



## ETIQUETTES OF SEEKING KNOWLEDGE

*Compiled by Husain A. Sattar*

*These notes are accompanied by a series of audio lectures that are available under the Classrooms tab at [www.sacredlearning.org](http://www.sacredlearning.org)*

### THE SUPERIORITY OF KNOWLEDGE [Session 1 of 5; 00:00]

Man's superiority over the angels was shown by Adam (peace be upon him) being taught the names of things by Allah Most High. The Quran states:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

And He taught Adam the names of all things and then placed these before the angels asking, "Inform me of the names of these if you are truthful." They said, "Glory be to You! We have no knowledge except what You have taught us. It is you who are the Knowledgeable, the Wise." [2:31-32]

Additionally, in numerous places in the Holy Quran, Allah Most High praises the people of knowledge. For example, after speaking about bringing water from the sky and its bringing forth of fruits with different colors, and mountains with tracks of different colors – white and red, and black – and the different colors of humans and beasts, Allah Most High then states:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ

From among His servants, the learned fear Allah. [35:28]

Separately, after speaking about following etiquettes in a gathering, Allah Most High states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ  
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe! When you are told to make room in your gatherings, make room; Allah will make room for you. And when you are told to disperse, disperse. Allah elevates those among you who believe, and those given knowledge, many steps. Allah is Aware of what you do. [58:11]

In keeping with this premise, the Prophet (Allah bless him and give him peace) also made numerous statements regarding the virtues of seeking knowledge. These include the following:

If Allah intends goodness for someone, He gives him understanding of religion [Bukhari]

Whoever travels a path in search of knowledge, Allah makes easy for him a path to Paradise. [Muslim]

The superiority of the scholar over the worshiper is like my superiority over the least of you; verily, Allah, His angels, and the inhabitants of the heavens and the earth, even the ant in his hole, even the fish, send blessings upon the one who teaches people to do good. [Tirmidhi]

Verily, the scholars are the inheritors of the Prophets [Abu Dawud 3641]

Each of the above statements is sufficient to establish a desire for knowledge in all those able to attain this enormous blessing. In fact, the high status of knowledge is so clear that it is recognized by all of humanity. Imam Al-Zarnuji states, “The nobility of learning is not foreign to anyone, since it is something peculiar to all humankind.”

## **DISTINGUISHING BETWEEN KNOWLEDGE AND INFORMATION**

[Session 1 of 5; 23:39]

Knowledge opens the eyes of the believers to the reality of the universe, while also informing the servant about how to worship his Creator. Information, on the other hand, goes in one ear and out the other. Information entertains whereas knowledge causes change and leads to fear of Allah Most High. Students should be clear to seek knowledge, rather than the merely gathering information. Going one step further, students should observe the etiquettes of learning in order to maximize the effects of knowledge. This seminar focuses on how to maximize the beneficial effects of knowledge on our hearts, deeds, and minds.

## **THE FOUNDATIONS FOR OUR KNOWLEDGE** [Session 1 of 5; 30:52]

The Prophet (Allah bless him and give him peace) stated, “Allah is the Giver and I am the divider.” [Bukhari] This highlights that Allah is the source of knowledge and that the Prophet (Allah bless him and give him peace) was the teacher of this knowledge to the ummah. Amazingly, the Prophet (Allah bless him and give him peace) taught the most important subject, had the most amazing students, and completed the entirety of his course to perfection. Allah Most High summaries this interaction in the Holy Quran by revealing the below during the final Hajj of the Prophet (Allah bless him and give him peace).

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا

Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you. [5:3]

**THE IMPORTANCE OF ETIQUETTE** [Session 2 of 5; 00:00]

Every interaction between the Prophet (Allah bless him and give him peace) and the Sahabah was a classroom. Adab was a key component of this interaction and was highly emphasized in the gatherings. As an example, the Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا  
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him, as you speak loudly to one another, lest your works be in vain without you realizing.

[49:2]

This ayah exemplifies the importance of etiquette in the gatherings of the Prophet (Allah bless him and give him peace). In fact, Sahabah used to sit silently in front of the Prophet (Allah bless him and give him peace) and would rarely ask questions unless permitted to do so. This etiquette was so important that its violation could have led to destruction of their deeds.

