



معاملة العلماء

INTERACTION WITH  
**the Scholars**

A GUIDE TO THEIR AUTHORITY & VARIOUS LEVELS

# معاملة العلماء

## Interaction with the Scholars (A Guide to Their Authority & Various Levels)

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Shaykh Muhammad bin 'Umar bin Saalim Baazmool

Translated by  
Tarbiyyah Editorial Staff

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## About the Author

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### His Name and Lineage:

He is the noble Shaykh and the compassionate father, the teacher, Ahmad bin 'Umar bin Saalim bin Ahmad bin 'Ubood, Aboo 'Umar Baazmool as-Salafee al-Makkee. He is from the tribe Aal Zamool, which has its lineage going back to al-Kindah.

### His Birth and Upbringing:

He was born in Makkah. This is where he grew up and began his first studies under the hands of the scholars of Makkah.

### His Teachers:

Ash-Shaykh, the 'Allamah, Doctor Rabee' bin Haadee Al-Madkhalee under whom he studied *Sharh Kitaab at-Tawheed* of Shaykhul Islaam Muhammad ibn 'Abdul Wahhaab, *Sharh Kitaab ash-Sharee'ah* of Aajurry, *Sharh 'Aqeedah Ashaabul-Hadeeth* of as-Saboonee, and read to him parts of *Saheeh Muslim* and other than that.

With his brother, Ash-Shaykh Muhammad bin 'Umar Baazmool, under whom he benefited much and graduated with, he studied many books: *Kitaab at-Tawheed* of Shaykhul-Islaam Muhammad ibn 'Abdul Wahhaab, *Bulooghul Maraam* of al-Haafidh Ibn Hajar, and *Waraqaat* of al-Joonee, several treatises of Shaykhul Islaam Muhammad ibn 'Abdul Wahhaab on Tawheed, as well as other books. He studied the Muqaddimah on *Usoolul-Tafseer* of Shaykhul Islaam Ibn Taymiyyah, *Mabaahith fee 'Uloomul Qur'aan* and other books and treatises. He got *Ijaazaat* from most of the *Riwayaat*.

Under Ash-Shaykh, Doctor Wasee'ullaah al-'Abbaas he studied *Nuzhatuh-Nadhar* and attended many of his lessons on *'Umdatul Ahkaam* and during his pursuit of his Masters, he studied *Takhreej*, *Asaneed* and other sciences.

He studied with other than them from the Mashayikh.

#### **His Ijazaat on Hadeeth:**

He got Ijazaat to narrate from a group of scholars. The number of scholars who gave *Ijazaat* exceeds more than a hundred, and from different parts of the Islaamic world. From them include: Ash-Shaykh Muhammad 'Abdullaah as-Soomalee, Ash-Shaykh Ahmad bin Yahya an-Najmee ؒ, Ash-Shaykh 'Abdullaah Ada ash-Shanqeetee, Ash-Shaykh Rabee' bin Haadee Al-Madkhalee, Ash-Shaykh Muhammad bin 'Abdullaah as-Sabeel, Ash-Shaykh Yahyaa bin 'Uthmaan al-Mudarris, Ash-Shaykh 'Abdullaah bin 'Abdul-'Azeez al-'Aqeel, Ash-Shaykh Wasee'ullaah al-'Abbaas, and Ash-Shaykh Muhammad bin 'Umar Baazmool.

They (his teachers) gave him ijaazah, an absolute ijaazah of all their narrations and this is a blessing of Allaah ؒ on our Shaykh.

#### **The Praise of the *Kibaarul 'Ulamaa* on the Shaykh:**

Many of *Ahlul 'Ilm* praise him and recommended his works, among them are:

Ash-Shaykh, the 'Allaamah 'Abdullaah bin 'Abdur-Rahmaan Bassaam, the Head of Muhkamatul Kubraa, the student of al-Imaam Naasir as-Sa'dee said: "Praise be to Allaah, and prayers and peace be upon our Prophet Muhammad, and I proceed: The brother Ash-Shaykh Ahmad bin 'Umar bin Saalim Baazmool as-Sa'oodee is from

the students of knowledge who graduated from the Ummul Quraa University in the field of Kitaab and Sunnah. He is a person of deen and who is steadfast with efficiency in salaah, as an Imaam and in his sermons and lectures..." (15/ 5/ 1416هـ).

Ash-Shaykh Ahmad bin Yahya an-Najmee said in his preface to the book *Durarus-Sunniyyah*: "Praise be to Allaah, prayers and peace be upon the Messenger of Allaah and to his family and companions. And I proceed: I prelude Ash-Shaykh, Al'Allamah Ahmad bin 'Umar bin Saalim Baazmool's book with the name *Durarus-Sunniyyah fee Thanaa 'Ulamaa 'alaa Mamlakatul 'Arabiyyatu Sa'oodiyyah*" (29/ 12/ 1424هـ).

Ash-Shaykh Ahmad bin Yahya an-Najmee also said in his preface to *as-Sunnah feema yata'allaq boolil Ummah*: "Praise be to Allaah, prayers and peace be upon the Messenger of Allaah and to his family and Companions. And I proceed: I was sent the book *as-Sunnah feema yata'allaq boolil Ummah* of Al'Allamah as-Salafee Ahmad bin 'Umar bin Saalim Baazmool, I have read most of it, my works have come between me completing it,..I found the chapters to be excellent." (1/11/ 1424هـ).

Ash-Shaykh, Doctor 'Uwaid bin 'Iyaad al-Matarfee, former Head of Department of Judiciary, said: The brother, al-Ustaadh Ahmad bin 'Umar bin Saalim Baazmool...has an excellent understanding of knowledge and in knowledge based issues; in reading and understanding, improving the intellect with knowledge based researches, which qualify him to be from the people who one takes benefits from his 'ilm. I ask for him good and may Allaah benefit Islaam and Muslims from him." (19/ 4/ 1415هـ)

Ash-Shaykh Muhammad bin 'Abdullaah as-Sabeel, Imaam and Khateeb of Masjidul Haraam, said on 20/10/1423هـ : "The brother



Ash-Shaykh Ahmad bin ‘Umar bin Saalim Baazmool, is from the good students of ‘ilm. He got his Masters from Ummul Quraa University, and he makes great effort in calling to Allaah, making the people aware on the matters of their deen. I know him to be upon the correct aqeedah, traversing the manhaj of *Ahlu-Sunnah wal Jama’ah*, and warning against *Ahlul Bid’ah wal Ahwaa*.”

His Eminence, Ash-Shaykh, Doctor Saalih Al-Fawzaan, a member of the Permanent Committee of Educational Research and Religious Verdicts, said about his book ‘*Madaarij*’ on 7/3/1425 هـ : “Praise be to Allaah, and I proceed: I have read this book which is authored by our brother for the sake of Allaah, Ahmad bin ‘Umar bin Saalim Baazmool, on the topic *Clearing the doubts of al-Khawarij*. Praise be to Allaah, I find it good how he refutes the doubts of this dangerous and corrupted sect...May Allaah reward the author of this book with good, for he has clarified the condition of this dangerous sect with an excellent clarification, falsifying their doubts, and may Allaah make this book beneficial in refuting the opposers.”

Ash-Shaykh, the ‘Allaamah, al-Ustaadh, Doctor Rabee’ bin Haadee Al-Madkhalee said: “Praise be to Allaah, prayers and peace be upon the Messenger of Allaah and to his family and companions. To proceed: The brother Ahmad bin ‘Umar bin Saalim Baazmool, I know him to be of good character in his *Akhlaaq*, in his deen, and in his manhaj and ‘*Aqeedah*, in his teachings and da’wah. He asked for this *Tazkiyah* from me so I give it as I believe him to be deserving of it.” (27/ 11 / 1417 هـ)

Others also have praised Ash-Shaykh Ahmad bin ‘Umar bin Saalim Baazmool, which are not mentioned here.

### His Books:

He has quite a number of books which include:

1. *Risalaata 'Umar bin Khattab ilaa Abee Moosa al-Ah'ari fee Gadaa wa Adaabuhu Riwaya wa Diraya.*
2. *Al Madaarij fee Kashf ash-Shubuhaat al Khawarij.*
3. *As-Sunnah feema yata'allaq booleel Ummah.*
4. *Durarus-Sunniyah fee thana al-ulama 'ala mamlakatul 'arabiyyah as-sauoodiyyah*
5. *Dawlatul Tawheed was-Sunnah.*
6. *Tuhfatul Ama'ee bi ma'rifatu Hudood mas'ee wa ahkaam sa'ee.*
7. *Hajiyyatul Ahaadeeth Nabawiyyah al-Waaridah fil Tibbi wal'ilaaj.*
8. *Khatoorat Naqdil Hadeeth*
9. *An-Najm al-Baadee fee Tarjumatu Shaykh al-Allaamah as-Salafee Yahyaa bin 'Uthmaan adeem Aabaadee.*
10. *Intifaadaat al'Aliyyah li manhaj al-kharajaat wa-taa'at wal-maktabaat wal-maraakiz as-saihhah wahuwa kitaab alf mashaarika ma'a as-Shaykh Ahmad bin Yahya al-Zahraanee.*
11. *Qawaaid wa dawaabit fee fiqh al faraaaid wal mawareeth.*

There are many other books he has authored.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Foreword

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is due to Allaah, we praise Him, seek His aid, His forgiveness, and His guidance. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide him and whomsoever Allaah misguides there is none to guide him. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ ﴿١١٠﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam [(as Muslims) with complete submission to Allaah].”

[Soorah Aali 'Imraan (3): 102]

﴿يَتَّيِبُهَا لِلنَّاسِ أَنْتَقُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠٢﴾﴾

“O mankind! Be dutiful to your Lord, Who created you from a single soul (Aadam), and from him (Aadam) He created his wife (Hawwaa (Eve)), and from them both He created many men and women and fear Allaah through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship) that bore you. Indeed, Allaah is Ever an All-Watcher over you.”

[Sooratur-Nisaa (4): 1]

﴿يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٧﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٨﴾﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (he will be saved from the Hellfire and admitted to Paradise).”

[Sooratul-Ahzaab (33): 70 - 71]

ألا وإن أصدق الكلام كلام الله، وخير الهدى هدى محمد، وشر الأمور محدثاتها و كل محدثة بدعة و كل بدعة ضلالة، و كل ضلالة في النار، أما بعد:

To proceed: Verily, the most truthful speech is the Speech of Allaah and the best guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly invented matters. Every newly invented matter is an innovation, every innovation is misguidance, and all misguidance is in the Hellfire. To proceed:

I have entitled this book *Interaction with the Scholars*. I have divided it into five chapters, and I have presented an introduction in the beginning and an epilogue in the end. The sections are as follows.

- ❖ The Introduction: Defining Those in Authority and the Categories of the Scholars
- ❖ Chapter One: The Description of the Scholar
- ❖ Chapter Two: The Virtues of the Scholars
- ❖ Chapter Three: Having Etiquette with the Scholars
- ❖ Chapter Four: The Rights of the Scholars
- ❖ Chapter Five: The Harms of Neglecting the Rights of the Scholars
- ❖ Epilogue: An Encouragement of Having Strict Adherence to the Scholars

We ask Allaah, The Exalted for success, guidance, direction, and correctness.

Introduction:

## Defining Those in Authority<sup>1</sup> and the Categories of the Scholars

Conversation about the (Muslim) rulers and the scholars is the discussion of the hour! Allaah, The One free of imperfections, The Exalted, says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ  
فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who believe! Obey Allaah and obey the Messenger (Muhammad) and those of you (Muslims) in authority amongst you. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for the final determination.”

[Sooratun-Nisaa (4): 59]

Those in authority, they are the scholars and (Muslim) rulers. When they order in accordance with what Allaah and His Messenger have ordered, it is obligatory to obey them. If the people

<sup>1</sup> TN: Ibn Taymiyyah said, “Those in authority are the leaders and those who hold power, and they are the ones who command the people. This consists of those who possess authority and power and those who possess knowledge. So therefore, leaders are of two types: Scholars and Rulers. So if they are upright, the people will be upright, and if they are corrupt, the people will be corrupt.” [Majmoo’ul-Fataawaa: vol. 27, pg. 170]

dispute about anything, it is obligatory to refer it to Allaah and His Messenger. It is not be referred to anyone other than the Messengers, whom Allaah sent as He has stated in another verse,

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ  
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اٰخْتَلَفُوا فِيهِ  
وَمَا اٰخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا  
بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ أُؤْتُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ  
بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

“Mankind was one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. Only those whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allaah by His Leave guided those who believed to the truth of that wherein they differed. And Allaah guides whom He wills to the Straight Path.”

[Sooratul-Baqarah (2): 213]<sup>2</sup>

The scholars are the inheritors of the prophets. So inviting to Allaah and conveying on the Messenger is the slogan of his successful party and his followers amongst the scholars as He, The Exalted, stated,

<sup>2</sup> That which is between the brackets is from the speech of Ibn Taymiyyah from *al-Jawaab as-Saheeh* (2/238).

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي <sup>ط</sup>

﴿ وَسُبِّحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say (O Muhammad, ﷺ): “This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allaah. And I am not from the polytheists.”

[Soorah Yoosuf (12): 108]

So conveying from him is relaying his words, what he came with, along with its meaning. Therefore, the scholars of this *Ummah* are restricted to two types:

**The first type:** the masters of *Hadeeth*, those brilliant high-ranking scholars who are the leaders of mankind and the colleagues of Islaam. They are those that have memorized the seams of the religion and its rationale from the Imaams. They are those who have guarded its wells and springs from contamination and pollution so that one may find preceding him those pure beautiful springs from Allaah that are free from defilement and filth. They do not resemble those contaminated views and opinions. They will find therein a spring wherefrom the servants of Allaah will drink causing it to gush forth rapidly. They are those whom Imaam Ahmad bin Hanbal has stated, regarding them in his famous sermon in his book<sup>3</sup>, “All praise belongs to Allaah Who has placed in every age a group of messengers who remain from the people of knowledge that call those who lead astray to guidance, patiently forbearing their harm (i.e. the harm of those being called). By the Book of Allaah, The Exalted, they revive the dead. By the light of Allaah, they grant sight

<sup>3</sup> *Ar-Radd 'alaa az-Zanaadiqah wal Jahmiyyah* (A Refutation of the Heretics and the Jahmiyyah)



to the blind. So how many of those which Iblees has slain have they brought back to life; and how many misguided arrogant persons have they guided? What is more excellent than their effects upon the people and what is more repugnant than the effects of the people upon them. They eradicate the Book of Allaah from the heresy of the extremists, the falsities, the futile, and the distortion of the ignorant. They (i.e. the extremists, futile, and ignorant) are those who originate and provoke innovation. They give free reign to *Fitnah* (trials and tribulations). They differ concerning the Book, they oppose the Book, and they are united in splitting from the Book. They speak about Allaah, and His Book without knowledge. They talk with deceiving ambiguous speech of theological rhetoric, and they mislead the ignorant people with their deceptions, so seek refuge in Allaah from the trials and temptations of the misguided.”

**The Second type:** the *Fuqahaa* of Islaam of whom religious verdicts from their speech circulate amongst the people. They are those who are experts in extracting religious rulings and have defined the principles of *Halaal* (permissible) and *Haraam* (impermissible) with precision. On the earth, their status is like the stars in the heavens. The bewildered and perplexed are guided through the darkness by way of them, and the people are in more need of them than they are of food and drink. Obeying them is more binding than obeying mothers and fathers due to the text of the Book. He, The Exalted, stated,

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوَلِي الْأَمْرِ مِنْكُمْ  
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

**“O you who believe! Obey Allaah and obey the Messenger and those in authority amongst you. And if you differ in anything, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.”**

[Sooratun-Nisaa (4): 59]

‘Abdullaah bin ‘Abbaas stated in one of the two narrations related by him as well as Jaabir bin ‘Abdullaah, al-Hasan al-Basree, Abul ‘Aaliyah, ‘Ataa’ bin Abee Rabaah, ad-Dahhaak, and Mujaahid in one of the two narrations related by him,

[أُولَى الْأَمْرِ]

**“Those in authority:**

They are the scholars. It is also one of the two narrations from Imaam Ahmad.

Aboo Hurayrah has stated as well as Ibn ‘Abbaas in the other narration, Zayd bin Aslam, as-Sadee, and Muqaatil,

[هم الأمراء]

**“They are the (Muslim) rulers.”**

It is also the second narration by Ahmad.

The precise determination is as Ibnul-Qayyim has stated ﷺ “The rulers are only obeyed when they order in conformity with knowledge. So obeying them is in succession to obedience to the scholars. Obeying the scholars is only to be done in goodness and fairness (i.e. so long as it is not disobedience to Allaah) and what has

been obligated by knowledge. Just as obeying the scholars is in succession to obeying the Messenger, obeying the rulers is in succession to obeying the scholars.<sup>4</sup>

An essay concerning interaction with the scholars, the description of the scholar, his virtue, having etiquettes with him, his rights, and the harms of neglecting the rights of the scholar is an important subject that the Muslim is in need of. This need arises since he will never be free of being in need of the scholars who teach him the legislation of Allaah, The Exalted, and whom he refers to during calamities, the emergence of *Fitan* (trials and tribulations), and events.

Following is an explanation and illustration of that.

<sup>4</sup> From the speech of Ibn Qayyim in *A'laam al-Muwaqqi'een* (1/8-10).

Chapter One:

المقصد الأول : صفة العالم

The Description of the Scholar <sup>5</sup>

Some of the people have disdain for knowledge and the scholars. They do not know and understand the level of knowledge nor the rights of the scholars. They think that knowledge is speaking frequently with beautiful stories and poetry, giving many admonitions, and elegant speech that softens the hearts. Some of the people deem the scholars to be those leaders who speak vainly during calamities and events. They speak about them with what they have called the [فقهُ الواقع] *Fiqhul Waaqi'* (knowledge of the current

<sup>5</sup> TN: Shaykh Saalih Al-Fawzaan said: "The presence of intellectuals and passionate speakers are not a substitute for the scholars in the *Ummah*. Such people are only well-read individuals; they are not scholars with understanding. Therefore, applying the term 'scholars' to them is applying a term in other than its proper place. Consideration is given to the facts and not to ascriptions. So many times you will find people that have good speech and incite the masses, yet they do not possess (true) understanding (of the Religion). The thing that exposes these people is when an incident occurs due to which the people need to know the religious ruling for that matter, since (at this time) the speakers and zealots reveal the limitations of their understanding. It is at this point that the role of the scholars comes in. So let us take note of this and give our scholars their right, acknowledge their status and virtue, and give everyone of them the position they deserve." [Wujoob at-Tathabbut fil-Akhbaar wa Ihtiraam-il-'Ulamaa: pg. 50]

affairs). They pass religious verdicts on the rulers and judges without guidance or clear evident knowledge.

There are those who deem his knowledge to be solely, what is within the books. He does not give any importance to the reality that knowledge is citation and understanding, and understanding is governing by the methodology of what those first troops and prominent class were upon of the companions, *Taabi'een*, and those that followed them in righteousness until the Day of Recompense.

Consequently, they give an insulting name to occupying oneself with knowledge and sitting in the circles of knowledge with the scholars. He does not know that knowledge has doors (that it is entered by), and it is not obtained except by the speech and oration of the scholars and taking from them.

From the people are those who deem knowledge to be, with him, traveling and roaming around to give *Da'wah* to the people as they claim. He says, "We are not in need of new books. We are only in need of callers (*Du'aat*) and *Da'wah*." This poor heedless person does not know that the one who does not have cannot give. How can he successfully call to the religion and he is ignorant of it? He was not inclined towards the lessons of knowledge, nor did he look out for the scholars, nor did he accompany them. He was not given knowledge, not some of it nor all of it. Concerning it (i.e. knowledge), he is barren and famine.

From the people are those who do not distinguish between the scholar, storyteller, and the preacher or between the scholar and the student of knowledge. With him, all of them are scholars. He seeks religious verdicts from them and takes from them. To a certain extent, he may deem the one who admonishes and speaks frequently to have an abundance of knowledge. Possibly, he may

deem some of them to be on a higher level than the scholar since the scholar is scarce in his speech and he does not enter the domain of stories, poetry, analysis, and ideologies, as Allaah has consequences for His creation.

The Muslim needs to know the description of the scholar just as Allaah, The Mighty, The Majestic, has explained in the Magnificent Qur'aan. From these Qur'aanic verses that mention the station of the scholars and explain that their characteristics are as follows,

1. Comparison of the *Mutashaabih* (ambiguous proofs) and the *Muhkam* (clear proofs) is from the characteristics of those who are firmly grounded in knowledge:

He, The Blessed, The Exalted, has said,

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ  
ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ  
فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٥٧﴾

“It is He Who has sent down to you (O Muhammad) the Book (i.e. this Qur'aan). In it are verses that are entirely clear (*Muhkamaat*), they are the foundations of the Book; and others are not entirely clear (*Mutashaabihaat*). So as for those in whose hearts there is deviation they follow that which is not entirely clear thereof, seeking al-Fitnah

(polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: "We believe in it, the whole of it (i.e. clear and unclear verses) are from our Lord." And none receive admonition except men of understanding."

[Soorah Aali 'Imraan (3): 7]

From the attributes of the scholar that are affirmed by the Qur'aan is that he refers the *Mutashaabih* (ambiguous proofs) to the *Muhkam* (clear proofs) and he does not follow the *Mutashaabih* (ambiguous proofs). This characteristic distinguishes the people of the truth and guidance from the people of desires and misguidance. There has come in a *Hadeeth* the mention of reprimanding and warning from those who follow the *Mutashaabih* (ambiguous proofs).

'Aa'ishah, رضي الله عنها stated that, "The Messenger of Allaah ﷺ read this verse,

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرٌ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو

﴿الْأَلْبَابِ﴾

"It is He Who has sent down to you (O Muhammad) the Book (i.e. this Qur'aan). In it are verses that are entirely clear (*Muhkamaat*), they are the foundations of the Book;

and others are not entirely clear (Mutashaabihaat). So as for those in whose hearts there is deviation they follow that which is not entirely clear thereof, seeking al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: "We believe in it, the whole of it (i.e. clear and unclear verses) are from our Lord." And none receive admonition except men of understanding."

[Soorah Aali 'Imraan (3): 7]

She said, "The Messenger of Allaah ﷺ said,

فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى  
اللَّهُ فَاَحْذَرُوهُمْ

"So when you see those who follow the ambiguous proofs from it, then they are those whom Allaah has named, so beware of them." <sup>6</sup>

2 - Submission and humility to the command of Allaah, The Exalted, are from the characteristics of those granted knowledge:

Allaah, The Blessed, The Exalted, has said,

﴿ قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا  
يُتْلَىٰ عَلَيْهِمْ تَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧﴾

<sup>6</sup> Hadeeth Saheeh. Related by Bukhaaree in Kitaab at-Tafseer Baab minhu Aayaat Muhkamaat, Hadeeth #4547, and Muslim in Kitaabul 'Ilm Baab an-Nahee 'an Ittiba' Mutashaabil Qur'aan, Hadeeth #2665.



“Say (O Muhammad): “Believe in it (i.e. the Qur’aan) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.” And they say: “Glory be to our “Lord! Truly the Promise of our Lord must be fulfilled. And they fall down on their faces weeping and it increases their humility.”

