humility on part of him; (the praying teacher). But prayer for oneself is (means) nearness (to Allah), and one oneself is in need of it, so preference over (one’s own) need is not approved by Shari‘a, and Allah’s this ordinance supports this opinion:

“Ward off yourselves and your families from the Fire”.

The holy Prophet (peace be upon him) said:

“Start from yourselves, and, then from whom whose main-
tenance is binding upon you”. 32

Though, this tradition refers to the (system of) maintenance, yet the scholars of traditions also apply it for the matters of the Hereafter. Above all, the people want to achieve every good firstly for themselves and secondly for the others.

13.5. Schedule of the Lessons

If there are numerous lessons, start should be made with the more superior and then (that is comparatively less) superior, and similarly from the more important and then (the comparatively less) important. So, start should be made with Tafsīr al-Qur‘ān (interpretation of the holy Quran), then al-Hadith, then ‘Usūl al-Din, then ‘Usūl al-Fiqh, then al-Madh‘ab (religion), then al-Khilaf (comparison) and then all-Jadal (controversies).

Some scholars used to finish their lessons with the teaching from Raqi‘iq (tenderness) which was (very) useful for the audience for the purity of their inner-self. This comprised a sermon, tenderness, abstinence and patience.

However, if there is a condition concerning the teaching of the subjects, prescribed by the school or by the appropriate authority of the school, it should be followed, (keeping in mind that) the more important aim (or subject) for which this institution is constructed and appropriated should not be set aside.

Method of Delivering Lecture

He should prolong his lecture (lesson) only up to that extent which ought to be covered, and should stop where ought to be stopped or broken up.

He will not mention any doubt concerning religion and postpone its answer till his second lesson or lecture. Rather, he should mention the both simultaneously. He should not bind it to be recorded in (his) writing (or look it in the book for answer), it may delay the answer of the doubt, and particularly, it should not be done when the class (or the audience) consist of the scholars and the common men.

He should neither extend his lecture up to such extent that may become boredom nor shorten it too much to be followed. He ought to keep in view the benefit of the audience concerning the length (or the shortening) of the lesson. He will neither mention the advantage of the lesson except at the time and the place where it is to be mentioned, neither postpone its mentioning nor mention it before time.

13.6. Manners of the Lesson (Lecture)

He will speak neither louder than it is required for the lecture, nor will lower his voice too down to attain the benefit of the lesson.

Al-Khatib reported in Jāmi‘, by the holy Prophet (peace be upon him):

“Verily Allah loves low voice and hates loud voice.” 33

Abū ‘Uthmān Muhammad b. al-Sha‘ī‘ī said,

“I have never seen my father talking to person loudly.” 34

Imām al-Bayhaqī said, “Perhaps, he (Muhammad) means to say, that in a voice louder than the usual voice.” 35

It is preferable that his voice should neither exceed the class room nor it should be too low to be listened by the audience. If there come to attend the person who is hard of hearing, then there is no harm if the teacher speaks loudly so that he may listen it. A tradition has been narrated in this content, that he should not speak (or read) too fluently, rather he should speak or read
deliberately, distinctly and well, so that he himself and the listener can think into it.

It is reported that the holy Prophet’s speech was articulated; whoever listened it, understood it. Whenever he spoke a sentence, he repeated thrice to enable the listener to follow it.

When the teacher finishes one theorem or section (of lesson or lecture) he may keep quiet for a short while, until any one (of the students or the audience) may ask, if one wants to ask (any question). We shall discuss, soon, if Allah wills that such short pause or silence never cuts off the speech of the scholar, and if he does not stop so, sometimes the advantage of the lesson is lost.

13.7. Preservation of the Class or Meeting from Noise

He should desist his class from making noise, because it is wrong in the class room, so much so that he may even prevent the class from raising their voices during their discussion on different issues concerning their lesson. Rabi’36 said, “Whenever a person discussed (a controversial point) with Shafi’i, he used to divert his attention to any other and said, “Let us get free from this problem first and then, we shall start with what you want.”

He (the teacher) should try to avoid the noise in the very beginning before it is spread and the aggravation is provoked. He should remind the audience the hatred of such noise, particularly after the prominence of the truth.

Purpose of Gathering During the Lesson

The purpose of gathering (for teaching and learning) is the prominence of truth, and purity of hearts and seeking of advantage. It is not becoming for the scholars to indulge in envy and grudge, because they breed enmity and hatred, rather their gathering should be exclusively for the pleasure of Allah, and attaining the benefit of this life and the happiness on the Day of Reckoning. He should remind them this ordinance of Allah:

“That He might cause the truth to triumph and bring vanity to naught, however much the guilty might oppose”.

(al-Qur’an, 8:8).

They should know whether they are aiming at the naught of the Truth or the triumph of the vanity.

13.8. Condemnations of Bad Manners

The teacher should condemn him, who aggravates in his discussion, or envy depicts from his conversation, or he misbehaves, or who ignores the Truth after its prominence, or who cries loudly without any purpose, or who insults the others from the audience or the absentees, or who tries to show himself higher than one, who is senior to him, or who sleeps, or who speaks with the other or who laughs, or who makes fool of any other from audience, or commits action that is not becoming of the student. Its details are coming, if Allah wills. All such actions will be condemned only if they spoil the atmosphere of the class room.

Qualities and Responsibilities of Monitor of the Class

He should appoint an intelligent, wise and courageous monitor, who will watch the audience and seat the visitors according to their status. He will awake the sleeper, and point out him, who does not preserve the manner or performs such action as he should not do. He will ask the audience to be attentive to the lesson and keep quiet for it.

13.9. Preservation of Justice During the Discussion

He is required to preserve justice during his discussion and speech. He should listen to the question of the audience, though, he is minor (or small in status). He will not speak loudly (with anger), after listening the advantage of question and answer.

If the person, who wants to question, cannot explain himself by speech or writing because of his shyness or any other excuse, but the teacher comes to know his meanings, aim and reason of question or what he desires, then, he is under obligation to answer him, from himself or by another. He should ponder over the question (that is asked) and his answer (that he gives).

When he is asked about (a thing or theorem) that he does not know, he will say, “I do not know”. “I do not know” is also a sort of knowledge. Some scholars opine that it is a half knowledge.
Ibn ‘Abbās said, “When a scholar is asked about a theorem or a thing that he does not know, but in response he does not say “I do not know”, keeping in the view that the person who is asking will not consider him a great scholar, he is perished”. It is a must for a scholar to inherit “I do not know” from his companions (the old scholars); who frequently used to say (when they did not know a thing) “I do not know”. Muhammad b. ‘Abd al-Hakam said, “I asked Imam Shafi’i concerning al-Mut’a, whether it causes Talāq (divorce) or Mirath (inheritance) or Naqqa (maintenance)?” He answered, “I do not know”.

It should be known that the statement “I do not know”, from the scholar who is asked, does not decrease his honour as it is opined by some ignorant. Rather, it raises him higher in dignity, because it bears the testimony to the greatness of his position; his strength in religion; his fear of Allah; his purity of heart and perfection of his knowledge (and prudence).

He (who does not say “I do not know”) is afraid that he will be humiliated in the eyes of the audience, and it is ignorance (on his part) and humiliation of religion from him. Perhaps, his mistakes would have spread among the people and that (insult) might have happened from which be wants to flight, and, thus, the people call him with the same name, which he wants to avoid. Allah has guided the scholars by the incidents of Musā (peace be upon him) with Khadar (peace be upon him), when he (Musa) could not answer the question of Khadar. Allah possesses all knowledge. Musā had asked Him, “Is there anyone on the land, who knows more than him (Musa)?”

13.10. Showing Love and Affection to the Strangers

The teacher is expected to show love and affection to the stranger, who comes to him, receive him with smile to cause his bosom to dilate because the new-comer has wilderness. Moreover, he should not pay so much attention to him, because being a stranger he will be ashamed.

13.11. How will He Behave if a Scholar Visits (Attends) His Lesson — Lecture?

If a scholar visits him during his lecture or attends his lecture and he has started explaining a certain theorem, he should stop his explanation until the scholar takes his seat. And if he has come to ask for or to discuss that theorem, he (the teacher) should repeat the theorem (taught) for him or brief it for him.

If a jurist visits his class, and has some part of his lecture to complete (he should leave it) and the class should stand up in the jurists regard, until he takes his seat. Then he should repeat the lesson taught or complete the remaining lecture. So that the visitor may not be ashamed for their standing in his presence.

Keeping in View the Welfare of the Class in Timings

He should look after the welfare of the class in fixing the time of their presence for learning, whether it should be sooner or later, provided there is no compulsion of fixing a certain period for it and its change will not increase the difficulty (of the student to reach the class at that time). Some illustrious scholars have opined that the scholar who starts his teaching (in school) before dawn or delays it till after noon, he does not know (the method of) teaching. However, if the appropriator has prescribed any such condition of (time table for) teaching, it will be fulfilled.

