from every branch of the knowledge, the more important before important, and will not neglect the practice (according to the knowledge which is), the sole aim of acquiring knowledge.

3. CORRECTION BEFORE PRESERVATION

Correction before preservation should be conformed either by the teacher or any other appointed by him. Then, he will fully commit it to memory.

Repetition

When he has fully preserved it, then he will repeat it before the teacher, and prepare himself to repeat it at the timings fixed for it. It is again mentioned that knowledge should not be preserved before conforming its correction, because it can lead to permutation and faulty writing.

Knowledge is not Acquired from Books

As it is stated before that knowledge is not acquired from the books only, because it is the most dangerous. While presenting before the teacher, he should have ink-pot, pen (and knife for mending the pen) for recording completely what is correct, both from the view of language and punctuation.

Informing the Teacher, his Mistake

When the teacher objects his (student’s pronunciation or spelling of) words, and he thinks the teacher’s objection is not right according to his knowledge, he should repeat it with first (that was objected by the teacher) to let the teacher know it, or he will utter the correct word in interrogative form. Sometimes such mistakes may happen from the teacher unintentionally or by slip of tongue, So, he should inform the teacher very politely. If the teacher inspite of informing him, does not follow, then he should inform him saying, “Sir is it also right to read or write it so.” If the teacher comes to know the correct, then all right, otherwise put it off till next meeting, with the view that the teacher may be right.

Similarly when the teacher’s mistake is known after asking from him, it should be corrected and should be left uncorrected, particularly when it is recorded in verdicts or strange and wonderful issues. Such mistake should be brought in teacher’s notice by sign or explicitly without fail, because its negligence is deceit with the teacher, so he should be informed very politely as far as possible.

4. OCCUPATION OF LEARNING AL-HADITH

He should make haste in acquiring Hadith (knowledge of the traditions of the holy Prophet), and should not engage in other activities which cause postponement of its reading and hearing, and acquiring of its knowledge, and looking into its chains of transmission, its transmitters; its meanings; its ordinances, its benefits and its dates and timings.

Syllabus of al-Hadith

He should make a start with the recitation al-Bukhari and Muslim, and then, the other great books (of Hadith), and the original sources in this field i.e. (Mu‘atta) by Imam Malik, Sunnan by Abu Da‘ud, Sunnan by al-Nisai, Sunnan by Ibn Majah Jani by al-Tirmazi and Musnad by ‘Imam al-Shafi’i. He should not be content with less than this (in Hadith).

Authentic Book in Fiqh

The best books for enriching a jurist and: Kitaab al-Sunnan al-Kabir by Abu Bakr al-Bayhaqi, and, then some books on Musnad i.e. Musnad by Ahmed b. Hanbal, Musnad by Ibn Humayd and Musnad by al-Bazzaz.

Care for Sciences of Hadith

He should take pain for acquiring the knowledge of Hadith Sahih, Hadith Hasan, Hadith Da‘if, Hadith Musnad, Hadith Mur-sal and its all other kinds. Hadith is the second original source of Islamic Shari‘a, while the first is the holy Quran.

Moreover, he should not contend only the listening of Hadith from his Shaykh (teacher), as it is a common custom of the traditionists of this age. He should take more pain in knowledge
of al-Diraya-t (peculiarity) than al-Riwaya-t (quotation or transmission or recording of Hadith). Imam Shafi’i said, who ponders over al-Hadith, his argumentation is strengthened, because pondering over (al-Diraya-t) is main concern of the transmission of Hadith and its reach (access to it).

5. TRANSFER TO THE STUDY OF DESCRIPTIVE BOOK

When the student is freed from the preservation of short books (of Hadith), and from learning the objections and the important advantages expressed in the books, he should transfer to the descriptive books and study them. He should keep himself, constantly, with the regular study and critical appreciation of what he happens to see or listen from the fine advantages, puzzling theorems, wonderful branches etc., and solution of difficult problems (theorems) and differences among similar ordinances (allegorical issues) from all branches of the knowledge.

Hurry to Preserve the Marginal Notes

He should not confine himself to the advantages he heard or to the principle that he preserved and he should try to appreciate it critically and commit it to memory. His zeal for acquiring knowledge should be much that he may not be satisfied with a little knowledge, if there are wider opportunities to enrich his knowledge. He should neither show contentedness to acquire the heritage of the Prophet (peace be upon him) (knowledge), nor should postpone its acquiring which is possible, nor false hopes should make him to postpone it. The postponement has many problems, if it is made in this time, it can also be made in the second time (in which the postponed job was intended to the complete).

Acquiring of Knowledge in Youthfulness

He should take full advantage of his leisure, his vivacity; his period of soundness, prime of age, his vigilance and light schedules before the causes of idleness or hindrances of headship (from acquiring knowledge).

Hazrat ‘Umar said, “Acquire knowledge (or wisdom of Fiqh) before you gain leadership.” Imam Shafi’i said, “Gain knowledge before you gain administration (leadership), when you gain leadership then there is no way of gaining knowledge.”

No Contentedness from the Teachers

He should avoid himself from looking down upon the teachers and showing contentedness from them, because it is outcome of ignorance, lack of information, and what is, thus, acquired is less than that is lost. Sa‘id b. Jubayr said, “A person will remain a scholar as long as he learns, and when he gives it up and supposes that he is not in need of any more knowledge, then he is the most ignorant.

When his education is completed and his excellence is established, so to say that he has thoroughly gone through more books of the subject or at least, the more important of these, from point of view of discussion, documentation and study, then he will engage in writing book and considering the different opinions of the jurists, and adopt the just opinion whenever a controversy arises before him, as it is stated in the manners of the teacher.

6. COMPULSORY ATTENDANCE OF TEACHER’S MEETING FOR LECTURE

He should not only attend the teacher’s meeting for teaching and reading, but his all other meetings also, as far as possible. It will advance him in (achievement of) good or acquiring knowledge or good manner and excellence, as Hazrat ‘Ali has narrated in his aforesaid tradition:

You should not be fed up with his long association, because it is like palm-tree for you and you should wait whenever anything from it drops upon you. He should try to remain in his (teacher’s) service regularly and try to render it more and more, because it will help him in earning excellence and honour.

Attention to all Lessons

In his meeting for lesson, he should not confine himself only to mere listening of his lecture (If it is possible for him to record
(salute) to the audiences with such voice as is heard by all. He will particularize the teacher with too much salute and respect, and similarly when he dispenses.

