

# الوصايا الجلية للاستفادة

من

الدروس العلمية

CLEAR ADVICE FOR BENEFITING FROM EDUCATIONAL SEMINARS  
[Islâamic Seminars, Conferences, etc.]

Lectured By:  
Shaykh Salih bin Abdul Azeez Ala Shaykh  
Minister of Islamic Affairs and Propagation – Kingdom of Saudi Arabia

© 1428/2007 AL HUJJAH PUBLICATION

All Rights Reserved.

No part of this E-Book may be SOLD this e-book is intended for Dawah distribution only!!!!

FEAR ALLAAH



AL HUJJAH PUBLICATION

634 park place brooklyn, new york 11238 • www.alhujjahpublication.org

## TABLE OF CONTENTS

TRANSLATOR'S FOREWORD .....	3
INTRODUCTION.....	4
THE FIRST PILLAR .....	5
Appropriate Organization.....	5
THE SECOND PILLAR .....	7
This Refers to the Scholar who will Deliver the Lessons.....	7
THE THIRD PILLAR.....	11
The Student and Advice to the Student of Knowledge .....	11
CONCLUSION.....	15

## TRANSLATOR'S FOREWORD

In an effort to assist my Muslim brothers and sisters in their quest to seek knowledge, I felt the great need to present to the English speaking community this valuable work. It directs essential advice toward:

- ✓ Seminar and Conference organizers
- ✓ Those attending the lectures and students
- ✓ Scholars and Teachers participating in the lectures

And many more,

One should keep in mind that the origin of this treatise is an audio lecture transcribed into book form. With that being the case, it is very complicated for the written translation to have a compositional flow as a book would. I apologize for any mistakes made due to the above mentioned reason.

Abu Ismaa'eel Mustafa George  
Jamada El Oula. 19, 28/June 4, 2007

## INTRODUCTION

All praise is due to Allah; The Lord of the worlds. He gives success to whom He wills to follow the path that pleases Him, He teaches knowledge to whom He wills, and cultivates with cultivation who He chooses. All praise due to Him for the enormous blessings He bestowed upon us and for the numerous bounties granted to us. To Him is much praise just as He has blessed much blessing, and to Him is much gratitude just as He The Most Sublime- has blessed [the creation] day and night. I praise Him, thank Him, and commend Him with all good.

I bear witness that there is no deity worthy of worship except Allah, He is alone and has no partners, and I bear witness that Muhammad is His servant and messenger. May abundant peace of Allah be upon him, his family members and his companions.

I ask Allah –The Most High and Sublime- to use me and you in that which He loves and is pleased with, and I ask that He makes easy for us the paths of good, and that He closes for us the paths of evil. Verily He –The Glorified- is generous and gracious.

For what proceeds:

I, at the commencing of these Islamic lessons which are the sixth seminar in Masjid Sheikh Al Islam Ibn Taymiyah in the district of Sultana in the city of Riyadh, it is incumbent upon me to turn to Allah The Most High and Sublime with supplication for the individuals responsible for organizing these seminars and lessons.

I ask Allah The Most Sublime to grant them good and to increase them in support of the truth and propagating it, and that He increases them in opening doors of good and nearness to Allah The Most Sublime through various means of good. This [supplication] is from the rights that are obligatory to recognize.

These lessons are established yearly, and they comprise lessons in various fields of knowledge and subjects. The length of the seminar is three weeks, wherein 18 lessons will be given on different topics, and by the permission of Allah ﷻ The Most High much knowledge will be obtained in this short period of time.

Some brothers have decided that this lecture be titled: **‘Al Wasaya Al Jaliyah lil Istifadah min Ad Duroos Al ‘Elmiyah’** [Clear Advice for Benefiting from Educational Seminars].