13.14. Conclusion of Lecture

It has become the common practice that the teacher, while concluding his lecture says, “Wallah A'alam” — Allah knows better, similarly says the Mufti when he concludes his verdict. But, it is better to say (to the class), “You would have followed that with which the lesson was started and this is the end of this lesson, and remainder will be taught after this, if Allah wills”, or a conclusion similar to it may be made. His sentence “Allah knows better” should be exclusively for the glory of Allah, so he should start his every lecture with the invocation of Allah: In the name of Allah; the Beneficient, the Passionate”. Thus, he will remember Allah’s name in the beginning and by the end of his lecture.
Advantages of Stay after the Lecture

It is advisable for the teacher to remain sitting or standing at his place for a short time after the conclusion of the lecture, when the class have stood up (to leave the class). It comprises advantages and (sources of) respect for him and for the students. For teacher, there will be no hindrance from the students (while going out of the class room) and for the students, that if any of them has any question, he may ask from the teacher. Moreover, (it is also an advantage of sitting for a short time after the lecture that) he will not have to ride (on his conveyance) in their presence. When he stands for leaving the class (room), the should pray (for mercy) with the following prayer, as recorded in book on traditions.

“O Allah You are glorified with your praise. There is no god save You. I beg Your Pardon, and I admit penitent to Your mercy”\(^{37}\)

13.15. Opinions of the Imams Concerning Teaching

One should not engage in teaching as long as one is not qualified for it. He should not teach a lesson who does not know it irrespective of this that the appropriator has stipulated such condition or not, because it will be just a play with religion and a sort of contempt among the people.

The holy Prophet (peace be upon him) said, “He who pretends to possess that he does not possess, he is as (bad as) he who wears the cloth of lie.”

Al-Shibli said, “Who proceeded for teaching or led before its time (means without proper preparation), he started it for his (personal) whim”.\(^{38}\)

`Imám Abú Hanifá opined that who desired leadership before its (proper) time, he would be disgraced as long as he lives. Wise is he, who protects himself for offering him for such a duty; in which he will be considered ineffective or misfit, and one who appoints him, he will be the wrongdoer; and who insists for (the continuation of his or by him) teaching, he will be a profligate, because when he was not capable of teaching, why did the appropriator stipulated the condition (of his teaching) in his appropriation. When his incompetence is known and any other (teacher) is available, then his (appropriator’s) perseverance for his teaching; for which he is not fit, will make him profligate.

Conditions for the Selection of Teachers

(A teacher should be qualified and) if it is stipulated in appropriation (by the appropriator) that the teacher will be a common man or an ignorant, the condition will not be valid.

If he stipulated that a certain disqualified person would be the teacher, then it will not be profligacy (on the part of the appropriator), rather then it will be a source of sin (by him), because diminution and derision will prolong with the presence of such a teacher (on the strength of the teaching staff).

Neither a scholar pockets such insult nor a wise (appropriator, who can avoid such a teacher) appoints him (for teaching). Actually, the appropriator would have not known (the consequences of) this condition; through which he intended the advantage (of the students and the appropriated institution), while this condition is converting it into loss. The minimum loss of such (appointed) teacher is that the audiences lose justice, if they do not receive that (proper instruction for which they are gathered and) to which they refer in controversies. As it is said that many a lecturer are not known by him for whom these are delivered, even then, he appreciates him, while (some times) the listener himself is mistaken, but he blames the speaker.

Abú Hanifá was asked about a class sitting in the mosque and pondering over Fiqh; he said, “Have they understanding (or power of discrimination)?” They said, “Not at all”. He said, “They will never acquire Fiqh”. Similarly, some of teachers who adopt teaching (as profession), cannot improve (even themselves).

“Every mad and ignorant; who claims to be jurist and teacher, delivers lecture for teaching. The (real) scholars deserve that (only) they may make an example of that old nobility (of teaching) which was imported in every meeting. This (nobility of teaching) has emaciated, so much so
that its kidneys have become visible for its emaciation, and every poor is disgusted of it. (i.e. the standard of these unqualified teachers is so low and poor that even the common students dislike it).

13.16. Objectives of Education

The Scholars (and the teachers), by the virtue of their education and civilization, should aim at the attainment of the pleasure of Allah, and the spread of knowledge and the revival of Shara'ī, and the continuous domination of the truth, and the weakness of the false, and the continuous welfare of the Muslim community with a great number of its 'Ulama'; by seizing an opportunity to utilize their good works, and attainment of good reward by him, and their feeling of compassion for him, and his entry into the chain of knowledge between the scholars and the holy Prophet (peace be upon him), and his addition to the preachers of the Revelation from Allah and His ordinances, because the teaching or learning of knowledge is one of the most important matters of religion, and one of the highest ranks of the Muslims.

The holy Prophet (peace be upon him) said, “Verily Allah, and His angels, and those who live in the skies and the earth, even the ants in their holes, pray for the teacher, who teaches the people only good (and useful).” By the life! what a wonderful status it is! Its attainment is a great success. We seek Allah’s protection from its destroyers and spoilers, and those who cause deprivation of it.

To Educate Good Intention

Any student should not be stopped from learning because of his bad intention for acquiring knowledge, because good intention is one of the fruits of knowledge. Someone among the old scholars said, “We acquired knowledge for other than Allah, but at the end we denied that it was for other than Allah. They meant to say that with acquiring knowledge, good intention, was also acquired. If good intention for knowledge, is stipulated as a condition for the beginners, while it is becoming scare with many of them, it will lead to the end of knowledge for the many people. However, the teacher may gradually incite the new-comer to good intention, both by statement and practice. He may teach him, when he becomes familiar with him, that with good intention, knowledge and performance (in the light of knowledge) enable him to attain high status, abundance of benevolence, different forms of wisdom, illumination of heart, dilation of bosom, will power, power of right decision, good position, straightening of speech and the light of dignities on the Day of Judgement.

Incentives for Acquiring Knowledge

The teacher will frequently induce the student to acquire knowledge by mentioning to him what Allah has prepared for the scholars i.e. the grades of dignity and generosity, ownership of the legacy of the Prophets (peace be upon him), sitting at the pulpits of light on the Day of Judgement, and envy of the Prophets and the martyrs for them etc. that have been mentioned for the excellence of knowledge and the scholars. He will quote in this context the verses of the holy Quran, the traditions of the holy Prophet (peace be upon him), the statements of the companions and their successors, and the poetic verses.

In addition to it, he will, gradually inspire the student with such means that will help him in acquiring knowledge i.e. restriction of ease, only sufficient share from the worldly things and contentedness with it; which will purify his heart from the lust for the world and rescue him from worries (of the world) and the division of intention for them, because of the removal of the heart from mammonism, and from its abundance and from lamenting for its loss etc. This is better for his heart, and more lifefull for him, and higher dignity for him, and higher status for him; and less for his envy, and more helpful for the preservation of knowledge and it causes enlargement in his provision and life. So that, number of those (scholars) is very little, who have shared a lot from this world. And how can a scholar have so, whose essentials for acquiring knowledge consist on (that have been mentioned above i.e.) power, contentedness and avoidance from crave for the world and its immoral exhibition. This (next) subsection will undertake more elaborately than this sub-section the manners of the student, if Allah wills.
On Honouring the Student

The teacher should love for the student, whatever he loves for himself as it is mentioned in a tradition of the holy Prophet (peace be upon him). Ibn Abbas said, “The most honourable near me, among the people, is my companion, who passes by the people to reach me. If I were able to avoid him from the flies that sit on him, I would have done so”. In another tradition he said, “The flies that sit on him offend me”.

It is also most for the teacher to look after the welfare of the student, and treat him as he treats his dearest children with compassion, affection, beneficence and patience at his offence and such unavoidable fault which is inherited in mankind, and his unbecoming behaviour for sometimes. He extends his excuse according to the situations, and forgives him that whichever has happened from him. He does all this with sincerity and affection and not with importunity and oppression with intention to impart him good training, and to teach him good manner and emendation of his way. If he comes to know his fault by a sign only, then there is no need of explaining it, however, if does not follow it by sign only, then explanation may be given. The teacher should show affection gradually and train him in the manners; elucidated by the sunnah (of the holy Prophet — peace be upon him), and incite him to adopt appreciable manners, and advise him to perform the customs in accordance with the teachings of Sharia.

Showing Kindness in Comprehension

The teacher should facilitate the student with ease in education and affection in comprehension, particularly, when the student deserves so for the praiseworthiness of his conduct and excellence of his desire (for knowledge). He should incite him to hold fast the advantages (of the knowledge) and the unique and eminent aspects of knowledge. He should not hide from him the different aspects of knowledge that he (the student) asks from him, provided he is capable of it, otherwise, sometime such hiding of knowledge grieves the bosom, breeds aversion in heart and inherits hatred (for teacher and the knowledge). Similarly, he should not teach him whatever he is not capable to comprehend, because it disperses his mind and divides his (power of) understanding. If the student asks from him any question concerning it, he will not answer him, and will bring home to him that it will harm him and will not benefit him. He also tells him that he is not telling him only for his kindness and benevolence and not for any aversion towards him. He will incite him to struggle more, so that he may be able to understand all such things. It is reported in the interpretation of noun Rabb; that He who educates the people with little knowledge before much of it.

Understanding According to Intellect

The teacher should crave for his (student’s) for learning and its proper comprehension by the virtue of his struggle, and for enabling him to follow its approximate meaning, but not so much that is beyond his scope of comprehension or he is given so much explanation that he cannot preserve. Actually, the teacher is expected to impart his student such explanation of the text as is according to his intellect. He will also be expected to recapitulate the explanation that he has imparted to him and to repeat it also.

