

Manuscript Studies

Precious Insights into Knowledge, Ethics, and Household Expenditures: A Critical Edition of the Selected Excerpts from *Kitāb al-Mawāhib al-‘Aliyyah fī al-Jam‘i Bayn al-Hikam al-Qur’āniyyah wa al-Ḥadīthiyyah* (Book of the Exalted Gifts in the Integration of Qur’anic and Ḥadīth Wisdom)¹

Mohamed Aslam Akbar²

Abstract

Kitāb al-Mawāhib of Alī al-Muttaqī (Book of Wisdom) is a compendium of one thousand pieces of wisdom from Holy Qur’ān and Ḥadīth. Among the early scholarships in the collections of wisdom, al-Muttaqī’s book is one of the most excellent compilations ever made. A critical edition of this work provides an in-depth study of selected excerpts from the manuscript, focusing on the themes of knowledge, ethics, and household expenditures, presenting insights into the author’s unique categorization and organization of this wisdom. It offers an enhanced understanding of the integration of Qur’anic and Ḥadīth wisdom, revealing valuable lessons and historical insights that remain relevant to contemporary readers,

¹ This article, denoted as Part B, serves as a sequel to the previously published article in an earlier issue of *Al-Shajarah*, in vol. 28 (1). It is an extension of the author’s doctoral study submitted to the International Institute of Islamic Thought and Civilization (ISTAC) at the International Islamic University Malaysia.

² Assistant Professor, Shari’ah and Social Sciences, Faculty of Economics and Management Sciences, International Islamic University Malaysia (IIUM). Email: aslamakbar@iium.edu.my.

scholars, and researchers interested in Islamic thought and civilization.

Introduction

The term ‘wisdom’ (*ḥikmah*) finds a prominent place in both the Qur’ān and Ḥadīth, signifying its fundamental importance in Islamic teachings. The Qur’ān emphasizes that Allah sent prophets and messengers to impart wisdom to humanity, highlighting the divine origin of this essential knowledge. Allah is described as *Al-Hakīm*, the All-Wise, emphasizing the divine wisdom that permeates the Qur’anic teachings. The Qur’ān further features the significance of wisdom through various commands and exhortations. Believers are urged to seek and acquire wisdom, and those who possess it are praised. For instance, the Qur’ān states, “*and he, to whom wisdom is granted, indeed granted abundant good,*”³ emphasizing the virtue of *ḥikmah*. This theme of seeking and valuing wisdom is recurrent in Islamic education objectives, aligning with the divine directive.

Prophet Ibrahīm, Mūsā, and ‘Isā, among others, were sent as messengers with the specific task of imparting wisdom to humanity alongside their respective Scriptures. This reflects the Qur’ān’s recognition of the inseparable connection between divine guidance and wisdom. As the Qur’ān states, “*But We had already given the family of Abraham the Scripture and wisdom.*”⁴ Sūrah Luqmān offers insight into the multifaceted nature of wisdom.⁵ Scholars, in their commentaries on this chapter, distinguish between divine wisdom and human wisdom. Divine wisdom is regarded as the foundation of all wisdom, achieved by aligning with the Will of Allah. This distinction emphasizes the profound connection between divine wisdom, the Qur’ān, and the teachings of the Prophet Muhammad.⁶

Therefore, the study of wisdom (*ḥikmah*) has deep roots in Islamic intellectual heritage, with notable scholars contributing to

³ Qur’ān, al-Baqarah 2: 269.

⁴ Qur’ān, al-Mā’idah 5: 54.

⁵ See Mālik ibn Anas, *Al-Muwaṭṭa’ of Imām Mālik: The First Formulation of Islamic Law*. Translated by Aisha Abdurrahman Bewley (Kuala Lumpur: Islamic Book Trust Publications, 2011).

⁶ Ibn Kathir, *Tafsīr Ibn Kathīr* (Cairo: Dār al-Salām Publications, 2009).

this field. *Al-Ḥikam al-‘Aṭā’iyyah*, a masterpiece by Tāj al-Dīn Abū al Faḍl Aḥmad ibn Muḥammad al-Shādhilī, marks the first written compilation of wisdom. This work laid the foundation for subsequent scholars to delve into the study of wisdom, as reflected in their commentaries on *al-Ḥikam al-‘Aṭā’iyyah*. Before al-Muttaqī’s era, numerous scholars were dedicated to the study and transmission of *ḥikmah* and they authored commentaries, verses, and treatises, enriching the understanding of *ḥikmah*.⁷

Ali al-Muttaqī, a 16th-century Islamic scholar, jurist, writer, and Sufi mystic, is celebrated for his monumental contributions to Islamic scholarship, particularly his renowned work, *Kanz al-‘Ummāl*. Born in 1480 CE in Burhanpur, India, Ali al-Muttaqī’s early

⁷ The following scholars made significant contributions to this field including al-Muttaqī: Ibn ‘Abbād (d.792 AH), *Ghaiṭh al-mawāhib al-‘aliyyah fī sharḥ al-hikam and Tanbīh*; Ibn Zāghū (d.845 AH), *Sharḥ al-hikam li ibn ‘Abbād*; Abū ‘Alī al-Farāwḍī (d.882 AH), *Sharḥ al-hikam*; Abū al-Mawāhib al-shādhilī (d.882 AH), *Sharḥ al-hikam*; Abū al-Qāsim al-Ramāh (d.887 AH), *Sharḥ al-hikam*; Ibn al-Ṣābūnī (d.680 AH), *Sharḥ al-hikam*; ‘Alī ibn Muhammad ibn Muhammad ibn ‘Alī al-Qarshi al-Mālikī al-Qulṣādī (d.891 AH), *Sharḥ al-hikam*; Ahmad ibn Ahmad ibn Muhammad ibn ‘Isā al-burunsī Zurrūq (d.899 AH), *Sharḥ al-hikam*; Ibrāhīm ibn Mahmūd ibn Ahmad Al-Aqṣarā’ī (d.792 AH), *Iḥkām al-hikam fī sharḥ al-hikam*; Ahmad ibn ‘Umar al-Wafā’ī (d.919 AH), *Sharḥ al-hikam*; Ahmad Jalāl al-dīn ibn Muhammad Khair al-dīn al-Karkī (d.950 AH), *Murshid al-Umam li sharḥ al-hikam*; Muhammad ibn ‘Alī al-Kharūbī al-Ṭarablisī (d.963 AH), *Al-Jumal al-Mawāhibah ‘alā al-hikam al-‘aṭā’iyyah*; Qāsim ibn Abū al-faḍl Abd al-Raḥmān ibn Hasan al-Sa’dī al-Ḥalabī (d.982 AH), *Sharḥ al-hikam*; Muhammad ibn Ibrāhīm ibn Yūsuf Raḍī al-Dīn (d.971 AH), *Shaqā’iq al-Akamm bi daqā’iq al-hikam*; ‘Alī al-Muttaqī (d.975 AH), *Manhaj al-atamm fī tabwīb al-Ḥikam*, also called *al-Nahj* instead of *al-Manhaj*. He arranged and indexed the book *al-Ḥikam al-‘Aṭā’iyyah*. This book is printed and published. The book starts with a chapter on *‘Ilm, Tawbah, Ikhlās, Ṣalāt, al-‘azlah wa al-Khumūl, Ri‘āyat al-waqt, al-Dhikr, al-Fikrah, al-Zuhd* and so on. The books consist of 30 chapters. (See: Rawd Rayaheen, from <http://cb.rayaheen.net/showthread.php?tid=11919&page=1&next> (accessed on June 2016). Some scholars were known for versification of wisdom in the form of poems, which is called *Nazm* as follows: *Nazm al-hikam* by Ibn ‘Abbād; *Faiḍ al-karam* by Kamāl al-dīn ibn ‘Alī Sharīf; *Al-Nazm al-muḥtāj* by Abd al-karīm ibn Muhammad ‘arabī; *Nazm* by Ibn Ibrāhīm ibn Mālik; *Faiḍ al-karam fī sharḥ al-hikam* by ‘Alī Shihāb al-dīn ibn Muhammad ibn Sa’d al-dīn; *Fātiḥah al-sālik li mawlāhu al-hikam* by ‘Abdullah ibn ‘Alī al-makkī al-Fāris; *Al-Ghurur al-Bahīyyah fī nazm matn al-hikam al-sikandariyyah* by Muḥyī al-dīn ibn Husayn al-Malāh; *Al-Fayūḍāt al-rabbāniyyah fī sharḥ al-hikam al-‘aṭā’iyyah* by Muhammad ‘Eīd al-Shāfi’ī