Some have opined that meetings of learning (or classrooms) are amongst those places or occasions where Salam (salute) is not paid (made). It is against the custom and practice, and this above mentioned opinion is about that single person, who is engaged in preserving his lesson and repeating it. When he has made salute, he should not cross over the necks of the audiences to reach (near) the teacher, if he has no such status. Rather, he should sit at the end of the meeting, as it is advised in the tradition of the holy Prophet (peace be upon him). However, if the teacher and the audience allow him to advance (to the teacher) or he has such a (high) status or if he knows the preference of the teacher and the audiences concerning his nearness, then there is no harm in advancing.

He will neither ask anyone to stand up from his seat nor will intentionally trouble anyone. If anyone prefers him (over himself) in sitting, he should not accept it except when it bears benefit known to all and they want to attain it by his discussion with the teacher for his nearness with the teacher or for his old age or excellence and piety.

No one should prefer the other over himself in nearness to the teacher in sitting, except he who is actually preferable for his age or his knowledge or piety. He should show anxiety to be near the teacher, but he should not prefer himself over he who is better than or senior to him.

When the teacher is sitting in centre, then the senior or the better of the students should sit at the right and the left and so on. If the teacher is sitting at a side or near a wall, then, the senior and the shining students will be with the wall or in front of him.

It has become a custom that in meetings of learning the distinguished students sit in front of the teacher or the senior students with the monitor or the visitor at his (teacher’s) right and left. The fellows of one lesson or lessons should sit together at one

Discussion at Night

Al-Khatib (al-Baghdadi) holds that the best of the discussions is the discussion at night. A number of the ancestors used to start such discussion after al-Isha’ (night prayer) and very often they prolonged it until they happened to hear the call for dawn-prayer.

Discussion with Oneself

If the student does not find any other student with whom he can hold discussion, he will discuss it with himself. He will repeat the meanings that he heard and put these in his heart, so that they may be committed to his heart. The repetition of the meanings by heart is equally good as repetition of word by tongue. He succeeds very little who contents to his thinking and wisdom in presence of teacher, and leaves him, dispenses and does not repeat the lesson.

7. ETIQUETTES OF SITTING IN THE MEETING

When he enters the meeting of the teacher, he will pay salam
place so that the teacher may see all of them, while explaining the lesson and he may not specify any one or some of them.

8. PROPER BEHAVIOUR WITH THE FELLOWS OF MEETING FOR LEARNING

He will behave politely with the audience of the meeting of learning, which is, actually, politeness with himself and honour for the meetings, which consists of his fellows. He should respect his fellows and honour his elders and his peers. He should neither sit in the centre of the meeting nor advance any other without genuine need, as it is done in the meeting of talking, nor he should separate two fellows (sitting side by side) to sit between them, nor between to companions except with their permission, nor sit over his senior (or superior).

It is binding upon the audience that whenever a person (student) enters the class room, they will welcome him and make room for him in the meeting. However, it is harmful to join so himself. Any student will neither extend to nor allow to sit at his side or at his back to any of them, and he should particularly abstain himself from doing so while the teacher is addressing him. He will post his arm on his fellows (sitting beside him) or he will place his elbow on his shoulder while standing by his side or be outside the meeting for learning by leaving before the conclusion of the lesson or by coming late.

He will not start such talk during any other's lesson or his own lesson, that is not slated to the lesson or that causes the stops of discussion. When someone of them (audience or students) start discussion of the lesson, he will not start such talk that is related to his lesson, and not to any other’s lesson, and though, it does not put an end to the advantage of the lesson, except with the permission of the teacher and him whose lesson is being taught.

If someone of the fellows disturbs any student for his impoliteness or unseemly manner, none save the teacher will check him except with a sign or advise him secretly.

If any student misbehaves with the teacher, it is binding upon the class to advise him, to reject him and to help the teacher, as far as possible, for compensation, and for the restoration of right (to respect). None of the students should interrupt the other in his discussion during the lesson, and particularly with (that of) the teacher. Some wise (scholars) of the etiquette opine that none (of the audience) should participate in teacher’s discussion, though he is better knower than him. Al-Khaṭīb at such occasion said:

“You should not interrupt other’s discussion, though, you know its branch and root (pros and cons).”

However, if the teacher’s preference or that of the speaker, in this concern, is known, then there is no harm in participation. It has been discussed in detail in a previous sub-section.

9. ABHORRENCE OF SHAME FROM ACQUIRING KNOWLEDGE

The student should not fight shy from asking; that becomes difficult from him and to understand that he cannot comprehend, very politely, addressing properly and well-mannerly. Hazrat ‘Umar said, “who humiliated himself (for knowledge), knowledge became easier for him to attain.” It is said that who humiliated himself, while asking for knowledge, his shortcoming (in knowledge) is exposed among the people (so in response Allah facilitates knowledge for him). Mujāhid said, “Knowledge is neither acquired by him who feels shame while acquiring it nor the proud.” Hazrat ‘Ayesha’ said, “May Allah shower His mercy upon them. Their shame does not prevent them from acquiring the understanding of religion.” Umm Sulaym said to the holy Prophet (peace be upon him), “Allah does not disdain from the right. (so I also do not fight shy of asking from you that). Is the woman obliged to take both if she dreams wet? An Arab poet says:

“He is not blind who poses lengthy quiet. As a matter of fact, blind is he who observes long silence on ignorance.”

The student will not question about any thing without its proper time, except any need or if he knows that the teacher will be happy (to answer). But when the teacher remains silent from answer, he should not insist upon him to answer, and if the teacher gives wrong answer, he should not inform the teacher at
once. As it is mentioned before, when the student should not fight shy of asking from the teacher, concerning knowledge, similarly, he should not feel ashamed to say: I do not understand, if the teacher asks him anything. If he does not do so, he will lose his prompt benefit and timely benefit. As regards his prompt benefit, it comprises preservation of the question, and teacher’s trust in him: concerning his truth, piety and attention. His timely benefit consists of his safety from lie and hypocrisy and his confidence in research.

Al-Khālid ‘Abd Allah (b. al-Hāfiz) said, “The place of ignorance is between shyness and haughtiness.” It has been mentioned in the manners of the teacher (scholar) that he does not ask he who fights shy, “Have you followed?” Rather, he approaches to the such student’s knowledge with his power of understanding by posing questions. Because when a question is put to a (good) student, he never says “Yes I have understood”, until, the meanings are explained to him fully, so that he may not lose his comprehension for it or he involves in sin of telling a lie (by saying that he has understood).