Delivery of Lecture

As regards the delivery of his lecture, he will start with the representation of the theorems and then their explanation with examples and arguments. However, he will confine only to the representation and (simple) explanation of the theorem, if the student is incapable of following its original source and the arguments thereof. But; for a capable student, he will mention the root of the theorem and its arguments. He will explain to him the philosophy of its teaching and the reasons behind it; and the branches (that can be elucidated from it) and its origin; and the objection that any scholar has raised concerning its authority or elucidation or reporting of its text. He should do all this in a proper manner without finding the faults of the other scholars, and aiming at explaining the method of sincerity and the appreciation of authentic transmission, by the way of mentioning the objection (raised) or the objection (made on a certain
theorem). He can also mention the other statements and explanations that concern with and support or oppose it. He will mention the sources of two contradictory theorems, and their authorities also. He will not forbid the student from mentioning such word, the utterance of which is normally considered shameful, when it is required by the student. The teacher should not conclude his explanation without mentioning it.

However, if allusion to it is enough for the full explanation of its meanings, then allusion will be given and that certain word will not be uttered. Similarly, if the student is in the meeting and a certain word cannot be mentioned in his presence, for his shyness or oppression, then the allusion of that word will be given without mentioning it. Allah knows better about this opinion and the controversy concerning it. It has been reported in the tradition of the holy Prophet (peace be upon him).

"The explanation is once and allusion is again."

**Posing Questions to the Students**

When the teacher concludes the explanation of his lesson, then there is no harm in posing questions to the students concerning it to examine their comprehension and preservation of the explanation he has given to them. Whoever shows stability of mind to comprehend it and can repeat it well in his answer, the teacher should appreciate him, and who does not follow the lesson properly, the teacher will, very kindly, recapitulate it for him. The aim of posing the questions is that sometimes a student hesitates to say “I could not understand, either to save the teacher from the trouble of recapitulating all the lesson or for the shortness of time or for the ease of the audience or for not to cause delay in the reading for them (the other students).

That is why it is said that the teacher should not ask the student, “Have you followed (or Are you satisfied)? as long as he is not satisfied from his saying ‘yes’ (I have understood. He should not ask him so before he is sure that the student have understood). If the teacher is not satisfied with his statement (of yes) for his (telling a) lie or his hesitation (to say that he has not understood) or any (other reason), he should not ask him about his understanding because the student when says "Yes" he involves in lie for the reasons above mentioned. Rather, he should question, as we have stated above. But if the teacher asks him concerning his understanding (of lesson), and he says 'yes', then the teacher may not ask him any question except when he claims so only to avoid shyness if his answer is not in accordance with what is taught by the teacher.

**Companionship in Lessons**

The teacher should ask the students to form companionship to benefit one another or each other in their lessons, and recapitulate their lessons among (or between) themselves, to preserve it in their minds and confirm it in their understanding. It will help them to exploit their thinking and to develop their self judgment for research.

**Demand for Recapitulation of that which is Learnt or Preserved**

The teacher will ask the students, off and on, to recapitulate what they have learnt to examine their memory for those important principles and astonishing theorems that they have learnt. He will, also, test their knowledge of the theorems, which can be elucidated from the original prescribed theorems and the argument given (in their support or against them).

Whom he judges that he gives right answer and his fondness for knowledge does not lesson, he should appreciate him in the presence of his companions to incites him and his fellows for struggle to acquire more (and better) knowledge. And whom he judges that his answer is insufficient; he will condemn his shortcoming and ask him to excel his desire and thus acquire high degree in knowledge. Particularly, it will be for those students whom he incites to work. Appreciation increases their wish to work. His will recapitulate (from the taught lessons) only that which is needed now so that the student may understand it fully.

**Moderation in Struggle for Acquiring Knowledge**

When the student struggles more than his scope for the ac-
quisition of knowledge, and the teacher observes his anxiety, he will advise him to adopt leniency for himself and remind him the saying of the holy Prophet (peace be upon him): One who runs faster can neither cross the land (which he wants to cross) nor can save (his) riding animals. And the other similar pieces of advice which lead him to adopt moderation in struggle for acquiring knowledge. Similarly, whenever he feels him bored or fatigued or having any other suffering with him, advise him to take rest; and to cut off his activities. He should neither impart to the student such instruction, which is beyond his scope both by understanding and age nor recommend him such a book (for reading) which can not be picked up by him.

If the teacher wants to advise a student about learning an art or reading a book, but he does not know his capacity of mind and preservation, he should do so only when he examines his mind and position. If his present capability of mind is not enough to grasp a standard book, guide him to read the simple one on the desired branch. If he finds his mind capable and his understanding good, he may guide him to study a book that is in accordance with his mind and should not give it up. Because if the student is led to the study of such a book, which is in accordance with his mind, it will increase his wish to study, and if he is led to a substandard book, it will decrease his wish for study.

Admission Test

It is impossible for a student to take up two or more subjects at a time, when he cannot do full justice with them. He should take up first the more important and then the less important. We shall undertake this issue soon if Allah wills.

Change of Subjects

Moreover, when the teacher comes to know or he opines that the student will not succeed in the subject for which he was advised, he will advise him to give up this subject and adopt the other, in which his success is expected.

Discussion on Principles of Subject

The teacher will discuss before the students those basic principles of the subject, which do not change either absolutely as "preference of direct action over the cause (of action) in case of security (or compensation)", or mostly as the claimant of (a thing or commodity) will be called to oath, if there is no evidence with him except in case of distribution (of shares or joint possession). The exceptional case of the basic principles is as one says that from both the old and new opinions (ideas) the new will be followed except in fourteen cases, and one mentions that every oath is taken for the negation of the third man's action will (actually) be the oath of having knowledge of the performance (of a certain action by that third person) except the person against whom a case is suited that his slave has committed the crime, he (the master) will be called to oath by all means according to the most authentic opinion. The worshiper terminates his every worship by performing any of its rejections and abolishment except Haj (pilgrimage) and ‘Umra (visit to the holy Ka‘ba during the other than the days of Haj). Prescription is must for every Wudu (ablution) except Wudu made for the bath of purity etc.

Mentioning the Original Sources of Knowledge

he will guide the student to the course of all this, and similarly all the roots and branches of every subject; which are required by the student from al-tafsir, al-hadith, abwāb al-‘usūl ad-dīn, al-fiqh, al-naww, al-tasrif, al-lughāt etc. either by reading a book on subject or gradually soon.

A Teacher should be Confined to His Specialization

The above mentioned function of guidance can be performed only if the teacher is well-versed in these branches of lore, otherwise he will not interfere in these, and confine only to his own subject (from those subjects of knowledge). (These subjects) also include the rare of the strange theorems, wonderful verdicts, astonishing meanings, and the rare of different sects.

Moreover, there are some other informations, which are a
must for a scholar to know them, for example, the names of the outstanding amongst the companions (of the holy Prophet-peace be upon him), and their successors, and their successors, and the leaders of the muslims, and the great pious and upright scholars i.e. four rightly guided caliphs and remaining ten with Divine countenance, and the twelve heads of the communities (appointed by the holy Prophet-peace be upon him), al Badriyin (those who participated in the battle of Badr), al Mukatherin (those who narrated more traditions of the holy Prophet-peace be upon him), al-Abadila (Abd Allah b. Umar, Abd Allah b. Masud, Abd Allah b. Abbas and Abd Allah b. Zubayr), and seven jurists and the four founders of the Islamic schools of Sharia). The scholar is expected to learn by heart their names, nicknames, ages, dates of death, and their qualities, manners, their wonderful stories. It will enable him to attain much advantages of great benefit and much inspirations worthy to be preserved. He should completely avoid to compare any of the companions (of the holy Prophet — peace be upon him) with others for his more attainment (in knowledge or spiritual guidance from the holy Prophet-peace be upon him) or for his more excellences, because reward of their excellences refer to them, and he is obliged to maintain properly their ranks. He will be rewarded by them, in this world, by prayer and praise and good memory, and in life hereafter good reward.

To Maintain Equality Among the Students

The teacher should not prefer someone of the students over the others in affection or attainment or religiousness. Such treatment some times devastates and depopulates the heart. However, if some of them are senior in attainment (of knowledge) or industrious, or better in manners, then he may show their respect and excellence. He should explain that his more respect is for these reasons. There is no harm in doing so, because it brings forth vigorous and eggs on to the adoption of these qualities.

More Respect for More Industrious

Similarly, he will not prefer one over the other or detain one from his turn of teaching, except when he thinks that this preference will cause more welfare (for the student who is being preferred or being detained) than the welfare of preserving the turn. If he listens the lesson from someone in the turn of someone else, there is no harm at all. We shall discuss this issue in detail if Allah wills.

Moreover, the teacher should show affection for those, who are present and mention the absentees in regard and praise. He will also know their names, descendents, homesteads, positions, and should pray for their welfare.

