَيْعٍ سُوءَ حِفْظِي ... فَأَرَشَدَنِي إِلَى تَرْكِ الْمَعَاصِي
وَقَالَ اعْلَمْ بِأَنَّ الْعِلْمَ فَضْلٌ ... وَفَضْلُ اللَّهِ لَا يُؤْتَاهُ عَاصِي﴾

“I complained to my teacher Imam Waqi’ about bad memory, so he advised me to give up sins, and said: Know that knowledge is light and Allah does not give His light to a sinner.”

Seekers of knowledge should strive hard to acquire knowledge as well as give up their sins, and seek help from God Almighty. Allah Almighty gives success to those who strive, as He says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

“As for those who strive hard for Us, we shall surely guide them in Our ways. And Allah is indeed with the virtuously excellent.”

⁸ The Qur’an Surah Al-Nahl 16:98.

⁹ Ibn al-Qaym al-Jawziyah, Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub. 2008. *The Disease and the Cure*. Mecca: Dar alam al-Fawaid.

It is necessary to purify the heart of inner diseases along with the acquisition of knowledge. The straight path and hard work are both inseparable, therefore, along with hard work, the student should always turn to Allah Almighty and whenever a sin is committed, he should immediately repent to Allah, and beseech His help to turn to the Straight Road of His obedience.

Purification of Intention

All actions are based on intentions. The goal of acquiring knowledge should include vacating one's heart from all worldly desires and becoming a true servant of Allah. It is important for the student that the purpose of acquiring knowledge must be the attainment of God's pleasure only. Through all means of knowledge, a student must carry out His commandments, he should strive hard to reform himself from all the sins, and he should guide the creation of Allah to his religion. Similarly any desire to attain illegal goals must be excluded from his heart. he must stop himself from becoming a cause of Allah's disgrace. Hazrat Zir bin Hubaish narrates. I attended the assembly of Hazrat Safwan bin Asal al-Maradi (May Allah be pleased with him). He asked me: How did you come? I said: I have come in search of knowledge. He said: I heard the Messenger of Allah (peace be upon him) saying:

مَا مِنْ خَارِجٍ يَخْرُجُ مِنْ بَيْتٍ فِي طَلَبِ الْعِلْمِ، إِلَّا وَضَعَتْ لَهُ الْمَلَائِكَةُ أَجْحِيَّتَهَا، رِضًا بِمَا يَصْنَعُ.

“Whoever leaves his house with the intention of seeking knowledge (for the sake of Almighty Allah), the angels spread their wings for him, being pleased with his action.”¹⁰

Appreciation of Time and Early Acquisition of Knowledge

Time is one of the greatest blessings bestowed by Almighty Allah. A student who saves his time does not regret it for the rest of his life. Waking up early in the morning to attend the gatherings of knowledge is necessary for the conditions and manners of acquiring knowledge. Almighty Allah orders in the Holy Qur'an to remain active in doing good deeds. The Holy Prophet (peace be upon him) prayed for the blessing of Allah for his Umma in the morning. He (peace be upon him) said:

اللَّهُمَّ بَارِكْ لِأُمَّيِّ فِي بُكُورِهَا.

“O Allah! Bless my Umma in the morning.”

¹⁰ Ahmad ibn Hanbal, Abu Abdullah ibn Muhammad. 1978. *Al-Musnad*. Vol. 4. Beirut, Lebanon: Al-Maktab Al-Islami.

al-Khatib al-Baghdadi narrates that 'Abd Allah bin 'Umar once asked about this hadith. He replied:

فِي طَلَبِ الْعِلْمِ وَالصَّفِّ الْأَوَّلِ.

“It means to get up early in the morning to acquire knowledge and always sit in the first row in the assembly of knowledge.”

There are many examples of the Imams in their books on the arrangement of the lessons. Ibn al-Jawzi quoted:¹¹

لقد كنت أدور على المشايخ لسماع الحديث، فبئس قطع نفسي من العدو لئلا أسبق.