10. OBSERVATION OF TURN

The student will observe his turn, and will not advance to the teacher without proper consent of the person in whose turn he wants to learn. It is reported that an Ansāri (the helper of Madīna) came to the holy Prophet (peace be upon him) to ask from him. Meanwhile a person from Thaqīf came (and put his question), the holy Prophet (peace be upon him) said, “O brother of Thaqīf! Ansāri has preceded you in question, so sit down, so that we may meet the need of Ansāri before your need.”

Khātif said, It is appreciable for the early comers to prefer the stranger (comer) over himself to show respect for him and to facilitate him in performance of his obligation. There are two traditions on the authorities of “Ibn ‘Abbās and Ibn ‘Umar (may Allah be pleased with them), concerning this issue. Similarly, if the latter (in turns) is in genuine need (of preceding) which is known by the early comer or the teacher signs for his (the latter’s) precedence, then the early comer should prefer him over himself. If there is no such need, then the old scholars have condemned preference for other is acquiring knowledge from the teacher and hurry to him is a source of nearness (to Allah), and preferring (other) in this concern is abominable. Priority in turn is determined by priority in coming to the meeting of the teacher or his place, and this right is not dropped by his going to meet any rare need or to renew his ablation, if he returns after it.

If two students, who reached simultaneously try to prefer himself over other in turn, then the turn be decided by tie (lot) or the teacher will prefer one of them in turn. If the patron of the school has stipulated it that at certain time his inlaws (or children) will learn from the teacher, then no foreigner can take the turn without their permission.

11. SUB-SECTION 11TH

He will sit in front of the teacher (as mentioned earlier) and preserve full respect of the teacher. He will bring the book that he wants to read from him. He will carry it himself and will not place it opened on the ground during reading, rather then, he will go on carrying him. He will learn the book from the teacher, and will not start reading it until the teacher permits him. It is said that al-Khālid mentioned from a group of ancestors that the student should not read until the teacher permits him to do so.

He should not read when the teacher is mentally busy (absorbed), or he is fatigued or grieved or angry or hungry or thirsty or drowsy or fed up or tired. When he (the student) feels that the teacher prefers to stop (teaching), he will shorten it and not force him to say him for short stop. If he could know it, and the teacher has advised him for short lesson, then he should shorten it where the teacher asks him to do so, and should not request for more. When a certain limit of lesson has been fixed for him, he will not exceed it. He will not ask any other student to shorten his lesson with the permission of teacher or knowing his consent.

12. ETIQUETTES OF LESSON

When he takes his turn, he will seek permission of the
teacher, as we have stated earlier. When he is allowed to read, he will seek Allah's protection from Satan, the cursed. Then he will mention the name of Allah and praise for Him, and pray for blessing over the holy Prophet (peace be upon him) and his companions, then, he will pray for teacher; his parent; his teacher, and for himself, and for all the Muslims. Similarly, he will do whenever he starts learning or reading or revising or studying or comparing in the presence of teacher or in his absence, because it is not necessary to pray for the teacher only when he learns from him.

He will pray for mercy over the author of the book under study, when he reads it. When the student prays for his teacher, he will say 'May Allah be pleased with you or with our teacher or our guide'. etc. and he, in these sentences, intends to pray for his teacher. Similarly, he will pray for his teacher, when he finishes the lesson. If he gives up the above mentioned way of starting lesson, because of ignorance or forgetfulness, he should be informed of it, and remind him because it is one of the most important manners of learning. It is said in a tradition of the holy Prophet (peace be upon him) that the important assignment and dignified deeds should be started with the praise of Allah.

13. TEMPTING THE OTHER STUDENTS TO LEARNING

He will tempt the other students to acquire knowledge and guide them to its benefits, and try to do away with their worries; which have prevented them from acquiring it; and lighten their such difficulties; and mention before them what they will earn from benefits and guiding principles and wonders. He should be their well-wisher in religion. Thus, his heart will be enlightened and his performance will be purified. One who is niggardly in this concern, his knowledge will not be established, and if established, it will not be fruitful; a group of ancestors have experienced it. He should neither be proud of them nor should be proud of his sharpness of mind. He should praise to Allah and beg increasing (of knowledge) from Him and always thank Him.

Chapter 4

ETIQUETTES WITH BOOKS

This chapter under-takes the etiquettes of books; which are the tool of knowledge, and that which relates to their correction, preservation, carrying (transportation), placing, purchase and sale, lending, copying etc. It contains eleven sub-section, which are as follows:-

1. STUDENT'S EFFORT FOR HAVING BOOK

It is binding upon the student to struggle for the having of books that he needs (for learning) as far as possible by purchase, otherwise get it by hiring or lending because these are also means of having books. He will not make the acquisition of books and their abundance as a share of his knowledge and their collection as a part of his understanding, as it was done by a great number of plagiarists of Fiqh and al-Hadith. A poet has very ably said:

“When you neither preserve nor memorize the books, then your heap of books will not benefit you.”

When their availability of books is possible by purchasing, then he should not keep himself busy in copying them, except, if he can not purchase it or can not pay the fee of copier. (While copying) he should not pay much attention to handwriting, but he should be careful only about the correct copy. He should not borrow a book (from other) if he can purchase or rent it.

2. LENDING OF BOOKS IN NEED

Lending of books is appreciated for him who has no harm in lending them from a person who has no harm with lending them while some scholars have felt aversion of their lending. The first opinion is preferable, because it includes the assistance of knowledge, while it is a mere lending without praise and com-
pensation. A person said to Abū al-'Atabia, “Lend me your book.” He answered, “I hate it.” The person said, “Do you not know that noble deeds are performed by undergoing difficulties (or unpleasantness).” Hearing this, he lent him the book. Imam al-Shafi'i wrote to Imam Muhammad b. Hasan al-Shaybani:

“O that person! The eye has not seen like him, who refuses to impart knowledge to those who deserve it, and he does not lend it to its deserving students (i.e. he does not lend his books to those who are needy and deserving).”

The borrower of the book should be grateful to the lender, and pray for better reward for him. He should not detain the book with him for a long period without any genuine need, and return it to him, whenever the owner requires it, when he has benefited from it. He is not allowed to mend the book without the permission of the owners nor to write on its margin nor to write in the beginning or ending of the book, except, if he knows the will of the owner concerning it. As the traditionist write on the margin of his manuscript which he listened (from the teacher) or on his books, which he neither blackens nor lends it to any other. He will neither deposit it without any genuine need nor will copy from it without the owner’s permission.

Manners of benefitting from appropriated books

If a book is appropriated for every one, without any specification, to benefit from it, then, there is no harm in copying from it or mending it, if it is mended by one capable of it, and it is preferable that the supervisor of the book should permit for it. When it is copied with the permission of the owner or its supervisor, then he should not write from it or its inner pages or on its margin. He should neither place the ink pot over it nor run the pen over its writing. A poet says:

“O who borrows the book from me, love for me (in concern of my book) which you love for yourself.”