Based on my limited experience with previous seminars, and my knowledge of what seminars have delivered of results I say, it is compulsory that every seminar or class possess pillars they are built on, those pillars are four:

- 1- Appropriate planning and organization prior to the classes [or seminar].
- 2- The presence of a teacher [Scholar].
- 3- The attendance of diligent devoted learners.
- 4- Appropriate location. Meaning: A location suitable for the attendance of a large number of people within a short period of time.

## THE FIRST PILLAR

### Appropriate Organization

There is no doubt that the greatest benefit derived from these lessons is accomplished through good planning and early preparation. Because of this, benefit is obtained from these seminars or lessons.

Preparation involves: Organizing a suitable setting for these lessons.

The organizers, they are:

- ✓ The Imam of the Masjid
- ✓ Or brothers working within the administration of the Masjid, or in a center for propagation

It is incumbent upon the organizer to look at the needs of the students of knowledge, and the needs of the youth that are attending the lessons. These needs differ according to location and time, and according to the teachers and materials that are being studied. Therefore, it is upon the organizers to consider the place in which the seminar is being held; which is the country, as well as the Masjid, and the time. Indeed winter seminars differ from summer ones in terms of organization and timings. It is not befitting to hold every seminar or class in the Masjid, reason being, large numbers of students that want to benefit will attend. Due to this, the appropriate location should be sought, as well as good air-conditioning, along with easy entrances and exits, etc...

Thus, it is mandatory to consider the location and the time.

It is also befitting that the seminar is organized and planned far in advance. Planning with the scholars must be done 6, 5, or 4 months in advance, in order for them (scholars) to prepare themselves. It took place in the past that some brothers intended to organize classes and seminars, and they tried to convince some scholars to participate just 2 or 3 weeks, or a month before the lectures. Due to such short notice, they (scholars) did not agree as they were already committed to other matters that prevented them from participating. This is the case specifically during vacations where seminars are numerous.

Therefore, selection should be done well in advance in order to plan with all participants, and in order to choose the scholars, people of knowledge, and teachers that will participate.

Another matter which is very important in organizing a seminar is that the organizers should plan with the assistance of those who have preceded them in establishing seminars and those who understand what is needed to do so. For example, in choosing a new country to establish a seminar in, whether this is within The Kingdom of Saudi Arabia, or outside, it is befitting for the organizers to consult those who have previously established successful seminars and classes. This is because, from the character of the believer is to consult, and the one who does so will not be disappointed. Several seminars failed due to lack of experience and lack of consulting. Indeed planning a seminar is not merely done on paper; if this happens then once the people, time and place arrive some discrepancy will take place. Consequently, it is incumbent that focus is shown to previous successful seminars, and how were they successful.

What is important in the seminar is that the students benefit. It is well known that some teachers are fit for lectures, but may not be suitable for teaching [classes]. And some are suitable for teaching, but are not appropriate for teaching intensive courses during seminars. From them are those who can not properly deliver the knowledge that he possesses in a short period of time. <sup>1</sup>

Thus, the organizers must focus on:

- ✓ The location and its preparation
- ✓ The time
- ✓ The teacher
- ✓ The field of knowledge and subjects
- ✓ The books and texts

All of these matters acquire special attention and not every individual is able to manage them.

From the good of the brothers involved in the organization of this seminar in Masjid Shaykh Al Islam Ibn Tamiyyah, and at the forefront of them Fahd Al Garab –may Allah give him good, and other than him, they consult with the people of knowledge in selecting the subjects, topics, and texts. Verily the people of knowledge have understanding of what is suitable and what isn't. They obtain this experience through past seminars. For example, a particular text may not be suitable because it is divided in structure, weak in order, or because it does not contain all of what is needed in that topic, and similar reasons.

Therefore, planning with someone who has knowledge of seminar organization is extremely important.

---

<sup>1</sup> Further discussion on the characteristics of the teacher will be mentioned in the second pillar.

