

ISLAMIC MONTHLY REVIEW

KNOWLEDGE IS DEEN

**QUR'AN TAFSEER,
HADITH EXPLANATIONS,
BIOGRAPHY,
FIQH & MUCH MORE...**

JANUARY 2025

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**ARE THOSE WHO
HAVE KNOWLEDGE
AND THOSE WHO
HAVE NO
KNOWLEDGE ALIKE?**

ZUMAR, 39:9



SCAN TO READ

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FROM THE EDITOR

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

Alhamdulillah, we are delighted to bring you this issue of **Knowledge Is Deen**. Our mission is to inspire hearts and minds with the timeless teachings of Islam, reminding us that knowledge is both an obligation and a means to draw closer to Allah.

In this edition, you'll find explanations from **tafseer ibn katheer** of two selected aayah from the Qur'an, Explanation of a **hadith**, short **biography** of one of great companions of the Prophet ﷺ, some etiquette on seeking knowledge and much more. Each piece is crafted with the hope of benefitting you and your loved ones.

We pray to Allah that this monthly periodical serves as a source of guidance, inspiration, and connection to our Creator. Jazakumullahu Khairan for your support.

Mohammed Arif

Editor-in-Chief

Mohammad Aquil

Managing Editor

PARABLE OF THE WORLDLY LIFE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

”وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ
أَنْزَلْنَاهُ مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۚ وَكَانَ اللَّهُ
عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا – الْمَالُ وَالْبَنُونَ
زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝۶۶

سورة الكهف, 45

TRANSLATION

And present to them the example of the life of this world, its being like rain which We send down from the sky, and the vegetation of the earth mingles with it and then it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

Wealth and children are but adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for one's hope.

TAFSEER

THE PARABLE OF THE WORLDLY LIFE

Allah says: And mention - O Muhammad ﷺ, to the people, the parable of the worldly life, its **transient** nature and how it will eventually cease and come to an end.

It is like the water which We send down from the sky, and the vegetation of the earth mingles with it, it mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that, it becomes dry and broken pieces, withered up, which the winds scatter tossing them about right and left. And Allah is able to do everything. He has the **power** to do this and that. In the Qur'an Allah often gives parables like this of the life of this world, as He says in Surah Yunus,

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

“The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat...” (Yunus, 24)

and in Surah Az-Zumar:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي
الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُّخْتَلِفاً أَلْوَانُهُ

“See you not that Allah sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.” (Zumar, 21)

and in Surah Al-Hadeed:

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ
بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ
الْكُفَّارَ نَبَاتُهُ

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...” (Hadeed, 20)

And in a sahih hadith

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

This world is sweet and green.

BETWEEN WEALTH AND GOOD DEEDS

(Wealth and children are the adornment of the life of this world.) This is like the Ayah:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ

“Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...” (Aal-Imran, 14)

And Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Your wealth and your children are only a trial, whereas Allah! With Him is a great reward Paradise.” (Taghaabun, 15)

Turning towards Allah and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allah says -

“But the good righteous deeds that last, are better with your Lord for reward and better for hope.”

Ibn Abbas, Saeed bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers. Ata' bin Abi Rabah and Saeed bin Jubayr narrated from Ibn Abbas, *"The good righteous deeds that last are Subhan Allah (glory be to Allah), Al-Hamdu Lillah (praise be to Allah), La ilaha illallah (there is none worthy of worship except Allah), and Allahu Akbar (Allah is Most Great)."* The Commander of the faithful, **Uthman bin Affan** was questioned, *"Which are the good righteous deeds that last"* He replied, *"They are: La ilaha illallah, Subhan Allah, Al-Hamdu Lillah, Allahu Akbar and La hawla wa la quwwata illa billah hil-Aliyil-Azim (there is no strength and no power except with Allah the Exalted, the Almighty)."* This was recorded by Imam Ahmad.

Imam Ahmad also recorded from a freed slave of the Messenger of Allah ﷺ that he said: Well done! Well done for five things! How heavy they will weigh in the balance! *"La ilaha illallah, Allahu Akbar, Subhan Allah, and Al-Hamdu Lillah,"* and a righteous son who dies and his parents seek the reward of Allah. And he said: Well done! Well done for five things!