education and spiritual development were greatly influenced by his father, Husam, and his mentor, Shaykh Bājan al-‘Umarī. Orphaned at a young age, he worked as a scribe to make ends meet, but his unwavering passion for knowledge led him back to the tutelage of Shaykh ‘Abd al-Ḥakīm al-Jishtī. Under his guidance, Ali al-Muttaqī pursued a quest for knowledge and received his *Ijāzah*. He embarked on a journey across India to study *Tasawwuf*, *Tafsir Baydāwī*, *Kitāb ‘Ain al-‘Ilm* and more. He also traveled to Makkah, Medina, and Gujarat, seeking knowledge and spiritual growth under various scholars. Ali al-Muttaqī’s extensive scholarly works, including *Kitāb al-Mawāhib*, contain valuable insights into Prophetic traditions and ethics, many of which are documented in the footnotes.⁸ His

⁸ See Shaykh Ṣiddīq Ḥasan Khān, Sha‘rānī mentioned that when he met al-Muttaqī he saw all his compilations handwritten by al-Muttaqī himself in a paper. A line in the paper equals to a quarter of a book size:

1. *Al-Ḥikam al-‘Irfāniyyah, fī ma‘ānī Irshādiyyah wa Ishārāt Qur‘āniyyah.*
2. *Al-Aḥādīth al-Mutawātirah*, a manuscript, is available at Raza Library Rampur, India.
3. *Al-Burhān al-Jalī fī Ma‘rifat al-Walī.*
4. *Al-Burhān fī ‘alāmāt al-Mahdī fī Ākhir al-Zamān.* Its an abstract from the book *al-‘Urf al-wardī fī akhbār al-Mahdī* by *al-Suyūfī*. He arranged the index and added some Ḥadīth from *Jam‘ al-Jawāmi‘* and *‘Uqad al-Dār fī akhbār al-Mahdī al-muntaẓar*
5. *Al-Fuṣūl fī Sharḥ Jāmi‘ al-Uṣūl*, a manuscript by ‘Alī al-Muttaqī is in the collections of Khuda Bakhsh Oriental Public Library
6. *Al-Nahj al-atamm fī tartīb al-ḥikam*
7. *Al-‘unwān fī sulūk al-niswān*
8. *Al-Riqq al-Marqūm fī gayāt al-‘ulūm*
9. *Al-Rutbah al-Fākhirah*, this deals with "*taṣawwuf*".
10. *Al-Wasīlah al-fākhirah fī salṭah al-dunyā wa al-ākhirah*
11. *Ghāyat al-Kamāl fī Bayān Afḍal al-‘Māl*, a copy of it is in the Dār al-‘Ulūm library of Peshawar; a copy also exists in the Institute of Oriental Manuscripts Leningrad.
12. *Irshād al-‘Irfān wa ‘Ibārah al-‘Imān*
13. *Jawāmi‘ Kalim fī al-Mawāḍi‘ wa al-Ḥikam*, manuscripts of this work are available in many Indian collections also in Paris, Berlin, and al-Azhar.
14. *Kanz al-‘Ummāl*, is his most famous work. This work is printed.
15. *Maṣṭalā‘ al-Ghāyah*, it is a summary of Ibn al-Athīr’s "*Al-Nihāyah fī Gharīb al-Aḥādīth*". A manuscript of this was available in the Berlin Library.
16. *Majma‘ biḥār al-anwār fī sharḥ mushkil al-‘āthār*
17. *Manhaj al-‘Ummal fī sunan al-aqwāl*

influence extended to his students and admirers, and he was known for his generosity. He passed away in 1567 CE, leaving behind a lasting legacy of scholarship and spiritual enlightenment. Ali al-Muttaqī's dedication to knowledge and profound contributions to Islamic scholarship continue to inspire scholars and seekers of knowledge to this day. His enduring legacy is preserved in works like *Kitāb al-Mawāhib*, cementing his place among the luminaries of Islamic history.

The *Kitāb al-Mawāhib*⁹

Kitāb al-Mawāhib revolves around the theme of Islamic wisdom. This compilation comprises one thousand pieces of wisdom drawn from both the Qur'ān and Ḥadīth, with five hundred extracted from the Qur'ān and the remainder derived from Ḥadīth sources. Within the manuscript, Qur'anic wisdom is referred to as '*al-iqtisābā*' (quotations), while Ḥadīth wisdom is termed '*al-Tadmīnāt*' (inclusions or embodiments). The manuscript is meticulously organized, with the wisdom categorized alphabetically based on subject matter, such as *Īmān* (faith), *Iḥsān* (excellence), *Akhlāq* (morality), and *Imārah* (leadership), among others. This organizational structure spans the entire Arabic alphabet, from *alif* to *yā*. The result of al-Muttaqī's labor is the comprehensive work titled *Kitāb al-Mawāhib al-'Aliyyah fī al-jam'ī bayn al-ḥikam al-Qur'āniyyah wa al-Ḥadīthiyyah*. *Kitāb al-Mawāhib* has, at times, been overshadowed by similar works, such as *Ghaith al-Mawāhib al-*

18. *Mukhtaṣar al-nihāyah fī garīb al-ḥadīth li ibn al-Athīr*

19. *Mukhtaṣar Kanz al-'ummāl*

20. *Mukhtaṣar Qatf al-azhār li Jalāl al-dīn al-Suyūfī Sharḥ 'Alī al-Muttaqī*

21. *Risālah fī ibtāl da'wā al-Sayyid Muḥammad ibn Yūsuf al-Jonfūrī*

22. *Sharḥ al-ḥikam li ibn 'ubād*

23. *Tabyīn al-Ṭarīq*, also "taṣawwuf".