[Soorah Israa (17): 107 - 109]

Allaah, The Blessed, The Exalted, has said,

﴿ وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾

“And likewise of men, living creatures, and cattle are of various colors. It is only those that have *Khashyah* (a more specific type of fear based upon knowledge) amongst His servants that fear Allaah. Verily, Allaah is All-Mighty, Oft-Forgiving.”

[Sooratul-Faatir (35): 28]<sup>7</sup>

<sup>7</sup> TN: Imaam Ibn Katheer ؒ said: “The only ones who truly fear Allaah are the scholars - those who are knowledgeable about Him. This is because every time one’s knowledge and awareness of the Most Great, the All-Able, the All-Knowing, the One ascribed with Perfect Attributes and described by Perfect Names becomes complete and whole, one’s fear of Him becomes greater and increased.” [Tafseer Ibn Katheer: vol. 3, pg. 553]

Also, Al-Bayhaqee ؒ said, “Allaah clarifies that (true) fear of Him can only be achieved through knowledge.” [Shu’ab-ul-Eemaan: vol. 5, pg. 323]

*Khashyah* of Allaah is a characteristic that is inherited by obtaining knowledge of Him, The One free from Imperfection, The Exalted. Ibn Taymiyyah has stated ﷺ “As for knowledge, in the origin, the intent by it is of two types:

**The first type:** knowledge of Him, Himself, by the Attributes He describes Himself with of sublimity and honor, and what His beautiful names indicate. If this knowledge becomes firmly rooted in the heart, it obligates having *Khashyah* of Allaah inevitably. So it is inevitable (for him) to know that Allaah rewards for His obedience and punishes for disobeying Him as has been testified to by the Qur’aan and the eye witnesses.

This is the meaning of Abee Hayyaan at-Taymee’s statement<sup>8</sup> - ‘The scholars are of three (types):

1. A scholar having *Khashyah* of Allaah but does not follow the commands of Allaah,
2. A scholar that follows the commands of Allaah and also has *Khashyah* of Allaah and this is the balanced scholar,
3. A scholar who follows the commands of Allaah but he does not have *Khashyah* of Allaah and this is the evil corrupt scholar.”<sup>9</sup>

A man said to ash-Sha’abee, ‘Who is the scholar?’ He said, ‘The scholar is the one who has *Khashyah* of Allaah’.

‘Abdullaah bin Mas’ood ﷺ said,

<sup>8</sup> one of the *Taabi’u Taabi’een*

<sup>9</sup> *Sunan ad-Daarimee* (1/373 under #375) and *al-Jarh wat Ta’deel* (1/91 - 92). The critical verifier of *Sunan ad-Daarimee* authenticated it.

كَفَى بِخَشْيَةِ اللَّهِ عِلْمًا وَكَفَى بِالْإِغْتِرَارِ بِاللَّهِ جَهْلًا

'Knowledge is a sufficiency for the *Khashyah* of Allaah and ignorance is a sufficiency for delusion and being misled.'<sup>10</sup>

**The second type:** The intent by knowledge of Allaah is knowledge of the legislated rulings as has come in the Saheeh on the Prophet ﷺ that he permitted something and it reached him that a people freed themselves from it, so he said,

مَا بَالُ أَقْوَامٍ يَنْتَزَهُونَ عَنِ الشَّيْءِ أَتُرَخَّصَ فِيهَا وَاللَّهِ إِنِّي  
لَأَعْلَمُكُمْ بِاللَّهِ وَأَخْشَاكُمْ لَهُ

'What has caused a people to free themselves from things that I have permitted. I swear by Allaah that I am the most knowledgeable amongst you concerning Allaah and I have the most *Khashyah* of Him amongst you'.<sup>11</sup>

<sup>10</sup> Related by ibn Mubaarak in *az-Zuhd* pg. 15 under # 46, Ahmad in *az-Zuhd* pg. 197, at-Tabaraanee in *al-Kabeer* (9/ 211 -212) under number 8927, al-Bayhaqee in *al-Jaami' li Shu'ab al-Eemaan* (3/34), and in *Madkhal ilaa as-Sunan al-Kubraa* pg. 314 under # 487. All of them are from the narration of al-Qaasim bin 'Abdur Rahmaan on Ibn Mas'ood. It is stated in *Majma' az-Zawaa'id* (5/210), "al-Qaasim never met Ibn Mas'ood" The end of his speech. Similar to it is relayed by Aboo Nu'aim in *al-Hilliyah* (1/131) from the narration of 'Awn on Ibn Mas'ood and its wording is, "Knowledge is not obtaining an abundance of *Hadeeth*, but rather knowledge is obtaining *Khashyah*". It is stated in *Majma' az-Zawaa'id* (10/ 235), "Its chain of transmission is *Jayyid* except that 'Awn never met Ibn Mas'ood". It is also related by ad-Daarimee (1/ 346 under the # 322) with the wording "It is a sufficient amount of knowledge for a person that he has *Khashyah* of Allaah and it is a sufficient amount of ignorance for a person that he is amazed by his knowledge" Its chain of transmission is authentic from Masrooq, the critical verifier of ad-Daarimee.

<sup>11</sup> *Hadeeth Saheeh*. Related by Bukhaaree in *Kitaabul-Adab Baab man lam Yuwaajih an-Naas bil 'Ataab, Hadeeth # (6101)*, and Muslim in *Kitaabul-Fadaa'il Baab 'Ilmuhu*

In another narration,

وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَعْلَمُكُمْ بِحُدُودِهِ

*'I swear by Allaah that I have the most Khashyah of Allaah amongst you and I am the most knowledgeable amongst you concerning His set limits'.*

So he made knowledge of Him, knowledge of His set limits.

Similar to this is the statement of some of the Taabi'een describing the Chief of the Believers, 'Alee bin Abee Taalib, ؓ when they said, 'Allaah would be magnified and glorified in my chest if I were knowledgeable about His *Dhaat*'. The intent by that (i.e. *Dhaat*) is the religious rulings of Allaah since the term *Dhaat* in their language is not the same as the term *Dhaat* in the terminology of the latter folk. Rather, the intent by it is what is connected to and governed by Allaah as Khabeeb has stated, ؓ 'That is concerning the *Dhaat* of

ؓ, *billaahi Ta'aalaa*, *Hadeeth* # (2356), and the wording of Muslim, "On the authority of 'Aa'ishah that she said,

'The Messenger of Allaah ؐ did an action that he permitted. So that reached a group of people amongst the companions and it was as if they disliked it and freed themselves from it. So that reached him (i.e. the Prophet ؐ, so he stood and admonished and said,

مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ تَرَخَّصْتُ فِيهِ فَكْرَهُوهُ وَتَنَزَّهُوا عَنْهُ فَوَاللَّهِ لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً

*'What is wrong with a group of men that something I have permitted reaches them and they dislike it and free themselves from it. I swear by Allaah that I am the most knowledgeable of them concerning Allaah and have the most Khashyah amongst them.'*

the Diety (i.e. Allaah) and if He had willed, He could have blessed the torn limbs of a corpse'. In this regard is the *Hadeeth*,

لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثَ كَذَبَاتٍ كُلِّهَا فِي ذَاتِ اللَّهِ

'Ibraheem did not lie except on three occasions, all of them concerning the *Dhaat* of Allaah'.<sup>12</sup>

Below is the *Hadeeth* posted in its entirety;<sup>13</sup>

لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَّا ثَلَاثَ كَذَبَاتٍ ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ قَوْلُهُ إِنِّي سَقِيمٌ وَقَوْلُهُ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَقَالَ بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةٌ إِذْ أَتَى عَلِيَّ جَبَّارٌ مِنَ الْجَبَابِرَةِ فَقِيلَ لَهُ إِنَّ هَاهُنَا رَجُلًا مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلْ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ مَنْ هَذِهِ قَالَتْ أُخْتِي سَارَةٌ قَالِ يَا سَارَةُ لَيْسَ عَلِيٌّ وَجْهَ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ وَإِنْ هَذَا سَأَلَنِي فَأَخْبِرْتُهُ أَنَّكَ أُخْتِي فَلَا تُكْذِبِينِي فَأَرْسَلَتْ إِلَيْهَا فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأُخِذَ فَقَالَ ادْعِي اللَّهَ لِي وَلَا أُضْرُكَ فَدَعَتْ اللَّهَ فَأُطْلِقَ ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ فَقَالَ ادْعِي اللَّهَ لِي وَلَا أُضْرُكَ فَدَعَتْ فَأُطْلِقَ فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ إِنَّكُمْ

<sup>12</sup> *Hadeeth Saheeh*. Related by Bukhaaree in *Kitaab Ahaadeeth al-Anbiyaa Baab Qawl Allaah Ta'aalaa: wa ittakhadhallaah Ibraheema khaleelaa*, *Hadeeth* #(3358), and Muslim in *Kitaab al-Fadaa'il Baab min Fadaa'il Ibraheem al-Khaleel*, *Hadeeth* #(2371).

<sup>13</sup> TN: The full text of the *Hadeeth* was not added to the original manuscript by our shaykh, we posted it as an additional benefit.

لَمْ تَأْتُونِي بِإِنْسَانٍ إِلَّا مَا أَتَيْتُمُونِي بِشَيْطَانٍ فَأَخَذْتُمَهَا هَاجِرًا فَاتْتَهُ وَهُوَ  
قَائِمٌ يُصَلِّي فَأَوْمَأَ بِيَدِهِ مَهْيًا قَالَتْ رَدَّ اللَّهُ كَيْدَ الْكَافِرِ أَوْ الْفَاجِرِ فِي  
نَحْرِهِ وَأَخَذَمَ هَاجِرًا قَالَ أَبُو هُرَيْرَةَ تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ

Ibraaheem did not tell a lie except on three occasions. Twice for the sake of Allaah, when he said, "I am sick," and he said, "I have not done this but, the big idol has done it." The (third was) that while Ibraaheem and Saarah (his wife) were travelling, they passed by a tyrant amongst the tyrants. Someone said to the tyrant, "This man [ie., Ibraaheem] is accompanied by a very charming lady." So he sent for Ibraaheem and asked him about Saarah saying 'Who is this lady?' Ibraaheem said, "She is my sister." Ibraaheem went to Saarah and said, "There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so do not contradict my statement." The tyrant then called Saarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded he asked Saarah, "Pray to Allaah for me, and I shall not harm you." So Saarah asked Allaah to cure him and he was cured. He tried to take hold of her for the second time, but [his hand got as stiff (or stiffer than) before and] was more confounded. He again requested Saarah, "Pray to Allaah for me and I shall not harm you." Saarah asked Allaah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Haajar as a girl servant to Saarah. Saarah came back [to Ibraaheem] while he was offering saalat. Ibraaheem gesturing with his hand, asked, "What has happened?" She replied, "Allaah has spoiled the evil plot of the infidel (or immoral person) and gave me Haajar for service." (Aboo Hurayrah then addressed his listeners saying, "That

(Haajar) was your mother, O Baanee Maa'is-Samaa' (i.e., the 'Arabs).<sup>14</sup>

Also in this regard is His statement, The Exalted,

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾

“So fear Allaah and adjust all matters of difference (*Dhaat*) amongst you.”

[Sooratul-Anfaal (8):1]

﴿ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

“And He has full knowledge of whatsoever is in the breasts.”

[Sooratul-Hadeed (57): 6]

Other than that, since *Dhaat* ذَاتَ is the feminine form of *Dhu*, and it is utilized as a *Mudhaaf*<sup>15</sup> that describes types, varieties, and categories. So if that which is being described is masculine, then it is said: *Dhu* such and such. If it is feminine, it is said: *Dhaat* such and such, as it is said: *Dhaat Siwaar* (a female possessing or wearing a bracelet). So if it is said, ‘So and so was correct concerning the ذَاتَ (*Dhaat*) of Allaah’, then this means concerning His objective

<sup>14</sup> TN: Baneer Maa'is-Samaa' means the children of the water and sky (i.e., rain). It is said that he called the 'Arabs by this name because they depended on rain for their pastures.

<sup>15</sup> Noun of genitive construction in 'Arabic grammar, which expresses possession.

and aim i.e. concerning what He has ordered, loved, and what is for His sake.”<sup>16</sup>

It is related that Mus’ir ؓ said, “I heard ‘Abdul A’laa at-Taymee saying, ‘Whoever is given knowledge and it does not cause him to weep, then it is appropriate (to say) that he has not been given knowledge that benefits him since Allaah, The Exalted, described the scholars, and then he recited the Qur’aan,

﴿ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ ﴾ إِلَى قَوْلِهِ: ﴿ يَبْكُونَ ﴾

“Verily, those who were given knowledge” to His statement, “weeping”

Sooratul-Israa (17): 107 -109.<sup>17</sup>

Allaah, The Blessed, The Exalted, stated,

﴿ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ  
فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ



“And those that have been given knowledge may know that it (this Qur’aan) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allaah is Guide of those who believe, to the Straight Path.”

[Sooratul-Hajj (22): 54]

<sup>16</sup> *Majmoo’ Fataawaa* (3/333).

<sup>17</sup> Related by ad-Daarimee (299) and Ibn Abee Shaybah (13/542), and Aboo Na’eem in *al-Hilliyah* (5/88). The critical verifier of Sunan ad-Daarimee stated, “Its chain of transmission is *Jayyid*”.



Aboo ad-Dardaa ؓ narrated, “You will not be a scholar until you learn, and concerning knowledge you will not be a scholar until you act in accordance with it. It is a sufficient amount of sin for you that you do not cease to debate, and it is a sufficient amount of sin for you that you do not cease to dispute. It is a sufficient amount of lies for you that you do not cease to innovate concerning the *Dhaat* (commands) of Allaah, The Mighty, The Majestic.”<sup>18</sup>

Sufyaan ؓ said, “It used to be said scholars were of three types:

- ❖ A scholar having *Khashyah* of Allaah but does not follow the commands of Allaah,
- ❖ A scholar that follows the commands of Allaah and also has *Khashyah* of Allaah and this is the balanced scholar,
- ❖ A scholar who follows the commands of Allaah but he does not have *Khashyah* of Allaah and this is the evil corrupt scholar.”<sup>19</sup>

Sufyaan ؓ said, “Fear the trial and temptation (i.e. *Fitnah*) of the ignorant worshipper and the evil corrupt scholar since their temptation is a trial for everyone that has been captivated and enraptured.”<sup>20</sup>

3 - From the characteristics of the scholar are his asceticism (*Zuhd*) and denouncing the life of this world and warning the people from it:

<sup>18</sup> Related by ad-Daarimee in his Sunan (301), Wakee' in *az-Zuhd* (220), and al-Khateeb in *al-Iqtidaa' al-'Ilm al-'Amal* (16). The critical verifier of Sunan ad-Daarimee stated, “Its chain of transmission is *Hasan*”.

<sup>19</sup> Sunan ad-Daarimee (1/373 under #375) and *al-Jarh wat Ta'deel* (1/91 - 92). The critical verifier of Sunan ad-Daarimee authenticated it.

<sup>20</sup> *al-Jarh wat Ta'deel* (1/91 - 92).

Allaah ﷻ, The Blessed, The Exalted, has said,

﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ  
وَعَمِلَ صَالِحًا وَلَا يُلَقَّهَا إِلَّا الصَّابِرُونَ ﴾

“But those who had been given (religious) knowledge said:  
“Woe to you! The Reward of Allaah is better for those who  
believe and do righteous good deeds, and this none shall  
attain except those who are *As-Saabiroon* (the patient ones  
in following the truth).”

[Sooratul-Qasas (28): 80]

Allaah ﷻ, The Blessed, The Exalted, has said,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ  
مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ  
لَعَلَّهُمْ يَحْذَرُونَ ﴾

“And it is not (proper) for the believers to go out to fight  
(*Jihaad*) all together. Of every troop of them, only a party  
should go forth, that they (who are left behind) may get  
instructions in (*Islamic*) religion, and that they may warn  
their people when they return to them, so that they may  
beware (of evil).”

[Sooratul-Tawbah (9): 122]

It was related that ‘Imraan al-Munqaree said, “I said to al-Hasan one  
day concerning something that he said

يَا أَبَا سَعِيدٍ لَيْسَ هَكَذَا يَقُولُ الْفُقَهَاءُ! فَقَالَ: وَيْحَكَ وَرَأَيْتَ  
أَنْتَ فَقِيهًا قَطُّ! إِنَّمَا الْفَقِيهَ الزَّاهِدُ فِي الدُّنْيَا الرَّاغِبُ فِي الْآخِرَةِ  
الْبَصِيرُ بِأَمْرِ دِينِهِ الْمُدَاوِمُ عَلَى عِبَادَةِ رَبِّهِ

‘O Aboo Sa’eed, this is not what the *Fuqahaa* have said!’ So he said, ‘Woe to you, have you ever seen a *Faqeeh*?! The *Faqeeh* is the *Zaahid* (ascetic) regarding the life of this world who strives for the Hereafter, is upon clear evident knowledge concerning the affairs of his religion, and is constant in the worship of his Lord.’<sup>21</sup>

4 - From their characteristics are their knowledge is preserved within their chests as clear evidences, so they are upon clear evident knowledge concerning their religion:

Allaah, The Blessed, The Exalted, has said,

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ  
بِآيَاتِنَا إِلَّا الظَّالِمُونَ﴾

“Nay, but they, the clear evidences are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the wrongdoers deny Our evidences.”

[Sooratul-Ankaboot (29): 49]

<sup>21</sup> Related by ad-Daarimee (302), Ibn Abee Shaybah (13/498), Aboo Na’eem in *al-Hilliyah* (2/47), Na’eem bin Hamaad in his *Ziyaadah ‘alaz Zuhd* by *Ibh al-Mubaarak* (30), and al-Khateeb in *al-Faqeeh wal Mutaafaqih* (1066 - 1067). The critical verifier of Sunan ad-Daarimee stated, “Its chain of transmission is *Saheeh*”.

Therefore, their knowledge is Allaah said, His Messenger said, and the companions said.

العلم قال الله قال رسوله

Knowledge is Allaah said, His Messenger said,

قال الصحابة ليس خلف فيه

And the companions said, and the *Khalaf* have no right therein

ما العلم نصيبك للخلاف سفاهة

Knowledge does not direct you towards difference since this is stupidity

بين الرسول وبين رأي سفيه

Between the Messenger and the opinion of a fool.

كلا ولا نصب الخلاف جهالة

Nay, it does not direct you to difference since this is ignorance.

بين النصوص وبين رأي فقيه

Between the text and the opinion of a Faqeeh

كلا ولا ردّ النصوص تعمداً

Nay, the text is not to be rejected intentionally

حذراً من التجسيم و التشبيه

Due to fear of *Tajseem* and *Tashbeeh*<sup>22</sup>

Due to this, Allaah described them as being the people of the remembrance (*Ahludh-Dhikr*), and He ordered returning to them when we have a question concerning what we do not know, so The Blessed, the Exalted said,

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ

كُنْتُمْ لَا تَعْلَمُونَ ﴾

“And We did not send before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Remembrance if you do not know.”<sup>23</sup>

[Sooratul-Anbiyaa (21):7]

Their knowledge is not due to their elongated expressions and being eloquent therein, nor by an abundance of speech, nor by relaying an abundance of narrations.

Aboo Umaamah related that the Prophet ﷺ said,

<sup>22</sup> TN: Here *Tajseem* and *Tashbeeh* are used interchangeably, for more descriptive definition please see **Glossary of Terms**.

<sup>23</sup> TN: Concerning the verse, “So ask the people of the Remembrance if you do not know”, Imaam As-Sa’adee said in his *Tafseer*: “The general meaning of this *Ayah* consists of praise for the people of knowledge, of which the highest forms of it are: Knowledge of Allaah’s revealed Book. This is because Allaah orders those who do not know to turn to them (i.e. the scholars) in all matters. Also included in this *Ayah* is an approval and recommendation for the scholars, such that Allaah has ordered the people to ask them questions. So due to this an ignorant person does not fall under the intended meaning of this *Ayah*.” [*Tafseer as-Sa’adee*: vol. 4, pg. 206]

الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ وَالْبَدَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ  
التَّفَاقُ

“Modesty and refraining are two branches of Eemaan, and  
obscenity and (theological) rhetoric are two branches of hypocrisy.”

24

<sup>24</sup> *Hadeeth Hasan li Ghayrih*. Related by Ahmad in the *Musnad* (ar-Risalah 36/649, *Hadeeth* #22312), and Tirmidhee in *Kitaab al-Birr was Silah Baab Maa Jaa'a feel 'Ayy Hadeeth* #(2027) at-Tirmidhee stated, “This *Hadeeth* is *Hasan Ghareeb* since we only know of it from the *Hadeeth* of Aboo Ghassaan Muhammad bin Mutarrif” (End of his speech). The men in the chain of transmission are reliable, and there is a break in the chain since Hassaan bin 'Utaih relayed it on Aboo Umaamah and he never heard from him as has been pointed out by the critical verifiers of the *Musnad*. They deemed the entire *Hadeeth* to be weak, but the text (of the *Hadeeth*) has complete support from ad-Daarimee in his *Sunan* (1/441 under #526) and Bayhaquee in *as-Sunan al-Kubraa* (10/94). The critical verifiers of *Sunan ad-Daarimee* authenticated its chain of transmission.

Due to this, the *Hadeeth* is raised to *Hasan li Ghayrih*. Al-Albaanee authenticated its chain of transmission in *Sunan at-Tirmidhee* (2/199), and Allaah knows best. The wording of ad-Daarimee, “‘Awm bin ‘Abdullaah related that he said, ‘I said to ‘Umar bin ‘Abdul ‘Azeez, ‘It was relayed to me by so and so, a man from amongst the companions of the Messenger of Allaah ﷺ and he is known to be ‘Umar. He said, ‘The Messenger of Allaah ﷺ relayed to me that he said, ‘Modesty, chastity, and restraint, restraint of the tongue not restraint of the heart, and *Fiqh* are from *Eemaan*. They increase one in his Hereafter and decrease one in his worldly life, and the increase in the Hereafter is weightier. Obscenity, aversion, and stinginess are from hypocrisy.

They increase one in his worldly life and decrease one in his Hereafter, and the decrease in the Hereafter is weightier.” Ad-Daarimee then stated, al-Husayn bin Mansoor informed us that Aboo Usaamah relayed to us that Sulaymaan bin al-Mugheerah relayed to me that he said, “Aboo Qilaabah said, “Umar bin ‘Abdul ‘Azeez come out with us for the *Dhuhr* prayer and he had a sheet of paper with him. He then came out with us for the ‘Asr prayer and he had it with him. I said

Aboo 'Eesaa at-Tirmidhee stated ﷺ

وَالْعِيُّ قِلَّةُ الْكَلَامِ وَالْبَدَاءُ هُوَ الْفُحْشُ فِي الْكَلَامِ، وَالْيَبَانُ هُوَ  
كَثْرَةُ الْكَلَامِ مِثْلُ هَؤُلَاءِ الْخُطَبَاءِ الَّذِينَ يَخْطُبُونَ فَيُوسِّعُونَ فِي  
الْكَلَامِ وَيَتَفَصَّحُونَ فِيهِ مِنْ مَدْحِ النَّاسِ فِيمَا لَا يُرْضِي اللَّهَ

“Refraining is having little speech, obscenity is being vile in speech, and (theological) rhetoric is an abundance of speech such as those orators who are liberally expounding in (their) speech and have eloquence therein so that the people may praise them for what Allaah is not pleased with.”<sup>25</sup>

Al-Hasan al-Basree ﷺ said, “I met a people and if a man amongst them would sit with a people, they would deem him ignorant, but he is not ignorant. Rather, he is a Muslim Faqeeh.”<sup>26</sup>

I say: This was their state, ﷺ. They would only be silent due to *Khashyah* of Allaah and dislike of fame. Their knowledge was preserved in their chests as clear evidences.