## THE SECOND PILLAR

This Refers to the Scholar who will Deliver the Lessons

Certainly, scholars differ with regard to their preparation and abilities. This is because Allah ﷻ granted people abilities, and He possibly grants a later person, what He did not grant the prior individual. He may also grant someone young, what the elder person did not accomplish, and it is also possible that the younger individual is closer to the youth in delivering his lessons.

It is likewise possible that a teacher is able to successfully teach in a small period of time, a text that would normally take a year being taught weekly. If this text were to be taught in one week, perhaps the teacher that could normally finish it in a year would not be able to finish the text. He would only be able to explain 3 or 4 pages, and then the remaining  $\frac{3}{4}$  of the book is left without explanation. Due to this, it is recommended that the teacher divides the text into portions [based on the duration of the seminar].

It has taken place in previous seminars in this Masjid, or other than this Masjid, that the knowledge of the scholar was greater than the time allocated for the seminar. The scholar would expound greatly in his explanation with great benefits, and as a result time became strained and the students were left without completing the work. When this takes place the greatest benefit is lost for those attending the seminar, and at times their [those attending] numbers reach in the hundreds, and those benefiting from the recorded lessons [audio] possibly reach in the hundreds of thousands. I was informed by some brothers who are callers to Islam and who have visited some African or European countries that they have found recorded audio tapes of seminars held in this Masjid or other than this Masjid, but those listening to the recordings are able to benefit from the complete explanation of the work.

Therefore, it is befitting for the teacher to organize his time and not to expound on one subject and in doing so not complete except a page or two of the text. Due to this, it is incumbent upon those organizing the seminar to remind the scholar if they notice him expounding during the beginning of the seminar after one or two lessons have passed. It is mandatory that time is preserved and focused on, and the explanation should be within accordance to the allocated short time.

Hence, choosing a teacher is extremely important, because from amongst them are those who are good at delivering a lesson, but with long preparation. Sometimes a teacher needs preparation, and other times it's possible that lesson preparation is a reason for the lengthening of time in delivering the lesson and topic. The teacher [in this case] comes to convey the lesson, but the materials and information are so abundant that he delivers it in an inappropriate manner. The student does not need all of this information, because getting a general understanding of the full text is of greater importance. Further explanations and several narrations mentioned from various books are not suitable for intensive courses. Rather, the teacher while participating in seminars should focus on giving the text and explaining the phrases within it, informing of what is meant by the author while mentioning the proofs quickly without any deficiency being present. This requires practice and grounded knowledge in every subject and little preparation. It is also upon the teacher to follow the methodology of ease in presenting information and delivering points of benefit. A student will not continue if he does not find knowledgeable points of benefit.

It is also required that the teacher be well grounded in the subject being taught. His knowledge should be tolerable and his language should be easy and clear. He should avoid being harsh in his speech and ranting. It is also befitting that the students [listeners] do not interrupt the teacher's speech by way of questions that disrupt the audio recordings. The benefit for those present at the seminar is obtained through them listening to the explanation and memorizing it, and the benefit for those not present is obtained by them listening to the recorded audio lessons such as Kitab At Tawheed by the Imam of Daw'ah Muhammad bin Abdul Wahhaab –may Allah have mercy on him– and The Explanation of Aqeedah Al Wasitiyah, and Tafseer Al Quran by Shaykh Al Islam Ibn Taymiyah –may Allah have mercy on him. Also the explanations by Shaykh Muhammad bin Ibrahim –may Allah have mercy on him, and The Noble Shaykh Abdul Azeez bin Baaz –may Allah have mercy on him, raise his level in Paradise, and place him with the truthful. Also the various explanations by our scholars, such as the explanations by Shaykh Ibn Uthaymeen –may Allah have mercy on him, Shaykh Saleh Al Fowzan – may Allah preserve him, as well as these recorded lessons [seminars].