“I used to go to the hadith-scholars to acquire knowledge of hadith and (I was in such a hurry to get there that) I would get short of breath because of running.”¹²

Maintaining Patience while Acquiring Knowledge

In general, knowledge requires us to give up many evils that are directly related to ourselves. It also provokes us to endure many hardships with patience, one can never achieve these things without knowledge. Imam Asma'i narrated:

مَنْ لَمْ يَحْتَمِلْ ذَلِكَ التَّعَلُّمِ سَاعَةً بَقِيَ فِي ذَلِكَ الْجَهْلِ أَبَدًا. 13

"He who could not bear the humiliation of knowledge for an hour will be destined for ignorance forever."

So, the student should patiently invest all his energies in acquiring knowledge, this is what is needed from a student and this is his real capital. Knowledge is not obtained by mere desires and aspirations, for gaining knowledge we need sincerity and a sincere concern is very important. Someone has said well:

لَوْ كَانَتْ مَوَاقِنُ يَبْغَى فِي الْعِلْمِ يُدْرِكُ بِالْمُنَى جَاهِلٌ

¹¹ Mahdi, Abu Bakr Ahmad ibn ali ibn Thabit ibn Ahmad ibn. 1982. *Al-Jami I'lkhlaq al-Narwi wa Adab al-Listani (al-Khatib al-Baghdadi)*. Vol. 1. Riyadh Sudi Arabia: Al-Ma'aref Library.

¹² Al-Jawzi, Ibn al-Jawzi Jamal al-din Abu al-Faraj Abd Al-Rahman bin ali bin Muhammad. 1991. *The Gesture of the Liverin the boy's Advice*. Egypt: Imam al-Bukhari Library.

¹³ Al-Maruzi, Abd al-Karim bin Muhammad bin Mansur al-Tamimi al-Sam'ani, Abu Saad. 1981. *Literature of Dictation and Dictation*. Edited by I. 145 vols. Beirut: Dar al-Kutub al-Ilmiyya.

“If this wealth of knowledge had been obtained only through desires and wishes, there would not have been any ignorant person in the creation.”

That is, everyone would absorb the wealth of knowledge, whereas this is not the case, so time appreciation is very important.¹⁴

Acquiring Knowledge from Competent and Worthy Scholars

The teacher plays an important role in providing training and guidance to his students, so if the teacher is not pious and is not bound by the commandments of Allah and His Shariah, then it is possible that he may turn the student away from the right path. Therefore, it is very important to work hard and organize time in acquiring knowledge, besides choosing the best teacher and book, as it is narrated from Abu Darda' that the Holy Prophet (peace be upon him) said:

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَالْجِلْمُ بِالتَّحَلُّمِ، وَمَنْ يَتَحَرَّى الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَوَقَّى الشَّرَّ يُوقِهِ.¹⁵

“Knowledge comes by learning, and dreaming comes by dreaming. Whoever seeks good, will be given it; and whoever avoids evil, will be saved from it.”

Ibn Hajar al-Asqalani says in *Fath ul-Bari*:

وَالْمَعْنَى لَيْسَ الْعِلْمُ الْمُعْتَبَرُ إِلَّا الْمَأْخُودَ مِنَ الْأَنْبِيَاءِ وَوَرَثَتِهِمْ عَلَى سَبِيلِ التَّعَلُّمِ.¹⁶

“Reliable and acceptable knowledge is that which is obtained from the Prophets and their heirs (scholars) with the intention of acquiring knowledge.”

al-Munawi has said in *Faid al-Qadir*:

وَتَعَلُّمُهُ: طَلْبُهُ وَاِكْتِسَابُهُ مِنْ أَهْلِهِ، وَأَخْذُهُ عَنْهُمْ حَيْثُ كَانُوا. فَلَا عِلْمَ إِلَّا بِتَعَلُّمٍ مِنَ الشَّارِعِ أَوْ مَنْ نَابَ عَنْهُ مَنَابَهُ.¹⁷

“And so far, learning is concerned: Knowledge should be attained and

¹⁴ Al-sabki, Tajual al-Din ibn Ali ibn Abd al-kafi. 1992. *Islamic History Series*. Lebonon: Hijr Printing.