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to him, ‘O Chief of the Believers, what is this paper?’ He said, ‘This is a *Hadeeth* that was relayed to me by ‘Awn bin ‘Abdullaah. It amazed me so I wrote it down, hence this *Hadeeth* is (written) on it.’ Aboo Na’eem mentioned it in *al-Hilliyah* (4/248) and he deemed it ‘Awn’s speech. He conveyed it in *al-Hilliyah* (3/125) from the narration of Iyyaas bin Mu’aawiyah bin Qurrah on his father on his grandfather on the Messenger of Allaah ﷺ. A discourse occurred between ‘Umar bin ‘Abdul ‘Azeez and Iyyaas bin Qurrah, and its chain of transmission is *Dha’eef*.

<sup>25</sup> Sunan at-Tirmidhee *Kitaab al-Birr was Silah Baab Maa Jaa’a feel ‘Ayy*.

<sup>26</sup> Related by Wakee’ in *Kitaab az-Zuhd* (1/307 under #80), Aboo Khaithamah in *Kitaab al-‘Ilm* pg. 10 under #20, and Ahmad bin Hanbal in *az-Zuhd* pg. 320. The critical verifier of *az-Zuhd* of Wakee’ stated, “Its men are reliable and its chain of transmission is *Muttasil*”. I say, “Its chain of transmission is *Saheeh*”.

Some of the Salaf would say, “Knowledge is not relaying an abundance of narrations. The scholar is one who follows knowledge, utilizes it acting upon it, and complies to the Sunan even if he does not have much knowledge.”<sup>27</sup>

**Ibn Wahhaab** ﷺ narrated, “I heard Maalik bin Anas saying”, “Knowledge is not relaying an abundance of narrations, but rather it is light that Allaah places in the hearts.”<sup>28</sup>

This means that *Khashyah* is not achieved by (memorizing and relaying) an abundance of narrations. The knowledge that Allaah, The Mighty, The Majestic, made it obligatory to follow is only the Book, Sunnah, what the companions brought ﷺ and those after them amongst the Imaams of the Muslims. This is only achieved by way of the narrations so the explanation of his statement “light”, the intent by it is understanding of knowledge and understanding its meaning.<sup>29</sup>

‘Awn bin ‘Abdullaah reported that Ibn Mas’ood said, “Knowledge does not come from an abundance of ahaadeeth, but rather knowledge comes from *Khashyah*.”<sup>30</sup>

<sup>27</sup> al-Jaami’ li Shu’ab al-Eemaan (4/433 under 1684) and Iqtidaa’ul ‘Ilm al-‘Amal of al-Khateeb pg. 24 from what has been relayed on Ibraheem al-Khawaas.

<sup>28</sup> al-Muhaddith al-Faasil pg. 558 and al-Jaami’ li Akhlaaq ar-Raawee wa Aadaab as-Saami’ (2/174).

<sup>29</sup> Refer to Ibn Katheer under the Tafseer of His statement, The Exalted, It is only those that have *Khashyah* (a more specific type of fear based upon knowledge) amongst His servants that fear Allaah. Verily, Allaah is All Mighty, Oft Forgiving Soorah Faatir (35): 28

<sup>30</sup> Related by Tabaraanee in *al-Mu’jam al-Kabeer* (9/105 under #8534), and Aboo Na’eem in *al-Hilliyah* (1/131). It is stated in *Mujma’ az-Zawaa’id* (10/235), “Its chain of transmission is Jayyid except that ‘Awn never met Ibn Mas’ood”. This has already preceded concerning Ibn Mas’ood under “Knowledge is a sufficiency for the *Khashyah* of Allaah”.



**Yahyaa bin Ma'een** ؓ was asked, "May a man give a *Fatwaa* (religious verdict) if he possesses one hundred thousand *Hadeeth*?" He said, "No." I said, "Two hundred thousand *Hadeeth*?" He said, "No." I said, "Three hundred?" He said, "No." I said, "Five hundred thousand?" He said, "I suspect that it would not suffice him to give *Fatwaa* (religious verdict) that he gathered the books mentioned by Yahyaa without his having knowledge of it, examining it, being firmly grounded and precise therein. Knowledge is understanding and comprehension, and knowledge is not relaying an abundance of narrations." <sup>31</sup>

**The Maintainer of the Sunnah al-Asbahaanee** stated ؓ, "It is appropriate that the person be weary and cautious of newly invented novelties since every newly invented novelty is an innovation. The Sunnah is compliance to the narrations of the Messenger of Allaah and abandoning opposition towards it with "How?" and "Why?" Theological rhetoric, argumentation and debating concerning the religion are innovations places doubt in the hearts and prevents correct knowledge of the truth. Knowledge is not relaying an abundance of narrations, but rather it is following (it i.e. knowledge), utilizing (it) acing in accordance with (it), and compliance to the companions and the Taabi'een even if he does not have much knowledge." <sup>32</sup>

**Adh-Dhahabee** stated ؓ "Knowledge is not relaying an abundance of narrations but it is light that Allaah places in the heart and its condition is following (it) and fleeing from desires and innovations. May Allaah grant us and you success towards His obedience." <sup>33</sup>

<sup>31</sup> *al-Jaami' li Akhlaaq ar-Raawee wa Aadaab as-Saami'* (2/174).

<sup>32</sup> *al-Hujjah fee Bayaan al-Mahajjah* (2/437 - 438).

<sup>33</sup> *Seer A'laamun-Nubalaa* (13/323).

**Ibn Rajab stated** ﴿ Many of the latter folk have been tested with this. They think the one who has an abundance of speech, argues, and debates concerning the affairs of the religion are more knowledgeable than those who are not like that. This is pure ignorance. Examine the major companions and their scholars such as Aboo Bakr, ‘Umar, ‘Alee, Mu’aadh, Ibn Mas’ood, and Zayd bin Thaabit. How were they? They spoke less than Ibn ‘Abbaas and they were more knowledgeable than him. Likewise, the *Taabi’een* spoke more than the companions and the companions were more knowledgeable than they were. Likewise the *Taabi’ut-Taabi’een* spoke more than the *Taabi’een* and the *Taabi’oon* knew more than them. So knowledge is neither relaying an abundance of narrations nor an abundance of speech, but it is light that is placed in the heart so that the servant can understand the truth and distinguish between it and falsehood. This can be expressed in more concise expressions that reach the objective for surely he ﴿ was given *Jawaami’ al-Kalaam* (concise comprehensive speech) and speech was concise and comprehensive for him. <sup>34</sup>

5 - From their characteristics: They view the truth and guidance to be following what has been revealed from Allaah, The Exalted:

Allaah The Blessed, The Exalted, said,

﴿ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ

وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿

“And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the

<sup>34</sup> Fadlu ‘Ilmus-Salaf ‘alaa ‘Ilmul-Khalaf pg. 62 - 63.

truth, and that it guides to the path of the Exalted in  
Might, Owner of all Praise”

[Sooratus-Saba' (34): 6]

Opinion is not to be followed and it is not to be taken as a foundation for them. These ignorant folk have been specified by the

Messenger ﷺ in his statement that has come from 'Abdullaah bin 'Amr bin al'Aas, “I heard the Messenger of Allaah ﷺ saying,

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَتَّزِعُهُ مِنَ النَّاسِ. وَلَكِنْ  
يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ. حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا، اتَّخَذَ  
النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ. فَضَلُّوا  
وَأَضَلُّوا

*'Allaah will not remove knowledge by snatching it away from the people, but Allaah will remove it by removing the scholars so that if a scholar does not remain, the people will take the ignorant as their leaders. They will be asked, and they will give Fatwaa (religious verdicts) without knowledge, so they will be lead astray and lead others astray.’”<sup>35</sup>*

This Hadeeth is a warning from them and from referring to them for questions, Fataawaa (religious verdicts), and the religious ruling of calamities! From the examples of opinion is analyzing the newspapers, following the news in magazines and making them a

<sup>35</sup> Hadeeth Saheeh. Related by al-Bukhaaree in Kitaab al'Ilm Baab Kayfa uqbad al'Ilm, # 100, and Muslim in Kitaab al'Ilm Baab Raf'ul 'Ilm wa Qabduhu wa Thuhur al'Jahl wal Fitan, # 2673.

foundation for advising the general public, admonishing them, and guiding them. Also from the examples of opinion is the concern of some of them for utilizing it during calamities and catastrophes by making note of it, expressing it in a sermon, or lecture. All of this is pure opinion.

Those that have been given knowledge know what Allaah, the Mighty, The Majestic, revealed is the truth and that it guides to the praiseworthy mighty path. So from the characteristics of the scholars is their abandoning blind following (*Taqleed*). The blind follower takes the opinion of others without any evidence. He is in contrast to the follower since following is taking the statement of one who makes the evidence binding upon you and following his statement. Knowledge is clear and certain. The blind follower does not know the proof so he has no knowledge with him.

If it is said, "Does this mean that the blind follower is not a scholar?" Then the answer would be, "Yes, the blind follower is not a scholar." Some of the scholars have mentioned a total consensus in that regard, but there are some details that are imperative to be heedful of:

Those that are described as having knowledge with the general folk are of different types:

**The First Category:** The one who studies a *Madhhab* and strongly adheres to it without any regard whether it is in agreement with a proof or contradicts it. The foundation with him is the *Madhhab*. Every verse or *Hadeeth* that contradicts the *Madhhab* is either abrogated or interpreted (in accordance with the *Madhhab*). He clings fanatically to the *Madhhab*. So these are the blind followers who the people of knowledge have stripped the attribute of knowledge from them!

**The Second Category:** The one who studies a *Madhhab* and strongly adheres to it with regard for the proof, and they are two types:

- ❖ **1st Type:** The one blind follows a *Madhhab* in the beginning. If he finds a proof that conflicts with it, he takes the proof. This one begins as a blind follower and ends as a follower (of the evidence).
- ❖ **2nd Type:** The one who follows a *Madhhab* based upon evidence from the beginning. He studies an issue with its proof. He takes it and follows it. Therefore, if an evidence conflicts with his *Madhhab*, he takes the evidence. The reality of this one is that he is a follower (of the evidence) and he is not a blind follower.

**The Third Category:** The one who takes the evidence from the beginning, examining and studying the foundational principles of a specific *Madhhab* or *Madhaahib*, along with its foundational principles and examining its evidences. Even if he ascribes to a *Madhhab*, he is only ascribing to it because the majority of his studies and his companions' studies are of this *Madhhab*. Therefore, this is the restricted and absolute Mujtahid according to the level of his examination and *Ijtihad*.

Reflect upon these three categories and the extent of their conformity to what has been mentioned in the *Hadeeth* of the Messenger ﷺ regarding the comparison of what he was sent with from guidance and knowledge.

Aboo Moosaa related the Prophet ﷺ said,

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ  
 أَصَابَ أَرْضًا فَكَانَ مِنْهَا تَقِيَّةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتْ  
 الْكَلًّا وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتْ الْمَاءَ  
 فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَتْ مِنْهَا  
 طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيَعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا  
 فَذَلِكَ مَثَلٌ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَتَفَعَّاهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ  
 وَعَلَّمَ وَمَثَلٌ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ  
 الَّذِي أُرْسِلْتُ بِهِ

“The example of that which Allaah has sent me with of guidance and knowledge is like the example of an abundance of rain which falls upon the earth. From it there is barren land that absorbs the water and causes many plants and herbage to grow, and from it there is barren land that holds and retains the water through which

Allaah benefits the people by way of drinking, irrigating, and cultivating the land. There is also another portion of land that does not hold and retain the water nor do plants grow therein. The first example is the example of the one who has Fiqh (understanding) of

Allaah’s religion and of the one who has benefited from what Allaah has sent me with through which he learns and teaches. The

latter is the example of the one who does not pay any mind to it and does not accept the guidance of Allaah, which I have been sent with.”<sup>36</sup>

<sup>36</sup> Hadeeth Saheeh. Related by al-Bukhaaree in Kitaab al’Ilm Baab Fadlu min ‘Ilm wa ‘Amal, #77, and Muslim in Kitaab al-Fadaa’il Baab Bayaan Mithli maa Ba’atha bihi an-Nabee ﷺ #4232. Al-Bukhaaree commented thereafter: Aboo ‘Abdillaah said

6 - They understand the similitude that Allaah has given in the Noble Qur'aan:

Allaah, The Blessed, The Exalted, said,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

“And these are the parables We put forward to mankind, but no one comprehends them except for those who have knowledge.”<sup>37</sup>

[Sooratul'Ankaboot (29): 43]

7 - They are those who extract religious rulings from the text and have understanding:

Allaah, The Blessed, The Exalted, said,

that Ishaq said, “A group that disperses water”: Lowland that water rises over, and as-Safsaf (level) is level ground.

<sup>37</sup> TN: Imaam As-Sa'adee ؒ said: “**But no one comprehends them**’ means no one understands them, reflects on them, applies the intended meanings behind them, and comprehends them in the heart ‘**except for those who have knowledge**’ meaning those who possess real knowledge, who have had knowledge, penetrate into their hearts. This is praise for the parables that He gives and an incitement for us to reflect on them and comprehend them. It is also praise for those who do comprehend them, and a sign indicating that they are from the people of knowledge. So it is understood from this that one who does not comprehend them is not from those who have knowledge.” [Tafseer as-Sa'adee: vol. 6, pg. 89]

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوِ رَدُّوهُ إِلَى  
الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ  
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ إِلَّا الشَّيْطَانَ قَلِيلًا ﴿٤٧﴾ ﴾

“When there comes to them some matter concerning public safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Satan, except for a few of you.”

[Sooratu-n-Nisaa (4): 83]

Aboo Haatim ar-Raazee ؓ stated, “Knowledge with us is what is from Allaah, The Exalted, of an eloquent distinct Book that abrogates and cannot be abrogated, what has been authentically reported on the Messenger of Allaah ؓ of which cannot be rejected, and what has come from the intellectuals of the companions in what they agreed upon. If they differ and there is no conclusion derived, it is hidden, and understood, then the *Taabi'een* are referred to. If it is not found amongst the *Taabi'een*, then the Imaams of guidance that came after them (i.e. the *Taabi'een*) are referred to such as Ayyub as-Sakhtiyaanee, Hamaad bin Zayd, Hamaad bin Salamah, Sufyaan, Maalik, al-Awzaa'ee, and al-Hasan bin Saalih. Then if it is not found amongst the likes of them, then the likes of 'Abdur-Rahmaan bin Mahdee, 'Abdullaah bin Mubaarak, 'Abdullaah bin Idrees, Yahyaa bin Adam, Ibn 'Uyainah, Wakee' bin al-Jarraah, and those after them such as Muhammad bin Idrees ash-Shaafi'ee, Yazeed bin Haaron, al-Humaidee, Ahmad bin



Hanbal, Ishaaq bin Ibraheem al-Hanthalee, and Aboo 'Ubayd al-Qaasim ibn Salaam are referred to.”

**Ibn Qayyim al-Jawziyyah**, ﷺ commented thereafter on the speech of Aboo Haatim, “This is the methodology of the people of knowledge and the Imaams of the religion. The statements of these individuals are substituted in place of the Book, Sunnah, and statements of the companions in the same status that at-Tayammum is utilized in the absence of water. So the latter blind followers turn to at-Tayammum while water is clearly present before them, saying it is much easier to use.”<sup>38</sup>

If it is said, “The people of opinion seek to extract religious verdicts, so how can this be considered a trait of the scholar?” The response is: The extraction of religious verdicts is considered a trait of the scholar since he is upon the foundational principles of the people of knowledge based on the evidence of the Magnificent Book and Pure Sunnah upon the understanding of the Salaf as-Saalih (righteous predecessors), ﷺ.

The fundamentals of the people of opinion differ from the correct path in their method of examination and extraction of religious verdicts. Their religious verdicts are extracted from the Noble Qur’aan and the Prophetic Sunnah based on the language. There are those who extract religious verdicts based on the language and intellect, and those who extract them based on symbolic expressions and illumination of the heart as they claim, and others who extract them based on the understanding of the family of the Prophet ﷺ excluding all others besides them. The extraction of religious verdicts that its people are considered to be from the scholars are

<sup>38</sup> *A'laam al-Muwaqqi'een* (2/248).

those who extract (the religious verdicts) from the Book and Sunnah upon the radiant understanding of the Salaf.

They are the people who extract religious verdicts in times of calamities, tribulations, and catastrophies. They recognize and understand the *Fitnah* (trials and tribulations) before they occur. Anyone can recognize these things after they occur.

**Zareek related that Aboo Saleel said,** “I went to Silah bin Ashyam and I said, ‘Teach me what Allaah has taught you’. He said, ‘You are like me or similar to me the day that I went to the companions of the Prophet ﷺ and I said, ‘Teach me what Allaah has taught you. He said, ‘I advise you with the Qur’aan and the Muslimeen. Strive hard in calling to Allaah according to your ability, and do not kill the ‘Asaa and the family of so and so and so and so. Beware of a people who say, ‘We are the believers and they have nothing to do with *Eemaan*. They are the Hurooriyyah (i.e. the *Khawaarij*).’ Zareek stated, “I heard al-Hasan saying, ‘*Fitnah* (trials and tribulations) are recognized by every scholar before they occur and recognized by every ignoramus after it occurs.”<sup>39</sup>



<sup>39</sup> Related by Ibn Sa’d in his *Tabaqaat* (7/166), al-Bukhaaree in *at-Taareekh al-Kabeer* (4/321), and Aboo Na’eem in *al-Hilliyah* (9/24).

Chapter Two:

فضل العلماء

The Virtues of the Scholars

The scholars have many virtues that are found in the Magnificent Qur'aan and the Prophetic Sunnah. Allaah, Free from Imperfection, The Exalted, says,

﴿ أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا مَحْذِرُ الْآخِرَةِ وَيَرْجُوا  
رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا  
يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

“Is one who is obedient to Allaah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who do not know?” It is only men of understanding who will remember.”

[Sooratuz-Zumar (39): 9]

From their virtues:

1 - They have leadership in the religion due to their patience and Taqwaa (piety):

Allaah, The Blessed, The Exalted said,

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ ﴾

And their Prophet (Samuel, عليه السلام) said to them, “Indeed Allaah has appointed Taalut (Saul) as a king over you.”

They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily Allaah has chosen him above you and has increased him abundantly in knowledge and stature. And Allaah grants His kingdom to whom He wills. And Allaah is All-Sufficient for His creatures’ needs, All Knower.”

[Sooratul-Baqarah (2): 247]

Their Prophet ﷺ clarified to them that Allaah chose him over them and elevated him due to the characteristics of the magnitude of his knowledge and body. In this is an implication that this is from the characteristics of a leader.

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٣٢﴾ ﴾

“And we made from amongst them (the Children of Israa’eel) leaders, giving guidance under Our Command when they were patient and used to believe in Our evidences with certainty.”

[Sooratus-Sajdah (32): 24]

Ibn Taymiyyah رحمته الله stated, “He likened leadership in the religion to the inheritance of patience and certainty by His statement in as-Sajdah,

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا

يُوقِنُونَ ﴿٣٢﴾

“And we made from amongst them (the Children of Israa’eel), leaders, giving guidance under Our Command when they were patient and used to believe in Our evidences with certainty.”

[Sooratus-Sajdah (32): 24]

The religion, in entirety, is knowledge of the truth and acting in accordance with it. So it is imperative to have patience with act in accordance with it. Rather, seeking knowledge necessitates patience.

Mu’aadh bin Jabal رحمته الله has stated, ‘Be with the knowledge, since seeking it is worship, understanding it is *Khashyah*, searching for it is Jihaad, teaching it is a charity, reviewing it is a glorification. Allaah is perceived and understood by it and worshipped by it in a manner that He is extolled and singled out (in worship). Allaah raises people by this knowledge making them leaders of the people, Imaams that guide them (i.e. the people), and they refer to them for a final opinion.’<sup>40</sup>

<sup>40</sup> Al-Aajuree relays it رحمته الله in his book *Akhlaaqul ‘Ulamaa* pg. 34, and he began it with his statement, “It is relayed that Mu’aadh bin Jabal, رحمته الله”. He relayed it on Mu’aadh in *Hilliyatul Awliyaa* (1/239) in a longer narration, Ibn ‘Abdul Barr in *Jaami’ Bayaan al-‘Ilm wa Fadlihi* (1/55) with a narration from Abee ‘Ismah on a man that he named on Rajaa. The chain of this *Athar* has been fabricated by Aboo ‘Ismah Nooh bin Abee Maryam. He is a liar and an obscure man. It is relayed by Ibn ‘Abdul Barr in *Jaami’ baynal ‘Ilm wa Fadlihi* (1/54), “Mu’aadh

He deemed searching for knowledge to be *Jihaad*, and it is imperative to have patience in *Jihaad*. Due to this, Allaah, The Exalted, said,

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾

“By the time. Verily, all of mankind is in loss except for those who believe, do righteous deeds, counsel one another with the truth, and counsel one another with patience.”

[Sooratul-'Asr (103): 1 - 3]

And He, The Exalted, has stated in Saad,

﴿ وَادْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصِرِ



“And remember Our servants, Ibraheem, Ishaaq, and Ya'qub, (all) owners of strength (in worshipping Us) and (also) of religious understanding.”

[Sooratus-Saad (38): 45]

So beneficial knowledge is the foundation of guidance, acting in accordance with the truth is the correct path. The opposite of the

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related that the Messenger of Allaah ﷺ said” in a longer narration. He stated, “It is a very good *Hadeeth*, but it does not have a strong chain of transmission”. ‘Abdur-Raheem bin Zayd al-'Umee is in the chain relaying on his father, and ‘Abdur Raheem is abandoned. His father is *Dha'eef* as has come in *at-Taqreeb* of Ibn Hajar. So the chain of transmission is *Dha'eef Jiddan*. The *Hadeeth* is not authentic in a *Mawqoof* manner, nor in a *Marfoo'* manner, and the success lies with Allaah.

first (i.e. guidance) is misguidance, and the opposite of the second (i.e. the correct path) is the incorrect path.

The incorrect path is following desires. He, The Exalted, said,

﴿ وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ ﴾

“By the star when it goes down. Your companion has  
neither gone astray nor has erred.”

[Sooratun-Najm (53): 1 - 2]

Without knowledge, guidance cannot be ascertained, and the correct path is not obtained without patience. Due to this, ‘Alee stated, ‘Patience in relation to *Eemaan* is of the same status as the head in relation to the body. If the head is decapitated, (then the body cannot survive)’. He raised his voice and said, ‘There is no *Eemaan* for the one who has no patience.’<sup>41 42</sup>

He stated ﷺ “The speech of Imaam Ahmad concerning this topic is in alignment with the speech of the Imaams of guidance who preceded him. He had no statement that he innovated. Rather, he manifested the Sunnah, clarified it, and defended it. He clarified the statement of those who opposed it and fought against it, and he was patient in bearing the harm therein when desires and innovations became prevalent.

Allaah, The Exalted, said,

<sup>41</sup> Related by Aboo Na’eem in *al-Hilliyah* (1/ 75 - 76). Thaabit bin Abee Safiyyah is in the chain and he is *Dha’eef* and a *Raafidee* as has come in *at-Taqreeb*.