Whoever meets Allah believing in them, he will enter Paradise; if he believes in Allah, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning.

وَالْبَقِيَّاتُ الصَّالِحَاتُ...

"The good righteous deeds that last..."

Ali bin Abi Talhah reported that Ibn Abbas said, "This is the celebration of the **remembrance** of Allah, saying *La ilaha illallah, Allahu Akbar, Subhan Allah, Al-Hamdu Lillah, Tabarak Allah, La hawla wa la quwwata illa billah, Astaghfirallah, Sallallahu ala Rasul-Allah*, and fasting, prayer, Hajj, Sadaqah, freeing slaves, Jihad, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain."

Al-`Awfi reported from Ibn Abbas: "They are good words." **Abdur-Rahman bin Zayd bin Aslam** said, "They are all righteous deeds." This was also the view chosen by **Ibn Jarir**, may Allah have mercy on him.

Surah Al-Kahf 18:45-46, Tafsir Ibn Kathir, Darussalam
Publication, Riyadh, Saudi Arabia

BY IMAM YAHYA IBN SHARAF

AN-NAWAWI رحمه الله

DO NOT BECOME ANGRY

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ
تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا
اسْتُكْرِهُوا عَلَيْهِ" الأربعون النووية, 39

TRANSLATION

Ibn Abbas - may Allah be pleased with them both -
said that: Allah's Messenger ﷺ said: "Allah has
pardoned for my community **mistake, forgetfulness**
and what they were **compelled** to do."

EXPLANATION OF THE HADITH

This is glad tidings for the believers. His saying, "Allah has pardoned my Ummah" . That is, He has pardoned the Ummah of Muhammad ﷺ. If a Muslim makes a mistake and does something unbefitting; such as an **unintended mistake**, there is nothing upon him. Allah will **pardon** him.

His saying: "...and forgetfulness": If he forgets and abandons righteous deeds or leaves something out of **forgetfulness**, not deliberately; or he does something out of forgetfulness and not deliberately, Allah will not punish him for that out of favour and kindness from Him. However, an **obligation** cannot be lifted by forgetfulness; He should **observe** it by way of paying back.

Then he said: "...and what they were **compelled** to do." The one compelled to perform an evil deed will not be punished because such is deprived of will. He the Exalted said: "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith..." [**An-Nahl:106**]

Therefore, if a person is compelled to do evil deed without intending it, he will not be punished for it because he had no intention to do it. He was rather only compelled against his own will. This is a bounty from Allah; if Allah willed He could have punished him. However, He rather bestowed favour upon him.

When Allah revealed the verse - "To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. " **[Al-Baqarah: 284]** - it was difficult for the companions to deal with; that Allah will call them to account for the thoughts of the souls and hearts. Only very few people will be guiltless of that. So, it was a difficult thing for them.

Then they went to the Prophet ﷺ complaining and said: "We have been charged with an action we cannot perform." Thereupon, the Messenger of Allah ﷺ said: "Do you want to say just as the children of Israel said, 'We hear and disobey?' Say, we hear and obey." So they said: **"We hear and obey."** They surrendered and believed in Allah, so Allah revealed His saying: "The Messenger believes in what has been sent down to him

from his Lord and so do the believers. Each one believes in Allah, His Angels, His Books, and His Messengers.” **[Al-Baqarah: 285]**

After they believed in this and submitted without objecting, Allah revealed His saying “Allah burdens not a person beyond his scope. He gets reward for that good which he has earned, and he is punished for that evil which he has earned.” **[Al-Baqarah: 286].**



So, Allah **relieved** them and abrogated the verse before it “And whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.” **[Al-Baqarah: 284]**

Allah **abrogated** that with this verse: “Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on

us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.” **[Al-Baqarah: 286]**

Allah said: “I have done that.” So Allah **answered** these supplications out of favour and honour from Him - and all praise and bounty are due to Him . He would test His slaves. He tested them with the first verse, and when they submitted and believed in it, He lightened it for them and accepted their supplication. This is a favour from Allah.