Interestingly, when this ayah was revealed, the companion Thabit began to weep and avoided the gatherings of the Prophet (Allah bless him and give him peace) for fear that this verse was about him, as he had a naturally loud voice. The Prophet (Allah bless him and give him peace) noticed that he was missing and asked about him. The Companions found him in a state of worry, wondering if he would be a person of Hellfire due to this ayah. Prophet (Allah bless him and give him peace) gave him glad tidings of being a person of Jannah and he, eventually, was martyred in battle years later. This was the state of the students

before us. They viewed themselves as people of hellfire when, in reality, they were people of Jannah. From this we learn another key principle: humility is an essential etiquette in all interactions, as Allah Most High raises the one who lowers himself.

**ADAB PREPARES THE HEART FOR KNOWLEDGE** [Session 2 of 5; 11:11]

Adab is an important way by which the heart is tested for taqwa. The Holy Quran states:

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاهَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ  
فُلُوبَهُمْ لِلتَّقْوَى ۗ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Those who lower their voices before Allah’s Messenger—those are they whose hearts Allah has tested for piety. They will have forgiveness and a great reward. [49:3]

Hence, students seeking taqwa should inculcate manners and teachers assessing potential should consider manners. Along these lines, those seeking to know if someone has potential in din can often determine this by looking at a person’s manners. If present, then taqwa is likely not far behind.

**AN ADDITIONAL EXAMPLE OF ADAB OF COMPANIONS** [Session 2 of 5; 22:22]

The Companions were models of adab in all aspects of din. As another example:

Anas narrated that the Messenger of Allah (Allah bless him and give him peace) used to go out to his Companions from the Muhajirin and the Ansar while they were sitting, and Abu Bakr and 'Umar would be with them. No one would lift their sight towards him except Abu Bakr and 'Umar. They used to look at him, and he would look at them, and they would smile at him, and he would smile at them. [Tirmidhi]

Of note, there are benefits in formality.

**OUR SCHOLARS** [Session 2 of 5; 29:15]

Our pious predecessors (students and teachers) sought to re-capitulate these gatherings in order to earn Allah's pleasure. Hence, they maintained and taught etiquette as much as they taught knowledge itself. A famous scholar (Habib bin al-Shahid) once said to his son: "O my son, accompany the jurists and the scholars and adopt their manners...this is dearer to me than a great number of traditions." Ibn al-Mubarak is reported to have said, "I studied *adab* for thirty years and I studied knowledge for twenty years." He is also reported to have said, "We are a people more in need of a little character than we are in need of an abundance of knowledge."

In keeping with the above, Imam Al-Zarnuji relates the following:

It is reported that Khalifa Harun al-Rashid sent his son to [the learned man] al-Asma'ee to take up the study of [grammar] and *adab*. One day, he saw [al-Asma'ee] purifying himself and washing his feet, while the son of the Khalifa poured water over his feet. So, he reprimanded al-Asma'ee in this manner saying, "I sent [my son] to you to learn grammar and to be instructed in *adab*, so why is it that you don't ask him to pour water with one hand and wash your foot with the other hand?"

In our quest for knowledge, we also seek to join this metaphysical gathering of the pious before us.

**JOINING THE GATHERINGS** [Session 2 of 5; 35:35]

Everyone in this room is a seeker of knowledge. We want that this effort be for Allah Most High and be blessed by Allah. To achieve success; however, we must understand our roles and have clearly defined goals.

Our scholars highlighting that our goals are dependent on our individual roles and are not restricted to any one sphere. The Prophet (Allah bless him and give him peace) mentioned that Allah Most High mandated excellence in all things, including sacrifice of animals [Muslim]. Hence, each one of us needs to strive for knowledge and excellence in all that we do.

This means that we need to seek knowledge that is relevant to our personal state. Imam Al-Zarnuji states, “It is necessary for the Muslim to strive for as much knowledge as he may need in his standing whatever this may be.” As such, we should keep the following parameters in mind:

- It is mandatory to learn that which is mandatory (fard) in the din – this includes individuals learning individual obligations (fard ‘ayn) and community ensuring that some individuals learn the communal obligations (fard kifayyah)
- It is mandatory to learn that which is necessary for one’s livelihood – again this includes individual and community obligations

Know that excellence is constitutive - if expressed in one arena, it tends to shine everywhere. Hence, we should seek every opportunity to express adab.

#### **INTENTION** [Session 3 of 5; 07:53]

Students and teachers must seek knowledge for the pleasure of Allah Most High alone and for service to His creation. Intentions such as fame, earning the praise of others, seeking the pleasures of this world, seeking the attention and of the worldly, etc. not only limit the ability to gain knowledge, but, even worse, can lead to failure on the Day of Judgement. The Prophet (Allah bless him and give him peace) mentioned that one of the first people to be judged on the Day of Judgement will be an individual who became a scholar and used his abilities to share knowledge and to recite the Quran. Allah Most High will reveal that his motive was to be called a scholar and a reciter. Hence, he will be thrown into Jahannam.