<sup>42</sup> *at-Tuhfatul ‘Iraaqiyyah fee al-A’maal al-Qalbiyyah* pg. 354 - 356.

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا

يُوقِنُونَ ﴿٢٤﴾

“And we made from amongst them (the Children of Israa’eel), leaders, giving guidance under Our Command when they were patient and used to believe in Our evidences with certainty.”

[Sooratus-Sajdah (32): 24]

By way of patience and certainty, leadership is ascertained in the religion. So when he arose and practiced that, his name was accompanied by Imaam of the Sunnah as he is famously known by. Those that came after him followed him just as he followed those before him since the companions learned and acquired it from the Messenger of Allaah, the *Taabi’oon* acquired it from them, and then those that followed them until the Day of Ressurrection. (This is the case) even if some of the Imaams are more knowledgeable and patient than others, and Allaah, Free from Imperfection, the Exalted, is Most Knowledgeable and Wise, and Allaah knows best.”

43

2 - Obeying them is obeying Allaah and His Messenger ﷺ:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

﴿ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٥﴾

<sup>43</sup> *Majmoo’ Fataawaa* (3/358).



“O you who believe! Obey Allaah and obey the Messenger and those in authority amongst you. And if you differ in anything, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for the final determination.”

[Sooratun-Nisaa (4): 59]

“Those in authority”, are the rulers and the scholars. Therefore, obeying the scholars is in succession to obeying Allaah and His Messenger ﷺ. Obeying the rulers is in succession to obeying the scholars. Therefore, the gate to revolting against the rulers and judges is the scholars. If the rights of the scholars are neglected then the rights of the rulers are neglected. Once the people have neglected the rights of the scholars and the rulers, the people revolt against them. So the life of the scholar and his well-being is (tied to) the life of the world and its well-being! When the rights of the scholars are neglected, the rights of the rulers are neglected. Once the rights of the scholars and the rulers have been neglected, the world becomes corrupt!

3 - Returning to them during times of calamity due to the specific ability Allaah granted them of extracting religious verdicts:

Allaah, The Blessed, The Exalted,

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوَّ رَدُّوهُ إِلَى  
الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا  
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٥٩﴾ ﴾

“When there comes to them some matter concerning public safety or fear, they make it known (among the

people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Satan, save a few of you.”

[Sooratun-Nisaa (4): 83]

In the verse is returning to them during times of calamity, seeking their verdict(s), abandoning giving religious verdicts over them and preceding them in it. This verse also is referring to the people opinion whose oppose what Allaah, The Mighty, The Majestic, ordered. He commanded returning to the scholars who have understood it, since the people of opinion are not of those who have the understanding to extract religious verdicts.

4 - From their virtues are accompanying their testimony with the testimony of Allaah, The Exalted, and the angels:

Allaah, The Blessed, The Exalted,

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا

بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥١﴾

“Allaah bears witness that *Laa ilaaha illa Huwa* (none has the right to be worshipped except He), and the angels, and those having knowledge (also give this witness). (He always maintains His creation in Justice. *Laa ilaaha illa Huwa* (none has the right to be worshipped except He), the All Mighty, the All Wise.”

[Soorah Aali 'Imraan (3): 18] <sup>44</sup>

5 - From their virtues is their following guidance of the Straight Path:

Allaah, The Blessed, The Exalted, said,

﴿يَتَأْتِيَ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ

صِرَاطًا سَوِيًّا﴾

“O my father! Verily, there has come to me of the knowledge that which has not come to you. So follow me, I will guide you to the Straight Path.”

[Soorah Maryam (19): 43]

Allaah, The Blessed, The Exalted, said,

<sup>44</sup> TN: Al-Bayhaqee ؓ said: “Allaah placed the word scholars next to the word angels, just as He placed the word angels next to His Name. So just as virtue and honor is required for the angels because of what Allaah granted them by that, then likewise virtue and honor is required for the scholars because of the same thing Allaah granted them by it.” [Shu'ab-ul-Eemaan: vol. 5, pg. 323]

Al-Qurtubee ؓ said: “There is proof in this *Ayah* for the virtue of knowledge and the nobility and merit of the scholars. This is because if there were anyone more virtuous than the scholars, Allaah would have linked them with His Name and the name of His angels just as He did with the scholars.” [Al-Jaami' Li-Ahkaam-il-Qur'aan: vol. 4, pg. 41]

Ibn Al-Qayyim ؓ said: “Allaah calls on the scholars to testify to the noblest of testimonies, which is His Oneness (*Tawheed*)... and this is evidence for the virtue of knowledge and its people.” [Miftaah Daar as-Sa'aadah: vol. 1, pg. 219]

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this is My straight path, so follow it, and do not follow (other) paths, for they will separate you away from His path. This He has ordained for you that you may become from the pious.”

[Sooratul-An'aam (6): 153]

It was related that ‘Abdullaah bin Mas’ood ؓ said,

خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا ثُمَّ قَالَ: هَذَا سَبِيلُ اللَّهِ، ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ: “هَذِهِ سُبُلٌ مُتَفَرِّقَةٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ” ثُمَّ قَرَأَ

“Allaah’s Messenger ؓ drew a line for us, then he said, “This is Allaah’s Way.” Then he drew lines to its’ right and its’ left, and said, “These different ways, upon each of these ways is a devil calling to it.” Then he recited,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ﴾

“And verily, this is My straight path, so follow it, and do not follow other paths, for they will separate you away from His path.”

[Sooratul-An'aam (6): 153] <sup>45</sup>

The ones who follow the scholars are also following the straight path, and the ones who disobey the scholars, forfeit their rights, and these people have deviated to the path of Shaytaan, and have disassociated themselves from the straight path which the Messenger of Allaah ﷺ and his companions were upon.

**Muhammad bin Husayn al-Aajuree** رحمته الله has stated, “What do you think, may Allaah bestow mercy upon you, about a roadway that has many harmful objects therein, of which the people are in need of traversing upon it, on a pitch black night? If there is no light, then they will become bewildered and confused. Consequently, Allaah ordained lamps for them to illuminate the path for them so that they may traverse it with security and safety. Then different degrees of people came whom it was imperative for them to traverse upon it (i.e. this path) so they did so. In the midst of this the lamps were extinguished so they remained in darkness. Therefore, what do you think about them? This is how the scholars are concerning the people. Many of the people do not know how to practice the obligations, or how to abstain from the prohibitions, or how to worship Allaah in every aspect of how the creation worships Him except by the preservation of the scholars. When the scholar dies, the people become confused, they study knowledge after their (scholars’) death, and ignorance becomes prevalent. Therefore, to

<sup>45</sup> *Hadeeth Hasan*. Related by *at-Tiyaalisee* in his *Musnad* pg. 33 under #244, Ahmad in his *Musnad* [1/435], *ad-Daarimee* in the *Sunan* [1/285 under #208], Ibn Hibbaan in his *Saheeh* (*al-Ihsaan* 1/181 under #7), *al-Haakim* [*Aloosh* 2/617 under #2992 and 3/46-47 under #3294]. The *Hadeeth* is authenticated by *Ibn Hibbaan* and *al-Haakim*. The critical verifier of *al-Ihsaan* grades it as *Hasan* as well as the critical verifier of *Sunan ad-Daarimee*.

Allaah we belong, and to Him we shall return. It is a calamity, and there is no greater calamity than it.”<sup>46</sup>

6 - From their virtues is that they are the inheritors of the prophets:

Aboo ad-Dardaa narrated that he said, “I heard the Messenger of Allaah ﷺ saying,

مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى  
الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لَطَالِبِ الْعِلْمِ رِضًا بِمَا  
يَصْنَعُ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي  
الْأَرْضِ حَتَّى وَالْحَيَاتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ  
كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ  
الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا  
الْعِلْمَ. فَمَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ

“Whoever treads a path seeking knowledge, Allaah will make easy for him the path to Paradise. Indeed, the angels lower their wings for the seeker of knowledge out of contentment for the seeker of knowledge.<sup>47</sup> Verily all those in the heavens and on the earth, even

<sup>46</sup> Akhlaaqul-Ulamaa of al-Aajuree [pg. 28 - 29].

<sup>47</sup> TN: Al-Khattaabee said, “The Prophet’s statement,

وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لَطَالِبِ الْعِلْمِ

‘And indeed, the angels lower their wings for the seeker of knowledge’

*the fish in the depths of the sea ask forgiveness for the scholar.  
Verily, the virtue of the scholar over the worshipper is like the virtue  
of the moon on the night of al-Badr over all of the stars. Indeed, the  
scholars are the inheritors of the prophets,<sup>48</sup> for the prophets do not  
leave behind a Deenaar or a*

Can be interpreted in several ways, the first being that ‘lowering the wings’ refers to their humbling and lowering of themselves, out of respect for his right and esteem for his knowledge.”[*Ma’aalim-us-Sunan*: vol. 5, pg. 243]

<sup>48</sup> TN: Ibn al-Qayyim said concerning this *Hadeeth*: “This is from the greatest virtues of the scholars, since the prophets are the best of Allaah’s creation. So this means that their inheritors are the best of creation after them. Everyone that leaves behind inheritance has his property transfer over to his heirs, since they are the ones who will take his place after him. There is no one that will take the place of the messengers, in spreading what they were sent with after them, except the scholars. Therefore, they are the ones who have the most right to receive their inheritance.

This indicates that the scholars are the closest people to the prophets, since inheritance is only passed down to those closest to the one leaving behind inheritance. So, just as this is established when talking about monetary inheritance, likewise it applies to the prophetic inheritance. And Allaah specifies the granting of His Mercy to whom He wills.

This *Hadeeth* also contains guidance for the *Ummah* to obey them, respect them, have esteem for them, and honor them, since they are the inheritors and successors of those who possess these (above) rights over the *Ummah* (i.e. the prophets).

This *Hadeeth* also indicates that loving them is from the Religion, while hating them contradicts the Religion, as is the case with those whom they are inheriting from (i.e. the prophets).

Likewise, holding enmity for them and waging war against them is the same as holding enmity and waging war with Allaah, as is the case with those whom they are inheriting from (i.e. the prophets).

‘Alee ؓ said, ‘Loving the scholars is the Religion one worships Allaah with.’

The Prophet ﷺ reported from his Lord, that He said,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَّهُ بِالْحَرْبِ

‘Whoever makes enmity with a friend of Mine, then he has declared war against Me.’ The inheritors of the prophets are the most noble and foremost of Allaah’s friends (i.e. allies). [Related by Imaam Bukhaaree]

There is also an indication in this *Hadeeth* for the scholars to abide by the guidance of the prophets and the methods they used in spreading the Religion, such as patience, forbearance, confronting the revilement of the people with kindness, being gentle with them, drawing them towards Allaah through the best ways, and expending all kinds of efforts in advising them. For by doing this, they will achieve their share of this inheritance that is great in status and honorable in significance.

This *Hadeeth* also reminds the scholars to raise the *Ummah* just as a father brings up his child. So they should raise them step by step, starting with the small forms of knowledge and then progressing onto the bigger forms of knowledge, imposing as much knowledge into them as they can, just as a father does with his infant child when he brings his meal to him. This is because the souls of humans with respect to the prophets and messengers are just like children with respect to their fathers. Rather they fall short of this status by far. This is why every soul that is not cultivated by the messengers will not prosper and will not be made upright.

As for the Prophet’s saying,

وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ

‘The prophets do not leave behind a dinar or a dirham for inheritance, but rather, they leave behind knowledge.’

This is from the completeness of the prophets and their vast sincerity towards the *Ummah*.” [End of Ibn al-Qayyim’s words]

Also, **Ibn Rajab** رحمته الله said: “This means that they inherit what the prophets brought from knowledge. So they act as the prophets’ successors (*Khulafaa*) in each of their nations, in terms of calling to Allaah and to obeying Him, forbidding



*Dirham for inheritance, but rather, they leave behind knowledge. So whoever takes hold of it, has acquired a large share (i.e. of inheritance).”<sup>49</sup>*

disobedience of Him, and defending the Religion of Allaah.” [See the explanation of the *Hadeeth* of Aboo ad-Dardaa in *Talaabul-‘Ilm* (pg. 46)]

<sup>49</sup> *Hadeeth Hasan li Ghairihi*. Related by Ahmad in his *Musnaq* (5/196), ad-Daarimee [1/361 *Hadeeth* #354], at-Tirmidhee in *Kitaab al-‘Ilm Baab Maa Jaa’a fee Fadlil Fiqh ‘alaa al-‘Ibaadah* [*Hadeeth* #2682], Aboo Daawood fee *Kitaab al-‘Ilm Baab al-Hath ‘alaa Talab al-‘Ilm* [*Hadeeth* #3641], Ibn Maajah in *al-Muqaddimah Baab Fadlul ‘Ulamaa wal Hath ‘alaa Talab al-‘Ilm* [*Hadeeth* #223], and Ibn Hibbaan in his *Saheeh* [al-Ihsaan 1/289 *Hadeeth* #88], and the wording is his. at-Tirmidhee stated following it, “This *Hadeeth* is only relayed on “Aasim bin Rajaa bin Haywah on Daawood bin Jameel on Katheer bin Qais on Aboo ad-Dardaa on the Prophet ﷺ. This is more authentic than the *Hadeeth* of Mahmoud bin Khidaash. Muhammad bin Ismaa’eel viewed this to be more authentic. The end of his speech.

Daawood bin Jameel is *Dha’eef* and Katheer bin Qais is *Dha’eef* as has come in *at-Taqreeb*, but Aboo Daawood conveyed it from another chain of narration and stated, “It has been relayed to us by Muhammad bin al-Wazeer ad-Damashqee that al-Waleed relayed to us that he said, ‘I met Shabeeb bin Shaybah and he relayed it to me on ‘Uthmaan bin Abee Sawdah on Aboo ad-Dardaa meaning on the Prophet ﷺ with the same meaning”. The end of his speech. I say: Shabeeb bin Shaybah is believed and errs in *Hadeeth* as has come in *at-Taqreeb*. This is not mentioned amongst his errors. As you can see, in the chain of narration he was not capable of correctly observing the companion and Daawud bin Jameel followed him in that. The *Hadeeth* has (many) supporters such as the *Hadeeth* of Aboo Umaamah, that will come shortly, and al-Bukhaaree brings it in his *Saheeh* in *Kitaabul-‘Ilm Baabul-‘Ilm Qablal Qawl wal ‘Amal*, and from it is his statement, “The prophets do not leave *Deenaar* or *Dirham* as an inheritance, but rather they leave knowledge as an inheritance. So whoever takes it has taken an abundant fortune”.

al-Bukhaaree did not outright declare it to be a *Hadeeth* and due to this it is not found in his notes, but he wanted to recognize that it had an origin and he authenticated it just as you have seen Ibn Hibbaan. Ibn Hajar stated in *Fathul*

Aboo Haatim Ibn Hibbaan ؓ said, “In this *Hadeeth* is a clear explanation that the scholars have virtues that we have mentioned. They know and understand the knowledge of the Prophet ﷺ excluding other than it from the remaining sciences. Do you not see that he says the scholars are the inheritors of the prophets? The prophets only leave knowledge as an inheritance, and knowledge of our Prophet ﷺ is his Sunnah. So whoever neglects its knowledge is not from the inheritors of the prophets.”<sup>50</sup>

Ibnul-Qayyim ؓ said, “His statement ﷺ,

وَإِنَّمَا وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ

‘The prophets do not leave Deenaar or Dirham as an inheritance, but rather they leave knowledge as an inheritance’,

This is from the perfection of the prophets, the magnitude of their admonition to their nations, and the completion of Allaah’s blessing upon them and their nations removing all defects and severing all means that cause weakness in some of the souls. The prophets are in the same class as the kings who desire the life of this world and its dominion. Allaah, Free from Imperfection, The Exalted, patronized them completely. Thereafter, the majority of people desire the life of this world for their child after them. He strives, tires himself, and deprives himself for his son. This excuse was barricaded from the prophets and messengers and this delusion was cut off from those which are likely to confuse many souls who

*Baaree* [1/160], “Related by Aboo Daawood, at-Tirmidhee, Ibn Hibbaan, and al-Haakim authenticated it from the *Hadeeth* of Aboo ad-Dardaa. Hamzah al-Kinaanee declared it *Hasan* and they declared its chain of narration to be weak, but it is strengthened by its supporting narrations”, The end of his speech. The critical verifier of Ihsaan graded it as *Hasan* due to its supporting narrations.

<sup>50</sup> *al-Ihsaan bi taqreeb Saheeh Ibn Hibbaan* [1/295 under #88].

say, 'Perhaps, if I cannot seek the life of this world for myself, then I can attain it for my child'. So he ﷺ stated, 'We, the assembly of prophets, do leave an inheritance. What we leave behind is charity'. So the prophets do not leave *Deenaar* or *Dirham* as an inheritance, but rather they leave knowledge as an inheritance.

As for His statement, The Exalted ﷻ,

﴿ وَوَرِثَ سُلَيْمٰنُ دَاوۡدَ ۝۱۶ ﴾

**“And Sulaymaan inherited from Daawood.”**

[Sooratun-Naml (27): 16]

It is none else than the inheritance of knowledge and prophethood by total consensus of the people of knowledge amongst the scholars of *Tafseer* and others. This is because Daawood had many children besides Sulaymaan. Had the inheritance been wealth then it would not be restricted to Sulaymaan. Also, the speech of Allaah is safeguarded from the likes of this information since it is of the same level as saying, 'So and so died and his child inherited from him'. It is well known that everyone leaves an inheritance for his child, so there is not benefit in informing of this. Additionally, what precedes the verse and what succeeds it clarifies that the intent of this inheritance is the inheritance of knowledge and prophethood and not the inheritance of wealth. He, The Exalted, said,

﴿ وَلَقَدْ ءَاتَيْنَا دَاوۡدَ وَسُلَيْمٰنَ عِلْمًا ۙ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِي فَضَّلَنَا

عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ۝۱۶ ﴾ وَوَرِثَ سُلَيْمٰنُ دَاوۡدَ ۝۱۶

“And indeed We gave knowledge to Daawood and Sulaymaan, and they both said: “All the praises and thanks are to Allaah Who has preferred us above many of His

**believing servants!” And Sulaymaan inherited from Daawood.”**

[Sooratun-Naml (27): 15 - 16]

The context clarifies the virtue of Sulaymaan and what Allaah specified him with of honor and inheritance that his father possessed, and the paramount of gifts is knowledge and prophethood.

﴿ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴾

**“Verily, this is an evident grace.”**

[Sooratun-Naml (27): 16]

Likewise is the statement of Zakariyyah عليه السلام

﴿ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ

لَدُنْكَ وَلِيًّا ﴿۱۹﴾ يَرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا

﴿ ۱۹ ﴾

**“And verily, I fear (for) my relatives after me, and my wife is barren. So give me from Yourself an heir. Who shall inherit me, and inherit (also) the posterity of Ya’qoob. And make him, my Lord, one with whom You are Well-Pleased!”**

[Soorah Maryam (19): 5 - 6]

This is the inheritance of knowledge, prophethood, and calling to Allaah. If this is not the case, then one cannot think a noble prophet would be fearful of his progeny inheriting his wealth so that he asks Allaah The Magnificent, for a child, and then withholds his

inheritance from him while he has the most right over it. Allaah has freed His prophets and messengers from this and the likes of it. Away with those who distort the Book of Allaah, reject the speech of His Messenger, and ascribe the prophets to what they are free of and have no part in. And all praise belongs to Allaah for his success and guidance.”<sup>51</sup>

7 - They are of those whom Allaah, The Mighty, The Majestic, desires good for:

On the authority of Mu’aawiyah, رضي الله عنه the Messenger of Allaah ﷺ said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ

“Whoever Allaah desires good for, he grants him (Fiqh) understanding of the religion.”<sup>52</sup>

The scholar is amongst those for whom Allaah desires good. The scholars are of three types:

- ❖ A scholar concerning Allaah and His commands
- ❖ A scholar concerning Allaah but not a scholar concerning His commands
- ❖ A scholar concerning His commands but is not a scholar concerning Him.

‘Alee bin Khashram stated, “I heard Ibn ‘Uyaynah saying, ‘Some of the *Fuqahaa* have said’, ‘It is said that the scholars are three: A scholar concerning Allaah, a scholar concerning the commands of

<sup>51</sup> Miftaah Daar as-Sa’aadah [1/66-67].

<sup>52</sup> Hadeeth Saheeh. Related by al-Bukhaaree in *Kitaab al’Ilm Baab man yurid Allaah bihi Khayran* [Hadeeth #71] and Muslim in *Kitaab az-Zakaat Baab an-Nahee ‘an al-Mas’alah* [Hadeeth #1037].

Allaah, and a scholar concerning Allaah and the commands of Allaah. As for the scholar concerning the commands of Allaah, he is the one who knows the Sunnah but does not fear Allaah. As for the scholar concerning Allaah, he is the one who fears Allaah and does not know the Sunnah. As for the scholar concerning Allaah and the commands of Allaah, he is the one who knows the Sunnah and fears Allaah. So this is a tremendous charge in the Kingdom of Heaven.”<sup>53</sup>

8 - Allaah, the angels, and the inhabitants of the heavens and the earth send salutations upon the one who teaches the people good:

Aboo Umaamah al-Baahilee said, “Two men were mentioned to the Messenger of Allaah ﷺ. One of them was a worshipper and the other was a scholar. So the Messenger of Allaah ﷺ said,

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ. ثُمَّ قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ  
وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى  
الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ

‘The virtue of the scholar over the servant is like my virtue over the lowest of you’. The Messenger of Allaah ﷺ then said, ‘Surely, Allaah, His angels, and the inhabitants of the heavens and the earth even the ants in the ground and even the fish pray for the one who teaches the people good.’<sup>54</sup>

<sup>53</sup> Hiliyatul Awliyaa [7/280] and Shu’ab al-Eemaan [4/477 under the #1774].

<sup>54</sup> Its chain of narration is Hasan. Related by at-Tirmidhee in Kitaab al-‘Ilm Baab Maa Jaa’a fee Fadlil Fiqh ‘alal ‘Ibaadah [Hadeeth #2686], ad-Daarimee in the introduction of his Sunan [1/334 Hadeeth #397] Mursal on Mahkool on the

Al-Fudayl bin 'Iyyaad stated,

عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ

“The scholar who acts in accordance with his knowledge and teaches has an immense station in the Kingdom of Heaven.”<sup>55</sup>

9 - The scholars actions are severed off so long as their knowledge remains and the people benefit from it:

On the authority of Aboo Hurayrah the Messenger of Allaah ﷺ said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ  
جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

“When a person dies all of his actions are severed except three: A continuous charity, or knowledge that is benefited from, or a righteous child that supplicates for him.”<sup>56</sup>

The *Hadeeth* indicates that the actions and reward of the scholar are not severed by his death so long as the people benefit from his knowledge. This also encompasses what succeeds it of teaching knowledge to the people and authored works that the people benefit

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Messenger of Allaah ﷺ with a similar narration, and on Aboo Umaamah related by at-Tabaraanee in al-Kabeer [8/278 under #7911], and at-Tirmidhee stated, “This *Hadeeth* is *Hasan Ghareeb Saheeh*”. The critical verifier of Sunan ad-Daarimee implicated that it was *Hasan*.

<sup>55</sup> Related by at-Tirmidhee in his Sunan in *Kitaab al-'Ilm Baab Fadul Fiqh 'alal 'Ibaadah*.