24. *Talkhīṣ al-Bayān*, this book is regarding the Mahdi of the last time.

25. *Talqīn al-ṭarīq fī al-sulūk*

⁹ Akbar, Mohamed Aslam. "Kitāb al-Mawāhib al-'aliyyah fī al-Jam'ī Bayn al-Ḥikam al-Qur'āniyyah wa al-Ḥadīthiyyah (Book of High Talents in the Integration of Qur'anic and Ḥadīth Wisdom): A Manuscript Study." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 28, no. 1 (2023): 143-162.

‘Aliyyah fī Sharḥ al-Ḥikam al-‘Aṭā’iyyah by Ibn ‘Abbād. This similarity in titles and content may have contributed to the obscurity of *Kitāb al-Mawāhib*. However, the study emphasizes that *Kitāb al-Mawāhib* remains an original and exceptional contribution by al-Muttaqī to the field of Islamic wisdom. This analysis sheds light on the authenticity and significance of *Kitāb al-Mawāhib* within the context of Islamic intellectual heritage. It confirms Shaykh Abū ‘Alī al-Muttaqī al-Hindī as the author and elucidates the manuscript's structure, subject matter, and sources. Despite the existence of similar works, *Kitāb al-Mawāhib* stands as a unique and valuable contribution to the realm of Islamic wisdom.¹⁰

¹⁰ The manuscript housed in microfilm in the Syed Muhammad Naquib al-Attas Library at the International Islamic Thought and Civilization (ISTAC), International Islamic University, Malaysia. The original version of the *Kitāb al-Mawāhib* manuscript is preserved in the Bodleian Library, Oxford. This library is renowned for its extensive collection of historic manuscripts. The Syed Muhammad Naquib al-Attas (ISTAC) version of the manuscript was microfilmed by Oxford University Libraries Imaging Services in 2005. It is recorded as one microfilm reel, positive, with a size of 35 mm (Microfilm no.: IM/0657/05 Reel 9; Manuscript no.: MS.Pococke 78). Aside from the version held at ISTAC, several other handwritten copies of *Kitāb al-Mawāhib* are found in different locations:

(i) Maktabah As‘ad Afandī (Esad Efendi): A handwritten copy of the manuscript is available at this library under the reference number 1769. Details of this manuscript can be found in *Daftar Kutubkhānah As‘ad Afandī*, Mahallah Sindah Candaş, Turkey, Mahmūd Book Maṭba‘ah sī 1262 AH, at page no. 103. (ii) Maktabah Dāmād Zādah, Turkey: Another handwritten copy is preserved at Maktabah Dāmād Zādah, Turkey, under the reference number 1259/2. Details of this manuscript can be found in *Daftar Kutubkhāna Dāmād Zādah* by Qāḍī ‘Askar Muhammad Murād, Dār S‘ādat, Turkey, 1311 AH, at page no. 100. It is indicated by the name of Jawāmi‘ al-Kalim wa mawāhib ‘alayh. This manuscript is also mentioned in Carl Brockelmann's book *Tārikh al-Adab*, Volume 2, page no. 519. (iii) Dār al-Kutub al-Miṣriyyah, Egypt: A handwritten copy is available at Dār al-Kutub al-Miṣriyyah, Egypt, under the reference number 309. Details of this manuscript can be found in *Fahras al-Maktabah*, vol. 1, p. 367. It is described as collection no. 309, Scroll 1 no. 091: 4572. This manuscript is written in Persian letters, with a black and red cover and a size of 25X19 cm. See: *Fihrist Maktabah al-Makhtutah* from <http://41.33.22.69/uhtbin/cgiirsi.exe/?ps=TMVF8F23uf/ELDAR/177600022/9> (accessed on August 2016). (iv) Makhtūtāt al-Maṭrān Sulaimān al-Ṣā’igh and his brother Mūsā al-Ṣā’igh, Baghdad: Yet another handwritten copy is housed in this collection. Details of the manuscript can be found in *Fahras Makhtūtāt al-Maṭrān Sulaymān al-Ṣā’igh* and his brother Mūsā al-Ṣā’igh. This manuscript measures 22X16 cm, with 23 sheets and 28

Many scholars have contributed to the development and dissemination of wisdom in Islamic scholarship before the al-Muttaqī's era. However, the integration of Qur'anic and Ḥadīth wisdom, as exemplified in *Kitāb al-Mawāhib* by al-Muttaqī, emphasizes the profound connection between divine guidance and human knowledge. This manuscript, with its meticulous organization and comprehensive approach, serves as a testament to the enduring importance of wisdom in Islamic thought. The study of wisdom within the Islamic intellectual heritage remains a rich and vital field, drawing inspiration from the Qur'ān and Ḥadīth to guide individuals towards a path of enlightenment and righteousness.

Translated Excerpts from *Kitāb al-Mawāhib*: Wisdom of Knowledge, Conduct, and Household Expenditure

In the chapter of knowledge (*Ādāb al-'Ilm*), the manuscript of *Kitāb al-Mawāhib* underlines how actual knowledge is dignified and the responsibilities that come with it. Knowledge is not some quantity of facts but something uplifting an individual. This demands humility (*tawādu'*), sincerity (*ikhhlās*), and ethics (*adab*) during its acquisition process. In the pursuit of wisdom, one understands the real essence of things and, therefore, presents himself in a transparent and responsible manner, making sure that the knowledge will serve a higher purpose than just the state of acquisition.

The *Kitāb al-Mawāhib* also insists upon behavior, sincerity, purity, and integrity (*al-akhlāq wa al-af'āl al-mahmūdah*). The teachings detest pretense and lies and teach, therefore, that intentions judge actions. Precisely, such behavior, based on exact and precise religious commitment and high moral standards, is perceived to be indispensable for the believer's spiritual health. The manuscript elaborates on the detailed framework of preservation of purity (*ikhhlās*) in one's actions and interactions that would entice one to live a life of moral excellence (*tafāwaq*) and authenticity (*salṭah*).

quires. It contains 27 leaves and is hardbound. It is referred to as collection No. 69 or 31/m. See: Internet archive from <http://ia800503.us.archive.org/29/items/majallat-almawred-from049to56/13-01-1984-049.pdf> (accessed in August 2016).

In other words, in the aspect of the family budget, (*al-iqtiṣād fi al-mā'ishah*) the book is rich in practical advice regarding the planning and management of the family's finances. Indeed, it focuses on the golden mean (*al-iqtiṣād*) in spending and administering resources; therefore, it preaches against extravagance (*isrāf*) and stinginess (*bukhl*). Associating economic prudence with spiritual serenity, which eventually leads to salvation, *Kitāb al-Mawāhib* introduces the reader to such financial practices (*tadbīr*) that ensure both material and spiritual prosperity.

