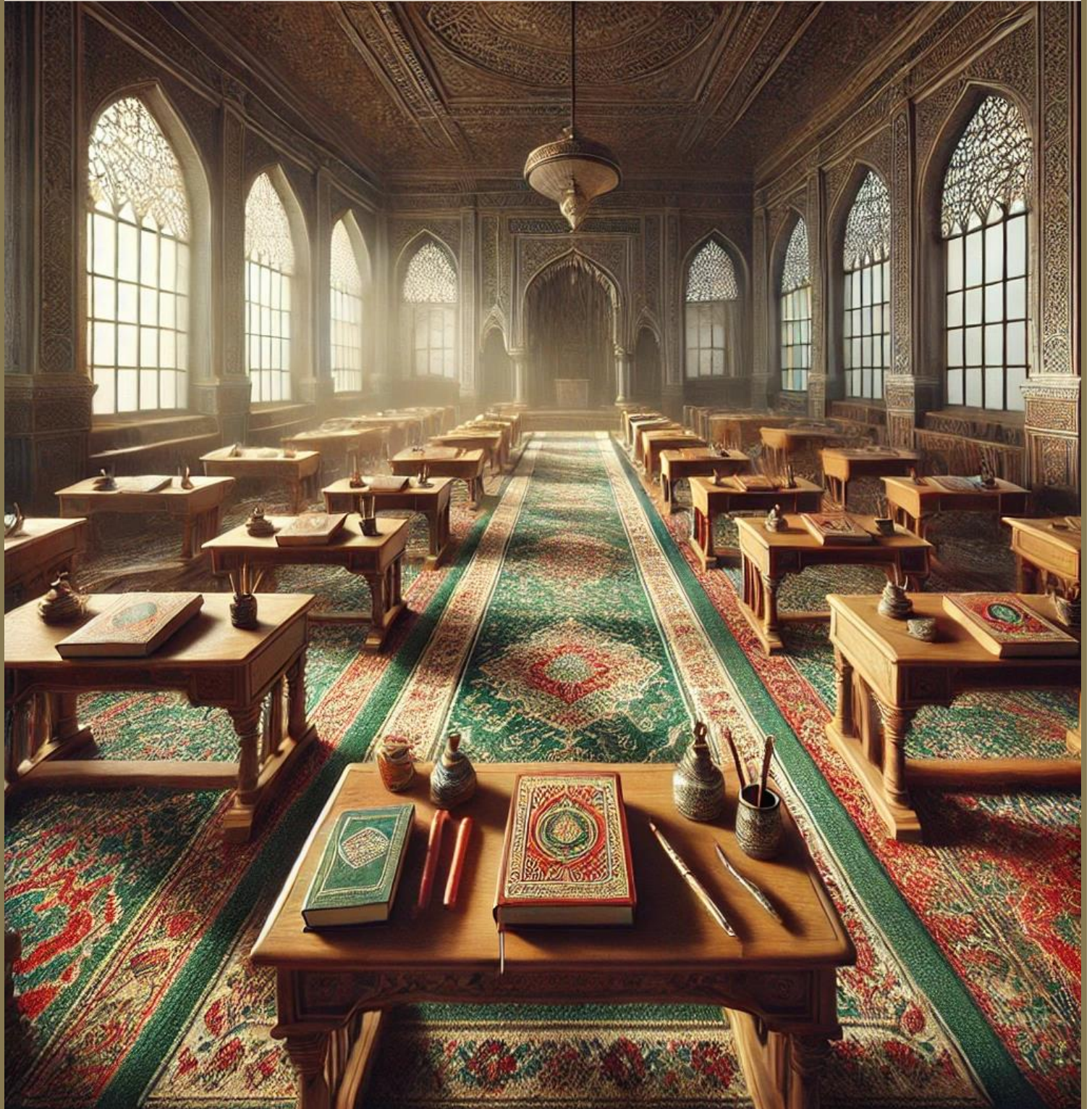


ADAB BEFORE 'ILM

EXTRACTED FROM AN AUDIO CLIP OF HAZRAT
MAULANA ILYAS PATEL SAHEB دامت برکاتہم



SALAAMAT PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي على رسول الكريم أما بعد:

The statements of many of the very early Muhaddithin, such as Abdullah ibn Mubarak رحمه الله عليه and Imam Malik رحمه الله عليه highlight a fundamental principle: before acquiring *ilm* (knowledge), one must first learn *adab* (etiquette). *Adab* is a comprehensive concept that extends beyond basic manners to include the entire spectrum of *akhlaq* (character and moral conduct). In other words, before embarking on the journey of *ilm*, one must prioritize learning *adab*.

The Muhaddithin of that era emphasized this point repeatedly. They would spend extensive time in the company of their seniors, not just to acquire *ilm* but, more importantly, to learn *adab*. This wasn't something that happened incidentally or by chance. Rather, it was a conscious, primary objective, just as a student today joins a *madrasa* with a clear intention to study and acquire *ilm*. Similarly, their goal was to acquire *adab*, refine their *akhlaq*, and become better individuals.

Unfortunately, in our minds today, *adab* often takes a back seat and is regarded as secondary or incidental. However, it is not a secondary aspect. In fact, it is even more important than the primary goal of

acquiring *ilm*. Why? Because when a person has learned the correct *adab*, only then can they attain the true *ilm*—that is, *ilm-un-nafi'* (beneficial knowledge). Without the correct *adab*, one may acquire words and information, but they will not gain the *noor* (divine light) of *ilm*.

The *noor* of *ilm* is intrinsically linked to the etiquette and *adab* of *ilm*. Without this foundation, the *noor* will not come. A person who neglects *adab* may gather knowledge, but it will lack the spiritual essence that truly benefits the soul.

This principle of prioritizing *adab* as a primary objective was the hallmark of earlier generations. As long as it remained

central, they prospered tremendously in their pursuit of *ilm*. However, when *adab* was relegated to a secondary status, the results were markedly different.

Thus, acquiring *adab* must be a conscious effort. It should be an intentional, primary goal, and we should regularly introspect and evaluate ourselves in this regard. One effective method is to have someone we trust—a friend or mentor—observe us and point out areas where we fall short in terms of *adab*, respect, or good *akhlaq*. We should wholeheartedly accept their feedback, discuss how to address those shortcomings, and take practical steps toward improvement.

If we cannot find someone to offer constructive feedback, Imam Ghazali (rahmatullahi alayh) advises us to learn from our enemies. Though their comments may not be delivered kindly and may even feel offensive or hurtful, there is often a lesson embedded within. While some criticisms may be unfounded or exaggerated, there is usually some substance behind them. By reflecting on these comments, filtering out irrelevant aspects, and focusing on what is beneficial, we can use even the harsh words of our enemies as a means of personal growth and progress.

In this way, we can gradually develop and refine our *adab*, which in turn will allow us to truly benefit from the light and blessings of *ilm*.

NB:

We have made every effort to preserve the original message of Hazrat دامت برکاتہم aiming to retain his message as accurately as possible. Adjustments were made solely to enhance readability, with careful attention to maintaining the authenticity and essence of Hazrat's teachings.

Any errors are due to our own limitations, and we humbly seek Allah سبحانہ و تعالیٰ forgiveness and guidance in our future publications.

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