There are several poetic verses concerning the lending of books, which can not be covered by this short book.

3. MANNER OF PLACING THE BOOKS, DURING STUDY

When he copies from the book or studies it, he should not place it opened on the ground. He should place it on the reading desk or any other thing (of this sort) or books desk, so that its stature or strap may not be destroyed soon. When he places it at a ranged place, he should place it in the chair or under the wood or alike. It is preferable that there should be space between it and the ground. He will not place it on the ground, so that it may not be torn or worn out.

When he places it on wood or anything other alike it, he will put over or beneath it such thing that protects its bindings. Similarly, he will put between it and the other that prevents it from or supports it with the wall or other.

He should fully observe the etiquettes in handling the books according to their knowledge, their grace and their authors and their dignity. He will place the most illustrious above all others and then maintain their gradation in their placing. If there is the holy Quran it should be placed above all, and preferably it should be in a leathern bag with long rope by which it may be hanged on pure and neat wall with the help of nail or wooden nail, in the centre of the meeting. Then, he will place (under the holy Quran) the authentic books on traditions for example Sahih Muslim, then Tafsir al-Quran (book on interpretation of the holy Quran), then Tafsir al-Hadith (book on interpretation of the holy Prophet’s traditions), then Usul al-Din (book on sciences of religion), then Usul al-Fiqh (book on science of Fiqh), then book on Fiqh, then book on an-Nahw (grammar of syntax), then book on al-Tasarif (grammar of conjugation), then book on Arabs poetry and then book on al-Urid (meters of poetry).

When there are two books of equal status comprising a great subject, then the preference will be given to the book that quotes more (verses of the) holy Quran and the traditions of the holy Prophet (peace be upon him). If two books are equal in this concern, then dignity of the author will be the cause of preference. If these two are equal even in this concern, then preference will be given to the one which was authored earlier.
and which is more consulted by the scholars and the pious persons. If two books are equal in this concern, then the more authentic will be placed over the only authentic.

He should write the name of the book on the second side down the pages and he should raise the heads of the letters of this introduction to the covering from the side of al-Bismila-t (beginning of the book). This introduction will facilitate the knowledge of the book and its easy sorting from the other books.

When he places the book on the ground under the desk (or bench), the cover from the starting side of the book or the beginning of the book should be over. He will neither put too much extra parts of covers within it, so that it may not be torn out soon, nor he will place a book of great volume over that of smaller, so that its tearing may not be soon.

He will not make the book store of papers or other nor cushion nor fan or press nor support nor pillow (to lean upon) nor a tool for willing insects and particularly in the paper because it is very harmful for the tearing of the paper. He will neither wrap the margin of the paper or its corner.

4. MANNER OF PURCHASING BOOKS

When he borrows a book, he should check it carefully with the intention of taking it and returning it. When he purchases a book, he should check its beginning, ending and centre, and arrangement of chapters and pages. He will count its pages and consider its correction as for as possible for him, before the time is passed and he cannot correct or return it. Imam Shafi’i said, “When you look at a book; which contains annexing and reformation, then, certify its correction”. Some other say, “A book is not brightened until the scholar who wants to correct does not feel exhausted in correcting it.”

5. MANNER OF COPYING BOOK

When he copies any part (or portion) from the books on Shari’a lores, he should be pure; sit facing to the holy Qibla (al-Ka’ba); with clean body and clothes, having pure ink and every copy with the name of Allah, the Beneficent, the Merciful.

If the book itself starts with a sermon that contains the praise for Allah and peace upon His Prophet (peace be upon him) after the name of Allah, otherwise such sermon should be recorded after the name of Allah. Then he will record that the book contains. He will do similarly at the end of the book, and also at the end of every section or part of the book, after the mentioning of end of the first or second volume, and follow this or that if the book is not finished, when the book is completed the book the end of such and such book.

This method contains much benefits:

Whenever the name of Allah is mentioned, it should be followed by dignifying objectives i.e. the Sublime, the Praiseworthy, the Glorious etc.

When the name of the holy Prophet (peace be upon him) is written, it should be followed by prayer for peace upon him and it should also be uttered from tongue.

It is the common practice of the ancestors and their successors of mentioning Salla l-lahu alaihi wa sallam with the name of the holy Prophet. Perhaps, it is in accordance with the ordinance of the Glorious Book:


He should not shorten the blessing on the holy Prophet in writing, though it happens for several times in one line as some of the latter writers do, who write Sal’a or Salam or Sal’am. All this is not appropriate to be mentioned for the holy Prophet (peace be upon him). There are several traditions concerning the writing of complete blessings or ignoring it or shortening it.

When the name of the companion (Sahābi of the holy Prophet) is recorded, Râdî Allah ‘Anhoo (May Allah be pleased with him) and not As-Salam (may blessing and peace be upon him) be written, because it is only for the Prophets and the angels.

When he mentions the name of any of the pious ancestors, he
should write رَحْمَتُ اللهِ 'anho (may Allah be pleased with him) or رَحْمَاتُ اللهِ 'alaihi (may Allah have mercy upon him), and particularly do so for the illustrious guides and leaders of Islam.

6. SHORT WRITING

He should avoid short writing while copying (a book or article). Handwriting is a sign (of knowledge), so it should be beautifully displayed. Some of the ancestors when observed short writing he used to say, “This handwriting is of such a person who does not believe that he would have any successor from Allah.”

Some of them said, “Write (with such handwriting) that many benefit you at the time of your need for it, and do not write (in such way) that does not benefit you at the time of need for it i.e. the old age, weakness of eye’s sight etc.”

Some embassies aim at short writing for lightening the burden of conveyance. Though, their intention is right, but the advantage it destroys is greater than the advantage gotten by lightening the weight.

Writing in ink is preferable over that with pencil, because the former is more durable.

The scholars opine that the reed-pen should neither be very hard because its checks the speed or writing nor very thin (soft) because it gears up the speed of tyranny (of pen).

Some other said, “When you want to beautify you handwriting keep long cut of your pen, grease it, mend it and hold it in right hand.”

The knife (for making or mending pen) should be very sharp capable of cutting reed-pens and taking-off the paper, specially, and it will not be used for any other purpose. The cut of the pen should not be very hard. The scholars appreciate the Persian plant; which is very dry, and ‘Abnay; which is hard and fast, for preparing reed-pen.