The chapters of work in *Kitāb al-Mawāhib* are distinct, and the wisdom of Alī al-Muttaqī is deep. The teachings from the manuscript can also be contemporarily understood and applied while enhancing views on ethics, behaviors, and even financial skills in life. It is in these dimensions that we take on timeless principles that ignite and serve.

Knowledge (*Bāb fī al-'Ilm wa Ādābuhu wa Āfātuhu*)

The excerpts from *Kitāb al-Mawāhib* offer profound insights into the nature and responsibilities of knowledge. Alī al-Muttaqī's manuscript combines Qur'anic and Ḥadīth wisdom, portraying knowledge as both a dignifying force and a heavy responsibility. The following analysis divides these insights into three parts, each focusing on different aspects of knowledge.

Part A: The Dignity (*Sharaf*) and Responsibility of Knowledge

Alī al-Muttaqī inscribes in *Kitāb al-Mawāhib*¹¹ as follow:

Knowledge carries a certain dignity, evident when someone of lesser standing proudly proclaims to someone of higher standing, "*I have grasped which you*

¹¹ The author's phrases are kept unaltered, but the quotes from the Qur'an and Ḥadīth are italicized with inward and outer commas to distinguish them from the author's expressions. Footnotes are used to cite all direct translations from Qur'an and Ḥadīth.

have not grasped, and I have come to you from Saba' with true news."¹²

In one's speech, their rank is discerned, revealing their true nature: *"then, when he spoke to him, he said: "Verily this day, you are with us high in rank and fully trusted."*¹³

Knowledge confers dignity upon its possessor. The excerpts from *Kitāb al-Mawāhib* highlight that an individual of lower standing can rise to prominence through knowledge. This is illustrated by the story of someone from *Saba'*¹⁴ who brings true news, signifying the value and honor that knowledge bestows. This demonstrates that through the acquisition (*iḥāṭah*) and dissemination (*tablīgh*) of valuable information (*naba'*), a person can attain a higher status and respect (*sharaf*) within society. Additionally, knowledge reveals one's true rank and nature, as evident when one's speech distinguishes their standing as Holy Qur'ān states in Surah Yūsof: 12. This suggests that eloquence and the ability to convey knowledge effectively are key indicators of a person's stature and trustworthiness.

Silence and Understanding (*Sukūt*)

When scholars choose silence in the face of a judgment, they are the ones who comprehend the following truth: *"Verily, the worst of living creatures with Allah are the deaf and the dumb, who understand not"*.¹⁵

Scholars who choose silence over judgment often comprehend deeper truths. Silence (*sukūt*) in the face of judgment is a marker of wisdom, contrasting with those described as the 'worst of living creatures' for

¹² Qur'ān, al-Naml 27: 22.

¹³ Qur'ān, Yūsof 12: 12.

¹⁴ Saba' (Arabic: سبأ, saba'; from the city called "Sheba") is the 34th chapter (*sūrah*) of the Qur'ān with 54 verses (*āyāt*). It discusses the lives of Prophets Sulayman and Dawud, a story about the people of Sheba, challenges and warnings against the disbelievers as well as the promises related to the Day of Judgment.

¹⁵ Qur'ān, al-Anfāl 8: 21.

their lack of understanding. This emphasizes that true knowledge often manifests in restraint and contemplation (*tafakkur*), where a scholar's decision to remain silent can be a sign of profound understanding and insight, rather than a lack of knowledge.

The Misuse of Knowledge (*Ḍalāl*)

A scholar who succumbs to whims that divert them from humility and patience is a scholar whom God has led astray, despite their knowledge. “*and sealed his hearing and his heart, and put a cover on his sight*”.¹⁶

Knowledge and the love of wealth are incongruous: “*And recite to them the story of him to whom We gave our proofs*”.¹⁷

Should an unrighteous scholar renounce worldly pursuit, their status may rise in this life, but they risk being branded as a thief in the hereafter: “*but he clung to the earth and followed his own vain desire, so his parable is parable of a dog*”.¹⁸

The excerpts from *Kitāb al-Mawāhib* warn against the misuse of knowledge. A scholar who succumbs to whims and deviates from humility (*tawāḍuʿ*) and patience (*ḥilm*) is led astray (*ḍalāl*) despite their knowledge. This serves as a cautionary tale that knowledge without humility and patience can lead to spiritual and intellectual blindness. The incongruity of knowledge and the love of wealth is emphasized in Sūrah al-Aʿrāf: 175. The story illustrates that a scholar who becomes obsessed with material wealth risks losing the true essence of their knowledge, “*...parable of a dog.*” This metaphor emphasizes the degradation of a scholar who prioritizes material gains (*hubb al-māl*) over true wisdom, likening them to a dog that follows its base desires (*hawā*) rather than higher principles.

¹⁶ Qurʾān, *al-Jāthiyah* 45: 23.

¹⁷ Qurʾān, *al-Aʿrāf* 7:175.

¹⁸ Qurʾān, *al-Aʿrāf* 7: 176.

Part B: The Moral Dimensions of Knowledge

Knowledge and Wealth (*al-'Ilm wa al-Māl*)

Knowledge and the love of wealth are depicted as fundamentally incompatible in the excerpts from *Kitāb al-Mawāhib*. This is illustrated through a scholar who is driven by madness (*mudāhīn*) to amass gifts and books without proper understanding is likened to a donkey which carries huge burdens of books. This comparison emphasizes the futility of accumulating knowledge (*asfāran*) without comprehension or the intention to apply it meaningfully. Similarly, a scholar consumed by wrath is compared to a braying donkey. This analogy highlights that knowledge should lead to calm and measured behavior rather than uncontrolled emotions.

A scholar driven by madness to amass gifts and books is akin to “*is as the likeness of a donkey which carries huge burdens of books*”.¹⁹

A scholar consumed by wrath is comparable to a braying donkey: “*Verily, the harshest of all voices is the braying of the asses*”.²⁰

One who becomes entangled in an argument will not easily relent, “*So his parable is a parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he lolls his tongue out*”.²¹

Here, the braying donkey symbolizes the discordant (*ankar*) and unpleasant nature of a scholar whose knowledge does not lead to calm and measured behavior, but rather to uncontrolled emotions and outbursts. Furthermore, the text emphasizes the consequences of pursuing wealth at the expense of scholarly integrity. A scholar who is driven by material desires is warned of spiritual degradation such as a dog lolls his tongue out. This parable illustrates that prioritizing worldly gains over the pursuit of true knowledge leads to a debased

¹⁹ Qur’ān, *al-Jumu’ah* 62: 5.

²⁰ Qur’ān, *Luqmān* 31:19.

²¹ Qur’ān, *al-A’raf* 7:176.

and unfulfilled existence, akin to a dog that follows base desires rather than higher principles.

Stubbornness and Arrogance (*al-Kibr wa al-'Utuww*)

Stubbornness and arrogance are significant moral pitfalls for scholars. These traits can lead individuals to disavow their beliefs and deny truths out of pride (*kibr*). The excerpts from *Kitāb al-Mawāhib* highlight the dangers of such behaviors, condemning those who reject truth due to arrogance. This indicates that scholars who allow pride to cloud their judgment ultimately deceive themselves and stray from the path of wisdom. A knowledgeable scholar is cautioned against incessant prattling and is encouraged to seek wisdom and discernment instead.