<sup>56</sup> Related by Muslim in *Kitaab al-Wasiyyah Baab Maa yulhaq al-Insaan min ath-Thawaab ba'da wa Wifaatihi* [*Hadeeth* #1631].

from. In our time, it also encompasses the verdict of authoring works from recorded lessons and religious verdicts.





### Chapter Three:

### الأدب مع العلماء

## Etiquettes with the Scholars

Honoring the scholars, revering them, and respecting them is from their rights that is obligatory to uphold to the point that it is said, "The scholars are treated in the same manner as the Caliphs" i.e. meaning in our etiquettes with them.

Ayyoob bin al-Quryah ؓ said, "The people that have the most right to be honored are three: The scholars, the brothers, and the rulers. Therefore, whoever has disdain and belittles the scholars has corrupted his manhood. Whoever has disdain and belittles the rulers has corrupted his present life, and the intelligent does not have disdain and belittle anyone." He said, "The *Sharee'ah* is the religion of the intelligent, mild manners and forbearance is his nature, and good opinion is his natural disposition."<sup>57</sup>

'Alee bin Abee Taalib ؓ said, "From the rights of the scholar over you:

- ❖ Give the salaams to the general populous and specifying them (i.e. the scholar) by greeting them particularly
- ❖ Sit in front of him
- ❖ Do not point at him with your hand
- ❖ Do not cut your eyes at them
- ❖ Do not say that so and so opposes your statement
- ❖ Do not backbite anyone in front him
- ❖ Do walk through his sitting

<sup>57</sup> Jaami' Bayaan al-'Ilm wa Fadlihi [1/46].

- ❖ Do not grab him by his garment
- ❖ Do not pester him if he is tired
- ❖ & do not turn away from his companionship

He is like the date palm and you are waiting for something to befall you. The believing scholar has a greater reward than the warrior in the Cause of Allaah. When the scholar dies a void is created in Islaam that will not be filled until the Day of Resurrection”<sup>58</sup>

This, collectively, is from the etiquettes that must be upheld with the scholars. We can divide it into individual categories, and I say:

The etiquettes with scholar during his lessons:

So from the etiquettes with the scholar in his lesson:

- ❖ Being zealous about the lesson and strongly adhering to it.
- ❖ Understanding his expressions and implications
- ❖ Focusing your eyes on him and facing him.
- ❖ Not being distracted by anything while in front of him other than listening to his lesson.
- ❖ Being zealous in listening well and asking superb questions.
- ❖ Being as close to him as possible.
- ❖ Refraining from movement in front of him except for necessity.
- ❖ Not engaging in conversation during the lesson, even if he has permitted to comment.
- ❖ Leaving off questions during the lesson and the student should save his questions until the end of the lesson.

<sup>58</sup> *al-Jaami’ li Akhlaaq ar-Raawee wa Aadaab as-Saami’* (1/199), Ibn ‘Abdul Barr quotes it in *Jaami’ Bayaan al-‘Ilm wa Fadlihi* (1/46), and he quoted a portion of it (1/129).

- ❖ When the question is posed to the scholar, the question should be asked in the best manner since the superb question is half of knowledge.
- ❖ When he hears the answer of the scholar, he should ponder and reflect before repeating the question.

The etiquettes with the scholar in accompanying him:

The student of knowledge is the servant of his Shaykh. One of the names of the student of knowledge with his Shaykh is *Tilmeedh* (trainee or disciple). The plural of *Tilmeedh* is *Talaameedh*, and they are servants and followers. *Tilmeedh* also comes with the meaning of apprentice, and the *Tilmeedh* is a servant.

The poet Labeed bin Rabee'ah stated,

فالماء يجلو متوهن كما يجلو التلاميذ لؤلؤاً قشياً

“A body of water is purified just as

The students of knowledge are purified until they become polished pearls”

His statement *students* (means) the young apprentices. His statement *polished* (means) newly polished and its plural is *qshub*. Ibn Wahhab related that Maalik said ‘Ubaydallaah bin ‘Abdullaah bin ‘Utbah was amongst the scholars who had an abundance of knowledge and Ibn Shihaab would service him to the point that he would place something (i.e. food) in his mouth.<sup>59</sup>

<sup>59</sup> Refer to the treatise *at-Tilmeedh* of Baghdaadee with the checking of ‘Abdus Salaam Haarun (1/243).

He said, "Ibn Shihaab would accompany 'Ubaydallaah to the extent that he would fetch water for him. He said, "When 'Ubaydallaah bin 'Abdullaah would enter his prayer, a person would sit awaiting him and he would not acknowledge him until he ended his prayer, showing the extent of it (i.e. his prayer). Maalik said, "Alee bin al-Husayn was amongst the people of virtue, and he would come to him, and sit while awaiting him. 'Ubaydallaah would extend his prayer and not look at him." So it was said to him, "Alee al-Husayn!" He was from amongst those with them, so he (i.e. 'Alee al-Husayn) said, "This is inevitable for the person who desires to seek out this affair."<sup>60</sup>

Accompanying the shaykh, the student of knowledge is his servant. It is upon him to adorn himself with the following characteristics:

- ❖ To not raise his voice in front of him.
- ❖ To rush to fulfill his request.
- ❖ He does not precede him except to service him.
- ❖ He should magnify him in his speech.
- ❖ He should not pester him when he is tired or busy.
- ❖ He should not pester him by asking a question that he knows the scholar does not wish to speak about.

So overall, it is upon him to be zealous while accompanying the scholar in upholding the rights of knowledge that Allaah specified with him. Remember the statement of Allaah, The Blessed, The Exalted,

<sup>60</sup> al-Madkhal is *as-Sunan al-Kubraa* of Bayhaqee pg. 279.

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا

تَعْمَلُونَ خَبِيرٌ﴾

“Allaah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allaah is Well-Acquainted with what you do.”

[Sooratul-Mujaadilah (58): 11]

Etiquettes with the scholar while sitting with him:

While sitting with the scholar the following affairs must be noted:

- ❖ To sit lower than the scholar
- ❖ To not sit far from the scholar nor to sit extremely close to him during the sitting.
- ❖ To make space for the students who desire to sit.
- ❖ He should not cause dissension during the sitting with his speech, no quarrelling and no debating.
- ❖ He should not begin speaking until the Shaykh has begun speaking.
- ❖ He should not speak in the sitting of the Shaykh without his permission.
- ❖ He should not speak after the Shaykh without his permission.
- ❖ He should not backbite anyone in his presence.
- ❖ He should not be bothered by restlessness and uneasiness.
- ❖ He should not sit in a manner that shows his lack of concern and interest.
- ❖ He should have the best opinion of his Shaykh if he displays bad character or harshness at times since he is only human.

The etiquettes with the scholar regarding his *Fataawa* (religious verdicts):

The scholars conveying their *Fataawa* for Allaah, so how should our etiquettes be with them regarding their *Fataawa* (religious verdicts)?! These are some of the etiquettes:

- ❖ Not being stern and severe towards one of them if he takes an opinion based on his *ijtihaad* concerning an issue where *Ijtihaad* is permitted.
- ❖ Having the best opinion of them regarding their *fataawa* (religious verdicts). It should not be said about the scholar that he gave a verdict for a portion of the worldly life or otherwise.
- ❖ When the scholar errs, the statement is criticized and the scholar is not criticized.
- ❖ Deeming his knowledge, precision, and his opinion to be reliable. It is reached with reflection, pondering, the best opinion, and accusing oneself of misunderstanding. He should not undertake refuting him or debating him before that. If he must do so, he does not precede until he has verified it, sought advice, and prayed *istikhaarah*. Then he presents what he must to his Shaykh with gentleness and manners without viewing himself to have any virtue since his Shaykh has enough virtue in his knowledge and understanding to be able to realize what he has realized.
- ❖ The origin is to accept the *fataawa* (religious verdict) of the scholar except if there is an apparent opposition to the evidence upon which it is incumbent to traverse. As for when something has not become apparent that necessitates an opposition to the evidence that it is incumbent to traverse upon, then the issue is one of *Ijtihaad*.

- ❖ The origin is that the *Ijtihad* of a scholar is not be considered a contradiction of the *Ijtihad* of another scholar. This is concerning the issues that are not clearly judged by the legislation.
- ❖ From the etiquettes with him is to have honor and respect regarding his *Fatwaa* (religious verdict) or when mentioning him, or his books.
- ❖ From the etiquettes when mentioning him is supplicating for him, magnifying him, and not calling him by his name. He should not be disgraced with a negative nickname or ascription.
- ❖ He should not imply that his *Fatwaa* (religious verdict) is nullified by another previous verdict that he gave. Rather, he (i.e. the scholar) should be asked seeking guidance and direction with gentleness.
- ❖ It should not be said to him, “Scholar so and so says this” (i.e. contrasting with his statement).



Chapter Four:

حق العلماء

The Rights of the Scholars

The scholars have rights. Whoever does not know them is not from us. On the authority of ‘Abdullaah bin ‘Amr ؓ the Prophet ﷺ said,

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا

“Whoever is not merciful to the youth and does not recognize the rights of the elders is not from us.”<sup>61</sup>

Additionally ‘Ibaadah bin as-Saamit ؓ narrated,

وَيَعْرِفُ لِعَالِمِنَا

“And recognizes our scholar.”<sup>62</sup>

Knowing the rights of the scholar is the right of knowledge: knowing the status by which Allaah raised him and gave him knowledge. He, The Exalted, stated

<sup>61</sup> Hadeeth Saheeh. Related by Ahmad in *al-Musnad* [ar-Risaalah 11/644 under #7073], Aboo Daawood in *Kitaab al-Adab Baab fee ar-Rahmah Hadeeth* #4292. The critical verifier of the *Musnad* grades it as authentic.

<sup>62</sup> Its chain of narration is *Dha’eef*. Related by Ahmad in *al-Musnad* with this addition [ar-Risaalah 37/416 under #22,755], and *Haakim* [1/327 under #429]. The chain of this addition is *Dha’eef Jiddan* as al-Albaanee has highlighted it in *as-Salsalah as-Saheehah* [Hadeeth #2,196] and in *as-Salsalah adh-Dha’eefah* [2,108]. It is consistent with what has come in the checking of the *Musnad*.



﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا

تَعْمَلُونَ خَبِيرٌ﴾

“Allaah will exalt in degree those of you who believe and those who have been granted knowledge. And Allaah is Well-Acquainted with what you do.”

[Sooratul-Mujaadilah (58): 11]

So his stature that Allaah raised him due to what He granted him of knowledge should be recognized.<sup>63</sup>

From the rights of the scholar are:

1 - Having good thoughts of them. If it is the right of a Muslim over another Muslim that he has good thoughts of him and speaks about him in the best manner, then it is certainly more preferred to do so with the scholar. His statements and actions should be interpreted in the best and most proper manner.

**‘Umar bin al-Khattaab** رضي الله عنه related: “Do not think about a word that exits from a Muslim’s mouth except that you interpret it in the best manner.”<sup>64</sup>

**Muhammad bin Sireen** رضي الله عنه narrated, “If something reaches you about your brother, then search for an excuse for him. If you do not find an excuse for him, then make an excuse for him.”<sup>65</sup>

<sup>63</sup> Faid al-Qadeer [5/389].

<sup>64</sup> Related by al-Muhaamilee in Amaaleeh pg. [395] and in ad-Dur al-Manthoor [7/565] it is ascribed to Ahmad in az-Zuhd.

<sup>65</sup> Al-Jaami’ li Shu’ab al-Eemaan [14/441 under #7,988].

Ja'far bin Muhammad رضي الله عنه relayed, "If something that you dislike reaches you about your brother then search for one excuse for him up to seventy excuses. If it hits the mark, (then good). If not, then say, 'Perhaps he has an excuse that I am not aware of.'" <sup>66</sup>

2 - From their rights is that a person should humble himself before their understanding, piety, and righteousness. He should not view himself better than them nor should he view his understanding to be distinct from their understanding. I fear for the one that views himself to have excellence over the scholars since he has the characteristics of arrogance. There has come in the Hadeeth of 'Abdullaah bin Mas'ood from the Prophet ﷺ that he said,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ. قَالَ  
رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَتَعْلُهُ حَسَنَةً قَالَ  
إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

"The person that has an atom's weight of arrogance in his heart will not enter Paradise." A man said, "A man may like to have a superb garment and shoes." He said, "Allaah is Beautiful and loves beauty. Arrogance is rejecting the truth and having contempt for the people." <sup>67</sup>

**Rejecting the truth:** Disapproving, discarding, and disparaging it.  
**Having contempt for the people:** Belittling, disdain, and deeming oneself superior to them. If this is arrogance amongst the general populous, then how grave is it with the scholars?

<sup>66</sup> Al-Jaami' li Shu'ab al-Eemaan [14/442]

<sup>67</sup> Hadeeth Saheeh. Related by Muslim in his Saheeh Kitaab al-Eemaan Baab Tahreem al-Kibr wa Bayaanuhu [#91].

3 - From their rights is respecting their *Ijtihad* even if his error is clear and has been clarified that he is not correct, since he will still be rewarded. The state of the scholar concerning his *Ijtihad* revolves between two rewards, one reward, or forgiveness. On the authority of 'Amr bin al-'Aas ؓ that he heard the Prophet ﷺ saying,

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ  
فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

“When a judge passes judgment, if he makes his *Ijtihad* and rules correctly, he will have two rewards. If he makes his *Ijtihad* and rules incorrectly, then he will have one reward.”<sup>68</sup>

Ibn Qayyim ؓ has said, “There is no statement alongside the statement of Allaah and the statement of the Messenger ﷺ. It must be one of two affairs:

The first of them is greater than the other: It is sincere advice for Allaah, His Messenger, His Book, His Religion, and freeing it from false statements that contradict what Allaah sent His Messenger ﷺ with of guidance and clarifications which contrast wisdom, welfare, mercy, and justice. The clarification of negating them from the religion and expelling them from it if it enters from the angle of *Ta'weel* (distortion).

Secondly: Knowing the virtue of the Imaams of Islaam, their stature, rights, and level. Their virtue, knowledge, and sincere advice for the sake of Allaah and His Messenger does not obligate accepting

<sup>68</sup> Hadeeth Saheeh. Related by al-Bukhaaree in *Kitaab al-I'tisaam Baab idhaa Hakamal Haakim fajtahada* [Hadeeth #6,805] and Muslim in *Kitaab al-Aqdiyah Baab Bayaan Ajaril Haakim idhaa ajtahada fa Asaaba aw Akhta'a* [Hadeeth #3,240].

everything that they say and what arises in their religious verdicts concerning issues where what the Messenger brought was hidden from them so they spoke in accordance to the extent of their knowledge and the truth was contrary to it. Neither is it obligatory to toss their entire statements, belittle them, nor speak ill of them nor should we attack them. These two extremes have surpassed the goal. The goal is the middle course between them. So we do not sin, nor are we fanatical. We do not treat them in the manner in which the *Raafidhah* treat 'Alee nor how they treat the two Shaykhs (i.e. Aboo Bakr and 'Umar). Rather, we treat them how they treated those before them from the companions.

Concerning them, they were not sinful nor were they fanatically upon bigotry. They did not accept their entire statements and they did not deem them useless. So how can they criticize us concerning the four Imaams for a methodology that they utilize with the four Caliphs and the rest of the companions? There is no difference between these two affairs for the one Allaah has opened his chest to Islaam. They are only considered different by one of two men: One who is ignorant of the status of the four Imaams and their virtue or one who is ignorant of the reality of the *Sharee'ah* that Allaah sent His Messenger with. Whoever has knowledge of the legislation and current affairs definitely knows that the noble man in Islaam who has put forth righteousness and has positive influence has stature in Islaam and rightfully so. He may have an error or mistake that he is excused for. Rather, he is rewarded for it due to his *Ijtihad*, so it is not permissible to follow it (i.e. the error) nor is it permissible to squander his stature, leadership, and status in the hearts of the Muslims.”<sup>69</sup>

<sup>69</sup> *A'laam al-Muwaqqi'een* [3/382-383].

4 - From their rights is reflecting upon their statements and *Ijtihad* without rushing to criticize it. How many statements of the scholars were criticized by some of the people and the criticizer had an incorrect understanding of their speech?! How many have found fault with a correct statement, and his illness was a faulty understanding!

5 - From their rights is not deeming them inadequate and negligent concerning knowledge of worldly affairs. It should not to be said about a scholar that he does not have knowledge of medicine or engineering. Likewise is their practice of ascribing negligence to the scholars concerning understanding the current affairs. This heedless person does not know what is truly considered to be the *Fiqh al-Waaqi'* (knowledge of the current affairs)! He does not understand there is a sufficiency and adequacy in the legislation for the one who desires knowledge of the truth and correct understanding!

“It is obligatory upon the Muslim to protect his tongue from what is not appropriate. He should only speak upon clear evident knowledge. The statement that so and so does not understand the current affairs necessitates knowledge. This is not to be said except for one who possesses knowledge so that he is able to grant the verdict that so and so does not understand the current affairs. As for indiscriminately saying this, judging with his opinion without evidence, this is a tremendous evil and is impermissible. Knowledge that the person who gives religious verdicts does not understand the current affairs is in need of evidence, and no one is capable of that except the scholars.”<sup>70</sup>

<sup>70</sup> What is between the quotation marks is from the speech of Ibn Baaz رحمته الله, from some of his religious verdicts.

6 - From their rights is strongly adhering to them, assembling around them, taking from them, and abandoning division and difference. The vast danger of the servant upon them (i.e. the scholars) should be known. The wolf only eats the lone sheep. In the *Jamaa'ah*, assembling around the scholars, and strictly adhering to them is salvation from falling into innovations between the claws of *Hawaa* (desires concerning in 'Aqeedah) and *Shahwah* (desires of oneself). In it is a glorification of the religion, knowledge, and the scholars, and a discouragement for the people of sin and disobedience.

7 - From their rights is the prohibition of disparaging their rights. If it is prohibited for every Muslim to another Muslim concerning his blood, wealth, and honor, then this is for the general populous of the Muslims; then how is the honor of the scholars to be perceived and they are the special group amongst the Muslims?! No wonder the flesh of the scholars is poisonous, and the Sunnah of Allaah regarding those who belittle them is well-known!

8 - From their rights is not giving oneself precedence and superiority over them. Rather, they are referred to when catastrophes occur so that its verdict can be extracted from the legislation in accordance with His statement, The Blessed, The Exalted:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ ۗ وَوَلَوْ رَدُّوهُ إِلَى  
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا  
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

“When there comes to them some matter concerning public safety or fear, they make it known (among the

people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Satan, save a few of you.”

[Sooratun-Nisaa (4): 83]

So regarding the exhortation of public clarifications and sermons during calamities one should not give himself precedence to them. Rather, it is imperative to return to them since this is from their rights.

Shaykh ‘Abdur Rahmaan bin Naasir as-Sa’ddee ؓ stated in his *Tafseer* of the previous verse, “This is Allaah’s discipline of the servants for their inappropriate action. If an important affair arises or something concerning the general well-being of the public related to security, the welfare of the believers, or fear of a calamity befalling them, it is befitting to verify it and not rush to spread that information. Rather, they should return it to the Messenger and those charged with authority among them, and they are the people of opinion, knowledge, sincere advice, and poise, those that have knowledge of the affairs, knowledge of the outweighing benefits and its opposite.

If they see benefit in spreading it, positive results for believers, and protection from their enemies, then it is for them to do that. If they see benefit in it but the harms outweigh the benefit, then they do not spread it. Due to this, He said,

﴿ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ ﴾

**“The proper investigators would have understood it from them (directly).”**

[Sooratun-Nisaa (4): 83]

Meaning, they would have extracted it with their correct views and opinions and their guiding knowledge. In this is an evidence of a disciplinary principle. If some research occurs concerning some affairs, it is appropriate to refer to those deserving of that, and to place it upon those worthy of that. He should not give himself precedence over them since this is closer to correctness and more befitting in safeguarding from error.

In it is a prohibition of rushing and being hasty in spreading the affairs as soon as it is heard. The issue requires pondering, reflecting, and examining before speaking. Is it beneficial to present it to the people or should it be withheld.

He then said,

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ﴾

**“Had it not been for the Grace and Mercy of Allaah upon you.”**

[Sooratun-Nisaa (4): 83]

Meaning your success, discipline, and knowledge of what you did not know

﴿ لَا تَتَّبِعُوا الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

**“You would have followed Satan, save a few of you.”**

[Sooratun-Nisaa (4): 83]



Since man by his very nature is ignorant and oppressive, he only commands himself with evil. So if he seeks refuge in his Lord, strongly adheres to Him, and strives in that, He will be kind to him, grant him success to every good, and protect him from the accursed *Shaytaan* (devil).”<sup>71</sup>

9 - From their rights is abandoning fanatical bigotry of their statements without proof. There is a difference between glorifying the scholar, having reverence of him, and knowing his rights and having fanatical bigotry of his statement when it conflicts with the evidence. Bigotry is blameworthy and it comes from ignorance. Revering and honoring the scholar comes from the virtue of knowledge and the legislation to which he calls. Abandoning fanatical bigotry of the scholars’ statements that conflict with evidence is not from the perspective of deeming the statements of the scholars to be useless and neglecting their rights. Rather, it is singling out following for the infallible one ﷺ and it is from preserving the rights of the scholars.

**Ibn Qayyim al-Jawziyyah** ﷺ stated, “The difference between singling out following the infallible one and squandering the statements of the scholars and deeming them null and void is:

Singling out following (for the Messenger ﷺ): To not supersede what he has brought by the statement or opinion of someone regardless of who he is. Rather, the correctness of the statement must be examined, firstly. If that is correct, then the meaning must be examined, secondly. So once it has become clear to you, do not abandon it even if the whole of the east and the west oppose you.

<sup>71</sup> Tafseer Ibn Sa’dee (*Tayseer al-Kareem ar-Rahmaan*), the print that is written on the margin of the Magnificent Qur’aan pg. 190 and accompanied by *Mahaasin at-Ta’weel of al-Qaasimee* [5/324-326].

We seek Allaah's refuge from the *Ummah* opposing what the Prophet ﷺ brought. Rather, it is inevitable that there will be someone in the *Ummah* who will say it, even if you do not know him. So do not make the ignorance of your statement and evidence over Allaah and His Messenger.

Rather, go to the text and do not be weak. Know that someone definitely said it but perhaps it did not reach you. This along with preserving the stature of the scholars, having alliance for them, believing in their honor, trustworthiness, and efforts in preserving the religion with precision they revolve between one reward, two rewards, and forgiveness. However, this does not obligate deeming the text useless and giving anyone of them precedence over it based on the misconception that he is more knowledgeable than you about it. If that is the case, then the one who refers to the text is more knowledgeable of it than you. So why do you not agree with him if you are truthful?!

Whoever compares the statements of the scholars to the text, weighs it, and whatever contrasts with text becomes evident, their statements are not deemed useless nor are they treated unjustly. Rather, they are to be emulated since all of them ordered that. It is a right to follow and implement what they have advised and not those who have opposed them. Contrasting their statement which conflicted with a text is easier than opposing them entirely in what they have ordered and called to in order to (as they understand) give precedence to the text over their statements.