Supervision of the Students

The teacher will look after the students concerning their etiquettes, manners and conducts, both hidden and open. So, if any of them commits unbecoming and prohibited or not approved or such action that leads to disorder, or he suspends his activities as a student, or misbehaves with the teacher or any other, or indulges in idle talk, or he is greedy to speak much, or conducts his fellows or other in unseemly manner etc., that will be undertaken, if Allah wills, under the caption of “Manners of the student.” In all such cases the teacher will forbid him from doing so in his presence without exposing him to the others and mentioning his name. However, if he does mend his way by secret forbiddance or by sign of guidance, the teacher will forbid him openly and harshly, if it is needed for his condemnation, and for teaching good manner to everyone who observes him. If, even then, he does not mend his ways, there is no harm in his rustication. He will (at least) pay no attention to him to make him to mend his ways (if he hopes that he will do so). And he will, particularly adopt this second measure if he is afraid of his fellows, and colleagues and supporters (that they cause disorder).

The teacher will also look after their good manners with one another i.e. paying salam (sacuting to one another), good conversation, love for one another, cooperating with one another in righteousness and piety etc. He will also teach them their welfare by their dealing with Allah, and the welfare of the world by dealing with the mankind, and thus, he will complete for them the excellences of the both.
Welfare of the Students

The teacher will struggle for the welfare of the students, and for soothing their hearts, and for providing them with financial assistance from (his) influence and (from his own) possession as far as he can, and from which that is not needed by him. (The holy Prophet-peace be upon him-guides him in this regard, saying) verily Allah helps (His) bondman as long as he continues helping his (Muslim) brother.

“He tries to meet the need of his brother, Allah meets his need”.

Who extends ease to him, who is in straitened position, Allah will extend ease for him on the Day of Judgement.

Such assistance will be more meritorious, if it is extended for acquiring knowledge, which is one of the greatest sources of attaining (Allah’s) nearness.

Enquiring about the Absentees

If a student or a regular audience of his lesson, remains absent (from his lesson) for an unusual time, the teacher will enquire about him for those who is associated to him, and if he does not give him any information, then he (the teacher) will send anyone to his (the absentee’s) home or it will be better if he visits his home himself.

If he is ill, he will visit him, and if he is suffering from grief, he will try to remove (or lighten) it. If he is stranger, who missed his family and in-laws, he will ask about them, and will enquire about their need, and will try as far as possible to meet them. If he is in need of his help, he will help him. He will show affection and pray for him.

Good Student is Very Beneficial for the Teacher

It is to be noted that a pious (and good) student brings to the teacher more goodness of this world and the world hereafter than any other of his dearest persons and nearest relatives.

That is why, the old scholars; who were fully committed to Allah and His religion, used to spread their net to capture a student; by the virtue of whom they used to benefit the mankind in their life and also in their life Hereafter. Even if a teacher has only one student, by the virtue of whom the teacher benefits the mankind by his knowledge, practice, manner and conduct, is enough for him before Allah. Actually, a teacher does not impart any part from his knowledge to anyone who benefits from him, but he will share its reward (on the Day of Judgement), as it is recorded by the holy Prophet (peace be upon him):

“When a person dies, his (reward for his noble) deed is cut off, except that of three noble deeds i.e. continuous charity, knowledge which is benefited and a noble son (or daughter), who will pray for him”.

I say, when I think, I find all these three traits in the teacher. We may first take the charity (as Sadaqa) the teacher does so by teaching the student and thus benefitting him. Do you not observe the saying of the holy Prophet (peace be upon him) concerning the praying carpet of single person, that who gives him charity i.e. offers prayer with him to enable him (the single person) to attain the excellence of Sala-T (prayer) with congregation. Similarly, the teacher enables the student to acquire the excellence of knowledge. Excellence of knowledge is better than the excellence of prayer with congregation; it facilitates with the honour of this world and the Hereafter also.

As regards beneficial knowledge, it is explicit that it becomes the cause of knowing all the beneficial things. Now, the good prayer (or well-wish) for him (the scholar), it has become the habit of the scholars of knowledge and al-Hadith that they all pray for their teachers and their religious teachers. Some scholars pray for everyone from whom they mention any part of knowledge. Sometimes some scholars, who record the authorities of Hadith, they pray for everyone of them separately. Glorified is He who specified some of His bondmen, where He willed, for His magnificent reward.

Humility with the Students

The teacher will deal with the student and everyone with
humility, who asks from him anything (from knowledge), the
answer of which is binding upon him from the rights of Allah or
from his own. He should lower his wing and soften his sides (in
kindness) for him. Allah says:

“And lower thy wing (in kindness) unto those believers
who follow thee”. (al-Qur’an, 26:215)

It is reported from the holy Prophet (peace be upon him) by
authentic source that he said:

“Verily Allah revealed to me that you should show
humility, and whoever deals with humility to seek Allah’s
pleasure, Allah will rank him high.”

This tiding is absolutely for all the people, and what about he
who owns the right of companionship, and sanctity of hesitation,
and sincerity of love and affection, and honour of demand. It is
reported by the holy Prophet (peace be upon him) that he said,

“Treat gently and be kind to whom you teach, and from
whom you learn.”

Al-Fudayl said, “Whoever showed humility for Allah
(only), Allah made him heir of wisdom.”

Address with (i) First-name (ii) or Pet-name (iii) or Title

He should call everyone, and particularly the learned and
distinguished among them, with his (i)first-name (ii) or pet-
name (iii) or title or the alike name that is loveliest to him
among the names, and which bears respect and honour for
him. ‘Ayesha’ said that the Holy Prophet (peace be upon
him) used to call his companions by their nicknames for
their honour.

Meeting Them with Smiling Face

Similarly, he is obliged to welcome them when he meets them
or they come to him, and grace them when they sit down before
him. He should show his affection to them by asking about them
and their relatives after answering to their greeting. He will deal
with them with a smiling face; and good appearance, and with
sign of love and affection, because it is more dilator for his
bosom, more cheerful for his face and more extender of his
question. A person extends these signs of warm welcome for
him, whom he wants to succeed and his capabilities to flourish.
For the preservation of all this the advice of the holy Prophet
(peace be upon him) is worthy to be followed. Abū Sa‘īd al
Khudrī reported from him, saying:

“The people follow you, and the people come to you from
the far away parts of land to learn the understanding of
religion from you. So, when they come to you exhort them
with goodness.”

‘Imām al-Buwaytī used to bring the strangers near him and
preferred them, when they came for acquiring knowledge. He,
also, used to teach them the excellences of ‘Imām Shāfi‘ī and that
of his books. He mentioned that ‘Imām Shāfi‘ī used to advise for
it, saying: Wait for and he patient to the stranger students and
the others. It is said that ‘Imām Abū Hanīfa was the most il-
lustrious of the people for showing respect for his pupils when
they sat with him, and treated them in the most respectful man-
ner.
Chapter 3

MANNERS OF THE STUDENT, CONCERNING HIMSELF, HIS TEACHERS, HIS FELLOWS AND HIS LESSON

This chapter contains three sections; which undertakes the manners of the student.

HIS MANNERS CONCERNING HIMSELF

This section consists of ten subsections.

1. PURITY OF HEART FROM IMPIOUS QUALITIES

The student is obliged to purify his heart from every sort of fraud, foulness (impurity), grudge, envy, bad belief and bad manners to enable it to acquire and preserve knowledge, and to know its subtleties and its obscurities, because the knowledge, as it is said by some scholar, is prayer of secret, worship of heart and nearness of inner-self. As Salat (the prayer); that is the worship of the apparent parts of the body, is not accepted with impurity, similarly, knowledge; the worship of heart; is not graced without purification from impious qualities, and impurity spoils the manners.

When the heart will be pure for (acquiring) knowledge, then its blessing and production will appear. It is similar to the case of land, when it is good for cultivation, then its production will appear and increase. It is reported in a tradition by the holy Prophet (peace be upon him): “Verily, there is a morsel in (human) body, if that is good all body is good, if this is bad, all body is bad. Note it, that is heart.”

Sahl said, “It is prohibited for the heart that the light of knowledge may enter in it, when it is carrying a thing (or quality or thought) that is abhorred by Allah.”
2. SINCERITY OF INTENTION FOR ACQUIRING KNOWLEDGE

Sincerity of intention for acquiring knowledge means that the student, through knowledge, should intend to seek the pleasure of Allah, and to act according to it, and to revive Shari'ah, and to enlighten his heart, and to purify his inner self, and to seek Allah's nearness on the Day of Judgement, and to struggle to achieve what Allah has prepared for those who possess knowledge from His pleasure and great excellence. Sufyān al-Thawrī said, “I have not found anything more difficult for me to mend than intention. Knowledge should not be made a tool to acquire the worldly purposes i.e. achievement of ruling (over the people), and honour, and possession, and domination over the fellows, honour from the people for him, and presiding over the people in the meetings etc., thus a good thing is exchanged with a bad thing.

Abū Yusuf (Ya'qub b. Ibrāhīm, d. 182 A.H.) said,

“O people! Intend to seek Allah’s pleasure by the virtue of your knowledge. I have never sat in a meeting (of scholars), in which I intended to deplore myself with humility, and I did not stand until I become more graceful than the others. Contrary to it I have never sat in a meeting, in which I intended to be more graceful than the others, and I did not stand until I was disgraced. It is to be noted that knowledge is a worship (from the worship) and a (source of) nearness (to Allah) from the nearnesses. If the intention is pure in the attainment of knowledge, it will be accepted, purified, and its blessing will increase. But, if the student intends to achieve anything other than (the pleasure of) Allah, his struggle will be nullified and wasted, and his deal will earn loss, and he will lose all lofty aims (and achievements of knowledge), and will not be able to achieve them. His aim will deluded and his endeavour will be lost.