¹⁵ Al-Bayhaqi, Abu Bakr Ahmad bin Husayn bin Ali bin Abdullah Namusi. 1990. *Sha'b al-Iman*. Vol. 7. Beirut, Lebanon: Dar Al-Kuttub Al-ilmiyya.

¹⁶ Ibne Hajar, Asqalani, Ahmad ibn Ali ibn muhammad ibn Muhammad ibn Ali ibn Ahmad Kanani. 1981. *Fath al-Bari*. Lahore: Islamic Book Publishing House.

¹⁷ Minawi, Abd al-Rauf bintaj al-Arifin bin Ali Benzin al-Abidin. 1937. *fa'yd al-Qadir Sharh al-jami' Al Saghir*. Vol. 2. Egypt: Maktab al-Tijaria al-Kubra.

acquired from those who are qualified for it and knowledgeable in the field, and it should be acquired in the manner they obtained it. Thus, true knowledge is only that which is obtained from the teachings of the Holy Prophet (peace be upon him) or from those who have a solid standing in it.”

In order to benefit from knowledge, respect and politeness of teachers is also necessary. For the student who wants to gain the wealth of knowledge in the love of the Holy Prophet (peace be upon him) for the sake of Almighty Allah, it is also necessary to respect and honour the teacher. The Holy Prophet (peace be upon him) said:

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ.¹⁸

“Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur’an but not to one who acts extravagantly regarding it or turns away from it; and showing honour to a just ruler.”

Conceive Knowledge through Writing

It is important to preserve knowledge through writing so that even if a person forgets it, this information remains safe. This was the method of the scholars that they used to write down knowledge as al-Hakim narrated in *al-Mustadrak* on the authority of ‘Abd Allah bin ‘Amr. He said that once the Quraysh said to him, ‘You write down everything that the Messenger of Allah (peace be upon him), although like an ordinary person, he also gets angry and says the wrong thing in anger. It can also come out of the mouth.’ ‘Abd Allah says: He appeared in the court of the Messenger of Allah (peace be upon him) and mentioned this matter of Quraysh to him. So the Prophet (peace be upon him) pointed to his blessed lips and said:

وَالَّذِي نَفْسِي بِيَدِهِ، مَا يَخْرُجُ مِمَّا بَيْنَهُمَا إِلَّا حَقٌّ فَاكْتُبُ.

“By the One in Whose Power is my soul! Only the truth comes out of these (lips), so feel free to write everything down.”

In this regard, Abu Hurayra narrates:

لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ مِنِّي، إِلَّا عَبْدَ اللَّهِ بْنُ عَمْرٍو، فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ.

“Among the Companions of the Messenger of Allah (peace be upon him),

¹⁸ Abdu Dawud, Suleiman bin Sha'th bin Ishaq bin Bashir bin Shaddad Az-Dissubahistani. 1994. *Al-Sunan, Kitab Al-Adab*. Beirut Lebanon: Dar Al-Fikr.

there was no other Companion who narrated more hadiths than me, except 'Abd Allah bin 'Amr used to write. Therefore, by writing down important and excellent subjects in his writings, knowledge is preserved and writing skills are also developed.¹⁹

Seeking Knowledge that Will be Useful in the Hereafter

Knowledge is the foundation of happiness in the world and the Hereafter. Knowledge is the key to understand this world and the world hereafter. The main purpose of Prophetic sciences is to obtain the fruits and blessings of the hereafter, but before this, the development of a good and pure environment for individual and collective life is necessary alongside the creation of a righteous, God-knowing, God-conscious society is also an important duty of Prophetic sciences. Imam al-Ghazali writes:

وَلَيْسَ يَخْفَى أَنَّ الْعُلُومَ الدِّيْنِيَّةَ، وَهِيَ فِقْهُ طَرِيقِ الْآخِرَةِ، إِنَّمَا تُدْرِكُ بِكَمَالِ الْعَقْلِ وَصَفَاءِ الذِّكَاةِ.
وَالْعَقْلُ أَشْرَفُ صِفَاتِ الْإِنْسَانِ ... إِذْ بِهِ تُقْبَلُ أَمَانَةُ اللَّهِ، وَبِهِ يُتَوَصَّلُ إِلَى جِوَارِ اللَّهِ سُبْحَانَهُ، وَأَمَّا
عُمُومُ النَّفْعِ؛ فَلَا يُسْتَرَابُ فِيهِ، فَإِنَّ نَفْعَهُ وَثَمَرَتَهُ سَعَادَةُ الْآخِرَةِ.

“And it is not hidden from anyone that the recognition of religious sciences, which are the only path to success in the Hereafter, is impossible without the perfection of intellect and the refinement of the mind. The intellect is among the highest qualities of a human being because divine trust is accepted through this, and a person gets proximity to Allah. As far as general benefit is concerned, there is no doubt that its benefit and fruit are the cause of happiness in the Hereafter.”

Perfect Uniformity

Among the etiquette and manners of acquiring knowledge, another important instruction for the seeker is that he should not worry about all things and be absorbed in seeking knowledge. Imam al-Ghazali wrote in his book *Ihya' Uloom al-Din* that the student should engage himself in the pursuit of knowledge and acquire knowledge by going away from his family and homeland so that personal needs do not distract him. Almighty Allah says: “Allah does not place two hearts in a person's breast.” [Q. 33:4.]

Imam Khalil says:

الْعِلْمُ لَا يُعْطِيكَ بَعْضَهُ حَتَّى تُعْطِيَهُ كُلَّهُ.

Knowledge will not give you even a fraction of itself until you refer

¹⁹ Hakim, Abu Abdullah Muhammad bin Abdullah bin Muhammad. 1991. *Al-Mustadrak on the Two Sahihs*. Vol. I/186. Mecca, Saudi Arabia: Dar al-Basel for Publishing and Distribution.

yourself completely to it. Therefore, for the acquisition of knowledge, instead of mental disorder, perfect self-satisfaction is very important.²⁰

Modesty and Humbleness

Another important point in acquiring knowledge is to adopt humbleness. Dealing with everyone with humbleness and cheerfulness is an essential etiquette. Arrogance is among the deadly things. Modesty and humbleness are the favorite traits in the sight of Allah. The Holy Prophet (peace be upon him) said:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.²¹

“Whoever humbles himself for the sake of Allah Almighty, Allah Almighty will raise his head on the Day of Judgment.”

In another hadith he said:

تَعَلَّمُوا الْعِلْمَ، وَتَعَلَّمُوا لِلْعِلْمِ السَّكِينَةَ، وَالْوَقَارَ، وَتَوَاضَعُوا لِمَنْ تَعَلَّمُونَ مِنْهُ.²²

“Learn knowledge and learn dignity and respect for knowledge and treat with politeness and modesty the one from whom you learn knowledge.”

Among the manners and etiquette of acquiring knowledge, the key to obtain real benefit is the ability to learn. A student who humbles himself and annihilates his ego in the path of acquiring knowledge is a common observation that he reaches the level of perfection.

Istighna and Gina of the Heart and the Creatures

One of the important features among the conditions and manners of acquiring knowledge is Istighana, self-reliance. The hearts and eyes of the seekers of knowledge are so indifferent that they are inferior to knowledge. Allah Almighty has declared. Nevertheless, if a seeker of knowledge keeps his eyes fixed on worldly affairs, it is equivalent to ignorance and humiliation of his worth. The greatness, position and glory of a scholar are that he is the trustee of the inheritance of the Prophets (peace be upon them) in the place of Prophet hood. The greed of the ordinary in return for an extraordinary and the infatuation of a worldly person with an abundance of wealth is completely contrary to the glory of Prophethood and is equal to ruining the pure foundation of knowledge and wisdom. According to the Qur'an, the glory of a scholar

²⁰ AL-Ghazali, Hujjat al-Islam Imam Abu Hamid Muhammad. 1933. *Ihya' Ulum al-Din*. Vol. I/13. Egypt: Ottoman Press.