7. MANNERS OF CORRECTING BOOK

When he corrects the copy by comparing it with the original book or by listening from the teacher, he marks the text with vowel-points and preserves the equivocal, and inquires the places of correction. When he needs to preserve it, in the margin he also mentions the reason of recording it. Similarly, if he wants to preserve it elaborately, in the margin he should put it in detail. For example, if the text contains the name Heriz, he will write as “here the letter Ha(z) is muhima-t (unpointed) then there is letter Ra(A), then letter Ya(s) and then Za(l) or that is with Jim (J) and letter Ya; and the end is two unpointed Ra‘ayn (two R) and so on.”

It is custom of writing that al-Haruf al-Mu‘ajjam-t (pointed letters) are preserved by dots. As regards al-Muhamila-t (unpointed letters), some of them are left without any sign, while some of them are preserved by sign; which indicate them i.e. dot or similar incident, or a small picture (symbol) as that moon etc.

He should indicate that he corrected and preserved in the book, which was a point or place of doubt during his study or that strikes small probability (or doubt). He should record in the text whatever is in the original text or copy of the text wrong (or doubtful) and write in the margin the correct or right of it, if it is verified by him otherwise he will put it sign of correction i.e. the head of Sad (which indicates Tashih requires correction). If he comes to verify afterwards that the doubt word (upon which he mentioned the sign of needs correction) is correct, he will mention there the sign of correct, otherwise he will preserve the correct in the margin, as stated earlier.

If the text contains more (then the original subject matter), if it is a single sentence, he can write over it La (No) or strike it, and if these are many sentences or lines, then he may either write them over la (No) or he may write ‘no’ at the end. and it means this portion of text is dropped or he may strike off all such text and write on it in shorthand ‘it is not written’. So that he may acquire his purpose of separating the original text from the added text and not to blacken the text or copy of it. Some
scholars put small dot in place or lines to avoid blackening the
next.

If the writer, unintentionally repeated a sentence, he may
strike off the second to show that the first is correct. If the
second is the last line of the page, then, he will strike off the
first one, so that he may preserve the first line, if such first
line has its related part on the first line of the next page, then
the strike off of the second sentence will be preferable so
that the relation of the sentence may be maintained.

8. MANNER OF ELUCIDATION FROM WRITING

When he intends to elucidate something in the margin;
known as annexation, he should show it in its place with the
handwriting that inclined to the side of elucidation. It is
preferable to be on the right side if it is possible. Then, he will
write the elucidation parallel of the sign ascending upward
page and not descending downward, so the second (possible) elu-
cidation may also be written here. The point of the letters should be
to the right side, whether the writing is on right side or the left
side. He should consider the quantity of falling words (and sen-
tence) and that of their explanatory notes, and how many lines
they will cover before writing. If all this material will cover two of
more lines, approximately, the last line of it will follow the writ-
ing, if the deduction is written on its right side. If the deduc-
tion is written on the left side the first line will follow it.

He should not link the writing and the lines (of it) with the
margin of the paper, rather, he should leave a space that may
cover the doubt or correction if any is needed to be cleared (or
made). Then, he will write at the end ‘correct’. Some scholars
write, after correcting the last sentence of the text (or that of
diction), a sign of the continuation of the material.

Example of First Kind of Deduction

Abū al-Hasan ‘Ali b. Muhammad b. al-Muqrī informed us on
the authority of al-Hasan b. Muhammad b. Ishāq — Yūsuf b.
Ya’qūb al-Qadī — ‘Abd Allah b. ‘Abd al-Wahhab — ‘Abd al-
teachers (the companions) who saw the holy Prophet (peace be
upon him): A person stoned another person and killed him. The
Prophet (peace be upon him) ordered to kill him! Abū Sa’d
Ahmed b. Muhammad al-Malini informed us on the authority of
Abū Ahmed b. ‘Adī — Abū Khalīf — Musaddad — Muhammad

Copied from the 8th volume of As-Sunan al-Kubrā, by al-
Bayhaqi, written in handwriting of Ahmed b. Shakar b. Saif
2241 from Ibn al-Hadith p. 120.

Example of Second Kind of Deduction

Al-Sam‘ānī al-Kharājī — al-Hassayn b. Nasr al-Kharīsī on the
authority of Sallām b. Sulayman al-Madainī and others that al-
Dār Qutnī said: A group of our teachers, including Ahmed b.
Muhammad b. Isma‘īl al-Adāni, reported from al-Dār Qutnī
that he said:

See Kitab al-Ansāb by: al-Sam‘ānī offset printed at Laiden,
1912 G, 491.

Example of Recording Marginal Notes

Abū Tahir; the jurist, informed us on the authority of Abū
Bakr b. al-Hasayn al-Qattān — Ahmed b. Yūsuf as-Salāmī
— Muhammad b. Mubārak — Sadqa — Khālid b. Dahqān — ‘Abd
Allah b. Abī Zakariyyah: I heard ‘Umm al-Dardā saying: I heard
Abū al-Dardā saying: I heard the holy Prophet (peace be upon
him) saying: Allah Karim may forgive every sin (of the
Muslim) except (of that) who died as polytheist or who inten-
ditionally killed a muslim. Sadaqa-t Khālid — Ḥanī b. Kalthum Ibn
Kanāṣ al-Kilā‘ī: I heard Mahmud b. Rabī‘ saying that the heard
‘Ubāda b. as-Sāmit reporting from the holy Prophet (peace be
upon him): who killed a believer, then he repented for his mur-
der. Al-Khatābi said, “It is T’tt (he killed him cruelly and not in
Oissaa — retaliation) instead of ‘Igtibāt (repented)”. Our teacher
Ibn al-Salāh said, “It is by Ayn al-Muhmila-t (letter Ayn without
dot). It is not correct here, rather its correct is that it is by Ayn
with dot as in the text al-Giba-t. As regard al-Ayn al-Muhmila-t,
it is inserted in another tradition, which runs as: who slaughters (tītab) a believer to kill him), he will be executed for murder. Allah knows better. Neither (his) repentance nor compensation (from him) will be accepted.


**Second Example**

A believer remains Ma‘niq (with safety of neck) as long as he does not commit a forbidden bloodshed. In the handwriting of al-Bayhaqi, in the margin, ma‘niq means ‘Khaif as-Zuhr (without any accountability for compensation). Our teacher said, “Ma‘niq means 'hasty in obedience to his lord. Some scholars mean it other way also. Allah knows better”.

See Sunan by Al-Bayhaqi, vol. 8th preserved in al-Khazana-t al-Misriya-t, P. 104.