3. ZEAL FOR ACQUIRING KNOWLEDGE IN YOUTHFULNESS

The student should utilize (invest) his prime of age and the times of his youthfulness in the pursuit of knowledge, and should not be careless with mere hope of good future, because the time of his life that passes (can never be recalled and if it is wasted it) is not compensated. He should do away with all desires and attachments that require attention and (thus they become) hindrances that prevent from the completion of knowledge. He is obliged to invest his struggle and full earnestness for acquiring knowledge. It is like infecting the high road, that is why our old scholars departed from their families and went far away from their homeland, because when the thinking is divided it falls from following the realities and minute obscurities of knowledge, even if sometimes in some cases one of his nearest relative died and he could not attend the funeral ceremony. All this (and though exaggerated but) means that entire attention of heart and thinking is a must for the acquisition of knowledge. It is reported that some of the professors advised their students to follow the, above mentioned, advice or al-Khatib. The least; they advised the student, was that he should dye his cloth (in a dirt-proof colour) to avoid the worry of washing (it again and again).

It is said by 'Imām Shañīfī, “Had I been engaged in purchasing onion (or bulb) I would not have understood a theorem”.

4. CONTENTMENT

He will be contented to whatever he may get for his food, though it is very little. Similarly, the dress, though it is worn-out. He, with the contentment over straightness of the maintenance, will acquire the extent of knowledge. He will unite the sides of heart from separated hopes, and then, the springs of wisdom will spring from it.

'Imām Shañīfī said, “No one can acquire this knowledge with possession and self-respect. Rather than, he who acquired it with self-humility, and straightness of maintenance and service of scholars, succeeded. He added that none except the poor is good for acquiring knowledge. He was asked, "Is not the rich, self-sufficient? He answered, “The rich are not self-sufficient”.

Imām Malik: “None can acquire the desired extent from this
knowledge, until he imposes hunger over him, and prefers it over every thing.”

'Imām Abu Ḥanīfa: “Seek help for acquiring Fiqh by ignoring collecting all (other) worries, and seek help to reduce relations of the world by accepting only a little in need and do not increase it.” These are the opinions of those guides who have the greatest approach towards knowledge without any refusal, and these were some of their affairs.

Al-Khatib: It is better for the student to be unmarried as long as possible, so that the indulgence in meeting the obligations of his wife and earning livelihood may not prevent him from the completion of knowledge.

Sufyān al Thawri: Who married, he got on the sea (ship), if a son is born for him, he broke the ship.

In short, avoiding marriage, for a person who is not in need of it or who is not fit for it, is better, and particularly the student whose capital comprises peace of mind, desire from heart and application of thinking.

It is also said that knowledge will not give you even a portion of it as long as you do not submit whole of yourselves to it.

Al-Khatib al-Baghdādi reported in his book al-Jāmi' from one of the (old great scholars): This knowledge can be acquired only by the one, who vacated his shop, deserted his garden, departed from his brothers, that is any of his family.

5. TIME TABLE FOR LEARNING AND TEACHING

He will divide his night and day timings and properly utilize the timings of his life that spare from acquiring knowledge, because the period of life spent without acquiring or imparting knowledge is wasted. The best time for committing to memory is early morning, and for research is dawn time, and for writing (or recording) mid day, and for study and discussion is night. Al-Khatib: The best time for committing to mind is the early morning then the mid day and then the evening. He further said, similarly, the time of hunger is better then that of full belly.

He added the best place of committing to mind is the upper storey (room) and every other place that is away from amusements. It is not good to learn by heart in presence of plants and vegetation and rivers and crosses of roads and noise of sound because they mostly prevent the heart from vacancy.

6. THE MOST EFFECTIVE MEASURES HELPFUL FOR ACQUIRING KNOWLEDGE

The most effective measures helpful for acquiring knowledge are: constant struggle for it, (power of) understanding, no worry and eating little (not much even) from licit (and lawful) meal. 'Imām Shafi'ī said, “I have not eaten my fill for the last sixteen years. The reason behind this is that excess also results in sleeping, laziness, weakness of mind, relaxation of senses, idleness of body in addition to its condemnation in Shari'ā and its consequent dangers of illnesses of body, as it is said:

“The illness that you observe is mostly because of eating and drinking.”

None of wise men and of illustrious scholars has been observed eating much or appreciating it. It (excessive food) is appreciated for the animals; which do not apply wisdom, and they are considered for labour only. Sound mind is better than a mind converted empty because of (over) eating a comparatively humble thing, which reduces it as it is known (above). If there had been no illnesses (and difficulties) of over eating and drinking except the need of frequently entering the lavatory, it would be responsibility of a wise to protect himself from it. Whoever aimed at success in knowledge and acquiring his desire from it with excess of eating and drinking and sleeping, he actually aimed at the attainment of unavoidable (bad) habit.

It is advisable that he should take only as much from food as is mentioned in the tradition of the holy Prophet (peace be upon him):

“The son of Adam (Man) has never filled any worse pot than filling his belly. It is enough for a man from food that may strengthen him to struggle. If food is unavoidable,
then he should apportion one-third of his belly for food, one-third for water and one-third for breathing”.

If he exceeds over it, it will be (considered as) squandering which is not admissible in Sunnah.

Allah Karim says:

“Eat and drink but do not squander” (al-Qur’ān, 2:187)

Some scholars opine that Allah has embodied all medicines in this ordinance.

7. ADOPTION OF PIETY

He should adopt abstinence in all his affairs and try (his best) to take lawful (Halal) in his food (eating and drinking), clothing, lodging and all the other things needed by him and his family. It will enlighten his heart and make him good for preserving knowledge; its light and its advantage. He should not satisfy himself with the apparently lawfulness but should follow abstinence, whatever the situation is. He should not be forced by his need or desire to follow only the permissibility (in his affairs) rather than he should try to attain the height (of piety) in this concern.

He is advised to follow only rulings of the old pious scholars concerning abstinence, from many of the scholars who used to verdict for the admissibility of a thing. Top priority in this context should be given to the practice of the holy Prophet (peace be upon him), who did not eat the date that he found lying in the way only with the idea that it might be of Sadaqa and he wanted to abstain from the date of Sadaqa (Charity), though that was a far fetched idea. Actually, the scholars follow such opinions (of abstinence) and they adopt them, and if they do not follow piety, then who will do so? He is obliged to follow permission only in need to it. The reason for following it is that Allah Karim wants to grant upon him the permission what He wants to grant upon unavoidables.

8. EDIBLES (FOR FOODS) HARMFUL FOR BODIES

He is advised to minimize the use of such edibles that cause laziness and weakness of senses i.e. sour apple, beans, syrup or vinegar etc. Similarly, he will avoid the much use of such edibles that cause phlegm, laziness of mind and sediment to body e.g. plenty of milks, fish and the other similar things. He should use such edibles which Allah has produced for the sharpness of mind e.g. mouthful milks, mastes according to his capacity (to digest); and to eat much raisins and rose-water etc.

He should avoid such things that bring forth forgetfulness, particularly, remainder of mouse, reading the name-plates over tombs, and entrance between two smeared camels and dropping of lice etc which are the experienced by the olds.

9. MINIMIZING SLEEP

He will minimize his sleep so much so that will not harm his body and mind. He should not exceed his sleep during the day and night. Over eight hours, which are the one-third of the total period of day and night (that counts to twenty four hours). If possible for him, he can reduce it also.

However, there is no harm in giving rest to himself, his heart, his mind and his eyes when he felt some boredom, or he may release it (boredom) by recreation or outing to the place of recreation so that he may elevate his mind, and thus, may not waste his time. There is no harm in availing other physical exercises, because these are warmth generating, and prevent from unnecessary mixing with the people and elevate the body.

Moderation in Sexual Intercourse

Also, there is no harm in lawful intercourse (with wife) when he needs it. The physicians opine that it takes away the excess (of semen); elevates, and purifies mind. However, it should only be when it is required, and with moderation, and its excess should be avoided, which is as dangerous as an enemy. As it is said:

“The water (necessary) for life drops in the wombs”.

It brings forth weakness of hearing, sight, muscles, warmth, digestion and other destructive disease. The specialists amongst the physicians maintain that its prevention is better except when
it is needed. However, there is no harm in relaxing himself through it.

Recreation at Pure Places

Some of the great scholars used to gather their students (pupils) at some pure places for recreation at some days of the years, and they used to sport with one another in such ways that neither harm their religion nor self-respect.

10. ABSTINENCE FROM ASSOCIATION (COMPANIONSHIP) WITH OTHER GENDER OR CATEGORY

He will abstain from association. Its abstinence is one of the most significant obligations of a student, particularly the association of other gender or category (of student) whose play is more and thinking is less. The natures are the thieves. The damage of such association includes waste of life without any gain, going of possession and self respect, and if it is with any other gender or the follower of other religion, then going of religion is also included.

The student should not mix with any except who benefit him or from him. In this concern the holy Prophet (peace be upon him) said, “You should start your morning as a teacher (scholar) or a student and not as the third one, otherwise you will be perished”.

If he has initiated or offered himself for association with such a person who would waste his life with him, who would neither benefit him nor would benefit from him nor would assist in his functions, he should try courteously to break away his association with him before it becomes fast. And when it becomes fast its break away becomes difficult. The jurists, in such concern, maintain that warding off is easier than removal.