The summary is that: this corroborates the Hadith that: “ Allah has pardoned my Ummah: mistake, forgetfulness.” - "Our Lord! Punish us not if we forget or fall into error." And Allah said: “ I have done that.” Allah said “And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.” **[Al-Ahzab: 5].**

This is a favour from Allah - that He will not punish because of **mistake** and **forgetfulness**; and He will not

punish because of **compulsion**. This was part of what the previous nations were charged by way of punishing them. However, Allah showered mercy on this nation and eased its affairs because it is the Ummah of Muhammad ﷺ and they are the people of faith and submission to Allah the Mighty and Sublime and they do not disobey Allah. When the **Jews** said: “ We hear and disobey,” Allah made things difficult for them. But when this Ummah said: “We hear and obey,” Allah relieved them — and this is a favour from Allah.

The explanation of Imam An-Nawawi’s 40 Hadith, Explanation
by Shaykh Dr. Saalih Al Fawzan, Dar Makkah International
Printing & Distribution



IMAM IBN AL JAWZI رحمته الله تعالى - DO NOT CURSE TIME



Imam Ibn Al-Jawzi says - I have not witnessed any calamity befalling people more severe than people blaspheming and **damning time!**

This behaviour was known during the pre-Islamic period but afterwards the Prophet ﷺ forbade people from abusing time; saying, "*Do not curse time, for Allah is time.*"

Meaning: you **blaspheme** and **abuse** time thinking it is what departed you from each other, and made your parents die, while in fact it is Allah who controls all that.

I wondered how to teach the ones suffering illnesses in their hearts about this when they are upon what the people of pre-Islam were following. To the point where some of their assumingly intelligent people would spend all their time damning and cursing time! It can even get worse and they attribute to this worldly life what is of Allah's; so they say for example: ***'this life did such and such!'***

I saw many people believe themselves to be jurists and intelligent and yet they err and make such statements! This is because if their condemning statements intended to refer to the passage of time, then it cannot be blamed as it does not have a free will or a purpose or even distinguishes right from wrong for it is controlled not a controller, directed not directing anything.

An **intelligent person** should not indicate that the condemned; the misjudging and the deviating from guidance, is time!

Yet those people deviated from the rope of Islam and attributed these ugly matters to the Creator and believed His Wisdom is defected and His Actions are incorrect just like how **Shaytan** believed he is better than Adam.