Thus, it is upon the teacher to be mindful that his lessons are recorded, and people may possibly benefit from them after hundreds of years. So if all [listeners] are silently listening, this will strengthen the teacher in giving his lesson. For this reason, Sufyan or Imam Malik -may Allah have mercy on them, and other than them from the people of knowledge used to say:

“If we were active, we would mention the full chain of narration, and if we were tired we would not mention of full chain.” Therefore, this matter depends on the teacher himself, just as it depends on the student. The movements of the student, his preparation, reception of the knowledge in quiet conduct, and taking notes well, all of these matters strengthen the teacher to deliver beneficial points.

The weapon of the student is his pen and paper.

What is important is that the teacher and student assist one another in successfully producing recorded [audio] materials.

These lessons are prepared specifically for intermediate level students. The teacher should not use a methodology of teaching that is surpassed by the more knowledgeable student, nor should it be extremely easy for the beginner student. Rather his methodology of teaching should be on intermediate level.

This is the character of true teachers from amongst the scholars, according to how Allah has described them in His statement:

﴿وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾<sup>2</sup>

"Be you Rabbaniyun [learned men of religion who practice what they know and also preach others], because you are teaching the Book, and you are studying it."

<sup>2</sup> Surah Al-i-'Imran:79

Allâah ﷻ The Most High described the Rabaani from amongst the people of knowledge, that he is one who learns and teaches. As for the individual who learns but does not teach, then this person is not a Rabaani [true teacher].

Abu Abdullah Al Bukhari [Imam Al Bukhari] said:

“The Rabaani is the one who teaches small knowledge before greater levels of knowledge. [Meaning: according to the need]”

The Messenger ﷺ was given summarized, comprehensive speech. When speech is summarized and beneficial, the regular layman can benefit along with the smarter individual, as well as the person living away from the city, along with those who live in the city [educated and lesser educated]... The teacher should benefit intermediate students by mentioning definitions, principles and foundations. A teacher should avoid presenting detailed descriptions during intensive seminars; this is because the student desires to directly note down definitions and categories. The example of the teacher mentioning: The definition of the major form of shirk is... and the definition of minor shirk is... and the likes. And what is the difference between minor shirk and hidden shirk? Also, the example of the teacher saying: This matter is divided into 4 categories... and other than these examples.

This is what remains with the student, and this [methodology of teaching] is what opens for the student what was once closed. As for the compositional method of teaching, then a student can take that from books, but that which profits is the specific differences and categories mentioned. [By doing so] The teacher opens for the student many broad horizons. This is the benefit of taking knowledge from the scholars. If it were not for the categories and differences mentioned in matters that appear similar, there would be no greater benefit obtained through these lessons [intensive]. In fact, these lessons would have been similar to obtaining knowledge from books without the presence of a teacher. You find a number of authors of classical Fiqh and Aqeedah books mentioning categories by simply stating “and”. The example of their statement: Water is clean within itself, it cleans other materials, it is also unclean, or doubtful. And the example of their statement: Shirk is major, minor and hidden.

It is upon the teacher to make the matter easy. He would, for example say: The first category, the second category, and the third category... and the likes. Or he would say: The first type, the second type and the third type. He would also do the same in affairs of disagreement. He would mention the matter and the different views in order. He would say, for example: The first opinion is, its proof is, the way this matter is proven with these proofs is... Then he would mention the second opinion and the likes. Finally, he would mention the most correct opinion, although this opinion may not be the more correct with other than him.

From that which is also important is that the student does not look at the teacher in the seminar as if he is an Imam [knowledgeable scholar] in every field, even if the teacher be a professor in a university or other than that. This is because the student will [in the future] abandon the teacher if he finds him weak in fields of knowledge. By doing so, he will not benefit from anyone except those who Imam Ath Thahabi described when he said:

*“I almost have never seen their likes except in books or in graves (deceased)”*.