Qualities of a Friend

If he is in need of friendship, he should seek a pious, religious minded, Allah fearing, intelligent, causing much goodness and less badness, well versed in good etiquettes and less harmful. If he forgot, he reminded, if called for help, he helped, if he is required for assistance he assisted, and if grieved, he tolerated patiently. Hadrat ‘Ali said:

Do not associate with the ignorant, save yourself (from him) and save him also. Many an ignorant become worst with gentleness when they are treated as brother. A man is known by (the company of a) man, when he becomes as he (the latter) is. One of the scholar said:

“Your true friend is he who stands by you (in difficulties), and who harms himself to benefit you. Contrary to him, he who deserts you in the vicissitudes of time, and when his own affairs are uncertain he associates with you.”
ON HIS MANNERS WITH HIS TEACHER
AND WHAT MAY BE HIS OBLIGATIONS
CONCERNING THE GREAT HONOUR
OF THE TEACHER

This section contains thirteen sub-sections, which are as under:

1. CHOICE OF TEACHER

The student is under obligation to investigate and seek Allah's guidance for the choice of his teacher from whom he will receive knowledge, and learn good manners and etiquettes. If possible, that person should be chosen as teacher who has completed his education; whose kindness to his students has been established, whose manliness has attained recognition, whose piety is popular and his abstinence is well known. He should be the best in education and comprehension, because the student is not attracted by the abounding knowledge with short of piety or religion or bad manners.

Qualities of the Teacher

Some of the old scholars opined: This knowledge is (the knowledge of) religion, so be careful from whom you are receiving your religion*. The student should shun the (Common) idea of confiding himself to receiving knowledge only from the renowned teachers and to ignore the unrenowned ones for this purpose. 'Imām Ghazzālī and the other scholars have condemned it as a pride with the knowledge and considered it as a real foolishness. Whereas, wisdom is the loss of the Muslim, he will pick it where he finds it, and deems it a booty wherever he obtains it and follows him who leads him to it. He will run away from ignorance as he runs away from the lion, and he who runs away from lion does not shun the guidance of a guide who leads him to (run away) to a place where he may hide himself and save himself (from the lion) whoever the guide may be.

Particularly, when the unrenowned teacher, from whom the blessing (of knowledge) is to be acquired, is more beneficial in imparting the benefits of knowledge and acquiring of knowledge from is more complete (he should not be neglected). When the properties of the old scholars and their successors are not found in the teacher the benefits of the knowledge are not attained. The more advantages (of the knowledge) and (greater) success for the student can be achieved if and when the teacher has attained a great part of piety and his affection and sincerity for the students is distinct.

Piety of the Authors

Similarly, when I considered the writings (of different writers) I found the writings of the most pious and the most content very useful and their consolation was very success generating.

Excellence of Teacher in Gaining his Knowledge from the Learned Teachers

The student should try to choose such teacher who is well versed in Islamic lores, and has great deal of discussion and long association with the trust worthy teacher of that age. The teacher may not be a person who has acquired knowledge (with self-study) from the books and did not benefit the association of an experienced teacher.

'Imām Shāfi'i said, "Who gained Fiqh (understanding) from the books (without the help of teacher), he wasted the verdicts (or opinions of the jurists)*. Someone other said, “One of the greatest visitations is to make the books teacher i.e. to gain knowledge without teacher".

2. OBEDIENCE OF TEACHER IN ALL CASES

He should follow his teacher in all his matters, and not deviate from his view and order. He should behave with him as the patient does with the experienced physician. He will seek his opinion for what he wants to do, and guess his (teacher’s) pleasure in all affairs, and try his level best in his honour and should seek Allah’s nearness by the virtue of his service. He should bear in mind that his insult in service of his teacher is his
respects, and his submission to him is his pride, and his humility for him is dignity.

It is said, that 'Imām Shafi’ī was blamed for his humility for the 'Ulama' (Scholars). He said, “I humiliate myself for them and they honour it, and that person is not respected who is not humiliated (for a dignifying cause).

'Īb'n 'Abbas, in spite of his excellence and dignity, caught hold the stirrup of Zayd b. Thabit al-Ansari, and said, “we are obliged to treat the scholars in this way”.

'Imām Ahmad b. Hanbal advised Khalaf al-Ahmar (Abū Mih-rāz b. Hayyān), “Sit properly (in front of your teacher) we are advised to respect him who teaches us.”

'Imām Ghazzālī said, “Knowledge cannot be acquired without deporting with humility (for teacher) and paying proper attention (to the teacher). Whatever the teacher imparts in teaching, the student should follow him and leave (whatever is) his opinion (concerning the certain point explained by the teacher). The apparent mistake of a guide (teacher) is more advantageous for him than own correct view. Allah Karim has pointed to this fact in the story of Musa, “Lo! thou const not bear with me” (al-Qur‘ān, 18:67). It was said (by Khadar) in spite of the excellence of Musa in prophecy and knowledge, until, he was advised to keep quiet:

“Ask me not concerning aught till I myself mention of it unto thee”. (al-Qur‘ān, 18:70)

3. GIVING ALMS AND PRAYING (TO ALLAH) BEFORE APPEARING BEFORE THE TEACHER (FOR LEARNING)

He should see to his teacher with respectful eyes and fully trust in him, because it is nearer to his benefit from knowledge. Some of the ancestors when wanted to appear before the teacher, used to give away alms and prayed, “O Allah! I cover the faults of my teacher (if any) from my eyes, and, thus, the blessing of his knowledge may not be lost by me.”

'Imām Shafi’ī said, “I used to turn over the pages of my book very gently in presence of Malik for fear of him, so that he may not listen it”.

Al-Rābi’ī said, “By Allah! I could not dare drinking water due to the reverence of 'Imām Shafi’ī when he was looking to me.”

One of the sons of the caliph Meḥdi presented before Shurayk (Ibn 'Abd Allah al-Qadi). He sat by the wall and asked about a tradition from him. Shurayk did not pay heed to him. He repeated his question, and Shurayk repeated his heedlessness. He (the prince) said, are you not afraid of the sons of the caliphs? He replied, “No. The knowledge is more glorified (than you think) that you waste it”. It is also reported that he said, “Knowledge is more dignified with the scholars, than that you waste it.”

Addressing the Teacher

He should neither address the teacher at all in the way of address nor call him (by his name), rather then address him saying: Sir! my teacher!

Al-Khaṭīb said, “The student (may address his teacher) saying, “O scholar! O Hafiz (etc.)! What will your kind honour say in this matter? What is your worthy opinion concerning this issue? Even in his presence, he should not be mentioned by his name. He should be mentioned with such titles as are graceful for him.

4. KNOWING THE RIGHTS OF THE TEACHER

The student should know the rights of his teacher upon him, and should not ignore his excellence. Shu’ba said, “Whenever I listened a tradition of the holy Prophet (peace be upon him) I become his slave as long as I live. Though, I have not listened anything (concerning tradition) but I differed with him more than what I listened from him.” Moreover, he should guard against the honour of his teacher. He should defend him against what anyone blames him in his absence, and if he cannot do so, then, he should stand up from such meeting.

He should always pray for him, and should take care of his
(teacher's) offspring, his kith and kin after his death. He should visit his grave frequently, and seek forgiveness for him, and give charity in his behalf, and follow his ways and opinion, and follow his custom in knowledge and religion, and try to carry out actions and steps in his habits and worships, and preserve his manners and should not give up his imitation.

5. BEARING THE TEACHER'S OPPRESSION

The student will patiently bear the oppression of his teacher, if any or his maltreatment (for any reason). He should not give his presence (for learning) and well wishing for him, and should give better interpretation for his such actions as he considers against Shari'a. He, at the start of teacher's oppression, should himself start repenting and begging pardon from him. His such attitude will intact the teacher's affection for him. It will be better for the preservance of the teacher, and more advantageous for the student in this world and in the life hereafter.

Some of the ancestors opined that he who does not bear the humility for the (acquiring of) education, will spend his life in ignorance, and he who bears it patiently, will convert himself to the honour of the world and the hereafter. Someone of them said:

"Bear patiently for (the recovery of) your illness the oppression of the physician, similarly bear the oppression of the teacher to fight out your ignorance...."

Hadrat Ibn Abbas said, "I was disgraced as a student, but I was graced as a teacher.

"Verily, both the teacher and the physician do not deal with affection if they are not honoured".

Ma'āfi b. Umar said, "Whosoever gets angry with the scholars, he gets angry with the (supporting) pillars of the mosque". 'Imam Shafi'i reported that it was said to Sufyān b. Uyayn, that the students rushed to you from all parts of the land and you get angry with them, probably they will go and depart you. He said to the person, who posed the question "They would be fools, like you, if they leave a thing which benefits them only for my maltreatment."

Abū Yusuf said, "There are five persons whose honour is binding upon a person, and one of them is the teacher from whom he acquired knowledge."

6. EXPRESSING GRATITUDE TO TEACHER

He should express gratitude to his teacher on his appreciation (for the student) because it is a sign of honour for the student, and also on his scolding as it leads to the short-coming of the student, or to his laziness to alert him, or to any drawback to let him know about it etc. Teacher's appreciation or scolding are actually his advices and well-wishings. He should consider these as Allah's bounties upon him by the virtue of teacher's attention to him, and it exposes in a better way the teacher's hearty well-wishing for and attention to the student. When the teacher lets him know about (even) minute good manner or inform him about (even) minute mistake, and he (the student) was well-informed about, he should not inform the teacher concerning his information about these, rather then he should express his gratitude to his teacher for benefiting him in this way and pay his kind attention to him.