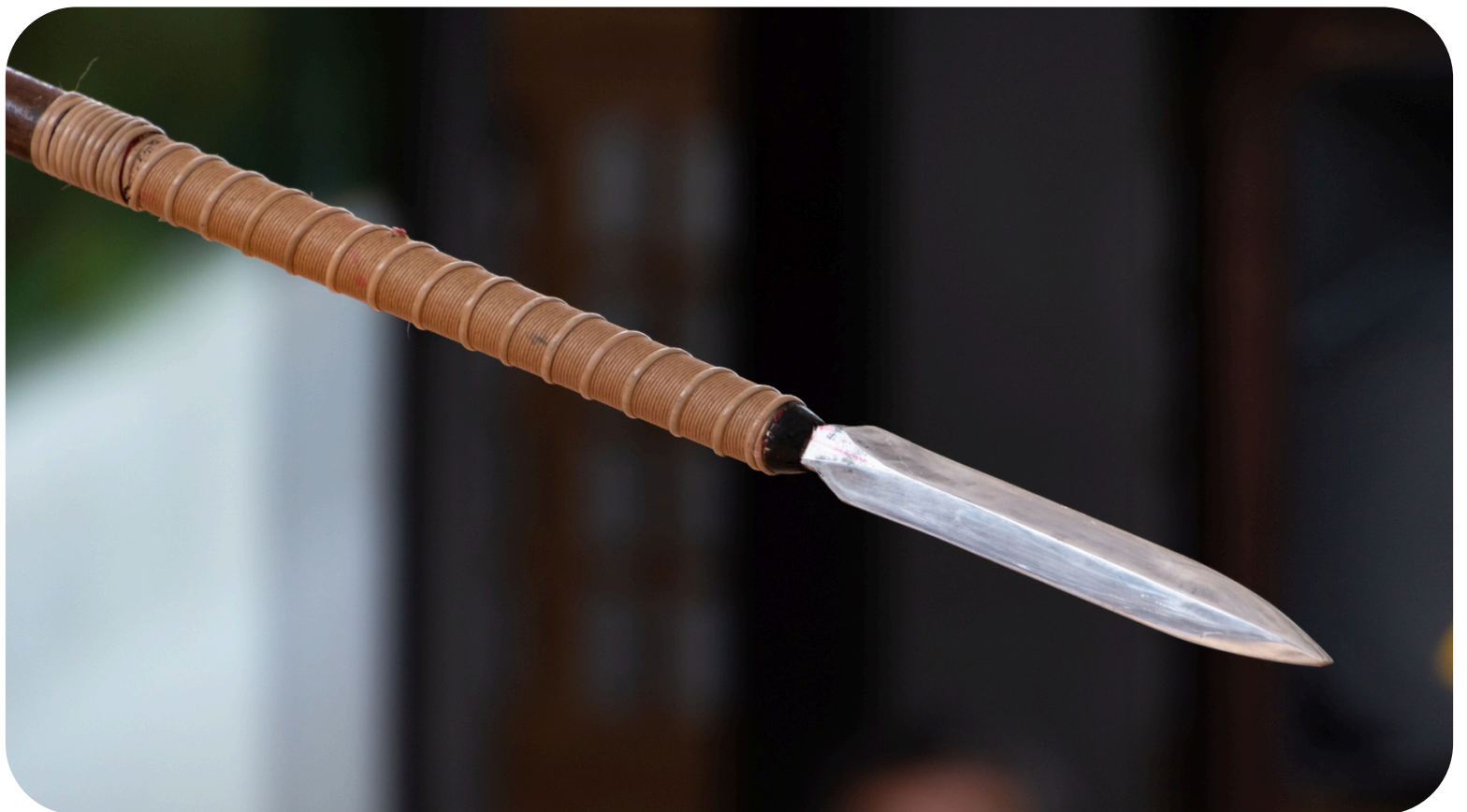


That being the case, neither believing in Islam nor prayer may help these types of people who happen to be more evil than disbelievers.

May Allah not rectify their affairs or guide them!

Captured Thoughts by Imam Ibn Al-Jawzi, Dar-As-Sunnah Publishers

SA'AD IBN ABI WAQQAS رضي الله عنه



- His real name was **Sa'd bin Malik Az-Zuhri**. He belonged to the **Quraysh** tribe of Banu Zuhra and was born in Makkah.
- His father's name was **Malik** bin Uhaib, and his mother's name was **Hamnah** bint Sufyan. He was born 39 years before Hijrah.
- He was the **first person to shoot an arrow** or spear in the path of Allah.

- He was the **3rd** person to accept Islam, and at that time, he was only 17 years old.
- He is the only companion for whom the Prophet ﷺ said, *"May my parents be sacrificed for you."*
- He was among the **Ashar-e-Mubashshara** (the 10 companions who were given the glad tidings of Paradise during their lifetime).
- When he accepted Islam, his mother opposed him by going on a hunger strike and said she wouldn't eat until Sa'd returned to his former religion. He responded, *"Even if your soul departs more than 100 times, I will not leave Islam. Eat if you wish or don't eat."*
- He was a very brave warrior. It was through him that Iran and Persia were conquered. He was famously known as **"The Lion's Claw."**



- Allah manifested a miracle through him, by which he and his army crossed the **Tigris River** as if walking on land.

- He developed the city of Kufa during the caliphate of Umar bin Khattab.
- The credit for spreading Islam in **China** also goes to him.
- He passed away in the year **54 AH** at the age of 80 during the caliphate of Ameer Muawiya and was buried in **Al-Baqi** cemetery in Madinah.
- He was the last of the Ashar-e-Mubashshara to pass away.