Hence, do not place difficult expectations upon your teacher; you fault him in this matter and in that matter. What is important in a teacher is that he delivers the knowledge and he is conscious of Allah. He does not ascribe to Allah or His Messenger ﷺ, or the religion, or to Islamic knowledge that which he does not know from the speech of the people of knowledge. He also does not include his own personal opinions within the knowledge, because the purpose of Islamic lessons is to transmit knowledge as it was delivered by the people of knowledge. Knowledge in this Ummah is what Allah says, what His Messenger ﷺ said, what The Sahaaba said, and what The Scholars say. Therefore, one should not place difficult conditions [expectations] upon the teacher, and by doing so this will allow the student to abstain from ill thoughts of him and consequently his knowledge is kept from the student.

You should also not expect for the teacher to not stumble or error in a matter, especially during intensive courses. It's possible that a student has information that the teacher does not possess. In this case the teacher can benefit from the student.

Ibn Al Kashab Al Hanbali used to say: *"I am a student of my student's students"*. This is a true statement because the teacher benefits just as the student benefits, and the likes.

The recent graduate that teaches in The Ministry of Education in primary, secondary schools, or colleges, initially he will benefit tremendously from his students. But as time goes on, benefiting from his student's will decrease and they will more so benefit from him. This is because, in front of him are minds that debate what is being delivered to them, and as a result the teacher concentrates and prepares himself better. But a matter may arise and what is memorized by the scholar may be the weaker opinion, incorrect, or the improper execution. Factors regarding the matter might escape the scholar, he may error in attribution of a hadeeth, or similar to this and the student perhaps may know what is correct in this matter...

Therefore, knowledge is obtained during seminars both by the teacher and the student. The teacher should not feel far above obtaining benefit from a student, and a student should not feel shy, and as a result he abstains from benefiting his teacher. Rather, a student should approach the teacher with respect and shyness and in a manner of seeking clarification.

Accordingly, what is befitting for a student is that he doesn't place extreme expectations upon the teacher that are difficult to meet except in the likes of Great Imams such as Imam Ahmad bin Hanbal, Al Bukhari, Ibn Taymiyah, or other than them.

## THE THIRD PILLAR

### The Student and Advice to the Student of Knowledge

This is referring to the student of knowledge who is attending the seminars; he has [distinctive] characteristics, personality and traits.

THIS FIRST ADVICE:

#### **Sincerity**

He should be sincere in hoping from his generous Lord, by doing so; Allah The Most High and Sublime will open his heart to knowledge and gain. The heart is distracted by distractions and thoughts, thus while one is quietly listening a thought will come to him and deter him from benefiting. Then a person desires to gather himself, but it is extremely difficult, and when this takes place points of benefit become scattered and the later information erases the earlier.

Therefore, it is incumbent that one truly turns to Allah The Most High and Sublime and makes Du'aa [supplication] that He gives him understanding [Fiqh] in the religion, and that He allows one to benefit and be patient with knowledge. This is because it is mandatory that one possess patience in seeking knowledge, and in order for that to take place one must be sincere and truthful with Allah The Most High and Sublime, and turn to Him in the correct manner because knowledge is worship.

Verily the Angels lower their wings for the student of knowledge out of pleasure for what he is doing, and verily everything upon the earth and in the heavens seeks forgiveness for the scholar, even the fish in the sea. This is indeed a great merit.

So purify Oh! Student of knowledge- your thoughts of Allah ﷻ The Most High and Sublime and sincerely turn to Him in order for Him to open your heart to knowledge and make it firm within your heart.

THE SECOND ADVICE:

#### **The pen should be ready prior to the lesson**

This point was stressed by Al Khateeb in his book 'Ja'mee Al Jam'ee' and also by Ibn Abdul Al Birr in his book 'Al Jam'ee lee Bayan Al Ilm wa Fadlihi' [The Compilation Explaining Knowledge and it's Merits], and in other than these two works.

From what is deficient is that a student attends a lesson and neglects to bring a pen, or he brings one that doesn't contain ink.