Again, all students of knowledge and guides on this path (especially parents) must constantly focus the intention of their endeavor towards Allah Most High and Allah alone. As the Quran states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I did not create the jinn and the humans except to worship Me.

[51:56]

Beware, those who attain success through their knowledge must use that success to serve din. Any other pursuit is akin to playing with fire.

**LIMITING PUBLIC EXPOSURE AND SOCIAL MEDIA** [Session 3 of 5; 19:55]

It is worth pausing here to remind students and teachers of the dangers of being too public. Imam Shafi is reported to have said, “I wish that people would learn knowledge from me without ascribing even one letter of it to me.” Our predecessors sought to hide themselves. The Prophet (Allah bless him and give him peace) was a man of few words, despite having so much to offer. We have become people of many words, despite having little to say.

As a general rule, seekers of knowledge and people of understanding should avoid being too public and should avoid self-promotion. Many of the major diseases of our time (spiritual, social, psychological, and physical) can be traced to becoming too public. This is especially the case with today’s social media, where our lives have become entertainment for the world, while advertisers sell us dish rags and soap.

Instead, know that true adoration of the people is inspired from Allah Most High and, ironically, comes to those who remain the most hidden and the most silent. Imam Nawawi gave his student a thousand of his notebooks to be erased, and made him swear that he wouldn’t do otherwise, for fear of passing on errors. Indeed, the example of our notable elders is sufficient for the wise. Time and time again, experience reminds of what Allah Most High states:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Those who believe and do righteous deeds, the Most Merciful  
will give them love [19:96]

**MEMORIZE AT LEAST ONE LINE OF QURAN DAILY** [Session 4 of 5; 04:13]



Students should memorize a small portion of the Holy Quran daily as well as useful adhkar such as the daily duas. Though this effort, students will build a treasure of knowledge that will last a lifetime, and, insha'allah, they will be included among those who made effort to memorize Allah's book in the hereafter.

Aisha narrates that the Prophet (Allah bless him and give him peace) said: "The likeness of the one who reads Qur'an and memorizes it is that he is with the righteous honorable scribes. The likeness of the one who reads it and tries hard to memorize it, even though it is difficult for him, he will have two rewards." [Bukhari]

#### **MAXIMIZE AVAILABLE OPPORTUNITES** [Session 4 of 5; 07:29]

Students should focus on the resources present before them with adab and zeal. By doing so, Allah Most High will provide the best of the current opportunity and will open the door to even better.

Umar ibn al-Khattab reported: The Messenger of Allah (Allah bless him and give him peace) said: If you were to rely upon Allah with reliance due to him, he would provide for you just as he provides for the birds. They go out in the morning with empty stomachs and return full [Tirmidhi 2344]

#### **MAINTAINING PURITY** [Session 4 of 5; 11:05]

Purity is a magnet for Allah's blessings. In order to maximize the barakah of the gatherings, all students should perfect their purity and regularly should remain in a state of wudu. Lack of purity limits the benefit gained from gatherings.

The Prophet (Allah bless him and give him peace) prayed fajr and recited Ar-Rum, but stumbled in the recitation. When he had finished praying he said: "What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Quran. Whoever joins us in salah should perfect his purity." [Ahmad]

Of note, this applies to purity of the heart, purity of the mind, and purity of the body. Hence, students should keep their minds free of filth and regularly make istighfar.

**STUDY IN SEQUENCE, ONE SUBJECT AT A TIME** [Session 4 of 5; 13:50]

Knowledge is built on foundations. By studying and mastering the basics, one builds a firm footing. This is important because we often desire that which is apparently the most appealing (and often most exotic). Hence, scholars of din recommend for example, learning taharah before salah.

Similarly, it is best to focus on limited subjects at any given time. The heart is naturally moving (physically and spiritually). However, the best results arise when we focus our efforts and remain consistent.

Aisha narrates that the Allah's Messenger (Allah bless him and give him peace) said, "Do good deeds properly, sincerely and moderately, and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little." [Bukhari]

**BE PRESENT AT THE BEGINNING AND AT THE END** [Session 4 of 5; 19:35]

Students should always be present before the beginning of any lesson. By arriving early, the student gets to wait, which shows desire and yields spiritual benefits. For example, the Prophet (Allah bless him and give him peace) stated concerning the one who waits for an upcoming prayer, "And he is considered in prayer as long as he is waiting for the prayer."