Extracted from **Hayat-e-Sahabah Ke Darkhashan Pahloo**

By Mahmood Ahmad Ghazanfar

Saad
Ibn Abi Waqqas ﷺ
سعد بن ابی وقاص

A CONCISE SUMMARY OF THE RULINGS RELATED TO **RAMADAN AND FASTING** PART-1



DEFINITION & FUNDAMENTAL RULING OF SIYAM (FASTING)

1. Linguistically, Siyaam in Arabic means **abstinence**
2. In Islamic terminology, it means abstaining from things that break the fast, from dawn until sunset.
3. Fasting the month of Ramadan is **obligatory** (Al-Baqarah, 183) and among the pillars of Islam.
4. Al-Haafidh al-Dhahabi (may Allah have mercy on him) said, "Among the believers it is well- established

that whoever does not fast in Ramadan without a valid excuse is worse than an adulterer or a drunkard.

5. Shaykh al-Islam **Ibn Taymiyyah** (may Allah have mercy on him) said: "If a person does not fast in Ramadan knowing that it is haram but making it halal for himself to do so, he must be executed; and if he does it because he is immoral but believes it is haram, then he must be punished for not fasting."

6. Fasting is to abstain from **eating, drinking** and having **sexual relations** with wife, with the intention of seeking Allah's pleasure

7. Fasting starts from the dawn until sunset

WHY RAMADAN IS SPECIAL?

8. It is the **4th pillar** of Islam

9. It has **Taraweeh** prayer

10. **Quran** was revealed in this month

11. There is a night of **Qadr** in the last 10 days

12. Battle of **Badr** (first battle between truth and falsehood) took place in Ramadan

13. **Makkah** was opened for Muslims

14. **Gates** of Jannah are opened and gates of Jahannam are closed and the transgressed devils are shackled in chains

- 15.** Allah's **mercy** descends on everyone and duas are accepted
- 16. Smell** of a fasting person's mouth is better than musk in the sight of Allah
- 17.** Angels make **dua** for the fasting person till iftaar
- 18.** Rewards of good deeds are **multiplied** many times
- 19.** It is the month of **patience**

VIRTUES OF FASTING

- 20.** Allah has chosen fasting for Himself, and He will reward it and **multiply** the reward without measure (Bukhari)
- 21.** Fasting has no equal, and the **dua** of the fasting person will not be refused (Al-Baihaquee)
- 22.** The fasting person has **two moments of joy**: one when he breaks his fast, and one when he meets his Lord and rejoices over his fasting (Muslim)
- 23.** Fasting will **intercede** for a person on the Day of Judgment (Ahmad)
- 24.** The **smell** that comes from the mouth of a fasting person is more beloved to Allah than the scent of musk (Muslim)
- 25.** Fasting is a **protection** and a strong fortress that keeps a person safe from the Fire (Ahmad)

26. Whoever fasts one day for the sake of Allah, Allah will distance him from the Fire a distance of **seventy years** from the Fire (Muslim)

27. Whoever fasts one day seeking the pleasure of Allah, if that is the last day of his life, he will enter **Paradise** (Ahmad)

28. In Paradise, there is a gate called **Al-Rayyaan** through which those who fast will enter, and no one will enter through it except them (Bukhari)

29. Ramadan is a pillar of Islam, the Qur'an was revealed in this month, and in it there is a night that is better than a **thousand months**

30. When Ramadan begins, the gates of Paradise are opened and the gates of Hell are closed, and the **devils** are put in chains (Bukhari)

31. Fasting in Ramadan is equivalent to fasting ten months (Ahmad)

32. Whoever fasts Ramadan out of faith and with the hope of reward, all his previous sins will be **forgiven** (Bukhari)

33. With the breaking of every fast, Allah will choose people to **free** from Hellfire (Ahmad)

- 34.** That you we become **al-muttaqoon** (Al-Baqarah, 183)
- 35.** Fasting leads to the defeat of Shaytaan; it **controls desires** and protects one's faculties
- 36.** When the fasting person feels the pangs of hunger, he experiences how the poor feel, thus he feels **compassion** towards them and gives them something to ward off their hunger
- 37.** Fasting **trains** the person to avoid desires and to keep away from sin
- 38.** It helps a person to overcome his own nature and to wean himself away from **bad habits**
- 39.** It also trains a person to get used to being **organized** and **punctual**, which will solve the problem that many people have of being disorganized
- 40.** Fasting is also a demonstration of the **unity** of the Muslims, as the Ummah fasts and breaks its fast all at the same time
- 41.** Fasting also provides a great opportunity for those who are **calling others to Allah**, they can call people coming to masjids for first time or after long time