²¹ Ibn Abi Shaybah, Abu Bakr Abdullah bin Muhammad bin Ibrahim bin Uthman Kufi. 1988. *Al-Musannaf*. Vol. 7/120. Riyadh, Saudi Arabia: Al-rushd library.

²² Al-Tabarani, Imam. 2012. *Al-Mu'jam al-Awsat*. Beirut, Lebanon: Darussalam.

is even in poverty. The ignorant of their position consider them to be wealthy because of their abstinence and modest behaviour.²³ It was narrated on the authority of Anas bin Malik that the Messenger of Allah (peace and blessings be upon him) said:

العلماء أمناء الرسول على عباد الله ما لم يخالطوا السلطان: يعني: في الظلم، فإذا فعلوا ذلك فقد خانوا الرسل فاحذروهم واعتزلوهم.

“The scholars are the trustees of the Prophets, over the servants of the God, as long as they do not mix with the authority in oppression. If they do that do that, they have betrayed the messengers, so beware of them and isolate them.”

The servants of Almighty Allah who have real knowledge always live without worldly greed and pride, they are not at all fascinated by the external glory and splendor of anyone. They live with dignity in such a way, that in spite of their modesty, they rule all times because of their sincerity and piety. It has been proved that their detachment from the creatures is the cause of the honor and greatness of the people of knowledge. Every student should realize their worth, this is only possible when the etiquette and manners of learning are taken into consideration.²⁴

Conclusion

In order to achieve perfection in knowledge, scholars and seekers must follow the etiquette and manners of acquiring knowledge in a sound way. In this article, an attempt has been made to highlight the need for a research study on the etiquette and manners of acquiring knowledge. It is also made clear that the role of knowledge is very important for living in this world and for the success in hereafter. For productive and useful knowledge, it is essential for the seeker of knowledge to know these etiquette and manners from the beginning of his journey. Acquiring knowledge with the exception of conditions and manners has no useful results. The purpose of acquiring knowledge is not only to receive a degree and earn a living, but to shape the character of a person. It will be realized when the etiquette and manners of learning are respected. If knowledge is obtained, keeping in mind its etiquette and manners, then its usefulness and effectiveness will increase more. An example of the conditions and manners of acquiring knowledge is like avoiding medication. The benefit of the medicine in the disease is obtained when a person uses medicine as per the instructions of the physician and avoid harmful substances. While avoiding medication do not facilitate the process of treatment. Therefore, it is necessary to adopt the etiquette and manners that the Imams,

²³ *The Qur'an Surah Al-Baqarah 2:273.*

²⁴ Al-Nimri, Ibn 'Adb al-Barr. 2010. *Jami' Bayan Akhz al-'Ilm Wa Fadlih.* Vol. 1/185. Beirut: Darul Imam Bukhari.

their disciples and other scholars have encouraged to adopt, and to avoid the activities and hobbies that are discouraged.