A stubborn individual who, at one point, perceives the truth as false, will eventually have to confront the undeniable reality before their Lord, “*Those who have been expelled from their homes unjustly only because they said: ‘Our Lord is Allah’*”²²

Stubbornness leads one to disavow their own beliefs due to arrogance and pride, “*And they denied them wrongfully and arrogantly, though their own souls were convinced thereof.*”²³

A knowledgeable scholar does not secure victory by incessant prattling, “*They intend to put out the light of Allah with their mouths*”²⁴.

This metaphor emphasizes that victory and true understanding are not achieved through endless talking (*jadl*) but through the application of wisdom and the ability to discern truth from falsehood (*bāṭil*). The excerpts from *Kitāb al-Mawāhib* also point out that stubbornness can lead scholars to confront the undeniable reality of their errors before their Lord as mentioned in Sūrah al-Ḥajj: 40. This serves as a

²² Qur’ān, *al-Ḥajj* 22:40.

²³ Qur’ān, *al-Naml* 27:14.

²⁴ Qur’ān, *al-Ṣaff* 61:8.

reminder that stubbornness in the face of truth not only leads to personal downfall but also to a broader moral and spiritual reckoning.

Gentleness in Discourse (*Līn fi al-Kalām*)

The moral dimension of knowledge also encompasses the manner in which scholars engage in discourse (*khaṣm*). The excerpts from *Kitāb al-Mawāhib* advise that to overcome adversaries, employing gentle and measured speech is often more effective. This suggests that humility (*tawāḍuʿ*) and a willingness to acknowledge the possibility of being wrong can facilitate more productive and respectful discussions. The text further advises restraint in speech (*līn*), noting that even a confrontational opponent may respond with moderation if approached calmly.

To overcome an adversary, it is often more effective to employ gentle and measured speech, “*And verily, we or you are rightly guided or in plain error*”.²⁵

Practice restraint in your speech, and your opponent may reciprocate with moderation, even if their initial demeanor was confrontational. “*And argue not with the people of the Scripture, unless it be in that is better*”.²⁶

Part C: The Pursuit and Dissemination of Knowledge

True Wisdom and Clarity (*Tabṣīrah*)

The essence of wisdom is the capacity to discern the true nature of things, differentiating between good (*nāfiʿ*) and evil (*ḍarr*). This discernment (*tamīz*) is a hallmark of true wisdom, as the excerpts from *Kitāb al-Mawāhib* emphasize as in Sūrah al-Ḥaṣhr: 2. Here, the ability to see clearly and understand the essence of situations is portrayed as vital. Those who possess wisdom can navigate life's complexities, making sound judgments that align with ethical and moral principles. In contrast, the lack of clarity and understanding is likened to blindness (*aʿmā*). This stark warning emphasizes the

²⁵ Qurʾān, *Sabāʿ*:34:24.

²⁶ Qurʾān, *al-ʿAnkabūt* 29:46.

importance of seeking and applying true wisdom in life. The pursuit of knowledge must be aimed at achieving clarity and understanding, ensuring that one's actions are guided by insight and discernment.

The essence of wisdom lies in the capacity to discern the true nature of things, differentiating between good and evil. *“then take admonition, O you with eyes”*.²⁷

In matters of fact, clarity prevails over the abstract: *“And whoever is blind in this world, will be blind in the hereafter and more astray from the path”*.²⁸

The Role of Scholarly Opinions (*Fatwā*)

Issuing a *fatwā*, or scholarly opinion, is depicted as a profound act of devotion (*ibādah*) and responsibility. Scholars are entrusted with the significant task of guiding others through their knowledge and insights. The excerpts from *Kitāb al-Mawāhib* caution against practicing scholarly opinions without proper knowledge as mentioned in Sūrah al-Baqarah: 79. This serves as a reminder that the role of a scholar is not to be taken lightly. Misguided advice can lead to significant harm, both to individuals and the community. Therefore, scholars must approach the issuance of *fatwās* with great care, ensuring that their opinions are well-founded and rooted in true understanding. The responsibility of scholars extends beyond mere knowledge. It encompasses the moral duty to provide guidance that is both accurate and beneficial, highlighting the profound impact that scholarly opinions can have on the lives of others.

The act of issuing a *fatwā*, a scholarly opinion, is a profound act of devotion: *“Woe to one”*²⁹ who practices it without knowledge *“You will see, and they will see. Which of you is afflicted with madness?”*³⁰

²⁷ Qur'ān, al-Ḥashr 59: 2.

²⁸ Qur'ān, al-Isrā' 17: 72.

²⁹ Qur'ān, al-Baqarah 2: 79

³⁰ Qur'ān, al-Qalam 68: 5-6.

Humility and Respect (*Istimālah*)

Humility is a recurring theme in the pursuit and dissemination of knowledge. Excessive self-praise is seen as ignorance, as highlighted by the caution in a Ḥadīth compiled in *Majma' al-Zawā'id*. This emphasizes that true scholars recognize the vastness of knowledge and their own limitations within it. Humility allows scholars to remain open to learning and growth, avoiding the pitfalls of arrogance. Courteous (*talattuf*) and respectful communication (*istimālah*) is also crucial, especially among scholars. The excerpts from *Kitāb al-Mawāhib* highlight the way Allah asked Mūsā.

When communicating with scholars, it is essential to be courteous and respectful: “*And what is that in your right hand O Mūsā?*”³¹

Excessive self-praise is incongruent with the character of a true scholar. As the saying cautions, “*Whoever claims that he is knowledgeable is indeed ignorant*”³²

Excessive intimidation has no place in the discourse of scholars. It is well-known that “*A Muslim is not allowed to scare off another Muslim*”³³.

This example illustrates the importance of approaching discussions and inquiries with politeness and respect. Even when addressing significant issues, scholars must maintain a demeanor (*sulūk*) that fosters mutual respect and constructive dialogue. Moreover, the excerpts from *Kitāb al-Mawāhib* highlight that knowledge and wisdom are not exclusive to those with formal recognition or titles. Valuable insights can come from various sources, and humility (*tawāḍu'*) allows scholars to acknowledge and appreciate these contributions. Humility in the pursuit of knowledge also involves recognizing the importance of asking good questions and approaching queries with patience and courtesy (*rifq*) such as

³¹ Qur'ān, Ta-Ha 20: 17.

³² Narrated by 'Abdullah ibn 'Umar, compiled by al-Haythamī, *Majma' al-Zawā'id*, Page/No. 191/1, Grade: *Ḍa'īf*.

³³ Narrated by Prophet's Companions, compiled by Abū Dā'ud, *Sunan Abū Dā'ud*, Page/No. 5004, Grade: *Ṣāliḥ*.

learning from a good question. This emphasizes that the pursuit of knowledge is not just about having answers but also about asking meaningful and thoughtful questions (*jard al-su'āl*). The quality of one's inquiries reflects their understanding and eagerness to learn.