Additionally, there is a special barakah in the beginning of things that often is not present during other parts of the matter. This principle was highlighted by the Prophet (Allah bless him and give him peace) when he performed sa'ai as he would start with Safa reciting:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Safa and Marwa are among the rites of Allah. [2:158]

Then he would say, "I begin with what Allah began with." [Muslim with similar wording in Bukhari]

It is a well-known principle that starting something properly increases the likelihood of it ending well.

Finally, it is also important to emphasize the special barakah at the end of a matter as well.

Anas narrated that the Prophet (Allah bless him and give him peace) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies." [Muslim]

Abu Hurayrah reported that the Messenger of Allah (Allah bless him and give him peace) said: "The angels send blessings upon one of you so long as he is in his place where he offered his prayer, so long as he does not break his wudu; they say: 'O Allah forgive him, O Allah have mercy on him.'"

Just as the light of the sun remains on the horizon after the sun sets, so too does the barakah of gatherings remain after their apparent end.

**MEMORIZE MAIN CONCEPTS** [Session 5 of 5; 00:00]

The firmest knowledge is that which is memorized. Hence, students should seek to memorize key concepts or proofs while focusing on understanding and derivations for the details. For example, in the case of wudu, a student should memorize the ayah of wudu and then focus on understanding the related issues surrounding that ayah.

**RESPECTING TEACHERS AND INSTITUTES** [Session 5 of 5; 02:22]

Knowledge is acquired via a teacher; however, the teacher is a conduit that has been provided by Allah Most High to fulfill our needs. We should focus on the Provider and exhibit our gratitude to Him for the opportunity. In practice, this means that we must show utmost adab and respect, recognizing that Allah has provided our teachers to meet our needs. As examples, Imam Shafi mentioned that he would turn pages in front of Imam Malik as gently as possible, out of respect for his teacher. Imam az-Zarnuji relates that Imam Burhan ad-Din, author of *Hidayah*, narrated that one of the greatest imams of Bukhara used to sit when lecturing and at times rose in the middle of the discourse. When asked the reason he explained, “The son of my teacher was playing with the boys on the street and sometimes came to the gate of the Mosque. As often as I saw him, I arose for him in order to honor my teacher.” While such examples might sound odd (and perhaps seem excessive in this day and age), they are useful to highlight the deep appreciation in the hearts of students for their teachers that historically was present among our pious predecessors.

At the same time, when attentive towards the teacher, one must overlook their human shortcomings and make excuses for them as we would for ourselves and our loved ones. The Prophet (Allah bless him and give him peace) advised us to cover the mistakes of other servants, and scholars are the highest of the servants:

Abu Huraira reported that the Prophet (Allah bless him and give him peace) said, “A servant does not cover the faults of another servant in the world, but that Allah will cover his faults on the Day of Resurrection.” [Muslim]

Perhaps this is why our pious predecessors used to make dua that Allah Most High hide the faults of their teachers from them.

Of note, this paradigm of appreciating the blessings of Allah while overlooking faults is essential for success not only in the realm of studies, but in all relationships in life.

**RESPECTING CLASSMATES** [Session 5 of 5; 16:38]

It is commonplace for students to clash in a classroom setting, especially given the long hours they spend with one another in close proximity. Conflict arises due to many different circumstances, and sometimes progresses to making fun of one another, backbiting, etc. However, it is very much possible that Allah Most High blesses the gathering due to the presence of those very students that are seemingly most annoying.

Anas ibn Malik reported: There were two brothers in the time of the Prophet (Allah bless him and give him peace), one of whom would attend the lessons of the Prophet (Allah bless him and give him peace) and the other would engage in business. The businessman complained to the Prophet (Allah bless him and give him peace) about his brother and the Prophet (Allah bless him and give him peace) said: “Perhaps you are granted provision because of him.”

Instead, students should support one another to attain benefit.

Abu Hurayrah reported that the Prophet (Allah bless him and give him peace) said, “Whoever helps ease one in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps the servant as long as he helps his brother.” [Muslim]

**REMAIN FOCUSED** [Session 5 of 5; 23:37]

Life is complex, and we are limited in our ability to multitask. Those seeking to succeed in attaining knowledge must keep two essential principles in mind.

The first is that knowledge does not give itself to you until you give yourself completely to it. This is a common statement of our scholars and highlights that a part-time effort lead to partial results. Hence, we should give all available time to this pursuit (with appropriate balance).