**9. MANNER OF WRITING THE BENEFITS ON THE MARGIN**

There is no harm in recording the marginal notes, benefits and important notes on the margin of his personal book; but it is not permitted to write on the book of any other. He should know the difference between the deduction and marginal notes. Some of the scholars caption it ‘margin’ or ‘benefit’, some other write it at the end. He should write only the important benefits related to that book (under study) i.e. notes on the difficult problem or avoidances or signs or all fault etc. He will not blacken the book by copying the theorems and wonderful branches. He will not write too much marginal notes because they do wrong with the book or spoil spaces (parts) of the book for the student. He should avoid writing between the lines, though, some scholars have done so differentiating between the line (of the book) and the (marginal) note in red ink or other, but its avoidance is better.

**10. WRITING OF CHAPTERS AND SECTIONS IN RED INK**

There is no harm in writing the chapter; the captions and the sections (of the book in red, because it is clearer in explanation and in indication of sections of the statement (speech). Similarly, there is no harm in putting sign over the nouns, (names of the) schools or opinions or ways (methods) or kinds of languages or numbers etc. When he did so, he should explain it in the beginning of the book, so that one who wants to look into their meaning may follow it. A group of the traditionists and the jurists and the fundamentalists etc. have so signed in red ink with intention to shorten. If he does not do so with the chapters, and sections, and captions in red ink, he can do so in other way i.e. thick pen and long lines and one complete line etc. to distinguish these from one another:-

This will facilitate for him to stop wherever he intends.

He should separate every speech (from the other) with drawing a circle or by a caption or by a thick pen. He will connect all the writing in a similar way. It causes hindrance in deducing the proposed interpretation (aim), and wastes time. It is not done by the one who in the foolish.

**11. CUTTING OFF IS BETTER THAN RUBBING**

The scholars opine that to cut off is better than to rub, particularly, in books on traditions, because rubbing involves doubt and ignorance about the narration or the books. Moreover, a long period would pass over the writing of these books, so by rubbing they may be destroyed. It may be very harmful also, because sometimes the page is penetrated and it spoils the benefit to be achieved by rubbing. If the removal of dot or figure etc. is desired, then rubbing is better.

*Recording the Date of Writing and its Meeting*

When the book is corrected in the presence of teacher or by comparing with the original text or it is completed or its presentation is completed etc. its date should be recorded. If this was for the hearing of al-Hadith, then the dates of completing of its
different parts i.e. 1st or 2nd to the end should be recorded. Khatib said, "whenever a thing is reformed, the reformer (he) puts there a sculptor of ebony or any other wood but not dust".

Chapter 5

MANNERS OF SCHOOLS

This chapter deals with manners of the hostels for the senior students and those for the fresher students, because these are mostly their residence. It contains eleven sections (which are as under)

1. CHOICE OF SCHOOLS, KEEPING IN VIEW THE APPROPRIATORS

He should try his level best to choose from the different schools, such a school; the appropriator of which is nearer to piety and farther from heresy. That should, according to his utmost consideration, be such which is constructed and by lawful means of appropriation. He will also try to know that he will be provided with lawful provision; his stay will also be lawful, because his need of residence is as important as that of food and raiment etc.

His avoidance, as far as possible, from such schools as are (were) founded by the emperors, whose intention for its construction and appropriation is not known, is better. As regards that school (that is founded and appropriated by a ruler who is known to him (that can be chosen for learning. A man is bound to consider only the evident of the matter (and not the inner), and there are rare kings or chiefs whose all colleagues are free from wrong and oppression.

2. QUALITIES OF THE TEACHERS

That the teacher must be authoritative (in knowledge), and of excellence, religiousness, wisdom, reverence, glory, estimation, justice, and love for the learned scholars, and kindness for the weaks, who associates with those who want to attain knowledge and who are busy in service of knowledge, and shuns those who avoid it and who do justice with the disputants, who keep in view
that the benefit of knowledge be perpetual. All other qualities of the teacher are mentioned earlier (in this book)

**Qualities and Responsibilities of a Monitor**

If the teacher appoints a monitor (helper, assistant), he should be (from) a pious of scholars and scholars who are pious, who is patient undertaker of the student’s circles, anxious for their benefits and their advantage, and watches over their activities.

**Functions of Residential Teacher**

The residential teacher should not get out too much with out proper need, because his much out stay will decrease his honour from the students. However, he should be regular in offering SALAT (obligatory prayer) with congregation, so that he may lead them in prayer and make it a habit.

**Presence at Scheduled Time of Teaching**

He should sit every day at the scheduled time (for teaching) to meet the class; who study their lesson from their books and correct them, and preserve their difficult parts and their languages and differences of the copies at some places, if any.

**Functions of Monitor**

The monitor (or assistant) of school should prefer the functions of school, entrusted to him, on the other functions. He will perform them at scheduled time. If he feels the repetition (he should do so) because he is appointed for it as long as he is monitor (proctor, assistant). Other functions of the students are either optional or obligatory (and the students are themselves accountable for their performance). The teacher may teach him and what he grasps, he may repeat for the students from the teacher’s lessons; which he feels to be repeated before the students. This is why he is known as monitor (or assistant).

**Difference between the Functions of the Senior Students and the Junior Students**

If the appropriator (of the school) stipulates a condition that all the lessons, learnt by heart (or preserved) at the end of every month or every section, be presented before all. The quantity of presentation should be shortened before those who are capable of research and thinking and study and discussion, because too much praise (representation) of the written text, preserve them the thinking, which is sole base of acquiring and understanding.

As regards education of the senior students and the junior students, he should demand from every one of them according to his condition and mind. All other manners of the teacher, with regard to his students have been mentioned earlier.

3. **STAY ACCORDING TO THE TERMS AND CONDITIONS STIPULATED BY THE SCHOOL**

He should know the terms and conditions of the school so that he may fulfil them. He should avoid, as far as possible, schools which he could know (concerning their difficulties and unlawful practices), particularly those schools which are strained in their condition and functions. Some jurists of the time have undergone such tyrannies of straitness. We beg Allah the Tremendous, contentedness from His Mercy and Grace His protection from it. If his aim is to earn livelihood, then by staying at such schools, he will waste his time and will suspend all his functions. Has he not any other profession that may maintain him and his family? If so the is no harm at all, if he seeks (financial) assistance from such profession with intention to get freedom (from economic worries) for acquiring knowledge and benefit the mankind from it. However, he will stay at the school with fulfilling all its terms and conditions.

**Self-accountability for Obligations**

He should call himself to account for his obligations. He will not find in his heart any (worldly) demand from it or any profit from it. He should consider the knowledge as Allah’s bounty and be Thankful to Him for it.
When anyone (appropriator) agrees to maintain him with such (maintenance) that will protect him from the string of illicit (prohibited) and sin (he may accept it). Wise is he who is bold (courageous) and sublime.