Before seeking answers, purify your queries from ignorance and approach with patience and courtesy: “A good question is half of knowledge”.³⁴

Ask over about your religion, as ignorance is oppression and deviation. “A question dissolves ignorance”.³⁵

Good Behavior (*Bāb fī al-akhlāq wa al-af'āl al-maḥmūdah*)

The next selected excerpts from *Kitāb al-Mawāhib* concerning behavior offer intense perceptions into the moral and spiritual dimensions of human actions. These teachings emphasize the importance of sincerity (*ikhhlās*), purity (*naqā'*), and integrity (*nazāhah*) in one's behavior, while warning against hypocrisy and the perils of external validation. The analysis will be divided into two parts, focusing on the themes of purity and sincerity in actions, and the dangers of hypocrisy (*nifāq*) and deceit (*khadā'*).

Part A: Purity and Sincerity in Actions

Purity in Actions (*Ikhhlās fī al-'Amal*)

The importance of purity in one's actions is emphasized through the metaphor of purified milk being separated from excretion and blood. This analogy in *Kitāb al-Mawāhib* illustrates that just as milk must be kept pure, so too must our actions be free from impurities. Verse 21 in *Sūrah al-Mu'minūn* serves as a reminder of the inherent lessons in nature, urging individuals to cleanse their actions of any moral or moral impurities.

³⁴ Narrated by 'Abdullah ibn 'Umar, compiled by al-Bayhaqī, *Sha'b al-Īmān*, Page/No. 2239/5, Grade: *Da'if*.

³⁵ Narrator by Jābir ibn 'Abdullah, compiled by al-Bayhaqī, *Sunan al-Kubrā li al-Bayhaqī*, Page/No. 1/228, Grade: not *marfū'*.

Rescue your actions from impurity as purified milk is separated from excretion and blood. *“And verily in the cattle indeed there is a lesson for you”*.³⁶

Sincerity and the Heart (*Ikhlaṣ fī al-Qalb*)

A heart sincerely connected to God stands in stark contrast to one that is attached to worldly matters and subjected to humiliation. The comparison of a person belonging to many disputing partners versus one who belongs entirely to one master emphasizes the peace and integrity found in sincere devotion to God. Alī al-Muttaqī quotes Sūrah al-Zumar: 9 which highlights the stability and honor in single-hearted devotion.

A heart sincerely connected to God differs greatly from one attached to others and subjected to humiliation. *“Allah puts forth a similitude a man belonging to many partners disputing with one another, and a man belonging entirely to one master”*.³⁷

Guarding Against Disgrace and Torment (*Salāmah min al-‘Aib*)

Maintaining one's surroundings and heart free from disgrace and mysterious stings is crucial for spiritual well-being. The imagery of a field sound and brightly colored, untouched by disgrace in Sūrah al-Baqarah: 71 emphasizes the need for maintaining purity in one's environment. Moreover, Alī al-Muttaqī highlights that guarding the heart against torments that bring pain is illustrated by the verses 88 & 89 in Sūrah al-Shu‘arā, signifying the ultimate importance of a clean and sincere heart in the eyes of God.

Keep your surroundings free from disgrace, akin to layered security. *“Neither trained to till the soil nor water the fields, sound, having no other color except bright yellow”*.³⁸

³⁶ Qur’ān, al-Mu‘minūn 23: 21.

³⁷ Qur’ān, al-Zumar 39: 29.

³⁸ Qur’ān, al-Baqarah 2: 71.

Guard your heart against mysterious stings, for it brings a painful torment. “*The day whereon neither wealth nor sons will avail, except he who comes to Allah with a clean heart*”.³⁹

Authority (*Sulṭān*) Through Sincerity

Sincere individuals possess a unique authority over negative forces, as highlighted in Sūrah al-Ḥijr: 42 indicating that those who are truly devoted and sincere are protected from the influence of devils.

Sincere individuals will have authority over devils. “*Certainly you shall have no authority over my slaves*”.⁴⁰

Part B: The Dangers of Hypocrisy and Deceit

Exposing Hypocrisy (*Riyāʾ*)

The ultimate exposure of hypocritical behavior is a recurring topic in *Kitāb al-Mawāhib*. The verse (Sūrah al-Zumar: 47), serves as a warning that all hidden engagements and hypocrisies will eventually be unveiled by God.

The hypocritical people's engagements will be unveiled one day. “*And there will become apparent to them from Allah what they had not been reckoning*”.⁴¹

The Paradox of Hypocrisy (*Nifāq*)

Hypocrisy is described as a state of inner conflict and darkness (*ḍulumāt*), as depicted in the metaphors (*mathal*) in the verses 39-40 Sūrah al-Nūr, illustrating the emptiness and confusion that accompanies insincere behavior.

³⁹ Qurʾān, al-Shuʿarāʾ 26: 88-89.

⁴⁰ Qurʾān, al-Ḥijr 15: 42.

⁴¹ Qurʾān, al-Zumar 39: 47.

The hypocritical person finds themselves in a dilemma and paradox, "...like a darkness in vast deep sea" or "like a mirage in desert".⁴²

Intention Over Action (*Niyyah al-'Amal*)

The power of intentions over actions is a key moral teaching. The Ḥadīth compiled in Bukhārī and Muslim stress that the true value of an action lies in the sincerity of its intent rather than its outward appearance.

Evidence has demonstrated that the heart holds power over the body. "*Actions are but by intentions*".⁴³

Be sincere in your work, and you will reap its benefits. "*Verily you will have what you have done*".⁴⁴

The reward of an action is finite, unlike intention; hence, no one will deny the power of the heart unless they are ignorant. "*Believer's intention is better than his action*".⁴⁵

Multiple Rewards for Multiple Intentions (*Ta'addud al-Niyyāt*)

The concept that multiple sincere intentions lead to multiple rewards is highlighted by a Ḥadīth in Muslim, emphasizing that God recognizes and rewards the multiplicity (*ta'addud*) of good intentions behind actions.

Multiple intentions lead to multiple rewards, both significant and small. "*Allah has given all that to you*".⁴⁶

⁴² Qur'ān, al-Nūr 24: 39-40.

⁴³ Narrated by 'Umar ibn al-Khaṭṭāb, compiled by Bukhārī, *Ṣaḥīḥ Bukhārī*, Page/No. 1, Grade: *Ṣaḥīḥ*.

⁴⁴ Narrated by Ubay ibn Ka'b, compiled by Muslim, *Ṣaḥīḥ Muslim*, Page/No. 663, Grade: *Ṣaḥīḥ*.

⁴⁵ Narrated by Sahl ibn Sa'd al-Sā'idī, compiled by al-Haythamī, *Majma' al-Zawā'id*, Page/No. 66/1, Grade: *Ḥasan* except Ḥātim ibn 'ubād.