Bibliography

1. Abdu Dawud, Suleiman bin Sha'th bin Ishaq bin Bashir bin Shaddad Az-Dissubahistani. 1994. *Al-Sunan, Kitab Al-Adab*. Beirut Lebanon: Dar Al-Fikr.
2. Ahmad ibn Hanbal, Abu Abdullah ibn Muhammad. 1978. *Al-Musnad*. Vol. 4. Beirut, Lebanon: Al-Maktab Al-Islami.
3. n.d. "Al-A'raf." 175-176.
4. Al-Basti, Muhammad bin Habban, Abu Hatim. 1977. *Rawdat al-Aqlaa wa Nuzhat al-Fadlaa*. Beirut: Dar al-Kutub Al-Ilmiyyah.
5. Al-Bayhaqi, Abu Bakr Ahmad bin Husayn bin Ali bin Abdullah Namusi. 1990. *Sha'b al-Iman*. Vol. 7. Beirut, Lebanon: Dar Al-Kuttab Al-ilmiyya.
6. AL-Ghazali, Hujjat al-Islam Imam Abu Hamid Muhammad. 1933. *Ihya' Ulum al-Din*. Vol. 1/13. Egypt: Ottoman Press.
7. Al-Jawzi, Ibn al-Jawzi Jamal al-din Abu al-Faraj Abd Al-Rahman bin ali bin Muhammad. 1991. *The Gesture of the Liverin the boy's Advice*. Egypt: Imam al-Bukhari Library.
8. Al-Maruzi, Abd al-Karim bin Muhammad bin Mansur al-Tamimi al-Sam'ani, Abu Saad. 1981. *Literature of Dictation and Dictation*. Edited by I. 145 vols. Beirut: Dar al-Kutub al-Ilmiyya.
9. Al-Nimri, Ibn 'Adb al-Barr. 2010. *Jami' Bayan Akhz al-'Ilm Wa Fadlih*. Vol. 1/185. Beirut: Darul Imam Bukhari.
10. Al-sabki, Tajual al-Din ibn Ali ibn Abd al-kafi. 1992. *Islamic History Series*. Lebanon: Hijr Printing .
11. Al-Samani, Abu Al-Muzaffar Mansour bin Muhammad bin Abdul Jabbar. 1997. *Interpretation of the Qur'an*. Vol. 2. Riyadh, Saudi Arabia: Dar Al-Watan.
12. Al-Tabarani, Imam. 2012. *Al-Mu'jam al-Awsat*. Beirut, Lebanon: Darussalam.
13. Hakim, Abu Abdullah Muhammad bin Abdullah bin Muhammad. 1991. *Al-Mustadrak on the Two Sahihs*. Vol. 1/186. Mecca, Saudi Arabia: Dar al-Basel for Publishing and Distribution.

14. Ibn Abdul-Barr, Abu Amryus Suf bin Abdullah bin muhammad. 1978. *Jami'Bayan al-Ilm wa Fadla*. Vol. I. 115 vols. Beirut Lebanon: Dar al-kutub al-Ilmiyyah.
15. Ibn Abi Shaybah, Abu Bakr Abdullah bin Muhammad bin Ibrahim bin Uthman Kufi. 1988. *Al-Musannaf*. Vol. 7/120. Riyadh, Saudi Arabia: Al-rushd library.
16. Ibn al-Qaym al-Jawziyah, Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub. 2008. *The Disease and the Cure*. Mecca: Dar alam al-Fawaid.
17. Ibn Hajar, Asqalani, Ahmad ibn Ali ibn muhammad ibn Muhammad ibn Ali ibn Ahmad Kanani. 1981. *Fath al-Bari*. Lahore: islamic Book Publishing House.
18. Mahdi, Abu Bakr Ahmad ibn ali ibn Thabit ibn Ahmad ibn. 1982. *Al-Jami I'khlaf al-Narwi wa Adab al-Listani (al-Khatib al-Baghdadi)*. Vol. I. Riyadh Sudi Arabia: Al-Ma'aref Library.
19. Minawi, Abd al-Rauf bintaj al-Arifin bin Ali Benzin al-Abidin. 1937. *fyd al-Qadir Sharh al-jami' Al Saghir*. Vol. 2. Egypt: Maktab al-Tijaria al-Kubra.
20. Mughirah, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin. 1981. *Al-Sahih*. Beirut: Dal-al-Qalam, Lebnon.
21. Nawawi, Abu Zakariyyahi bin Sharaf bin Marib bin Hassan bin Husayn bin Muhmmad bin Jumah bin Hazam (676 AH). 1997. *Al-Majmo' sharh Al-Muhadhdhab*. Beirut, Lebanon: Dar Al-Fikr.
22. Tabarani, Suleiman ibn Ahmad ibn Nayyub. 1994. *Al-Mu'jam Al-Awsat*. Vol. 9. Cairo, Egypt: Dar al-Haramayn.
23. n.d. *The Qur'an Surah Al-Baqarah 2:273*.
24. n.d. "The Qur'an Surah Al-Nahl 16:98." 16/98.