From here, the difference becomes clear between blind following a scholar in all that he says, seeking aid in his understanding and seeking the illuminating light of his knowledge. The first one accepts his statement without examination not seeking his evidence from the Book and Sunnah. Rather, he makes that into a rope that

he ties around his neck and follows him, and due to that it is called blind following. This is in contrast to the one who seeks aid in his understanding and the illuminating light of his knowledge in order to reach the Messenger ﷺ. As a result, he places them on the level of a guide to the evidence.

When the first one reaches it (i.e. the objective), by his method of ascertaining the evidence he has negated other measures of ascertaining the evidence. So he is like the one who searches for the *Qiblah* (prayer direction) by the stars, so once he finds it searching for it through the stars, they no longer carry meaning. Ash-Shaafi'ee has stated, "The people have unanimously agreed that whoever the Sunnah of the Messenger of Allaah has become clear, it is impermissible for him to leave it for the statement of anyone."<sup>72</sup>

The one who neglects the rights of the scholars and harms them, they should be fearful of entering into a war with Allaah since the scholars are the *Awliyaa* (allies of Allaah). Allaah, The Blessed, The Exalted, said,

﴿الْآيَاتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾  
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٣٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ  
الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿٣٤﴾﴾

"No doubt! Verily, the *Awliyaa* (allies) of Allaah, no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allaah much. For them are glad

<sup>72</sup> *ar-Ruh* of Ibn al-Qayyim pg. 356-357.

tidings, in the life of this world and in the Hereafter. No change can there be in the Words of Allaah. This is indeed the supreme success.”

[Soorah Yoonus (10): 62-64]

On the authority of Aboo Hurayrah رضي الله عنه, “The Messenger of Allaah صلى الله عليه وسلم said, ‘Surely Allaah The Exalted said,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي  
بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ  
إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ  
وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي  
بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ وَمَا تَرَدَّدْتُ عَنْ  
شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا  
أَكْرَهُ مَسَاءَتَهُ

“Whoever shows enmity to an ally of Mine, I have waged war upon him. My servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him. My servant continues to draw near to Me with the voluntary acts until I love him. Once I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks. Were he to ask of Me, I would surely grant it to him. If he were to seek refuge from Me, I would surely protect him. I have not been reluctant in anything that I have done in the manner that I have been reluctant

to take the soul of the believer. He dislikes death and I dislike harming him.”<sup>73</sup>

The *Hadeeth* has also come from the chain of ‘Abdul Waahid Mawlaa ‘Urwah ؓ from ‘Urwah from ‘Aa’ishah ؓ that she said, “The Messenger of Allaah ﷺ said, ‘Allaah The Mighty & Majestic said,

مَنْ آذَى لِي وَلِيًّا فَقَدْ اسْتَحَلَّ مُحَارَبَتِي وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي  
بِمِثْلِ أَدَاءِ الْفَرَائِضِ وَمَا يَزَالُ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى  
أُحِبَّهُ إِنْ سَأَلَنِي أُعْطِيْتُهُ وَإِنْ دَعَانِي أُجِبُّهُ مَا تَرَدَّدْتُ عَنْ شَيْءٍ  
أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ وَفَاتِهِ لِأَنَّهُ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ

“Whoever shows enmity to an ally of Mine, I have waged war upon him. My servant does not draw closer to Me with anything more beloved to Me than what I have obligated upon him. My servant continues to draw near to Me with the voluntary acts until I love him. Once I love him, if he were to ask of Me, I would grant it to him. If he were to supplicate to Me, I would answer him. I have not been reluctant in anything I have done in the manner that I have been reluctant concerning his death since he dislikes death and I dislike harming him.”

In another narration,

<sup>73</sup> *Hadeeth Saheeh*. Related by al-Bukhaaree in *Kitaab ar-Raqaq Baab at-Tawaadu'* [Hadeeth #6,021].

## من أذلّ لي

“Whoever submits to Me.”<sup>74</sup>

So does the one who fears Allaah desire to be those whom Allaah has waged war against?! This affirms the obligation of loving them, have allegiance to them, revering them, aiding them in the truth that is with them, and venerating them due to Allaah specifying them as those who speak on behalf of the Lord of all in existence. This is the greatest of their rights which is obligatory upon the general populous of Muslims. The distinguishing scholars have that pinpointed that making mockery of the legislation or the *Sharee'ah* is *Kufr* (disbelief)! Allaah, The Mighty & Majestic, has said,

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ

وَأَيِّنَّهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٦﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ

إِيمَانِكُمْ إِن نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا

مُجْرِمِينَ ﴿٦٦﴾

“If you ask them, they declare: We were only talking idly and joking. Say: Was it at Allaah and His Aayaat (proofs and evidences) and His Messenger that you were mocking?

Make no excuse; you have disbelieved after you have believed. If We pardon some of you, We will punish others

<sup>74</sup> Its chain of transmission is *Dha'eef*. Related by Ahmad in the *Musnad* (*ar-Risaalah* 43/261 under #(26,193). In the chain of transmission is 'Abdul Waahid Mawlaa 'Urwah relaying it on 'Urwah on 'Aa'ishah, and Ibn 'Adee considered this *Hadeeth* to be amongst his *Munkar* narrations.

from amongst you because they were Mujrimoon  
(disbelievers, polytheists, sinners, criminals).”

[Sooratur-Tawbah (9): 65 - 66]



Chapter Five:

أضرار ضياع حق العلماء

The Harms of Neglecting the Rights of  
the Scholars

The life of the scholar is the life of the world. ‘Alee bin Abee Taalib said, “When the scholar dies a void is created in Islaam that will not be filled until the Day of Resurrection.”<sup>75</sup>

Ibnul-Qayyim رحمه الله stated, “Since Islaam is upheld by the two factions, the scholars and the rulers, and all of the people follow them, the welfare of the world is dependent on these two factions. Also, its corruption is dependent on their corruption just as ‘Abdullaah bin al-Mubaarak and other than him from the Salaf have stated, ‘There are two groups of people that if they are upright the people will be upright, and if they are corrupt the people will be corrupt’. It was said, ‘Who are they’. He said, ‘The rulers and the scholars’. ‘Abdullaah bin al-Mubaarak also stated,

رأيت الذنوب تميمت القلوب

‘I saw sins that kill the hearts

وقد يورث الذل إدمانها

They bring about humiliation and addiction

<sup>75</sup> *al-Jaami’ li Akhlaaq ar-Raawee wa Aadaab as-Saami’* (1/199).



وترك الذنوب حياة القلوب

Abandoning sins enlivens the hearts

وخير لنفسك عصيائها

And it is better for your soul than disobedience

وهل أفسد الدين إلا الملوك وأجبار سوء و رهباها

Has the religion been corrupted by anyone other than the evil rulers,  
learned men, and monks?'<sup>76</sup>

If obeying the scholars is in succession to obeying Allaah and His Messenger ﷺ, and obeying the rulers is in succession to obeying the scholars; then disobeying the scholars, opposing them, and neglecting their rights causes the rights of the rulers to be neglected, and it opens the door for disobeying them and revolting against them. Therefore, the life and welfare of the world is dependent on the life and welfare of the scholars! If the rights of the scholar are neglected, then the rights of the ruler are neglected. Once the rights of the scholar and the ruler have been neglected, the earth becomes corrupt!

Much harm is caused by neglecting the rights of the scholars. Some of them are apparent and others are hidden. Neglecting the rights of the scholars causes corruption in the earth. Allaah says,

<sup>76</sup> A'laam al-Muwaqqi'een

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

“Evil has appeared on land and sea because of what the hands of men have earned, that He may make them taste a part of that which they have done in order that they may return.”

[Sooratur-Room (30): 41]

From the harms caused by neglecting the rights of the scholars:

1 - Knowledge being taken away. If knowledge is lifted by the death of the scholars and if neglecting the rights of the scholar causes prevention from knowledge, then neglecting the rights of the scholar is like his dying since knowledge is halted due to that. Therefore neglecting the rights of the scholars is the religious verdict of death of the knowledge.

On the authority of ‘Abdullaah bin ‘Amr bin al-‘Aas ؓ, “I heard the Messenger of Allaah ﷺ saying,

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ  
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ  
رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“Allaah will not remove the knowledge by snatching it away from the servants. Rather, he will remove the knowledge by removing the scholars (i.e. the death of the scholars). So once no scholars remain, the people will take the ignorant as their leaders. They will be

asked, give religious verdicts without knowledge, so they will be lead astray and lead others astray.”<sup>77</sup>

‘Umar bin ‘Abdul ‘Azeez wrote to Aboo Bakr bin Hazam,

اَنْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَاكْتُبْهُ فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ وَلَا تَقْبَلْ إِلَّا  
حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُنْفُسُوا الْعِلْمَ  
وَتُجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لَا يَعْلَمُ فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى  
يَكُونَ سِرًّا

“Examine what exists of the *Hadeeth* of the Messenger of Allaah and record it. For I have limited the lessons and restricted the traveling of the scholars. So only accept the *Hadeeth* of the Prophet ﷺ. Spread out and sit in the lessons so that the one who does not know may be taught since the knowledge will not be destroyed even if it must be done in secrecy.” (End of his speech)<sup>78</sup>

The statement of ‘Umar bin ‘Abdul ‘Azeez ؓ

فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى يَكُونَ سِرًّا

<sup>77</sup> *Hadeeth Saheeh*. Its grading and checking has already preceded.

<sup>78</sup> Imaam al-Bukhaaree entitled a chapter of his *Saheeh: Book of Knowledge: Chapter: How the Knowledge will be Removed*

“Since the knowledge will not be destroyed even if it must be done in secrecy” i.e. concealed and the intent is knowledge being hidden.<sup>79</sup>

This is the result of neglecting the rights of the scholars. When the rights of the scholars are neglected, knowledge is forsaken and suppressed. It does not return to being known except in secret due to the overwhelming ignorance of the people. It is imperative that the people know the scholar, he sits with the people in order to teach them, and the people sit with him in order to benefit from him.

وَلْتُنْفِثُوا الْعِلْمَ وَتُجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لَا يَعْلَمُ فَإِنَّ الْعِلْمَ لَا  
يَهْلِكُ حَتَّى يَكُونَ سِرًّا

“Spread out and sit in the lessons so that the one who does not know may be taught, since the knowledge will not be destroyed even if it must be done in secrecy.”

So if it is said, “Relative to the death of the scholars, is it realistic or does it simply take the religious verdict since the Magnificent Qur’aan is present, the Sunnah is present, and the books of knowledge are present and compiled?”

Then the response would be, “Knowledge will be removed by the actual death of the scholars just as the Messenger of Allaah ﷺ said. Perhaps its relativity can be clarified by the following affairs:

**The First Affair:** The scholar magnifies the religion and the legislation. He encourages the people and calls them to practicing its

<sup>79</sup> ‘Umdatul Qaaree Sharh Saheeh al-Bukhaaree (2/129).

sunan and obligations. How many Sunan have been compiled and recorded and Allaah has manifested it by the hands of a scholar so that he calls the people to it, teaches them, and encourages them to revive it (i.e. the Sunan). This does not occur merely by the presence of books.

**The Second Affair:** The scholar is a righteous example for the people. The people plainly see the religion practiced by him, and an example is the greatest of tools in cultivation and education. Consequently, the *sunnah* is the distinguishing characteristic of the scholar. If the scholar dies, the image of the religion amongst the people that he was upon is lost. An example which is not achieved merely by books.

**The Third Affair:** The scholar possesses *fiqh*, knowledge-based aptitude, and skill that aids him in extracting religious verdicts. When a calamity occurs, he is able to expeditiously extract the religious verdict, teach it, and spread it among the people. Explaining the religious verdict of this calamity along with this aptitude and skill does not come from simply reading books during a calamity. Rather it comes from years of experience and discourse with the scholars.

**The Fourth Affair:** The scholar has collected and gathered understanding of the Book, Sunnah, sciences, education, experience and understanding of the affairs and conditions of the people that do not exist in any book. If one desired to gather all of that, it would take a very lengthy time. Therefore, the scholar has only achieved this after many years of his life starting at the beginning of his quest (for knowledge). So how can this be achieved by simply reading a book?!

**The Fifth Affair:** The scholars have three titles and they are as follows:

1. **The First Title:** The scholar, and he is the one who confirms and relays the rulings of the legislation just as they are.
2. **The Second Title:** The *Muftee*, and he is the one who conveys the ruling of the legislation to a person seeking a religious verdict.
3. **The Third Title:** The Legislative Magistrate, and he is the judge. He is the one who determines the religious verdict and executes it. His *Ijtihad* overrides and abolishes the differences of opinion in an issue of *Ijtihad*.

So every Judge is a *Muftee* and every *Muftee* is a scholar, but the opposite is not true (i.e. every scholar is not necessarily a *Muftee* and every *Muftee* is not necessarily a Judge). Therefore, books do not produce a scholar, *Muftee*, or Legislative Magistrate according to the previous description. A book does not comprise what is needed to affirm the legislative verdict concerning a specific issue. You would need to refer to more than a book. You would need to know the weightier opinion when there is a difference of opinion, and you would need to apply the principles of the people of knowledge. A book does not produce this. A book does not deliver the religious verdict to a person seeking a *Fatwaa* (religious verdict). A book is not able to determine the religious verdict and apply it in the courts. Therefore, knowledge is removed by the death of the scholars as the Messenger ﷺ stated.

2 - The absence of a reference point. Neglecting the rights of the scholars cause the general populous to become unaware of the stature of the people of knowledge and they will no longer uphold

their status. The sun, called the reference point, vanishes from their life. They begin to speak in the darkness of ignorance and the guidelines of their lives become defective. The scholars are the ones who manage the servants, cities, and countries. Regardless if their death is realistic or by way of a religious verdict, it decays and weakens world order. The people will have no reference point to return to during calamities and catastrophies, so they fall into turmoil and chaos, except for whom Allaah has willed otherwise. This is what has come in the *Hadeeth* narrated by Aboo Hurayrah,

“The Prophet ﷺ said,

لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ  
الزَّمَانُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ حَتَّى  
يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ

‘The Hour will not occur until knowledge is removed, earthquakes increase, time will pass more rapidly, Fitan (trials and tribulations) will become prevalent, murder will increase and money will overflow amongst you.’<sup>80</sup>

Pay attention to how the signs of the Hour come in succession!

3 - The occurrence of insecurity. This is because the absence of a knowledge-based reference point leaves a void in a person’s soul. There is nothing to fulfill it except that one finds nourishment for its needs. At that point, the people take the ignorant as their leaders, and the following harms occur:

<sup>80</sup> *Hadeeth Saheeh*. Related by al-Bukhaaree in *Kitaab al-Jumu’ah Baab Maa Qeela fee az-Zalaazil wal Aayaat Hadeeth* number (1036), and the wording is his. Also related by Muslim in *Kitaab al-’Ilm Baab Raf’ul ’Ilm wa Qabduhu Hadeeth* #(157).

4 - Taking the ignorant as leaders. This is the end result of the absence of a reference point and a person's need of someone to refer his questions to. When the scholars are not present their (i.e. the scholar's) description becomes unfocused and the person normally deemed to be a scholar becomes unclear in his mind. He then searches for those who portray themselves as scholars, and take them as a reference point.

حَتَّىٰ إِذَا لَمْ يُبَقِّ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا  
فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

*“So once no scholars remain, the people will take the ignorant as their leaders. They will be asked, and will give religious verdicts without knowledge, so they will be lead astray and lead others astray.”*

5 - From the harms of neglecting the rights of the scholars: Agreeing with the people of innovations, desires, and their likes. It is from the *Sunan* of the people of innovation and desires to belittle and have disdain for the scholars. Examine any of the (deviant) sects and groups that you wish who oppose the guidance of the Messenger ﷺ and what the companions were upon ﷺ. You will find this with them. The affair of the *Shee'ah* is famous.<sup>81</sup> The state of the *Khawaarij* has been mentioned.<sup>82</sup> The condition of the *Mu'tazilah* is reknown.<sup>83</sup> The *Soofiyyah* attributing insulting

<sup>81</sup> So they have rejected belittled the companions except for the household of the Prophet ﷺ and their allies, as they claim.

<sup>82</sup> Their affair is not limited to belittling and having disdain for the companions. Rather they would kill the companions.

<sup>83</sup> They give Ahlus Sunnah the insulting nickname of *Hashawiyyah* (the worthless ones) and that they are the companions of books and do not possess knowledge.



nicknames to the scholars has been observed, <sup>84</sup> so on and so forth. You will not find a sect, group, or party that opposes the Straight Path and has abandoned the path of the Believers except that they speak ill of the scholars, revile them, disparage them, neglect their rights, and take the ignorant as their leaders!

**Ash-Shaatibee** رحمته الله has stated, “It is reported that a companion of the people of innovation wanted to exonerate theological rhetoric (i.e. what has been named knowledge of theological rhetoric) over *Fiqh*. He would say, ‘The knowledge of Ash-Shaafi’ee, Aboo Haneefah, and their likes does not surpass the pants of women (i.e. the religious verdicts of menses and post-natal bleeding)’. This is the speech of these deviants. May Allaah fight them.” <sup>85</sup>

6 - From the harms of neglecting the rights of the scholars: The people falling into misguidance and exiting the path of guidance. Since the people will take the ignorant as their leaders in place of the scholars, they will ask them and they will be given religious verdicts without knowledge, and they will be lead astray. From the harms that occur is the people falling into misguidance. The *Hadeeth* has already proceeded on the authority of ‘Abdullaah bin ‘Amr bin al’Aas رحمته الله that he said, “I heard the Messenger of Allaah صلى الله عليه وسلم saying,

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There occurs in *Du’afaa of al’Aqeelee* (3/285), “On Ismaa’eel bin ‘Aliyyah on al-Yas’ Aboo Sa’dah that he stated, ‘Waasil was speaking one day and ‘Amr bin ‘Ubaid said, ‘Listen. What is the speech of al-Hasan, Ibn Sireen, an-Nakh’ee, and ash-Sha’bee when you hear it? They only speak of stupid menses that has been discarded’. Waasil bin ‘Ataa and ‘Amr bin ‘Ubayd are the leaders of the *Mu’tazilah*.

<sup>84</sup> They mock and ridicule Ahlus Sunnah saying, “Your knowledge is dead and has perished. Our knowledge is alive will never die because my heart relays to me from my Lord”.

<sup>85</sup> *al-I’tisaam* (2/239).

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ  
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ  
رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“Allaah will not remove the knowledge by snatching it away from the servants. Rather, he will remove the knowledge by removing the scholars (i.e. the death of the scholars). So once no scholars remain, the people will take the ignorant as their leaders. They will be asked, and will give religious verdicts without knowledge, so they will be lead astray and lead others astray.”<sup>86</sup>

The focal point here is his statement,

فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“They will be asked, and will give religious verdicts without knowledge, so they will be lead astray and lead others astray.”

Pay attention to how he gave them the religious verdict of being astray and leading others astray!

7 - From the harms of neglecting the rights of the scholars: The advent of humiliation and disgrace upon the *Ummah* (Islamic nation). This is apparent from the *Hadeeth* on the authority of Ibn ‘Umar ﷺ that he said, “I heard the Messenger of Allaah ﷺ saying,

<sup>86</sup> *Hadeeth Saheeh*. It reference has preceded.

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ  
وَتَرَكْتُمْ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا  
إِلَى دِينِكُمْ

“When you indulge in illegal business transactions, chase the tails of cows, become pleased with agriculture, and abandon Jihaad, Allaah will cause humiliation to descend upon you until you return to your Deen (religion).”<sup>87</sup>

There is no road for the people to return to their religion except by way of the scholars. If they have neglected the rights of the scholars, they do not know them, they abstain from them, and take the ignorant as their leaders how can they return to their *Deen* (religion)?

The *Deen* (religion) is what has come in the *Hadeeth* of Jibreel. After mentioning *Islaam*, *Eemaan*, *Ihsaan*, and the signs of the Hour, he stated towards the end,

<sup>87</sup> *Hadeeth Hasan li Ghairihi*. Related by Ahmad in the Musnad (ar-Risaalah 8/440 under number 4825), 9/51 under #5007, 9/395 under #5562, Aboo Daawud in *Kitaab al-Bai' Baab fee an-Nahee 'an al'Eenah* in *Hadeeth* #(3462), Aboo Ya'laa in the Musnad (10/29 under #5659), and al-Bayhaqee in *as-Sunan al-Kubraa* (5/316). The *Hadeeth* has been graded as Dha'eef by the critical verifiers of the *Musnad*. The critical verifier of the Musnad of Aboo Ya'laa indicated that it is *Hasan*. It is authenticated by al-Albaanee by gathering all of its narrations. He mentioned it in *as-Salsalah as-Saheehah Hadeeth* #(11). The *Hadeeth* has a *Marfoo'* support on Ibn 'Umar, “Do not indulge in that domain so that you strive for the *Dunyaa* (life of this world)”. Related by Ahmad (ar-Risaalah 6/54 under #3579), at-Tirmidhee, and al-Haakim. It is mentioned by al-Albaanee in *as-Salsalah as-Saheehah* under #(13).

ثُمَّ انْطَلَقَ (يعني : السائل الذي جاء يسأل على تلك الهيئة العجيبة) فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

*“Then he departed (i.e. the questioner that had come and was asking about those astonishing affairs) and I stayed for a time. So he said to me, ‘O ‘Umar, do you know who the questioner was?’ I said, ‘Allaah and His Messenger know best’. He said, ‘That was Jibreel who came to teach you your religion’”<sup>88</sup>*

When the scholars have passed and the people have taken the ignorant as their leaders, who will return the people to their religion?! How will they overcome the state of humiliation and disgrace without the scholars?!

8 -From the harms of neglecting the rights of the scholars: Deviating from the path of the Believers. This behavior promises them the Hell-Fire.

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ سَاءَتْ مَصِيرًا ﴾

**“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the guidance has been made clear to him, and follows other than the Believers’ way, We shall**

<sup>88</sup> Hadeeth Saheeh. Related by Muslim in Kitaabul-Eemaan Baab Bayaan al-Islaam wal Eemaan wal Ihsaan Hadeeth (8) on the authority of ‘Umar bin al-Khattaab, ؓ.

keep him in the path he has chosen and burn him in Hell  
- what an evil destination.”

[Sooratun-Nisaa (4): 115]

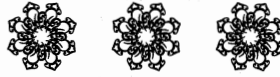
9 - Also from the harms of neglecting the rights of the scholars: Opposition of what he ordered ﷺ of honoring the scholars, upholding their rights, and not harming them. Allaah, The Mighty, The Majestic, says,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ

عَذَابٌ أَلِيمٌ ﴾

“And let those who oppose the Messenger’s  
commandment beware, lest some *Fitnah* (trials and  
afflictions) should befall them or a painful torment be  
inflicted on them.”

[Sooratun-Noor (24): 63]



Epilogue:

في الحث على لزوم العلماء

## An Encouragement of Strongly Adhering to the Scholars

Know O my brother, may Allaah grant me and you success to what He loves and is pleased with, the goal of these chapters is to emphasize strong adherence to the scholars, taking from them, being concerned with sitting with them. Surely, the sittings of the scholars “emanate wisdom.” The heedless are reprimanded by their actions. They are the most virtuous of the servants. They have reached the highest levels of asceticism. Their lives emit more profit than the spoils of war. Their deaths are a tragedy. They remind the negligent and teach the ignorant. No one expects a calamity to befall them and no one fears danger from them. By their superb discipline, the obedient debate (those seeking the truth). Therefore, those who have fallen short return by their beautiful admonitions.