⁴⁶ Narrated by Ubay ibn Ka'b, compiled by Muslim, *Ṣaḥīḥ Muslim*, Page/No. 663, Grade: *Ṣaḥīḥ*.

Condemnation of Hypocrisy (*al-Murā'ī*)

Hypocritical behavior is strongly condemned. The Ḥadīth quoted by Alī al-Muttaqī, denounces those who fail to practice what they preach. Similarly, imitating the virtuous work of others without true sincerity is cursed, indicating that insincere mimicry of noble actions is despised.

Hypocrites fail to practice what they preach. “*Allah fights those who are portraying what they are not creating*”.⁴⁷

Relate every action to God, for the hypocrite has no reference. “*Verily the person who shows off has no rewards*”.⁴⁸

Imitating or counterfeiting the work of noble people is cursed, even if the imitator performs well. “*Allah curses mannish women*”.⁴⁹

Claims of False Ownership (*Iddi'ā'*)

The severe consequences of claiming what does not rightfully belong to one are highlighted in the Ḥadīth compiled in *Kitāb al-Mawāhib*, emphasizing the importance of honesty and integrity in one's claims and possessions.

Claiming what does not rightfully belong to you is the epitome of hypocrisy and the worst behavior. Do not assert possession of what you do not truly own. Whoever claims the reward of what they did not achieve subjects themselves to deserving punishment. “*Whoever*

⁴⁷ Narrated by Usāmah ibn Zayd, compiled by al-Albānī, *Silsilah al-Ṣaḥīḥah*, Page/No. 695/2, Grade: *Ḥasan*

⁴⁸ Narrated by al-Qāsim ibn Muḥammad and Abū Dhar al-Ghifārī, compiled by al-Albānī, *Ṣaḥīḥ al-Jāmi'*, Page/No. 7164, Grade: *Ḥasan*.

⁴⁹ Narrated by 'Ā'ishah, Compiled by al-Albānī, *Ṣaḥīḥ al-Jāmi'*, Page/No. 5096, Grade: *Ṣaḥīḥ*.

claimed something which is not for him, Allah will degrade him like a leaf".⁵⁰

Hypocrisy in Public Display (*al-Murā'ī*)

The comparison of a hypocritical disciple (*murīd*) to an immodest woman flaunting her allure in a Ḥadīth compiled by Alī al-Muttaqī, illustrates the superficiality and moral degradation of public displays of piety without genuine substance.

“A disciple who carries themselves hypocritically, cloaked in serenity and dignity, is akin to an immodest woman who flaunts her allure. “*Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress*”.⁵¹

Household Expenditures (*Bāb al-Iqtisād wa al-Rifq fī al-Mā'ishah*)

The last selected excerpts from *Kitāb al-Mawāhib* on household expenditures provide practical and moral guidelines for managing (*tadbīr*) finances and resources. These teachings emphasize moderation, strategic planning, and balance in financial matters (*iqtisād*), linking economic prudence to spiritual well-being. The analysis is divided into two parts: the principles of moderation and strategic financial planning.

Part A: Principles of Moderation

Exercising Moderation (*al-Iqtisād*)

The principle of moderation is paramount in managing household expenditures. The excerpts from *Kitāb al-Mawāhib* advise against excess in both religious practice and daily actions. This emphasizes the importance of temperance (*i'tidāl*) and the avoidance of extremes (*ifrāt*) in all aspects of life. Maintaining balance is further emphasized through the guidance in Sūrah al-Isrā': 29. This

⁵⁰ Narrated by Sa'd ibn Abū Waqqāṣ, compiled by al-Albānī, *Da'īf al-Jāmi'*, Page/No. 5407, Grade: *Da'īf*.

⁵¹ Narrated by Abū Mūsā al-Ash'arī 'Abdullah ibn Qays, compiled by al-Albānī, *Ṣaḥīḥ al-Jāmi'*, Page/No. 323, Grade: *Ṣaḥīḥ*.

metaphor advises against being overly frugal or excessively generous (*ifrāt* or *tafrīt*), advocating for a balanced approach (*waṣaṭ*) in financial matters.

Exercise moderation in your actions and temper your religious practice, for “*But transgress not the limits. Truly, Allah likes not the transgressors*”.⁵²

Avoid extremes and maintain balance, as per the guidance: “*And let not your hand be tied to your neck, nor stretch it forth to its utmost reach*”.⁵³

Balanced Religious Practice (*al-‘Amal*)

Moderation extends to religious practices as well. Verse (Sūrah al-Isrā’: 110) suggests that even in acts of worship, balance should be maintained, ensuring that practices are neither ostentatious nor neglectful.

Strive for moderation and avoid excess in managing your affairs, following the path between extremes, as advised: “*And offer your prayer neither aloud nor in a low voice, but follow a way between*”.⁵⁴

Moderation in Spending (*al-Nafaqah*)

The excerpts from *Kitāb al-Mawāhib* stress the importance of moderation in spending. This principle advises maintaining a balanced approach to financial management, avoiding both extravagance (*isrāf*) and stinginess (*bukhl*).

Craft a strategic approach to your livelihood to ensure comfort over time, adhering to the principle: “*And those who, when they spend, are neither extravagant nor niggardly, but hold a medium between those*”.⁵⁵

⁵² Qur’ān, al-Baqarah 2: 189.

⁵³ Qur’ān, al-Isrā’ 17: 29.

⁵⁴ Qur’ān, al-Isrā’ 17: 110

⁵⁵ Qur’ān, al-Furqān 25: 67

Simplicity and Foresight (*al-Rifq wa al-Līn*)

The text also highlights the virtues of simplicity, gentleness, and humility, which lead to spiritual rewards. Furthermore, it points out that religion provides ample space and solace (*ajr*) without imposing undue hardship as quoted in the following:

Those possessing foresight, gentleness, and humility will find themselves rewarded in paradise, where they will reside eternally, for “*Wherein they abide eternally. Excellent is the reward of the [righteous] workers*”.⁵⁶

Religion is straightforward, providing ample space and solace, “*And has not laid upon you in religion any hardship*”.⁵⁷

Part B: Strategic Financial Planning

Prudent Management (*Tadbīr*)

Effective management of household expenses is key to reducing burdens (*thaql*) and anxieties (*kamad*) as indicated in a Ḥadīth compiled in *al-Muʿjam al-Wasīṭ*. This advice emphasizes the importance of strategic planning and foresight in financial matters. It is further supported by the following sayings.

Prudent management of household expenses reduces burdens and anxieties, for “*Whoever considers farsightedness will never be poor*”.⁵⁸

Generosity does not always suffice to feed a few, while frugality can sustain an army, as the saying goes: “*Planning is half of life*”.⁵⁹

⁵⁶ Qurʾān, al-ʿAnkabūt 29: 58

⁵⁷ Qurʾān, al-Ḥajj 22: 78.

⁵⁸ Narrated by ʿAbdullah ibn Masʿūd, compiled by Ṭabarānī, *al-Muʿjam al-Wasīṭ*, Page/No. 206/5, Grade: *Ḍaʿīf*.