7. ETIQUETTES OF ENTERING UPON THE TEACHER

He should not enter upon the teacher in other than his general meeting (common gathering) except with his permission whether he is sitting alone or with someone else. If he entered upon him for learning and he does not permit him, he should go back and not insist upon permission. If he doubts whether or not the teacher has listened, he should not exceed his request for permission for more than three times or three times, knocking at the door or the class room. He should knock at the door very gently with the nails of his fingers, then with fingers, and then with folded hand, but very gently.

However, if the teacher's place of sitting is away from the
door, there is no harm in knocking the door as loudly as may be listened by the teacher.

When he is permitted to enter, and there is group of people, who were also permitted for entrance then the merit of every one of them in excellence and age should be considered for turn of entrance and of paying salam.

He should enter upon the teacher with full grace for him, with cleaned body and clothes, and washing them after taking the cut of nails and hairs, and doing away bad smell etc, and particularly, when he intends to join the meeting for knowledge, because that is such a meeting, the attending of which is accounted as worship.

If he enters upon the teacher while he is holding meeting, with someone, he should sit calmly and not ask any Hadith (tradition) from him. Or he enters upon the teacher alone, and he is offering prayer or maintaining Allah or writing or studying and he himself gives it up otherwise he should remain silent and do not start conversation or Hadith.

Rather then, he should pay salam and rush back, except, if the teacher asks him to stay. If he stays, he should not prolong it, except if the teacher wishes so.

He should enter upon the teacher or sit beside him only when he is free from his personal affairs and not when he is drowsy or angry or very hungry or thirsty etc, so that his bosom be dilated and thus ready to hear and understand what is said to him.

When he reaches the teacher’s house and does not find him at home, he should wait for him so that he may not miss his lesson, and the lesson which is lost cannot be recalled. He should not knock at his door to call him out. If the teacher is sleeping, he should wait until he awakes or he should go back and return. However, wait is better for him.

It is reported that Ibn ‘Abbas used to wait at the door of Zayad b. Thabit, until he was awake, to acquire knowledge from him. It was said to him, should we not awake him for you? He answered, “Not at all.” Sometimes he had to wait for a long period, and heat of sun molested him. Similar was the people of pious ancestor.

He (the student) should neither request the teacher to teach him in such time that is troublesome for him, nor in such time in which he usually does not teach. He will not request him to give him special time for coaching, though he is very rich, because it involves status consciousness and idiocy over the teacher and the students and knowledge. Sometimes the teacher shies from him (and fulfills his request of special time and so) he may give for his sake some more important assignment at that time. Such student does not succeed. However, for his genuine cause that enables him to attend the lesson with class or the teacher feels his (student’s) welfare in giving him special attention and he does so, then, there is no harm in it.

8. SESSION OF LESSON

Manners

The student will sit politely in front of the teacher as a child sits in front of (his first) teacher or quadrangularly (quadrantly) with humility and peace. He should listen to the teacher; pay full attention to him and preserve his address so much so that he may not be in need of repetition. He will not pay attention to any where without any genuine need. He should neither look to right or left or up or in front without any reason, and particularly when the teacher asks him or discusses with him.

He should neither look to anyone (during the class) except him nor cry for diverting the teacher’s attention to him and particularly, when the teacher wants to discuss with him; nor hide himself (from the teacher) nor uncover his arms, nor play with his hands or feet or any parts of his body, nor put his hand in (on) his beard or mouth or enter it in nose and bring anything out of it, nor he will open his mouth nor knock his teeth, nor he will beat the ground with his feet nor write on the ground with his fingers, nor mingle his hands nor play with his buttons.

He should neither lean upon the wall or pillar or pillars nor put his hand on them, nor he should sit backing or siding to the teacher, nor take support of his hand placing them behind his back or on his side, nor he should talk without proper need, nor he should narrate such event that causes laugh without any
amusing event or thing; that amuse even the teacher, if it is so and he cannot overtake it then he should simile only (without any sound). He will neither whoop without need nor spit nor cough as far as possible, nor phlegm (mucus) from mouth rather withhold it or collect it in handkerchief or piece of cloth or in corner of his cloth. He should try to hide all his actions (i.e. perform them secretly in the class-room), touch his clothes gently, wave his hands peacefully in discussion. He will lower his voice while sneezing, and will hide (veil) his face with handkerchief etc. (while sneezing). When he has to yawn, he should try to stop it or, at least, hide it.

Hazrat Abī (may Allah be pleased with him) said, “‘Alim (the scholar) has right upon you that you should pay salam to people generally and to him particularly. If you sit in front of him, do not point with your hand or with your eye to any other. Do not quote the opinions of the other against his opinion. Do not speak ill of other in his presence. Do not find fault with him, and if he commits a mistake, accept his excuse. It is binding upon you to respect him for Allah’s sake only. If he has any need to be fulfilled, all the people should try to meet it. You should neither whisper in his meeting, nor catch hold by his cloth, nor ask him boisterously when he is tired, nor bore him with long association with him. His association is like dates and you wait when a part of it drops for you. Hazrat ‘Alī has collected in this advice sufficient pieces of advice.

Leaning upon his Pillow

Some other opines that it is for the honour of the teacher that one should neither sit by his side nor at his mat nor should lean upon his pillow. He should not do so even if the teacher asks him to do so. However, if the teacher orders him to do so and his refusal is difficult for him, there is no harm in carrying out his order in such situation, then he will return to his position.

Some scholars have considered that which of the two situations is preferable to carry out the teacher’s order of sitting on his seat or leaning upon his pillow, or not carrying out his order for his honour. The preferable situation is that which is discussed above in detail i.e. that if the teacher asks him boisterously and it is difficult for him to disobey him then he should fulfill his order of sitting or leaning upon his pillow, otherwise, it is preferable not to carry out his order to show respect to the teacher. He will act upon that which is more respectable for the teacher.

9. POLITYNESS IN QUESTIONING AND ANSWERING

He will address his teacher politely as far as possible. He should neither say ‘no’ or not; ask him who quoted it or where is it quoted? etc. However, if he wants to ask anything, he should ask it gently. Some ancestors opined that whoever said ‘not’ to his teacher, he would ‘not’ succeed at all. Whenever he wants to mention anything to teacher, he should never say ‘you said so or I think so, or I listened so or some one said so etc.’ However, if he wants to ask the teacher’s preference in any concern then he can do so. He will not say ‘some other said against your opinion or some other has reported against your opinion etc.’ All such sorts of questioning are wrong.

If the teacher insists upon such an idea or argues such an argumentation which is not familiar with him or his (teacher’s) argument is against the right one unintentionally, he (the student) should not turn his face or eye, or point in such a way that shows the negation of his (teacher’s) opinion, rather he should listen to the teacher cheerfully. If the teacher is not right for carelessness or overlooking or shortcoming, in all these situations he should know that among the mankind protection from fault or shortcoming is for the Prophets (peace be upon him) only. He should avoid to converse with the teacher in a manner as he does with the other people. It is not becoming for him to address the teacher like what is the wrong with you? I understood, I listened, you know, O man! etc. He will not narrate him the narration that is narrated by a third person for him (the teacher), because it is not becoming for him to narrate such narration as such and such person says that you are not righteous, you have no goodness etc. However, if he is bound to narrate, then he should do so with allusion i.e. someone says to the other that someone has not much goodness, he is not so righteous etc.
He also, should avoid to cause sudden anger of the teacher by refuting his idea because such refutation does not happen by the majority of persons in unseemly manner i.e. the teacher asks him, have you said this? He answers, “No, not at all” etc. Or the teacher says to him, “you mean to says this.” He answers, “No. I do not mean to say this. I intended to say this.” etc. He should try not to question the teacher minimally. Similarly, when the teacher asks him about the comprehension of the lesson i.e. do you not say this? or Do you not mean to say this? etc. He should not answer the teacher saying ‘No’. or I did not mean to say this etc. He will remain silent or will answer him very politely, so that the teacher may understand his intention, without his explanation. However, if he has to explain his intention and need for questioning, he should say “I request this, I beg to ask it” and repeat his statement. He will not say “I asked this or I meant to ask this”, because it includes objection.

Similarly, at the certain occasion, where he does not follow the teacher, he should say, “if it is said to us so or if we consider it so, or if we are asked so or if there raises a question etc. So to say that his method should be such as is adopted for knowing the answer. The style of the question should be respectful and very gentle.

10. SUB-SECTION 10TH

When the student hears the teacher explaining the wisdom (philosophy) of a theorem or elucidating a wonderful advantage of a theorem or narrates a story or recites a poetic verse, and though he (the student) already knows (or preserves) it, even then, he should pay full attention to it and have wonderful gaze to the teacher so much so as if he has never heard it.

‘Aṭī’ b. Abī Ribaḥ said, “whenever I listen a tradition; which I know better, from a person, I listen to him which such attention as I have never listened better than it. He further said, when a young man narrates a tradition I listen to him as if I have not heard it, whereas, I would have heard it before his birth.