CONDITIONS OF FASTING TO BE OBLIGATORY

42. He/She should be a **Muslim**

43. He/She should be **sane** and not mentally retarded

44. He/She should have reached **adulthood**

45. He/She should have the **ability** to fast (in terms of health)

CONDITIONS OF FASTING TO BE VALID AND CORRECT

46. He/She should be a **Muslim**

47. He/She should be **sane** and not mentally retarded

48. He/She should have reached **adulthood**

49. She should be clean from **menstrual** blood

50. She should be clean from **post-partum** blood

51. He/She must have made **intention** for fasting

Extracted from books **Summary of Speech in the Rulings of Fasting** by Shaykh Abdullah bin Jarallah AND **70 Matters Related to Fasting** by Shaykh Saleh Al-Munajjid

To Be Contd. **إِنْ شَاءَ اللَّهُ**

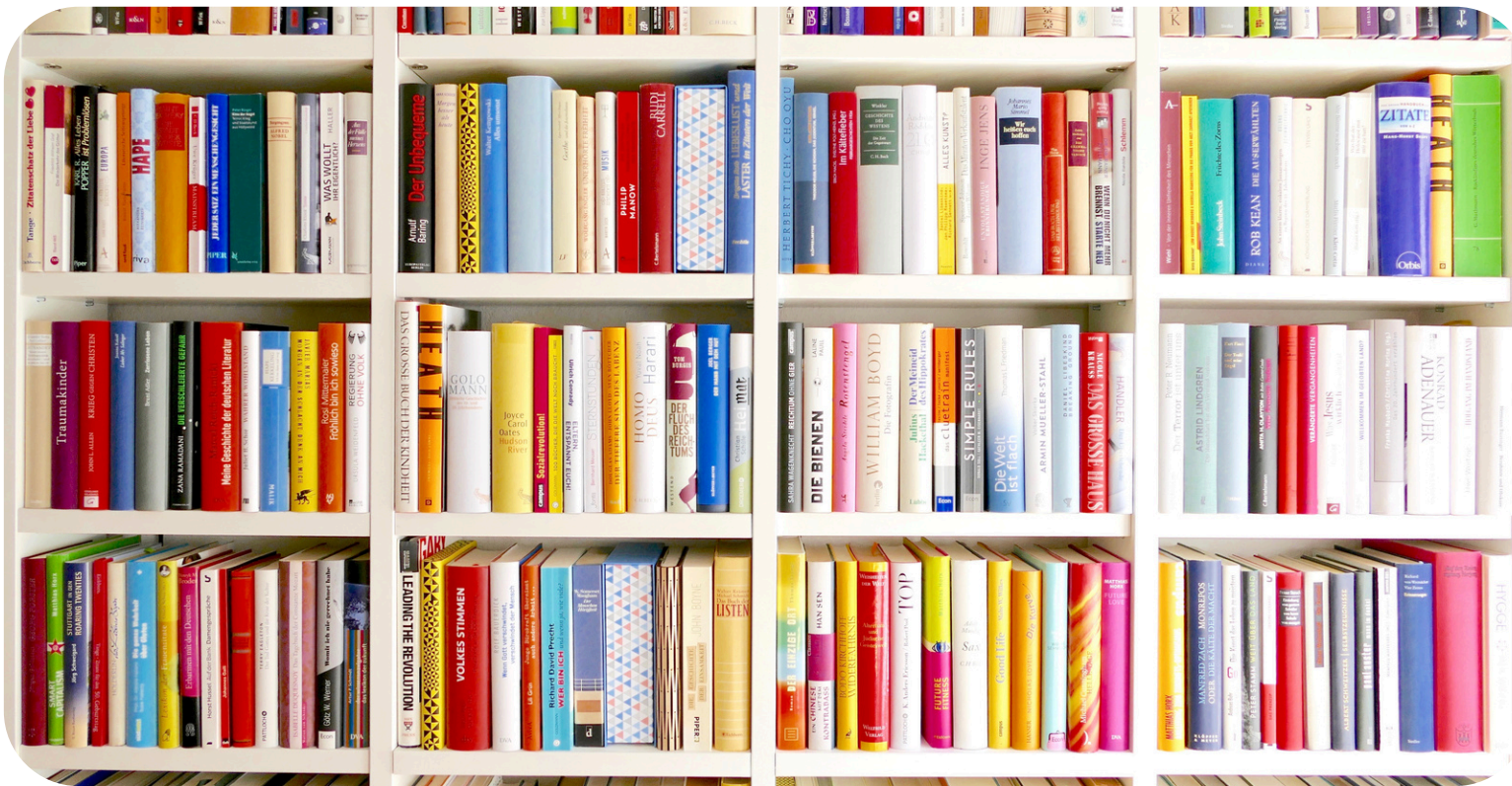


SEEKING KNOWLEDGE

THE ETIQUETTE OF SEEKING KNOWLEDGE (SUMMARIZED POINTS) PART-5

الشيخ

By Shaykh Bakr Abu Zayd



THE METHODOLOGY OF SEEKING KNOWLEDGE

- **Levels of Seeking knowledge** - Always follow the levels of seeking knowledge like **Memorize** a short book, perfect it by studying it under a shaykh, capture the benefits from it, mentally prepare yourself and progress regularly and so on.

- **Acquire knowledge from the Scholars** - The basis of acquiring knowledge should be by way of dictation and acquisition from the **teachers**, and by being in the continuous company of the scholars and not from the scrolls and the depths of books.

THE ETIQUETTE OF THE SEEKER WITH HIS SHAYKH

- **Considering the Shaykh's consequent status** - Make your Shaykh an object of your reverence, **honor**, appreciation, and courtesy.
- **Your capital, O seeker, is from your Shaykh** - Follow his **pious manners** and noble character, as for acquisition and dictation of knowledge then that is extra profit. However, do not be taken by an exuberant love of your shaykh, lest you fall into abomination without realizing and all those around you realize.
- **The Shaykh's enthusiasm in his lessons**- Beware of becoming a tool for cutting off his knowledge by being **lazy**, slack, or slouching and allowing the mind to wonder during his lessons.
- **Writing Shaykh's lessons** - Notify the Shaykh about your **writing** and indicate it in your notes.

- **Acquiring Knowledge from an Innovator**- Beware of taking knowledge from an **innovator**.

THE ETIQUETTE OF COMPANIONSHIP

- **Beware of the bad companion** - Beware of associating with whosoever is of **bad character**; for it is indeed destruction, and “prevention is better than cure”.