4. DESCRIPTION OF HOSTELS

If the appropriator of the hostel confines their residence to the regular teachers or employees of the school, none other can stay there. If anyone does contrary to it, he will be sinner and wrongdoer. If the appropriator does not confine the right of residence, then any other, who is entitled to it, can stay there.

Manners of Residing at Hostel

When any other then the regular employee stays at the school, he should respect those who dwell there and prefer them over himself at the time they need it. He should attend the lesson of school, because it is the sole aim of the construction of hostel and its appropriation. It has been constructed and appropriated for reading and praying for the appropriator, and gathering for the meeting of remembrance (of Allah) and discussion of knowledge. When the resident does so, he neglects the purpose of the construction of this building; in which he is staying. This is contrary to the aim of the appropriator of this building.

If he does not attend, he will lose the time of lesson. His not attending the meetings of lesson without any proper excuse, is misconduct and his haughtiness, over the scholars, and his contentment from the advantage of the lesson and his hatred for their meetings.

If he attends them, he should not leave his house during their meeting, except for necessity. He will neither call anyone to him nor anyone will go from him. He will neither walk in the school nor will loudly read or repeat or discuss or close his door or open it so, because all these are sorts of misbehavior with the audience and stupidity for them.

I saw some scholars, judges and pious persons slating a guest who passed through the school during the lesson hour, though he was staying with his patient in school, near the teacher, and he was in need to get out.

5. AVOIDING ASSOCIATION

He will not indulge in company and association (during his stay at the hostel), rather he will be contented to live with calm and one-selfless and should anxiously perform what the school has stated for him. He will cut off from the company and association altogether, because it spoils the present and wastes the possession. All this has been stated earlier.

Lofty Aims of Staying at School

The wise student considers the school a station for acquiring his aim; and having attained these, he leaves it. If he associates with a colleague who helps, him in attaining his objectives, and assists him in fulfilling his advantages, and initiates him for more attainment; and shortens from him that he faces from grief and fatigue he may be trusted in his religion, loyalty and good manners for developing friendship. If he is such, then, there is no harm in his association, rather than, he is able to be adopted if he is sincere to him for Allah’s sake only and not for play and making merry.

Eagerness for Benefiting

He should shun the exposition of excellence inspite of his long stay at the schools and his association with the learned scholars of the institutions and hearing the lessons therein, repeatedly. He will prefer the other over himself inspite of his greater acquiring of knowledge. He should demand from himself to benefit from the new knowledge, and account himself for his learning so he may make, what he eats in the school, lawful.

Guarding the Principles of Schools

Learning institutions and their appropriations are neither merely the place of staying and association nor for establishing worship of Salat (obligatory daily prayers) and Saum (the fast) like places spiritual training and observation. These are for ac-
quiring knowledge, and freeing him from other activities (and concerns) at native lands and of inlays. Only the wise knows that the most blissful day for him is that in which his excellence and knowledge increase, and his enemy is destroyed by a man or jin with pain and grief.

6. GUARDING THE RIGHTS OF THOSE WHO STAY AT SCHOOL/INSTITUTION

He should honour those who stay at the institution by paying them Salam (salute), and love and respect, and preserve for them their right of neighbourhood and that of association and brotherhood in religion, and profession, because these scholars of knowledge, are its bearers and its students.

Looking Over Their Faults

He will overlook their shortcomings and forgive their faults, and hide their secrets, and appreciate their noble qualities and, also overlook their blunders.

If he cannot stay there for their bad neighbourhood, and impure characteristics or any other reason, he should travel from here in search of an institution where he may be satisfied and happy. But; if he is satisfied at a place, he should not leave it without any genuine need, because it is not approved for beginners at all. Even the more condemnable than this is his departure from one book to other, which is a sign of anxiety and play, and not of success.

7. CHOICE OF NEIGHBOURS AT SCHOOLS

That he should choose for his neighbourhood, as for as possible, those students who are best of them in conduct, the most occupied in their concerns, best of nature, most preserved in representation, so that they may be helpful for him in his concern (of acquiring knowledge). It is an established proverb that “the choice of neighbour is first and then that of home” and “the choice of companion before the choice of route.” “Natures are thieves.” “A man is known by the company he keeps.”

Upper Storeys for Students

Hostels with storeys, which do not cause one to exhaust while climbing are better for study and more peaceful, if the neighbours are pious. Opinion of at Khatib has been recorded ‘that upper rooms are better for memorising lessons’.

Down Storeys for Principle and the Aged

As regards the aged (teachers) and the manager of the institution, and who looks after the students affairs, the lower storeys are better for them.

Who is Better to Watch the Stairs

The stairs which are close to the door or the entrance are better to be watched by the trustworthy persons. The interior stairs, which are located in the land of the school, are better to be watched by unknown persons.

Women are not Permitted to Stay at School

It is better that beautiful and young (minor) should not stay at the school without his guardian. The women should not stay at such places, where men pass by their door and their windows open to the ground of the school.

Avoid to Enter upon the Weak of Understanding

The jurist should neither enter a home that contains bad opinion or danger or is short of religion nor should enter upon him, who is hated by his family or who spreads the shortcomings of its dwellers or who disfigures their statements or who causes quarrel among them or who diverts them from studies nor he should associate in it any other.

8. MANNERS OF ENTERING AND LEAVING THE SCHOOL

This section contains manners for a student who is residing in the mosque of school or a place of gathering where he has to walk on its mat and its floor.
Manner of Placing Shoes

He should avoid, while ascending to it, from dropping anything (on the ground) as his shoes. He should neither face their lower parts (soles of the shoes) to al-Qibla (the holy al-Ka’ba) nor to the people nor to his clothes. Rather then, he should place the sole (lower side) of one shoe over that of the second, after shaking them off well. He should neither place them forcibly on the ground nor put them vividly in the meetings of the people and if the outcomers visit the school. When he places them, he should not place them under the mat of the mosque, because it will tear it.

Gentleness in Walking

When he is residing in the upper storey, he should walk gently and not jump over it, and place a heavy thing gently, so that its sound (of dropping) may not disturb those of the down stairs.

Manners of Descending and Ascending

When two persons, from the residents of upper storey or others of high status meet, the younger (or the junior) should start to descend first before the elder (or the senior). The latter should wait and not hurry to descend until the first has reached the last stage downward, then he will ascend, if the elder (or the senior) maintains it. If they so meet downstairs for ascending, then the younger (or the junior) should wait and let the elder (or the senior) to ascend.