The whole of the creation is in need of their knowledge. What is correct is whoever opposes their statement is blameworthy. Obeying them is obligatory upon the whole of creation and disobeying them is prohibited. Whoever obeys them is guided and whoever disobeys them is stubbornly obstinate. Whatever affair troubles the *Imaam* of the Muslims, he halts being unsure of what to do and he acts in accordance to the statement of the scholars, referring to their opinion. Whenever the leaders of the Muslims come across an issue that they do not have knowledge of, they act in accordance with their statement and they refer to their opinion. Whenever the judges of the Muslims are unable to determine a ruling, they judge by the ruling of the scholars and they rely on it. They are a lantern

for the servants and a lighthouse for the countries. They are the caretakers of the *Ummah* (Islamic nation), springs and wells of wisdom, and they infuriate the devils. The hearts of the people of truth are enlivened by them, and they kill the hearts of the deviants. Their example upon the earth is like the stars in the sky. One seeks guidance by them in the darkness of land and sea. If the stars become obscure and indistinct, then they (i.e. the people) become confused. When darkness departs from them (i.e. the stars and scholars), then they (i.e. the people) are enlightened and granted vision.”<sup>89</sup>

This is what has been facilitated for me to compile and write. All praise belongs to Allaah Whom by His blessing righteous deeds are completed.



<sup>89</sup> From the introduction of *Akhlaaq al’Ulamaa* of al-Aajuree, ❁ (210 - 211).

## -Appendix-

### Ahaadeeth, Athar, & Statements of the Scholars, Concerning Scholars & Students of Knowledge



## Concerning the Obligation for us to Honor and Respect our Scholars, Elders & Students of Knowledge

Shaykh Muhammad bin Saalih Al-'Uthaymeen رحمته الله said: "Verily, the scholars are one of the two types of leaders whom Allaah has ordered us to obey in His ﷻ statement:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا

﴿ أَعْمَلِكُمْ ﴾

"O you who believe! Obey Allaah and obey the Messenger and those in authority amongst you." <sup>90</sup>

Allaah ﷻ says,

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

"So ask the people of the Reminder (i.e. knowledge) if you don't know."

[Sooratul-Anbiyaa (21): 7]

As-Sa'adee رحمته الله said in his Tafseer concerning this Ayah: "The general meaning of this Ayah consists of praise for the people of knowledge, of which the highest forms of it are: Knowledge of Allaah's revealed Book. This is because Allaah orders those who do not know to turn to them (i.e. the scholars) in all matters. Also

<sup>90</sup> Soorah Muhammad 33

included in this *Ayah* is an approval and recommendation for the scholars, such that Allaah has ordered the people to ask them questions. So due to this an ignorant person does not fall under the intended meaning of this *Ayah*.”<sup>91</sup>

Allaah ﷻ says:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا  
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

“Allaah bears witness that there is no deity that has the right to be worshipped except Him, and so do the angels and those who have knowledge. He always maintains (His creation) with justice. None has the right to be worshipped but Him, the All-Mighty, the All-Wise.”

[Soorah Aali 'Imraan (3): 18]

Al-Bayhaqee ﷺ said concerning this verse: “Allaah placed the word scholars next to the word angels, just as He placed the word angels next to His Name. So just as virtue and honor is required for the angels because of what Allaah granted them by that, then likewise virtue and honor is required for the scholars because of the same thing Allaah granted them by it.”<sup>92</sup>

Al-Qurtubee ﷺ said concerning this *Ayah*: “There is proof in this *Ayah* for the virtue of knowledge and the nobility and merit of the scholars. This is because if there were anyone more virtuous than

<sup>91</sup> *Tafseer as-Sa'adee*: vol. 4, pg. 206

<sup>92</sup> *Shu'ab-ul-Eemaan*: vol. 5, pg. 323

the scholars, Allaah would have linked them with His Name and the name of His angels just as He did with the scholars.”<sup>93</sup>

Ibn Al-Qayyim رحمته الله said concerning this Ayah: “Allaah calls on the scholars to testify to the noblest of testimonies, which is His Oneness (*Tawheed*)... and this is evidence for the virtue of knowledge and its people.”<sup>94</sup>

Allaah ﷻ says,

﴿ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

“Say: Are those who have knowledge equal to those who do not have knowledge?”

[Sooratuz-Zumar (39): 9]

Ibn Al-Qayyim رحمته الله said concerning this Ayah: “Allaah negates any equality between the people of knowledge and those apart from them, saying:

﴿ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

‘Say: Are those who have knowledge equal to those who do not have knowledge.’ This indicates their high virtue and nobility.”

﴿ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾



<sup>93</sup> Al-Jaami' Li-Ahkaam-il-Qur'aan: vol. 4, pg. 41

<sup>94</sup> Miftaah Daar as-Sa'aadah: vol. 1, pg. 219

“And these are the parables We put forward to mankind,  
but no one comprehends them except for those who have  
knowledge.”

[Sooratul-‘Ankaboot (29): 43]

As-Sa’adee رضي الله عنه said concerning this Ayah: “But no one comprehends them’ means no one understands them, reflects on them, applies the intended meanings behind them, and comprehends them in the heart ‘except for those who have knowledge’ meaning those who possess real knowledge, who have had knowledge, penetrate into their hearts. This is praise for the parables that He gives and an incitement for us to reflect on them and comprehend them. It is also praise for those who do comprehend them, and a sign indicating that they are from the people of knowledge. So it is understood from this that one who does not comprehend them is not from those who have knowledge.”<sup>95</sup>

Ash-Sha’abee رضي الله عنه reported: Once Zayd bin Thaabit led the prayer and then a camel was brought for him to ride. So Ibn ‘Abbaas came and took hold of the camel’s mount (for him to ascend). At this, Zayd told him, “Leave it alone, O son of the Messenger of Allaah’s uncle (i.e. cousin).” So Ibn ‘Abbaas replied, “This is how we treat the scholars and the elders.”<sup>96</sup>

Taawoos bin Kaysaan رضي الله عنه said, “It is from the *Sunnah* to respect four types of people: the scholar, the elder, the ruler and the father.”<sup>97</sup>

<sup>95</sup> *Tafseer as-Sa’adee*: vol. 6, pg. 89

<sup>96</sup> *Majma’uz-Zawaa’id*: vol. 9, pg. 345

<sup>97</sup> Reported by ‘Abdur-Razzaaq in *al-Musannaf* (vol. 11, pg. 137) from the path of Mu’amar from Ibn Tawoos who reported from his father. The chain of this narration is authentic.

Commenting on the *Hadeeth* of Sulaymaan bin Yasaar,<sup>98</sup> Ibn ‘Abdil-Barr said: “There is proof in this *Hadeeth* that the scholars will always continue to debate with one another, and that the elder will always continue to not be elevated over the youth, thus they should not prevent the youth, if he knows something, from speaking about what he has knowledge of. Perhaps a person may be young in age, but an elder with regard to his knowledge. And Allaah blesses whom He wills through His wisdom and mercy.”<sup>99</sup>

Al-Mundhreee رحمته الله said, “(This is) an incitement to be kind, honor and respect the scholars, and dissuasion from abandoning and not caring for them.” He then goes on to mention the *Hadeeth* of ‘Abdullaah bin ‘Amr and said, “Therefore, so long as the scholar continues in this position, he deserves respect and high esteem, and he is owed gratitude for the productive efforts he expends.”<sup>100</sup>

<sup>98</sup> Reported by al-Bukhaaree in his *Saheeh* (vol. 8, pg. 253) and Muslim in his *Saheeh* (vol. 2, pg. 1122). There occurs in the *Hadeeth*: “‘Abdullaah bin ‘Abbaas and Aboo Salamah bin ‘Abdir-Rahmaan differed with one another concerning a woman that gives birth a few days after the death of her husband. Aboo Salamah held that when she delivers what is in her womb, she is eligible to remarry, while Ibn ‘Abbaas said that it was the later of the two (i.e. when the four months and ten day period, or her *Iddah*, finishes).”

<sup>99</sup> *At-Tamheed*: vol. 23, pg. 150

<sup>100</sup> *At-Targheeb wat-Tarheeb*: vol. 1, pg. 44

## Concerning the statement “The Flesh of the Scholars is Poisonous”

Aboo Hurayrah رضي الله عنه reported that it was once said to Allaah’s Messenger صلى الله عليه وسلم:

مَا الْغَيْبَةُ؟ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. قَالَ: أَرَأَيْتَ إِنْ كَانَ فِيهِ مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ.

“What is backbiting?” So he replied, “Your mentioning something about your brother (in his absence) that he hates (to have mentioned).” It was said, “What if there exists in my brother, that which I say (about him)?” He صلى الله عليه وسلم said: “If there is found in him what you say, then you have backbitten him. And if there is not found in him what you say, then you have slandered him.”<sup>101</sup>

<sup>101</sup> Reported by Muslim in his *Saheeh* (vol. 3, pg. 2001); at-Tirmidhee in his *Sunan* (vol. 4, pg. 329); Ibn Hibbaan in *al-Majrooheen* (vol. 1, pg. 16); al-Khateeb in *al-Kifaayah* (pg. 35); Ahmad in *al-Musnad* (vol. 2, pg. 329); Ibn Abee ad-Dunyaa in *al-Gheebah* (pg. 69) and in *as-Samat* (pg. 134); ad-Daarimee in *as-Sunan* (vol. 2, pg. 299); Aboo Daawood in his *Sunan* (vol. 5, pg. 191); Aboo Ya’laa in *al-Musnad* (vol. 11, pg. 406); Ibn Jareer in his *Tafseer* (vol. 26, pg. 136); Ibn Abee Shaybah in *al-Musannaf* (vol. 8, pg. 387); al-Bayhaqee in *as-Sunan-il-Kubraa* (vol. 10, pg. 247), *Shu’ab-ul-Eemaan* (vol. 12, pg. 111) and *al-Adaab* (pg. 110); and al-Baghawee in *Sharh-us-Sunnah* (vol. 13, pg. 138) from the path of al-’Alaa bin ‘Abdir-Rahmaan who reported from his father from Aboo Hurayrah رضي الله عنه.

**Al-Qurtubee** رحمته الله said: “There is a unanimous consensus that it (backbiting) is from the major sins, and that one is obligated to repent to Allaah from it.”<sup>102</sup>

**Ibn Katheer** رحمته الله said in his *Tafseer*: “Backbiting is forbidden according to the unanimous consensus (*Ijmaa*’), and there are no exceptions to this prohibition except in the case where a benefit will be achieved by way of it, such as criticizing (*Jarh*) and praising (*Ta’deel*) and advising (*Naseehah*).”<sup>103</sup>

**Ibn ‘Asaakir** رحمته الله said: “And know my brother, may Allaah direct us and you towards His Contentment and make us from those who fear and truly obey Him, that the flesh of the scholars is poisonous. And the custom of Allaah in removing the screens from those who seek to belittle them is well known. This is because attacking them in matters that they are free from is truly a tremendous matter. Surrounding their reputations with lies and fabrications is unfertile grounds, and differing with those whom Allaah has chosen amongst them to disperse the knowledge is a dishonorable characteristic.”<sup>104</sup>

**Shaykh ‘Abdul‘Azeez bin ‘Abdillaah bin Baaz** رحمته الله said whilst talking about accusing the scholars of being ignorant about current affairs: “The obligation upon the Muslim is to guard his tongue from those things that do not concern him, and to not speak except based on clear knowledge. So saying that such and such a person does not understand the current affairs, this statement requires knowledge, and thus no one should say it except for someone with knowledge, so that he may be able to apply the ruling that so and so truly does not understand the current affairs. As for

<sup>102</sup> *AlJaami’ Li-Ahkaam-il-Qur’aan*: vol. 16, pg. 237

<sup>103</sup> *Tafseer Ibn Katheer*: vol. 6, pg. 281

<sup>104</sup> *Tabyeen Kadhhib al-Muftaree*: pg. 28

someone making such a statement haphazardly and ruling by his own opinions without any proof, then this is a great evil and it is not permissible. Therefore, in order for one to know that a person qualified for giving *Fatwa* (religious verdicts) is ignorant about current affairs, this requires proof. And no one has the right to do this except for the scholars.”<sup>105</sup>

<sup>105</sup> Refer to the magazine *Raabitat-ul-'Aalam al-Islaamee*: Issue #213



## Concerning The Glad Tidings for the Scholars and Students of Knowledge

Ibnul-Qayyim رحمته الله said, “The Prophet صلى الله عليه وسلم advised and urged that the seekers of knowledge be treated kindly for no other reason except for the virtue and honor of what they were seeking.” <sup>106</sup>

Al-Khateeb al-Baghdaadee رحمته الله said, “Chapter: A *Muhaddith* should have esteem for the seekers of knowledge, and be patient and kind with them.” <sup>107</sup>

Al-Khateeb al-Baghdaadee رحمته الله also said, “It is recommended for the *Faqeeh* to inform about the levels of knowledge of his students. He should mention their merits and clarify their status, so that the people can seek refuge in them, after him, during times of need, and take knowledge from them.” <sup>108</sup>

Shaykh ‘Abdul‘Azeez bin Baaz رحمته الله said, “So the student of knowledge has a great significance, and the people of knowledge, they are of the epitome of this existence.” <sup>109</sup>

Shaykh ‘Abdul‘Azeez bin Baaz رحمته الله also said: “And he knows for a fact that the true student of knowledge is the one who distinguishes the truth from the falsehood with clear proofs and manifest evidences. He is the one who reads the books of the guided ones,

<sup>106</sup> *Miftaah Daar as-Sa’aadah*: vol. 1, pg.

<sup>107</sup> *Al-Jaami’*: vol. 1, pg. 343

<sup>108</sup> In his book *al-Faqeeh wal-Mutafaqqih* (2/129) under the heading: *The Faqeeh’s informing (the people) about the levels of his students.*

<sup>109</sup> *Al-‘Ilm wa Akhlaaqu Ahlihi*: pg. 20

taking from it what conforms to the truth and abandoning from it what is clear in falsehood and does not conform to the truth.”<sup>110</sup>

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<sup>110</sup> *Ahamiyyat-ul-‘Ilm*: pg. 34

## Concerning the *Hadeeth*: “Whoever does not show mercy to our youth...”

‘Abdullaah bin ‘Amr رضي الله عنه reported that the Prophet صلى الله عليه وسلم said,

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ شَرَفَ كَبِيرَنَا

“Whoever does not show mercy to our youth and acknowledge the right of our elder is not from among us.”<sup>111</sup>

At-Tirmidhee رضي الله عنه said: “Some of the scholars say that the Prophet’s صلى الله عليه وسلم words ‘is not from among us’ means ‘is not from our ways’ and

<sup>111</sup> This is an authentic *Hadeeth* reported by Aboo Daawood in his *Sunan* (vol. 5, p. 233); al-Bukhaaree in *al-Adab-ul-Mufrad* (pg. 130); Ahmad in *al-Musnad* (vol. 2, pg. 222); al-Haakim in *al-Mustadrak* (vol. 1, pg. 62); Ibn Tooloon in *al‘Arba‘een fee Fadl-ir-Rahmah war-Raahimeen* (pg. 37); and al-Bayhaqee in *Shu‘ab-ul-Eemaan* (vol. 7, pg. 457-458) from various paths of narration from Sufyaan who narrated from Ibn Abee Najeeh from ‘Ubaydullaah bin ‘Aamir<sup>111</sup> on the authority of ‘Abdullaah bin ‘Amr.

The chain of narration of this *Hadeeth* is authentic. Al-Albaanee authenticated it in his *Saheehah* (vol. 5, pg. 230). Al-Haakim said, “This *Hadeeth* is authentic.”

It was also reported by at-Tirmidhee in his *Sunan* (vol. 4, pg. 322); al-Bukhaaree in *al-Adab-ul-Mufrad* (pg. 130); and Ibn Tooloon in *al‘Arba‘een* (pg. 44) from the path of Muhammad bin Ishaq who narrated from ‘Amr bin Shu‘ayb who narrated from his father on the authority of his grandfather. And in the text of the *Hadeeth* occurs the words “and respects our elder.” At-Tirmidhee said, “It is a *Hasan Saheeh Hadeeth*.”

'is not from our manners.' Sufyaan ath-Thawree رضي الله عنه said, 'It means he is not from our Religion.'<sup>112</sup>

<sup>112</sup> *Sunan at-Tirmidhee*: vol. 4, pg. 422

## Concerning the statement of Allaah, “And indeed, the scholars are the inheritors of the prophets.”

Ibnul-Qayyim رحمته الله said: “The path that one treads towards Paradise as a reward for following it while in the worldly life is the path of knowledge, which leads to his Lord’s contentment. And the angels lower their wings for him out of humility, respect and honor for what he carries and seeks after from the prophetic inheritance. This indicates love and great respect. So from the angels’ love and great respect for him is that they lower their wings for him, because he is seeking that which will bring life and success to the world. So there is a resemblance in him to the angels, and there is a relation between him and them. This is because, from all of Allaah’s creation, the angels are the most sincere and beneficial towards the Son of Aadam, and it is at their hands that every success, knowledge and guidance occurs for them. An example of their sincerity and benefit towards the Son of Aadam is that they ask Allaah’s forgiveness for the sinners among them, praise the believers among them, assist them against their enemies from the devils, and strive for the benefit of the servant (human) many times more than he strives to benefit himself. In fact, they wish for the servant good in this world and the next, the likes of which he does not wish for or even think about himself. Therefore, what kind of sincerity for the servant is equal to this, except for the sincerity of the prophets? So when the servant seeks knowledge, he has striven in the greatest of things that show sincerity to the servants of Allaah. This is why the angels love and revere him such that they lower their wings for him out of contentment, love and high esteem for what he seeks.”<sup>113</sup>

<sup>113</sup> Miftaah Daar as-Sa’aadah: vol. 1, pg. 255

## Concerning the *Hadeeth* “Whoever treads a path, seeking knowledge...”

Aboo Hurayrah رضي الله عنه reported: Allaah’s Messenger صلى الله عليه وسلم said,

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا  
إِلَى الْجَنَّةِ

“Whoever treads a path, seeking knowledge by it, Allaah will make easy his path towards Paradise due to it.”<sup>114</sup>

Ibnul-Qayyim رحمه الله said, “This is the most honorable form of knowledge, without exception.”<sup>115</sup>

Ibnul-Qayyim رحمه الله also said: “The revealed texts and divine decree both show that the recompense befalls a person based on the type of deed he performs. So just as a person treads a path seeking to revive

<sup>114</sup> Reported by Muslim in his *Saheeh* (vol. 3, pg. 2074); Aboo Daawood in his *Sunan* (vol. 5, pg. 235); at-Tirmidhee in his *Sunan* (vol. 5, pg. 195); Ibn Maajah in his *Sunan* (vol. 1, pg. 82); Ahmad in *al-Musnad* (vol. 2, pg. 252); Ibn Hibbaan in his *Saheeh* (vol. 1, pg. 284); Ibn Abee Shaybah in *al-Musannaf* (vol. 9, pg. 85); al-Baghawee in *Sharh-us-Sunnah* (vol. 1, pg. 272); ash-Shujree in *al-Amaalee* (vol. 2, pg. 215); Zuhayr bin Harb in *al-‘Ilm* (pg. 11); al-Haakim in *al-Mustadrak* (vol. 1, pg. 89); Ibn ‘Abdil-Barr in *Jaami’ Bayaan-il-‘Ilm* (vol. 1, pg. 13) and *at-Tamheed* (vol. 5, pg. 337); al-Bayhaqee in *Shu‘ab-ul-Eemaan* (vol. 5, pg. 324), *al-Madkhal* (pg. 249), *al-Adaab* (pg. 522), *az-Zuhd-ul-Kabeer* (pg. 291) and *al-‘Arba‘een as-Sughraa* (pg. 135); al-Aajurree in *Hamalat-ul-Qur‘aan* (pg. 22) and in *Akhlaaq-ul-‘Ulamaa* (pg. 35); al-Khateeb in *Taareekh Baghdaad* (vol. 12, pg. 114); at-Tayaalisee in *al-Musnad* (pg. 319); ad-Daarimee in *as-Sunan* (vol. 1, pg. 99); and Ibn Abee Haatim in *al-Jarh wat-Ta‘deel* (vol. 2, pg. 11) from the path of Aboo Saalih from Aboo Hurayrah.

<sup>115</sup> *Miftaah Daar as-Sa‘aadah*: vol. 1, pg. 291

his heart by it and to save it from ruin, Allaah will in turn make him tread a path by which he can achieve all of that.”<sup>116</sup>

<sup>116</sup> Miftaah Daar as-Sa'aadah: vol. 1, pg. 274

## Concerning “Whoever Allaah desires good for, He grants him understanding of the Religion.”

Mu'aawiyah bin Abee Sufyaan ؓ reported that he heard Allaah's Messenger ﷺ say,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“Whoever Allaah desires good for, He grants him understanding of the Religion.”<sup>117</sup>

<sup>117</sup> Reported by al-Bukhaaree in his *Saheeh* (vol. 6, pg. 217) and (vol. 13, pg. 293); Muslim in his *Saheeh* (vol. 2, pg. 719); Ibn Hibbaan in his *Saheeh* (vol. 1, pg. 152); Ahmad in *al-Musnad* (vol. 4, pg. 101); al-Baghawee in *Sharh-us-Sunnah* (vol. 1, pg. 284); al-Bayhaqee in *al-Madkhal* (pg. 252), and *al-Asmaa was-Sifaat* (vol. 1, pg. 252); ad-Daarimee in *as-Sunan* (vol. 1, pg. 73-74); al-Aajurree in *al-'Arba'een* (pg. 12) and *Akhlaaq-ul-'Ulamaa* (pg. 25-26); ad-Diyaa al-Maqdisee in *Fadaa'il-ul-A'maal* (pg. 560); al-Khateeb in *al-Faqeeh wal-Mutafaqqih* (vol. 1, pg. 7); Ibn 'Abdil-Barr in *Jaami' Bayaan-il-'Ilm* (vol. 1, pg. 20) and *at-Tamheed* (vol. 1, pg. 20); at-Tahaawee in *Mushkil-ul-Athaar* (vol. 2, pg. 278); at-Tabaraanee in *al-Mu'jam-ul-Kabeer* (vol. 19, pg. 329), *Musnad ash-Shaamiyeen* (vol. 2, pg. 124), and *al-Mu'jam-ul-Awsat* (vol. 2, pg. 259); Ibn al-Jawzee in *al-Hadaa'iq* (vol. 1, pg. 515) and his *Mashyakha* (pg. 174); Aboo Nu'aim in *al-Hilyah* (vol. 10, pg. 366) and *Akhbaar Asbahaan* (vol. 1, pg. 345); Maalik in *al-Muwatta* (vol. 2, pg. 90) of Yahyaa's narration and (vol. 2, pg. 72) of Aboo Mus'ab's narration; 'Abd bin Hameed in *al-Muntakhab* (pg. 157); al-Qadaa'ee in *Musnad ash-Shihaab* (vol. 1, pg. 225); Ibn Batah in *Ibtaal-ul-Hiyal* (pg. 12); Bakhshal in *Taareekh Waasit* (pg. 112); Aboo Ya'laa in *al-Musnad* (vol. 13, pg. 371); Tamaam in *Musnad-ul-Muqilleen* (pg. 32); Ibn Maajah in his *Sunan* (vol. 1, pg. 80); Ibn 'Adee in *al-Kaamil* (vol. 3, pg. 1005); Ibn Abee Shaybah in *al-Musannaf* (vol. 9, pg. 5); and ad-Dawlaabee in *al-Kunnaa wal-Asmaa* (vol. 1, pg. 150) from various paths of narration leading to Mu'awiyah .