With regards to paper, it is befitting that the student prepares a notebook for every subject, or a notebook which is divided into several subjects. All of the aforementioned methods will follow according to the organization of the mind. If a student's mind is distracted this will appear in his knowledge and notebooks. It is not befitting for a student to write several subjects on one paper. He should refrain from writing notes in the margin spaces of the text books, this will cause information to become crowded and prevent one from referring back to it at a later time. Because of this, Imam Ahmed was asked about writing in small print, he responded: "I dislike this because one does not

know when he will need this information, and it's possible that he needs it and he is no longer able to refer back to it [illegible]. This statement is a reality. Notes taken within texts books [in margin spaces] are not organized and are mixed with the written text, and it's also possible that the penmanship is awful.

Paper is these days available and cheap; All Praise be to Allah

With regards to writing in notebooks, there is an arrangement suitable to be followed, it consists of:

A student should place within the text which he is studying sequential numbers from one to the end of the text, and every topic which the teacher comments on the student places that affair on an individual page. He would then place the following issue on a separate page. He should do this even if the comment on that issue is only one line. He should not say: The page is blank! It's possible that he needs that space in the future. If the student wishes to add more detail to an issue that the scholar did not expound on, he would first place the origin of the issue, and then add more detailed information. These explanations by the scholars or teachers would then become the foundation for larger explanations for the student in the future if Allah wills.

THE THIRD ADVICE:

**Related to the student that is not able to attend all the seminars, but instead he attends during his free time**

It is upon this student to choose the field that he needs most in his religion to complete his knowledge in that particular subject. For example, it's possible that he did not study the subject of Tawheed, or he studied it long ago and desires to review it. This subject would be a priority in his choice of subjects. He would then use his remaining free time for other subjects that he is interested in. Therefore it is incumbent that the student of knowledge chooses the suitable subject and time.

THE FOURTH ADVICE:

**Excellent review and preparation for lessons**

How can a student review and prepare for lessons if they are continuous? This is done by him memorizing the text prior to hearing the explanation from the scholar. This methodology will produce true structured knowledge.

One should also prepare by reviewing important issues [before the lesson]. The student should read a line or page and focus on the important issues. By doing so, he prepares himself to understand these issues once covered by the teacher. It is not a condition that the preparation of the student is similar to that of the teacher. The purpose of this preparation is not merely for the student to prepare for learning, but rather he should combine his present knowledge with what is being presented by the teacher, and by doing so the knowledge of the student will grow over an extended period of time. The student should prepare for the lesson, and as a result he will notice how the scholar handles the text, and how the student himself handled the text. For example, the text being taught is *Bulugh Al Maram* and the subject being taught from the book is the chapter of Prayer, the student reviews a Hadith from the text by referring to *Subul As Salam*, *Fathul Barre*, and other than them. The student should review and see what he comprehends about the

Hadith; he then compares what he read to how the scholar handled the Hadith. There is not doubt that this methodology will provide the student with benefits that he was possibly unaware of.

It is also befitting that the teacher chooses from amongst his students those who are capable of being teachers and he focuses on them even more. He should teach them how to study, how to teach, and how to organize issues. It is possible that a student approaches his teacher and says: "I attended a seminar with you last year and heard from you the explanation of *Bulugh Al Maram* or *Forty Hadith of Imam An Nawawee*...." It's possible that the teacher forgot this particular student due to the large number of students present at the seminar, or maybe he remembered him. But the teacher never forgets the diligent student because he creates an impression about this student and his dealings with the text, his understanding of the Hadith, and his character with the teacher.

#### THE FIFTH ADVICE:

##### **Writing notes of benefits from the teacher**

The student should not depend on the audio recording during seminars. It is upon a student not to say: "There is no need to write as long as the recording is present". This is a tremendous mistake that many students have fallen into. The student writing what is being presented by the scholar influences his preparation for knowledge and it also influences his methodology of seeking knowledge in the manner that it should be sought. Acquiring knowledge must include difficulties, suffering and struggle. Also in writing notes, a student creates an ability to summarize information. This is because he will not be able to write every single letter mentioned by the teacher. For this reason, it is befitting to distinguish between what was dictated to the student from what he heard. It is possible that much information mentioned by the teacher is lost when a summary is written.