The second is that in order to maximize our focus, we should remove ourselves from all distractions. The work-life balance in today's society provides unique opportunities. However, most squander this opportunity in the pursuit of that which does not concern them. The Prophet (Allah bless him and give him peace) advised:

On the authority of Abu Hurayrah who said: “The Messenger of Allah (Allah bless him and give him peace) said: “Part of the perfection of a person's Islam is his leaving that which is of no concern to him” [Tirmidhi]

### **AVOIDING JEALOUSY** [Session 5 of 5; 34:25]

Jealousy is especially common in circles of learning, given the high aspirations of everyone involved. Shaytan leverages this circumstance to soil the hearts of everyone involved, limiting the barakah of knowledge. Teachers, students, and mentors should recognize the prevalence of this disease and must extinguish even the smallest sign of it. One of the main cures for jealousy is to recognize that holding it is akin to holding an objection against Allah's wisdom and order. We must be content with Allah's decree, focus on pleasing Him, and look forward to that Day when all will be contented permanently.

### **EAT WHOLESOME FOOD** [Session 5 of 5; 41:57]

Food provides the energy that we use to enact our deeds - good in leads to good out, and bad in leads to bad out. This applies to both the physical and spiritual dimensions of our food. This principle is best summarized by the Holy Quran:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

O messengers, eat of the good things, and act with integrity. I am aware of what you do. [23:51]

### **LEVERAGE TIMES OF BARAKAH FOR WORK AND REST** [Session 5 of 5; 56:57]

The sunnah establishes particular times of barakah for work. We should leverage these to attain the most out of our limited time. These include, early morning

after waking up, early evening between maghrib and isha, and mid-day from Zuhr to Asr. For example:

“The Messenger of Allah (Allah bless him and give him peace) said: “O Allah, bless my ummah in the mornings.’ Whenever he sent out troops or an army, he would send them at the beginning of the day.” (Reported by Abu Dawood and Tirmidhi)

Additionally, it is best to sleep shortly after Isha prayer and to take a short nap mid-day, as these are times when there is barakah in rest (and not in work).

Anas narrates that his mother, Umm Sulaym, used to spread out a sheet of leather for the Messenger of Allah (Allah bless him and give him peace) on which he used to take a mid-day nap. [Bukhari]

The Holy Prophet (Allah bless him and give him peace) used to rest at night after the Isha prayer. He (Allah bless him and give him peace) disliked being engaged in talk after the Isha prayer. [Muslim]

This discussion leads to a general broader principle – the sunnah should be leveraged to maximize the barakah in our time.

### **CIRCUMSTANCES** [Session 5 of 5; 01:07:11]

The circumstances of acquiring knowledge must be in line with other religious responsibilities. Otherwise, the nur of knowledge will not be attained.

Highlighting this principle, the books of Imam Bukhari and Muslim both have a chapter entitled *Jihad is impermissible except with the permission of parents*. More specifically,

Abdullah ibn Umar narrated that a man came to the Prophet (Allah bless him and give him peace) and asked for his permission to undertake jihad. The Prophet asked him, “Are your parents alive?” The man replied, “yes.” The Prophet said, “Then your jihad is with them [i.e., by honoring and serving them].”

Again, knowledge arises by striving within the sphere of one's circumstances, and not by putting one's desires above the dictates of din. The life of Imam An-Nawawi provides an excellent example of this. His father was a merchant, not a scholar. As a child, Imam would go to circles of Quranic memorization before helping in the shop and became a hafiz at a young age. He then sought to go for further studies, but his father asked him to work in the shop. So, he studied locally while helping his father. At age 19, he finally got permission from his father to further pursue his studies. He then went to Damascus and completed his studies in 6 years. Of course, he eventually became one of the greatest scholars the world has ever witnessed (despite only living until the age of 46).

**GIVE PREFERENCE TO TEACHERS OVER BOOKS** [Session 5 of 5; 01:15:03]

Knowledge is light (nur) gained from the hearts of our teachers. Hence, the focus should be on sitting with people of knowledge so that one can gain from their taqwa and manners, and so that they can gain a better understanding of what to emphasize during the lesson. Books are useful; however, many scholars have warned against relying primarily on books (not to mention the internet). This principle is commonly understood, even by those in all academic settings.

**TAKE REPETITION AS BENEFICIAL** [Session 5 of 5; 01:17:01]

Material is often repeated as one advances in their education. True students see this as a chance to capture a missed opportunity. Each time something is taught, the student should listen attentively, as if they are hearing it for the first time. When processing the information, they should ask why they have yet to practice the knowledge as it deserves to be practiced, rather than worrying about it having been repeated from a prior lesson.