

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين



Tadrīb al-Rāwī Lesson 6 Overview

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Tadrīb al-Rāwī – Lesson 6

Introduction to the Authors

In this Tadreeb, we begin our study of a major text compiled by two renowned scholars:

1. **Imām al-Nawawī** (رَحِمَهُ اللهُ) – author of *al-Taqrīb*.
2. **Imām al-Suyūṭī** (رَحِمَهُ اللهُ) – author of *Tadrīb al-Rāwī*, the Sharḥ of *al-Taqrīb*.

These two scholars are considered giants in Islamic scholarship. Before studying their works, it is recommended to **make du‘ā’** (دعاء) and **sadaqah** (صَدَقَةٌ) **on their behalf**, asking Allah (سُبْحَانَهُ وَتَعَالَى) to bless us with benefit from their knowledge.

Imām al-Nawawī (631–676 AH)

Early Life and Nisba

- Born in **Nawā**, a small village near Damascus, Syria, in **631 AH**.
- His nisba is **al-Nawawī** (النَّوَوِي), indicating his origin, and he is also called **Dimashqī** (دِمَشْقِي) due to living in Damascus.
- From **Qabilah Hizam**, Sunni in creed, adhering to **Aqīdat al-Sunnah** (عَقِيدَةُ السُّنَّة).
- Given the laqab **Muḥyī al-Dīn** (مُحْيِي الدِّين), which he disliked personally, but laqāb was a common form of respect for scholars at the time.

Kunyah (كُنْيَة)

- His kunyah: **Abū Zakariyyā' (أَبُو زَكَرِيَّا)**, although he never married.
- Taking a kunyah is Sunnah, even for unmarried or young individuals, as exemplified by the Prophet ﷺ giving kunyas to children.

Early Signs of Knowledge and Piety

- As a child, he was devoted to the Qur'ān and sought knowledge intensely.
- A local teacher recognized the light (nūr, نُور) in him, saying:

“This child is hopeful to be the most knowledgeable and pious of his time, and people will benefit from him.”

- Memorized the Qur'ān under his father's guidance by a young age.
- Developed **righteousness (ṣalāh, صَلَاة)** and **piety** naturally, demonstrating **innate love for the Deen (حُبُّ الدِّين)**.

Studies in Damascus

- At **age 19**, moved to Damascus to study at **Madrasa al-Rawāhiyah**.
- Studied **intensely**, sometimes **not sleeping** for days, living simply with minimal food.

- Memorized multiple texts, including fiqh, ḥadīth, and Arabic sciences.
- Daily routine included **12 lessons across different disciplines**, writing notes, and memorization.

Spiritual and Ethical Traits

- Practiced **zuhd (زُهد)** – asceticism, focusing on the Hereafter.
- Maintained strict **ḥalāl diet**; avoided doubtful sources, including certain fruits from Damascus orchards possibly belonging to **awqāf (أَوْقَاف)**.
- Preferred the company of the **poor (fuqarā', فُقَرَاء)** over the wealthy, reflecting spiritual mindfulness.
- Demonstrated **barakah (بَرَكَة)** in his presence; those around him often benefited spiritually even during their own difficulties.

Scholarly Contributions

- Authored seminal works:
 - *Riyāḍ al-Ṣāliḥīn (رِیَاضُ الصَّالِحِينَ)* – widely studied globally.
 - *Al-Muqtaṣar of Al-Qudūrī* – for memorization and fiqh studies.
 - *Bin Ḥajj al-Ṭālibīn, al-Idhāh fī al-Manāsik, al-Majmū‘ Sharaf al-Muḥaddab.*

- Contributions to **ḥadīth, fiqh, lughah (Arabic language), ‘ulūm al-Qur’ān, and zuhd.**
- His **Riyāḍ al-Ṣāliḥīn** has become almost ubiquitous in the Muslim world, across all schools of thought.

Imām al-Suyūṭī (849–911 AH)

Early Life and Nisba

- Born in **Asyūṭ (أسيوط)**, Egypt, after Maghrib in **849 AH**.
- Full name: **Jalāl al-Dīn Abū al-Faḍl ‘Abd al-Raḥmān ibn al-‘Allāmah Kamālī ibn Abū al-Munqī ibn Abī Bakr ibn Nāṣir ibn Muḥammad ibn al-Ṣābaq.**
- Nisba: **al-Suyūṭī (السُّيُوطِيّ).**
- Kunyah: **Abū al-Faḍl (أَبُو الْفَضْلِ).**

Early Education

- Father passed away when he was very young (≈ 5 years).
- Mentored by **Kamal al-Dīn ibn al-Ḥummām**, who helped him start formal studies.
- Memorized the **entire Qur’ān before age 8.**

- Studied extensively under great scholars, including:
 - **Al-Bulqīnī, Al-Sharīf al-Munawī, Al-‘Izz al-Ḥanbalī, Shams al-Dīn Muhammad Musa al-Sayyirānī.**

Scholarly Achievements

- Prodigious output: wrote **on virtually every Islamic discipline.**
- Specialized in **ḥadīth, fiqh, usūl, tafsīr, Arabic grammar, literature, and ethics.**
- Devoted final 20+ years exclusively to writing and worship, leaving teaching and fatwā aside.
- Works include **Adhrīb al-Rāwī**, the Sharḥ of *al-Taqrīb*, and many others spanning all fields.

Spiritual Traits

- Known for **extreme piety, dedication to knowledge, and service of the Deen.**
- Received **barakah** from early exposure to righteous individuals, including during **Tahniyk (تَهْنِيْكَ)** – a practice of placing a wet date in a child’s mouth for blessing.
- Emphasized **sincerity (ikhhlās, إِخْلَاص)** in studying and teaching.

Key Themes from the Lesson

Sincerity in Seeking Knowledge

- Both scholars exemplify studying purely for the sake of **Deen**, not worldly gain.
- Imām al-Nawawī's example shows **maximizing time**, even at the cost of sleep and comfort.

Barakah and Spiritual Influence

- Scholars bring **blessing to those around them**.
- Their lifestyle of **zuhd, careful eating, and humility** increases spiritual benefit for both themselves and students.

Dedication and Memorization

- Memorization and constant study were key practices.
- Talib al-‘Ilm (طالب العلم) should strive for:
 - Regular attendance in Dars (درس)
 - Memorization of texts
 - Applying knowledge ethically and spiritually

Ethical and Social Guidance

- Respect for teachers and scholars is necessary, as they are **warathat al-anbiya'** (وَرَثَةُ الْأَنْبِيَاءِ).
- Avoid attachment to wealth and worldly comfort; focus on spiritual and scholarly growth.

Lessons for Students

1. **Sincerity (Ikhlaṣ)** – Seek knowledge for Allah's pleasure alone.
2. **Discipline** – Maximize time, memorize, and revise consistently.
3. **Ethics and Piety** – Avoid worldly distractions, maintain ethical conduct.
4. **Respect for Scholars** – Recognize their role as inheritors of the Prophets' knowledge.
5. **Spiritual Awareness** – Understand the impact of diet, company, and environment on spirituality.

Conclusion

- Imām al-Nawawī and Imām al-Suyūṭī exemplify **perfect balance of knowledge, piety, and dedication**.
- Studying their lives inspires **discipline, sincerity, and respect** for the pursuit of ilm.



- Students should **emulate their dedication**, while understanding that **barakah comes from Allah (سُبْحَانَهُ وَتَعَالَى)**.

“من يُرِدِ الله به خيرا يفقهه في الدين” – “*The one whom Allah wishes well, He grants understanding in the Deen.*” (Hadith)