9. NOT TO SIT AT THE GATE (DOOR) OF SCHOOL

That he should not hold meeting at the gate (or door) of school. He should neither sit there as for as possible except in need or rarely, if so needed or if his heart feels anxiety to sit there, not at the entrance (or pass) that leads to the way. Moreover, sitting on the ways has been prohibited; and this forbiddance (of sitting at the door or gate of the school) is also from it, or under its meaning. Particularly when there can be someone who ashamed from him or there may be anyone in suspicion or returning from play, or any jurist, who returns with his meal or meeting his need and he fights shy of him (who is sitting at the door or he has to salute them who are sitting at the door) or there may be some ladies, who reside at schools, to enter, this may also tease him, and such sitting is a sort of idleness and dissipation.

Avoidance from Too Much Walking in School

He will not walk too much in the precincts of school idle without any need for relaxation of game or waiting of any body. He will also shorten his numbers of entering and leaving school as for as possible and pay salam to him, who is sitting at the door.

Manner of Meeting Needs of Hostel

He will not enter general places for abulation at the time of rush, except need, because it is a sort of idleness and laziness on his part. He will knock at the door very gently for three times, then open it gently. He will neither lit fire along the wall, it will make it dirty nor touch it with his dusty hand (it will also make it dirty).

10. AVOIDING PEEPING IN (LOOKING INTO) OTHER’S HOMES

That he will neither peep into the home, while walking (passing), from the splits (holes) of the door, nor look into it when it is opened. If he is passing by a stair, he will pass without looking to here and there. He will not point also to the windows, particularly, when ladies are residing there.

He should not raise his voice aloud while repeating (or disputing) or calling anyone or discussing so that he may not disturb any other person. Rather, he should try to lower his voice as for as possible, particularly, in presence of those offering prayer or those attentive to the lesson. He should avoid from placing his wooden sleepers on the ground, and from closing the door harshly, and from making noise while walking to enter or to go out or to climb or to get down, and to knock at the school gate forcibly, and to call from upper storey to one at the lower storey, except with moderate voice he needs so.
Forbiddance of being Without Proper Dress in Open

When the school is open to the thorough fare by the gate or window, he should avoid to be without proper dress, and having his head naked for a long time without need.

Avoidance from Bad Habits

He should avoid bad habits i.e. eating while walking, talking loose, opening shoes, relaxing exageratively, foundness for balancing proudly in walking to one side, and so backing, laughing excessively (and immoderately), and climbing the open roof of the school without a genuine need.

11. TO AVOID ATTENDING THE LECTURE LATELY

That he should reach school for attending the class before the teacher, and should not be late until he as well as the class be seated. The late comer will disturb the class by paying salam to them and receiving the same from them. If the teacher or the audience are unable to salute in return, then he may mind it without knowing the excuse.

Student Uniform at School

The pious ancestors opined it also from the good manners of the teacher, that the jurists will sit to wait for him, and contrarily, he will not wait for him.

The student (whether a jurist or a common man) should be respectful during the lesson. He should attend the lecture with the best possible dress and with the most complete purity. Prof. Abu ‘Amr (Ibn Sálah) used to turn out from the class, him, from the jurists’ class, who came without turban with united veil of upper garment. His sitting (in the class room) and listening (to the teacher), questioning and answering, talking and addressing should be proper.

Student Reply for Teacher’s Prayer

When the teacher prays at the beginning of lesson, as usual for the audience, the audience should also pray for him in reply.

Some of noteworthy pious teachers used to slate that student who did not do so in reply.

To Avoid Bad Habit during the Lesson

He should avoid from sleeping, drowsing, and talking during the lecture. He will not speak between the two lessons, when the teacher finishes the first by saying “Allah knows better”, without his permission. He should neither speak about an issue when the teacher has started discussing the other one nor he should speak about a thing unless he does not look into its advantage and its proper time. He should avoid from haughtiness supersession in discussion. If he feels revenge in his heart, he should observe complete silence, patience and submissiveness. It is in accordance with the holy Prophet’s saying, when he (peace be upon him) said. “Who avoided dispute, though he was rightful to it, Allah made a home for him in the highest part of the paradise.” Because it checks the spread of anger and keeps away from the hatred of hearts.

Inciting the Students over the Purity of Heart

Everyone among the audience should incite his fellow for the purity of heart, and to keep it free of grudge (for any one), though he does not act for its fulfillment, but owes something alike in his heart.

When he frees from the lesson, he should say what is taught by the tradition of the holy Prophet (peace be upon him).

O Allah! Thou art Glorified, and with Your praise (I start and finish), There is no Lord save You. I seek Your forgiveness, and I attend to You. Forgive me my sins, because there is no one save You, who forgives.

So, finishes (the translation of) this book on ‘manners’ (of teaching and reading), by the praise of Allah and His bounty. All praise be for Him, in beginning and ending, and open and secret. Pray and mercy of Allah he upon over Chief, Muhammad, and also upon his family and companions.
FOOTNOTES

1. He was Muhammad b. Sirin al-Anṣārī (d. 110 A.H.), one of the trustworthy and pious savants of Islam.

2. Imam al-Husayn al-Hasani (d. 110 A.H.), one of the greatest successors of the companions (of the holy Prophet).

3. Sufyān b. ‘Uyayna (d. 198), a great jurist.

4. Ḥabīb b. al-Shahid Abu Marzūq al-Tajbī al-Misrī was an outstanding jurist at Antalba, died in the year 109 (Ibn Ḥajar: Tahdhib, Vol. 12, p. 228).

5. Muḥallad b. al-Husayn (d. 110 A.H.) was a very pious and talented scholar (Tahdhib, Vol. 10, p. 73).

6. Shafi’ī: Muhammad b. Idrīs al-Shafi’ī (d. 204 A.H.) was the founder of Shafi’i school of Islamic Fiqh.


11. Reported by Al-Tirmizī (p. 324) and Ibn Maja’ (p. 207).


15. Wahū b. Munabbih: A trustworthy and pious scholar of Al-Yaman (d. 114).

16. Sahḥ, Abu Muhammad Sahḥ b. ‘Abd Allah al-Ṭustārī. He was one of the most illustrious scholars for their fair dealings and piety.


23. Mansur b. al-Mu’tamar: An outstanding scholar from Kufa. He died in the year 132 A.H.

24. Abu Ja‘far al-Mansur, the Abbasid caliph, died in 158 A.H.


28. Abu Ḥanifa said, “This poetic verse was composed by al-‘As‘āmi. (Mukhtasar Kitab al-‘Ilm), p. 44.