THE ETIQUETTE OF THE STUDENT IN LEADING A LIFE OF KNOWLEDGE

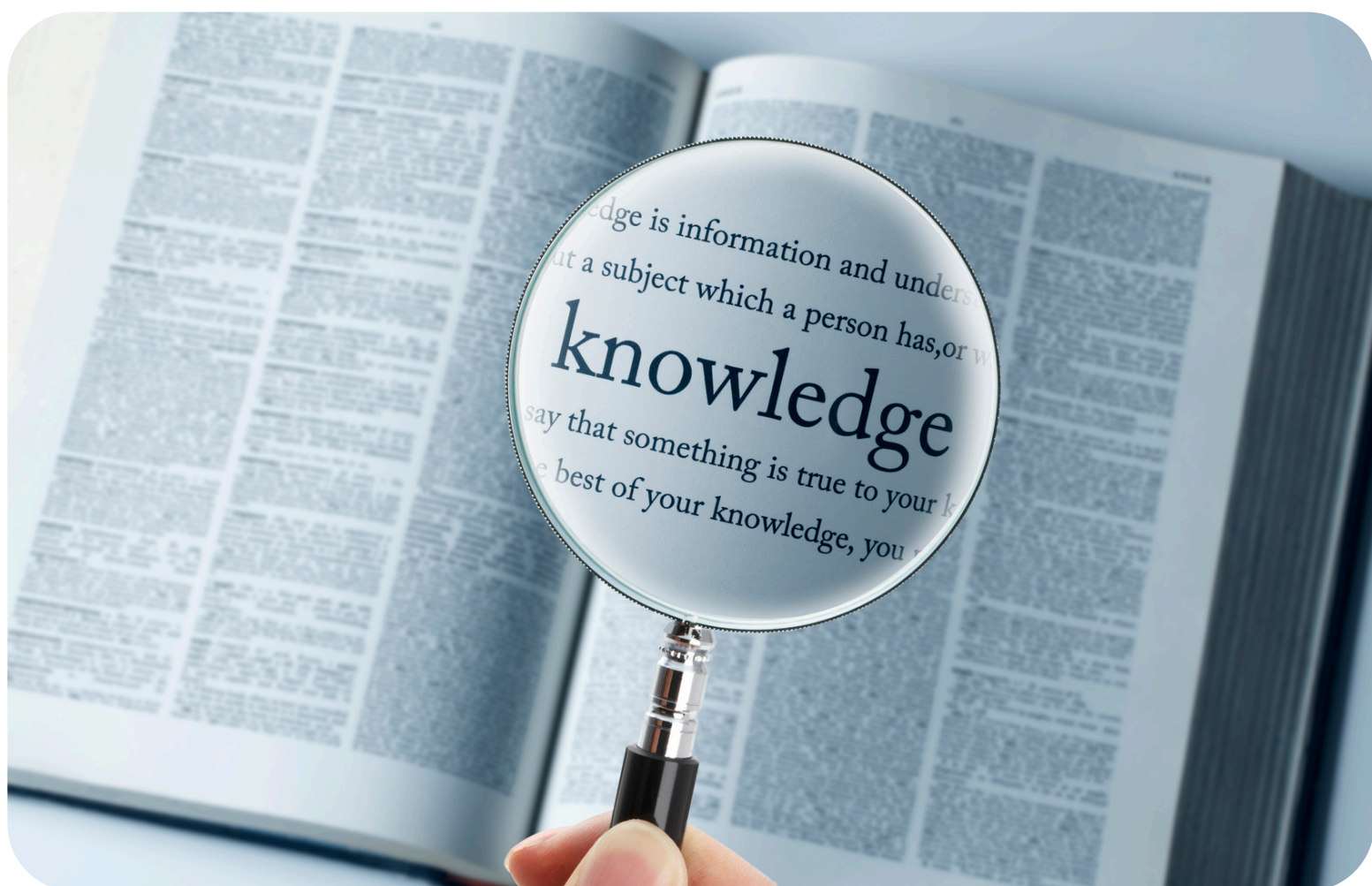
- **Have high aspirations in knowledge** - Adorning yourself with high aspirations is one of the characteristics of Islam, and **aspirations** are the base for negativity and positivity within your personality.
- **The burning desire for seeking knowledge** - The worth of every person is in that which he is good at. So have a **burning desire** to seeking knowledge.
- **Emigrating for the sake of seeking knowledge** - Whoever is not strong enough to **travel**, will never be travelled to.
- **Preserving knowledge through writing** - Do your utmost to **preserve** the knowledge in written form.

- **Preservation of knowledge through paying attention to it** - Do your utmost to preserve the knowledge by **implementing** it and following it.
- **Occasional revision of knowledge** - Occasionally **revise** your knowledge from time to time because lack of revision is a sign of forgetting knowledge.
- **Gain understanding of the knowledge** - Behind knowledge of the religion is gaining **understanding**, and its learner is the one who ties the rulings in with established concepts of the Sharee'ah.

To Be Contd. **إِنْ شَاءَ اللَّهُ**

Extracted from **The Etiquettes of Seeking Knowledge**

By Shaykh Bakr Abu Zayd



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