⁵⁹ Narrated by ʿAlī ibn Abū Ṭālib, compiled by al-Sifārīnī al-Ḥanbalī, *Sharḥ Kitāb al-Shihāb*, Page/No. 45, Grade: *Ḥasan*.

Value and Condition (*Thaman*)

The value of one's property should reflect its condition, stressing the importance of prudence in maintaining assets as indicated in the following excerpts of *Kitāb al-Mawāhib*.

Maintaining a gentle disposition and planning in matters of livelihood are virtues beyond dispute, as exemplified by the request: “*O! father of Haitham, Do not slaughter one with milk, slaughter for us a small female or male goat*”.⁶⁰

The value of your house should align with its condition; otherwise, you are not a prudent planner, as reflected in the wisdom: “*No person should have an old sale property unless Allah puts damage on it*”.⁶¹

Avoiding Excessive Spending (*Isrāf*)

Excessive spending is seen as a compromise of prudence (*tadbīr*) as quoted in a Ḥadīth compiled by al-Bayhaqī. This teaches that financial prudence involves not only managing resources wisely but also avoiding unnecessary expenses.

Excessive spending on household expenses compromises your prudence; “*Mildness in livelihood is your judiciary*”.⁶²

Reducing Dependents (*Taqil*)

Alī al-Muttaqī also suggests that in times of financial difficulty (*iftiqār*), reducing the number of dependents can ease the burden as quoted in the following Ḥadīth.

⁶⁰ Narrated by ‘Umar ibn al-Khaṭṭāb, compiled by al-‘Aqīlī, *al-Ḍu‘afā’ al-Kabīr*, Page/No. 286/2, Grade: *Ṣaḥīḥ*.

⁶¹ Narrated by ‘Imrān ibn al-Ḥaṣīn, compiled by al-Haythamī, *Majma‘ al-Zawā‘id*, Page/No.113/4, Grade: *Ḍa‘īf*.

⁶² Narrated by Yūnus ibn ‘ubaid, compiled by al-Bayhaqī, *al-Madkhal ilā al-Sunan al-kubrā’*, Page/No. 268/1, Grade: *Ḍa‘īf*.

When faced with poverty, reduce the number of dependents to lighten your burdens, for “*Reducing the number of dependents is the way to ease the burden*”.⁶³

Expertise in Management (*Ahl al-Tadbīr*)

Certain tasks, such as drawing excessive milk from cattle (*dā'i al-laban*), should be left to experts to avoid hazards. This emphasizes the importance of expertise and specialized knowledge in managing resources effectively.

Drawing excessive milk from cattle poses hazards and should be left to experts in the field, adhering to the advice: “*Leave the needless milk*”.⁶⁴

Balancing Acts and Responsibilities (*Tāqat*)

Overburdening any resource (*ta'ab*), be it a ship or one's finances, can jeopardize (*inqiṭā'*) one's journey or goals. The metaphor in a Ḥadīth compiled by Alī al-Muttaqī highlights the need for balance in utilizing resources and time efficiently. Furthermore, there is also some advice to follow a middle course.

Overburdening a ship beyond its capacity jeopardizes your journey to reach your destination. “Night and day times are extensive, so you should take them as transport for the afterlife”.⁶⁵ “Whoever makes the religion a rigor, it will overpower him”.⁶⁶ “So, follow a middle course”.⁶⁷

⁶³ Narrated by 'Alī ibn Abū Ṭālib and 'Abdullah ibn 'Amru ibn al-Hilāl al-Muznī, compiled by al-Sakhāwī, *al-Maqāṣid al-Ḥasanah*, Page/No. 365, Grade: *Ḍa'īf*.

⁶⁴ Narrated by Ḍirār ibn al-Azwar, compiled by Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, Page/No. 5283, Grade: *Ṣaḥīḥ*.

⁶⁵ Narrated by 'Abdullah ibn 'Abbās, compiled by Ibn al-Qaysarānī, *Dhakhīrah al-Ḥuffāz*, Page/No. 2048/4, Grade: *Ḍa'īf*.

⁶⁶ Narrated by Buraidah ibn al-Ḥaṣīb al-Aslamī, compiled by al-Haythamī, *Majma' al-Zawā'id*, Page/No. 67/1, Grade: *Ṣaḥīḥ*.

⁶⁷ Narrated by Jābir ibn 'Abdullah, compiled by Nawawī, *al-Khulāṣah*, Page/No.: 598/1, Grade: *Ḍa'īf*.

Economic Success and Knowledge (*‘Ilm al-Iqtisād*)

Economic success is linked to the pursuit of knowledge and practical action as indicated by Alī al-Muttaqī, quoting a Ḥadīth from his magnum opus *Kanz al-Ummāl*. This emphasizes that true economic prosperity (*manba’ al-khayr*) stems from a combination of knowledge and practical, prudent actions.

Economic success stems from knowledge and serves as the wellspring of all goodness. “*no one will increase understanding of his religion unless he became reasonably developed in his action*”⁶⁸.

Conclusion

The analysis of above selected excerpts from *Kitāb al-Mawāhib* reveals reflective insights into the moral and practical aspects of knowledge, behavior, and household expenditures, grounded in Islamic wisdom. ‘Alī al-Muttaqī’s work emphasizes the dignity and responsibility that come with knowledge, advocating for humility, sincerity, and integrity. Behavior is framed through the lens of sincerity, cautioning against hypocrisy and highlighting the importance of pure intentions. In managing household expenditures, the manuscript emphasizes the virtues of moderation and strategic planning, linking economic prudence to spiritual well-being. Knowledge is portrayed not merely as an accumulation of information but as a dignifying force that requires humility and moral conduct. True wisdom lies in discerning the essence of matters and acting with clarity and responsibility. Behavior is centered around maintaining purity and sincerity, with a strong condemnation of hypocrisy and deceit. Actions are valued based on their intentions, and sincerity is seen as a protective and guiding force. Household Expenditures are advised to be managed with moderation and strategic foresight, avoiding both extravagance and stinginess. The teachings link financial prudence with spiritual tranquility, advocating for a balanced approach in all aspects of life.

⁶⁸ Narrated by Ibn ‘Umair, compiled by Abū Nu‘aim al-Daylamī, *Kanz al-Ummāl Faṣl al-Thānī*, Page/No. 45/3 19735, Grade: *Ḍa‘īf*.

Future research and application of the teachings in *Kitāb al-Mawāhib* can explore several areas. Developing curricula that incorporate the moral dimensions of knowledge and behavior as outlined in *Kitāb al-Mawāhib* could enhance moral and ethical education in both religious and secular institutions. Conducting empirical studies on how the principles of sincerity, humility, and anti-hypocrisy from *Kitāb al-Mawāhib* can be applied to modern psychological and sociological frameworks. Exploring the application of moderation and strategic financial planning in contemporary economic practices, particularly in personal finance and household management can be practiced and evaluated by relevant sectors. Combining insights from Islamic teachings with modern disciplines such as psychology, economics, and education to create holistic approaches to knowledge, behavior, and financial management could enhance future academic research.