If the teacher asks him whether or not he (the student) knows it (any tradition or theorem), he should neither say “yes”, because it will show his self-contentment from the teacher, nor he should tell a lie. He should say, “I live to listen from (my learned) teacher or I wish to benefit from your knowledge or if it is from your good self, then, it is better. However, if the teacher feels pleasure in his (students) knowledge or prefers to know his memory or gives him a test, then there is no harm in informing him to seek his (teacher’s) pleasure or extending his pleasure.

The student should not ask again and again such question or wish the repetition of such contents that he already knows or follows because it will be the wastage of time, and it sometimes offends the teacher also. Imam Zuhri said, “Repetition of AHADITH (the traditions) is more painstaking than removing the cliff from its place. He should not fall short of listening and understanding or indulge himself in other thinking or talking, and then ask the teacher to repeat what he has taught. It is a sort of misconduct. He should be fully attentive to follow him in first utterance.

Some of the teachers not used to repeat their lecture for such student, rather gave him punishment. If he did not listen to the teacher’s discussion or could not follow him even with this full attention, he should request the teacher, very politely, to repeat and enable him to understand.

11. HE SHOULD NOT PRECEDE THE TEACHER IN ANSWER

That he will neither precede the teacher in explaining a theorem or answering a question asked from him or other than him, nor will lead him in it nor will expose his knowledge about or understanding for it. However, if the teacher puts it on him as a question or asks him to answer, then there is no harm in it. Moreover, he should neither poke nose is teacher’s discussion; whatsoever the discussion is, nor proceed him nor guide him. He should keep quiet until the teacher concludes his talk, then he may speak. He should not talk to the others when the teacher is talking to him or the other in his presence. He should be mentally prepared at every time, that whenever the teacher orders him
to perform a thing or asks him a question or points him to a thing, he should not be in need of its repetition and perform it promptly, and should neither think over it nor raise any objection or say if it is not possible, then? etc.

12. ETIQUETTES OF PRESENTING TO OR RECEIVING FROM THE TEACHER

Whenever the teacher gives him a thing, he should catch it with right hand, and when he presents a thing to the teacher he should do so with right hand. Though, it is a scrape of paper or a short story or legal decision or any other important order, yet it should not be handed over to him folded, except, if he knows or guesses that the teacher prefers it to so. Whenever the teacher wants to give him any paper, he should hurry to receive it before folding it or rolling it up.

When he presents the book to the teacher, he should present it properly so that he may open and read it, and may need not to arrange it. If he wants to see a certain part of the book, it should be opened. He should not take away any part or page from the book.

Receiving the Book

Neither he should extend his hand for receiving it from the teacher, when he is at a distance from the teacher, nor the teacher may be in need of extending his hand to taking it from him or handing it over to him. He should stand up to him and not crawl to him. Whenever, he sits in front of him, he should not sit very close to him because it may be a misbehaviour for him.

He should neither put his foot or his hand or anything on the teacher’s clothes or his pillow or his carpet, nor he should point to him with his hand or be near to him with his face turned straight towards him or touch any part of his body or his clothes.

Presenting the Pen and Knife

If he presents him pen to write with it, he should wait and not request for its return until he has written. If he places ink pot in front of the teacher, he should put it unlided and ready for writing from it. While presenting him knife, he will not point its edge or body to him while he (the student) is catching hold of its edge, rather than the edge and body of the knife should be caught hold by him and the handle to the teacher.

Spreading of Prayer-carpet

If he presents the prayer-carpet to him so that he offers prayer over it, he should spread, and it is preferable that it may be spread when the teacher desires so. When he spreads it some part of it be folded (so that the teacher may unfold it himself at the time he prays, and thus he will be, as if, performing the allied duties of prayer himself) as it is the custom of Sufiya (mystics). If it is folded its sides should be to the left of praying-desk. If it contains the picture of prayer-niche, effort should be made to face it to the direction of al-Qibla as far as possible.

In the presence of the teacher, he should neither sit on prayer-carpet nor pray on it if there is pour place (for offering prayer).

Presenting shoes when the Teacher Goes out

When the teacher stands up, the students are accepted to hurry in picking up his praying-carpet, and hold his hand or parts of body if he needs so, and present his shoes to him if he does not feel it, and all this should be done to seek Allah’s pleasure and nearness to the teacher’s heart.

It is said that there are four which are not neglected by a person of noble lineage, though he is very rich, i.e. i) standing up from his seat in honour of his father, ii) respecting the scholar from whom he received knowledge, iii) asking about which one does not know and iv) hospitalizing the guest.

13. ETIQUETTES OF WALKING WITH THE TEACHER

Whenever he happens to walk with the teacher, he should be at night in his front and behind him at the day, except if the conditions require against it because of rush of the people etc. He should advance him in unknown places i.e. muddy area or pond or dangerous places He should avoid to catch hold of the
teacher's clothes, and in crowd of people he should protect him (the teacher) with his hand either from his front or from his behind.

Talking in the Way

When he is walking in front of him, he should attend to him after every short period. If he only is walking with the teacher, he will talk to him while walking. If they are walking in shade, then he should be at his right side. Some others opine he should be at the left side, being a bit in advance and attend to him again and again. He should introduce the teacher, to one who is near him or wants to talk to him, from his companions, while walking.

He will not walk beside the teacher except any need or if the teacher wishes him so. He will avoid to disturb him with his stirrup if they are riding, and to stick with his clothes. He will prefer him to the side of shade in summer and to the side of sun (heat) in winter, and to the side of wall in gravities etc. and to the side where the sun does not strike his (teacher's) face when he faces to him while talking.

He will not walk between the teacher and he who talks with him, and he should be behind them or advance then when they are talking. He should neither be near to them nor listen to them nor be attentive to them (for listening their private conversation). If they willingly ask him to interfere their discussion, then he should come from the other side and not try to enter between them. When two students are walking with the teacher, they should walk on his either sides. Some opine that their elder may be at right side (and their younger be at the left.) If the way is narrow, then the elder (student) will precede the younger.

Salutation from Near

If the student happens to meet the teacher in the way he will salute him. If he is away, then he will neither call the teacher nor will pay salute him, nor he will salute him from behind, rather than, he will be near to him in advance and salute him. He will not ask him in the beginning to adopt this or that route. However, he can give his suggestion about the route, and he should
MANNERS OF LESSON AND READING

This section deals in his manners concerning to his lesson and his reading in the class room, and other etiquettes concerning with his teacher and class fellows. This section contains thirteen sub-sections, which are as follows:

1. TO START WITH THE HOLY QURAN

He will start (his scholastic career), with the holy Quran, and will verse in it by preserving it. He will struggle to acquire protection in it by its interpretation and all other branches of its lore; it is the original source and the most important of all the sciences.

Acquiring of all Disciplines

Then he will acquire all disciplines in short, and will try to acquire al-Hadith (tradition of the holy Prophet) and its related sciences, al-‘Asulin (sciences of Fiqh and Hadith) al-Nahw (grammar of syntax) and al-Tasrif (grammar of form). However, all these branches will not prevent him from the study of the holy Quran and its regular recitation daily or on alternate day or on every Friday as he fixes. He should guard against its forgetfulness after its preservation. There are certain traditions in this regard, which warn against it.

Explanation of Preservations

He will constantly engage in acquiring the explanation of his preserved branches of knowledge from the learned teachers; He should never depend upon the books only (in acquiring explanation), and should depend upon such a person who is better in qualification, more in research and acquisition, better knower of the book that he read, and (in addition to it) who preserves (the values of) religion, reform, sympathy etc., as stated (in previous paras).

Regarding Teacher’s Desire

If the teacher does not wish that he (the student) may benefit from any other in his reading and explanation along with him there is no harm in (regarding the wish of the teacher), because it is more advantageous and more satisfying for him.

If is advisable for him to acquire (knowledge by the way of) preservation and interpretation as much as is possible for him. So to say that not so much, which exhausts him and not so less, which falls short of the proper acquiring.

2. AVOIDING THE CONTROVERSYES OF ‘ULAMA’

The student in the beginning, will avoid indulgence in the controversies of ‘Ulama’ or the common people, al all, relating to al-‘Aqliyyat (objects of meditation) and al-‘Sami’at (objects of hearing), because it will separate his mind (from his prime aim) and bewilder his wisdom. Contrary to it, he should thoroughly go through one book on one subject or different books on different subjects if he can cope with all these successfully with the approval of the teacher. If his teacher quotes different juristic opinions and controversies, he (the student) will not be supporter of one certain view only (and condemn the other ones) ‘Imam al-Ghazzalī said, “It should be avoided because its harm (loss) is greater than its benefit.”

Avoiding the Study of Dividing Books

In the beginning of his study he should avoid the studies of dividing books. It will waste his time and divide his mind. He shall pay full attention to that one book, which he studies or to that one subject, which he has selected, until he is well-versed in it. Similarly, he should avoid the change of books without a sound reason, because it is a sign of anxiety and (a cause of) failure.

Swimming in Knowledge

When his capability is established and his scholarship is recognized, then it is preferable for him that he should not give up any branch of the Islamic lores. If fate favours him and long life is bestowed upon him, he should acquire the depth and the greatest extent of the knowledge, and thus do away with the enmity of ignorance with knowledge. He will (try to) acquire