Therefore, what is the purpose of writing? The purpose of writing is that the student forms the ability to summarize information. He hears and then he summarizes. It is noticed that in the beginning of the seminars, the scholar hastens in his speech and the student is not able to take notes, but the next time the student is able to write however he misses some information. Similar to this, a time will come and the student will be able to completely write what is being presented and he is able to summarize using the most perfect examples because he has developed a skill, and this skill can only be developed through practice. How does one practice? Practice is performed -in addition to what was previously mentioned- by not depending on the audio recording.

#### THE SIXTH ADVICE:

##### **Mercy between the students**

It is possible that different categories of people attend the seminars.

1. From them are those who are present to seek knowledge
2. From them are those who are beginners
3. Some seek to attend a gathering of remembrance, especially if the lecture is after Fajr prayer or during times that supplication is answered.

4. Others attend to gain a particular benefit and any benefit gained will suffice them.

That which is befitting in reality is that the students care for one another. The student should teach his beginning brother the correct methodology and provide him with advice. Due to this, it is appropriate that students have mercy with one another during Islamic lessons, and in all aspects of knowledge. It possibly occurs that the scholars begin their lessons with advice to the student to be merciful. It is because of this that the first Hadith transmitted in Ijaazat [permission and authorization to narrate Hadiths] is:

*“The merciful will have mercy shown to them by Ar Rahman. Be merciful to those on the earth, and The One Who is in the sky will be merciful to you”<sup>3</sup>*

**Question:** Why do students learn this Hadith?

**Answer:** Know –may Allah have mercy upon you- from the manners of a student of knowledge that Allah has blessed and has mercy on him in his knowledge, is that he [the student] is merciful with those around him; he guides them, teaches them and assists them, etc. Thus, if you are merciful in your quest for knowledge, with the creation, with your companions, with your friends and those attending the seminars and you assist them with good, then you are given glad tidings of the mercy of Allah ﷻ The Most High and Sublime to you with His true promise in the statement of His Messenger ﷺ *“The merciful will have mercy shown to them by Ar Rahman...”*

---

<sup>3</sup> Reported by Ahmed and Abu Dawud; This Hadith is known to the scholars of Hadith as: Al Musalsil bil Awaliyah (sequenced with precedence), because every scholar in the chain of narration mentioned about his teacher: “I heard so-and-so say, and it was the first narration I heard from him”. Every narrator in the chain mentions the same pattern until the chain reaches the generation after the Tabi’een (Atba’ At Tabi’een).

## CONCLUSION

I ask Allah ﷻ The Most High and Sublime to make you [all] blessed and to benefit [others] through you. The meaning of Allah making a person blessed as it was mentioned in His statement in Surah Maryâm, informing of the statement of ‘Essa ﷺ:

﴿ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ ﴾<sup>4</sup>

“And He has made me blessed whosoever I be”

Meaning that a person teaches people good. The scholars mentioned in explanation of this verse: The blessed person -from amongst the servants of Allah- is the one who teaches people good [Tafseer Ibn Kathir].

Thus I ask Allah to make you [all] blessed, and to benefit [others] through you. I ask Him ﷻ to make these lessons beneficial for those delivering them and those attending them, and for all. I ask that He grants them guidance and righteousness, and that He blesses me and you with understanding of the religion, and compliance with the Sunnah, and that He does not leave us to ourselves even for the blink of an eye [slight moment of time]. Verily He ﷻ The Most Glorified is generous and gracious. Oh! Allah, forgive us all, and may the peace and blessings of Allah be upon our Messenger Muhammad ﷺ.

---

<sup>4</sup> Surah Maryâm :31