Al-Aajurree رحمته الله said, “So when Allaah intends good for them, He grants them understanding of the Religion, and teaches them the Book (*Qur’aan*) and the Wisdom (*Sunnah*), so they become shining lamps for the servants (of Allaah) and guiding lights for the lands.”  
118

Ibnul-Qayyim رحمته الله said: “This indicates that whoever is not granted understanding of His Religion, Allaah does not intend good for him. Likewise, whomever Allaah does intend good for, He grants him understanding of His Religion. Whoever He has granted understanding of His Religion, He has intended good, if what is meant by ‘understanding’ here is knowledge that necessitates action (i.e. good deeds). But if what is meant by it is just knowledge (without action), then this does not prove that whoever is granted understanding of the Religion that good is intended for him. So then, understanding the Religion is a condition for intending good for someone, whereas in the first example, it mandates it.”<sup>119</sup>

<sup>118</sup> *Akhlaaq-ul-Ulamaa*: pg. 26

<sup>119</sup> *Miftaah Daar as-Sa’adah*: vol. 1, pg. 246

## Concerning the verse, “Say: This is my path, I call to it upon clear insight”

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ ﴾

‘Say: This is my path, I call to it upon clear insight.’  
[Soorah Yoosuf (12): 108]

Shaykh ‘Abdul-‘Azeez bin Baaz رحمته الله said, “As for calling (*Da’wah*) without knowledge, then this causes harm and does not benefit.”<sup>120</sup>

He also said: “Furthermore, you must be upon clarity in your *Da’wah* (Call), i.e. knowledge... Do not be ignorant about what you are calling to. So one must have knowledge. Therefore knowledge is obligatory, so beware of calling others based on ignorance and beware of speaking on things you have no knowledge about. This is because an ignorant person only destroys, he does not build, and he damages and does not rectify. So fear Allaah, O slave of Allaah! Beware of saying something about Allaah without knowledge. And do not call to anything until you first acquire knowledge and clear insight as to what Allaah and His Messenger ﷺ said about it. So you must have clear insight, and this refers to knowledge.”<sup>121</sup>

Shaykh Muhammad bin Saalih al-‘Uthaymeen رحمته الله said: “An ignorant person is not fit for (Calling), and he is not commended for his state (of being ignorant), nor is his way the way of the Messenger ﷺ. This is because an ignorant person causes more harm than he does good.”<sup>122</sup>

<sup>120</sup> *Ad-Da’wah ilaa Allaah*: pg. 22

<sup>121</sup> *Ad-Da’wah ilaa Allaah*: pg. 50

<sup>122</sup> *Al-Qawl-ul-Mufeed*: vol. 1, pg. 127

**Shaykh Saalih al-Fawzaan** رحمته الله said: “Having enthusiasm for *Da’wah* is good. A person may have a desire to do good and to call others to the truth; however, it is not permissible for him to embark on entering into (the field of) *Da’wah* until he first learns... Therefore, an ignorant person is not qualified to give *Da’wah*. He must have knowledge... As for just having enthusiasm or a love for *Da’wah*, and then he embarks on giving *Da’wah*, this person in reality only causes more harm than good. He will fall into difficulties and put the people into difficulties. So it is enough for this person to just encourage good, and he will be rewarded for this, if Allaah wills. However, if he desires to enter into the realm of *Da’wah* then he must first acquire knowledge. Not everyone is fit for *Da’wah*, and not everyone who has enthusiasm is right for *Da’wah*. Enthusiasm coupled with ignorance brings harm and does not benefit.”<sup>123</sup>

**The Commander of the Believers**, ‘Umar bin ‘Abdil-‘Azeez رحمته الله, said, “Whoever does a deed that is not based on knowledge is causing more harm than he is good.”<sup>124</sup>

**Imaam Muhammad bin Sireen** رحمته الله said, “No individual performs a deed without knowledge, except that what he destroys is greater than what he rectifies.”<sup>125</sup>

<sup>123</sup> *Al-Ajwibatul-Mufeedah*: pg. 79

<sup>124</sup> See *Al-Ibaanah* of Ibn Batah (vol. 2, pg. 502)

<sup>125</sup> See *At-Targheeb wat-Tarheeb* of Al-Asbahaanee (vol. 3, pg. 98)

## Concerning Having Allegiance to the Scholars

**Ibn Taymiyyah** رحمته الله said: “It is binding upon the Muslims, after declaring allegiance to Allaah and His Messenger ﷺ, to declare their allegiance to the believers as is stated in the *Qur’aan*. This especially includes the scholars, for they are the inheritors of the prophets. And they are the ones whom Allaah has given the status of bearing the similitude of stars, through which guidance is achieved in times of darkness, on land and on sea. And they are those who the Muslims of this nation have agreed upon as to their guidance and knowledge.” <sup>126</sup>

**Ibn Taymiyyah** رحمته الله said: “Allegiance is the opposite of enmity. The true meaning of the word allegiance is love and friendship, while the true meaning of the word enmity is hatred and abandonment... a friend (*Walee*) is someone close.” <sup>127</sup>

**Ibn Taymiyyah** رحمته الله also said: “So following the *Sunnah* of His Messenger and abiding by his ﷺ legislation, in hidden and in open, is that which brings about love from Allaah. Similarly, *Jihad* in the Way of Allaah, befriending His allies and showing enmity to His enemies is the true essence of love for Allaah.” <sup>128</sup>

**As-Sa’adee** رحمته الله said regarding this ayah below: <sup>129</sup>

<sup>126</sup> *Raf’-ul-Malaam*: pg. 11

<sup>127</sup> *Al-Furqaan*: page 7

<sup>128</sup> *At-Tuhfat-ul-Iraaqiyyah*: pg. 76

<sup>129</sup> in his *Tafseer* (vol. 2, pg. 310)

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾

“Verily, your *Walee* is none other than Allaah, His Messenger, and the believers—those who perform As-Salaat (prayer) and give Az-Zakaat, and they are Ar-Raaki’oon.<sup>130</sup>

[Sooratul-Maa’idah (5): 55]

Allegiance with Allaah is achieved through faith and obedience. Whoever believes in and obeys Allaah is an ally of Allaah and whoever is an ally to Allaah is an ally to His Messenger. Furthermore, whoever takes Allaah and His Messenger as allies, the end result of this is that he will also take as allies those who ally and befriend themselves with Him – and they are the believers – those who uphold faith inwardly and outwardly; those who sincerely worship Allaah by establishing the prayer according to its conditions, obligations and requirements; those who show kindness towards the creation, and those who give the *Zakaat* from their wealth to those who are deserving of it.

‘And they bow themselves.’ This means they lower and humble themselves before Allaah.

The use of the restricting term in ‘Verily, your *Walee* is *none* other than Allaah and His Messenger and those who believe’ indicates that it is obligatory to limit one’s allegiance and friendship to only those mentioned in the *Ayah*. This is why Allaah says, ‘And whoever takes Allaah, His Messenger and those who have believed

<sup>130</sup> Those who bow down or submit themselves with obedience to Allaah in prayer.

as allies, then the party of Allaah will be the victorious.’<sup>131</sup> This means that such a person is from the party that is linked to Allaah by way of servitude and allegiance. His party will be the victorious – those who will have a good end in this world and the Hereafter, as Allaah says,

﴿ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴾

‘And that Our army, would certainly be the victorious.’

[Sooratus-Saffaat (37): 173]

This is a tremendous glad tiding to those who abide by Allaah’s Commandments and thus become from Allaah’s party and army – that they will have victory. Even though they may suffer defeat at times, due to some wisdom that Allaah intends, the end result will be victory and triumph for them. And who is more truthful in speech than Allaah?”<sup>132</sup>

Ibn Taymiyyah رحمته الله said, “So it is obligatory upon every Muslim to befriend and show allegiance to the believers and the scholars amongst the believers, and to seek out the truth and follow it wherever he finds it.”<sup>133</sup>

<sup>131</sup> Sooratul-Maa’idah (5): 56

<sup>132</sup> Tafseer as-Sa’adee: vol. 2, pg. 310

<sup>133</sup> Al-Fataawaa: vol. 22, pg. 252

## Concerning the statement of Allaah, ‘Whoever makes enmity with a friend of Mine...’

Aboo Hurayrah رضي الله عنه reported that the Messenger of Allaah صلى الله عليه وسلم said:  
“Verily, Allaah has said:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَّهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي  
بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ  
بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ  
وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَنْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي  
بِهَا وَلَنْيَ لَأُعْطِيَنَّهُ وَلَنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ

‘Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more beloved to Me than the obligatory acts that I have mandated upon him. And My servant does not cease to draw closer to Me by performing the recommended acts until I love him. So when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he were to ask Me for something, I would surely give it to him, and if he were to seek refuge in Me, I would surely grant it to him.’<sup>134</sup>

<sup>134</sup> Reported by al-Bukhaaree in his *Saheeh* (vol. 11, pg. 340); al-Bayhaquee in *az-Zuhd-ul-Kabeer* (pg. 269), *al-Asmaa was-Sifaat* (pg. 623), *as-Sunan-ul-Kubraa* (vol. 3, pg. 346 & vol. 11, pg. 219) and *al-Arba'een as-Sughraa* (pg. 75); al-Baghawee in

**Ibn Taymiyyah** رحمته الله said: “If the friend of Allaah is the one who agrees with and follows Him in that which He loves and is pleased with and that which He hates and is discontent with, and in that which He commands and forbids, then indeed the enemy of His friend also becomes His enemy. Whoever shows enmity towards Allaah’s friends, has declared enmity towards Him and whoever takes Him as an enemy has in fact declared war against Him. This is why it is stated in a *Hadeeth* (*Qudsee*),

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

‘Whoever makes enmity with a friend of Mine, then he has declared war against Me.’<sup>135</sup>

**Ibnul-Qayyim** رحمته الله said: “In this *Hadeeth* – i.e. the previous *Hadeeth* of Aboo ad-Dardaa – there is an indication that loving them, i.e. the scholars, is from the Religion of Allaah while hating them goes against the Religion, as is the case with those who they inherited from (i.e. the prophets). Likewise, making enmity and war with them is just like making enmity and war with Allaah, as is the case with those they inherited from (i.e. the prophets)... The Prophet ﷺ said in a report he relayed from his Lord,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

‘Whoever makes enmity with a friend of Mine, then he has declared war against Me.’<sup>136</sup>

*Sharh-us-Sunnah* (vol. 5, pg. 19) and *Masaabeeh-us-Sunnah* (vol. 2, pg. 146); Aboo Nu’aym in *al-Hilyah* (vol. 1, pg. 4-5); adh-Dhahabee in *al-Meezaan* (vol. 2, pg. 164); and Ibn Balbaan in *Maqaasid-us-Sunniyyah* (pg. 85) from the path of Khaalid bin Mukhlid, who said Sulaymaan bin Bilaal narrated to us:

<sup>135</sup> *Al-Furqaan*: pg. 7

<sup>136</sup> *Miftaah Daar as-Sa’aadah*: vol. 1, pg. 261



Ibn Hajr رحمته الله commented:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

“Whoever shows enmity to a friend of Mine.”

What is meant by the term ‘Friend of Allaah’ is one who is knowledgeable about Allaah, diligent in obeying Him and sincere in worshipping Him.”<sup>137</sup>

Ibn Hajr رحمته الله also said: “Enmity is not just limited to disputing and worldly interactions, for example. Rather, it occurs as a result of hatred that stems from some fanaticism, as is the case with the *Raafidee* in his hatred for Aboo Bakr, and the innovator in his hatred for the follower of the *Sunnah*. So enmity occurs from these two places. But as for when it comes from the Friend of Allaah, then it is due to Allaah and for the sake of Allaah... and likewise with the open sinner – the friend of Allaah hates him for the sake of Allaah while the other (sinner) hates him because he rebukes him and constantly forbids him from indulging in his desires... So war stems from enmity and enmity stems from opposition. And the objective of war is to eventually destroy (the enemy), however no one can achieve such a victory over Allaah.”<sup>138</sup>

Ibn Rajab رحمته الله said:<sup>139</sup>

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

<sup>137</sup> *Fath-ul-Baaree*: vol. 11, pg. 342

<sup>138</sup> *Fath-ul-Baaree*: vol. 11, pg. 342

<sup>139</sup> *Jaami’ul-Uloom wal-Hikam* pg. 334

“Whoever shows enmity to a friend of Mine, I shall be at war with him.”

This means; I have informed him that I am at war with him, since he is at war with Me by showing enmity to My allies... So it is obligatory to befriend the allies of Allaah and it is forbidden to make enmity with them. In the same manner, it is obligatory to show enmity to the enemies of Allaah and it is forbidden to befriend them... Know that committing any of the sinful acts constitutes war with Allaah. *Al-Hasan* (al-Basree) said, ‘Son of Aadam, do you have any ability to be at war with Allaah?’ Whoever disobeys Allaah, has waged war against Him. However, the more despicable the sin is, the more severe the war is with Allaah. This is why Allaah labeled those who consume interest and cut off the roads as being at war with Him in His land. Such is the case with showing enmity to His allies, for indeed Allaah takes charge of aiding His allies, and He loves and supports them. So whoever shows enmity to them, then he has shown enmity to Allaah and declared war with Him.

In addition, His ﷺ statement:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

‘My servant does not draw near to Me with anything more beloved to Me than the obligatory acts that I have mandated upon him. And My servant does not cease to draw closer to Me by performing the recommended acts, until I love him.’

After stating that enmity towards His allies constitutes war with Him, Allaah goes on to describe His allies whom we are forbidden from showing enmity to and whom we are obligated to befriend. So He mentions those things that draw one nearer to Him. The origin of the term 'allegiance' comes from nearness (to someone). The origin of the term 'enmity' comes from distancing (oneself from someone). Thus, the allies of Allaah are the ones who draw nearer to Allaah by doing that which He is pleased with, while the enemies of Allaah are those who He has distanced away from Him due to their actions, which necessitate that they be cast away and forsaken. Thus, Allaah has divided His allies that draw near to Him into two categories:

- ❖ **First:** He who draws near to Allaah by performing the obligations, which comprise of doing the obligatory duties and abandoning forbidden acts since both of these things fall under Allaah's obligations, which He has mandated upon His servants.
- ❖ **Second:** He who draws near to Allaah by performing the recommended acts, after having performed the obligations. It becomes clear from this that there is no way towards achieving nearness to Allaah or gaining His allegiance and love except by showing obedience to Him, which He prescribed upon the tongue of His Messenger ﷺ.

Whoever claims to have Allaah's friendship and love and to have nearness to Allaah without having taken this path (of obedience), it should be clear that he is dishonest in his claim. Such was the case with the polytheists of old who would seek nearness to Allaah by worshipping those who would worship Him, apart from Him, as Allaah related to us that they used to say,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

‘We only worship them so that they may bring us nearer to Allaah.’

[SooratuZ-Zumar (39): 3]

And as He related to us that the Jews and the Christians would say,

﴿ وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ رَبِّ ﴾

‘We are the sons of Allaah and His loved ones’<sup>140</sup>

Even though they would persist in denying His Messengers, committing sins and abandoning the obligations.

This is why He mentioned in this *Hadeeth* that the allies of Allaah are in two levels:

**The First Level:** Those who draw near to Allaah by performing the obligations. This is the level of the followers of the middle path (*Muqtasideen*), the people of the Right Hand. Performing the obligations is from the best of deeds... This is because Allaah only mandated these obligations on His servants so that He can draw them nearer to Him, and so that He could grant them His Contentment and Mercy.

The greatest obligations of the body that one can draw closer to Allaah with is the prayer... And from the obligatory duties that draw one nearer to Allaah is a guardian’s showing fairness towards his flock, regardless of whether he has a general flock, as is the case with

<sup>140</sup> Sooratul-Maa’idah (5): 18

the rulers, or his flock is specific, as is the case with a man and his wife or his children. The Messenger of Allaah ﷺ said,

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

‘Each of you is a guardian and each of you will be questioned regarding his flock.’<sup>141</sup>

**The Second Level:** This is the level of the foremost (*Saabiqeen*), the ones who are near (to Allaah). These are the people who have drawn close to Allaah by striving in performing the recommended deeds and acts of obedience, after having already performed the obligations, and by rejecting sinful acts by overly conscious piety. All of these things cause Allaah’s love to befall His servant.” [End of Ibn Rajab’s words]

<sup>141</sup> Reported by al-Bukhaaree in his *Saheeh* (893) and Muslim in his *Saheeh* (1829) from the *Hadeeth* of Ibn ‘Umar ؓ.

## Concerning Extremes in Following the Scholars

**Ibn Taymiyyah** رحمته الله said: “It is not proper for anyone to ascribe himself to a *shaykh*, making allegiance and enmity based on following him. Rather, it is upon him to ally himself with everyone that is from the people of *Eemaan* and with anyone from the *Shuyookh* and other than them who is known to have *Taqwaa*. He should not specify anyone by showing him greater allegiance, unless it is apparent to him that this person has greater *Eemaan* and *Taqwaa*. So he must give precedence to he whom Allaah and His Messenger gave precedence to, and choose he whom Allaah and His Messenger chose.” <sup>142</sup>

**Ibn Taymiyyah** رحمته الله also said: “It is not for anyone to put forth to the people, an individual, calling others to follow his way, and making allegiance and enmity based on that, except for the Prophet صلى الله عليه وسلم. He should not put forth to them some speech, making allegiance and enmity based on it, except for the speech of Allaah and His Messenger صلى الله عليه وسلم, and that which the *Ummah* has unanimously agreed on. Rather, this is from the actions of the people of innovation who set up an individual and some speech by which they cause divisions within the *Ummah* by making allegiance and enmity based on that speech or ascription (to that individual).” <sup>143</sup>

**Ibn Taymiyyah** رحمته الله expounded, “The obligation is to put forward he whom Allaah and His Messenger صلى الله عليه وسلم have put forward; and to put last he whom Allaah and His Messenger put last, and to love what

<sup>142</sup> *Majmoo'ul-Fataawaa*: vol. 11, pg. 512

<sup>143</sup> *Majmoo'ul-Fataawaa*: vol. 20, pg. 641

Allaah and His Messenger love and hate what Allaah and His Messenger hate; and to forbid what Allaah and His Messenger forbade; and to be pleased by that which pleases Allaah and His Messenger; and (lastly) that the Muslims be united like one hand.”

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<sup>144</sup> Al-Wasiyyat-ul-Kubraa: pg. 17

## Glossary of Islaamic Terms

☪: Pronounced, “*Radhiyallaahu ‘anhu.*” An ‘Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him”.

☪: Pronounced, “*Radhiyallaahu ‘anhum.*” An ‘Arabic phrase usually mentioned after naming three or more Companions of the Prophet Muhammad, meaning “May Allaah be pleased with them”.

☪: Pronounced, “*Subhaanahu wa Ta’aalaa.*” An ‘Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections”.

☪: Pronounced, “*Sallallaahu ‘alayhi wa Sallam.*” An ‘Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

☪: Pronounced, “*Azza wa Jall.*” An ‘Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

☪: Pronounced, “*Alayhi as-Salaam.*” An ‘Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety”.

### A



**Aameen:** O Allaah please accept (my supplication).

**'Aashoora':** The tenth day of Muharram according to the Islaamic lunar calendar.

**Aayah al-kursee:** The two hundred and fifty fifth verse of Soorah Al-Baqarah.

**Ablee wa Akhliqee:** This is a phrase used by the Arab to supplicate for an extended life.

**Adha:** The festival of sacrifice is one of the two annual days of celebration for the Muslims. On the day of Adha sheep are offered in sacrifice to the Lord of creation.

**Adhaan:** Linguistically it is an announcement; but in terms of Islaamic law the Adhaan is an announcement that the time for prayer has come. This announcement is performed in a particular manner along with a specific wording which has been authentically conveyed to us from the Prophet.

**Ahlul-kalaam:** The people of theological rhetoric who resort to philosophy, logical explanation, and their own individual reasoning in interpreting the texts of the Qur'aan and the Sunnah.

**Ahlu-Sunnah wal-Jamaa'ah:** The People of the Sunnah and the collective body (of believers) are those who adhere to what the Messenger of Allaah and his companions were upon in matters of belief.

**Al-Amaanah:** Al-Amaanah literally means trustworthiness or honesty but it is not one of the names and attributes of Allaah authentically established in the Qur'aan and the Sunnah such that a person might swear by it.

**Al'Azeez:** Al'Azeez which means the All-Mighty is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Hayy:** Al-Hayy which means the Ever-Living is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Hulah:** A combination of both a lower garment and an upper garment which is called Al-Hulah because one of the two garments compliments and beautifies the other.

**Al-Iltibaas:** Confusion or ambiguity.

**Al'Israa' wa al-mi'raaj:** Linguistically Al'Israa' means to physically travel during the night and Al-Mi'raaj linguistically means to ascend. But here Al'Israa' and Al-Mi'raaj are understood in light of the texts of the Qur'aan and the Sunnah which refer to the night of travel when the Prophet physically traveled from Makkah to Jerusalem accompanied by Jibreel before later ascending to the heavens.

**Al-Jabbaar:** Al-Jabbaar which means the Compeller is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Jamaa'ah:** The collective body or group (of believers). This word is commonly used as a reference to Ahlus-Sunnah wal-Jamaa'ah.

**Al-Jawaaniyyah:** Al-Jawaaniyyah is a place near Uhud located to the north of Madeenah.

**Al-Lawh Al-Mahfoodh:** The preserved tablet is a tablet with a reality known only to Allaah. It is sometimes referred to as Ummul-Kitaab (Mother of the Book) and is often described as being an account of what has occurred and what will occur in accordance with the All-Encompassing knowledge of Allaah and His Decree.

**Al-Muhaymin:** Al-Muhaymin which means the Dominating One or the Prevailing is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Mu'min:** Al-Mu'min which means the Granter of Security is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Mutakabbir:** Al-Mutakabbir which means the Proud One is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Qayyoom:** Al-Qayyoom which means the Eternal Sustainer is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Al-Walaa' wal-Baraa':** Al-Walaa' wal-Baraa' or Allegiance and disassociation is the sense of love, support, affinity and benevolence that the Muslim holds towards the believers which is coupled with a sense of disdain, scorn and hatred for the disbelievers because of what they are upon of disbelief.

**Ansaar:** The original inhabitants of Yathrib (Madeenah) consisting of the tribes of Aws and Khazraj and other than them who embraced the call of the Prophet and supported him aided him while opening their homes to the believers who migrated to them fro Makkaah.

**'Aqeedah:** The word 'Aqeedah is derived from the word 'Aqd which means to tie something tightly. It is also said that 'Aqeedah is the conviction of the heart which becomes manifest in a person's religion. 'Aqeedah is an affair of the heart which entails faith in something and belief in it.

**'Arafah:** 'Arafah is a mountain located very close to Makkah and is a site which pilgrims visit while performing Hajj. Yawmu 'Arafah is the ninth day of Dhool-Hijjah in accordance with the Islaamic lunar calendar.

**As-Salaam:** As-Salaam which means the Source of Peace is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

**Athar:** The statements and actions which have been narrated from the companions and their followers (taabi'een).

**'Awrah:** Private areas which should be concealed.

**'Azl:** Coitus interruptus; or the act of withdrawal prior ejaculation during sexual intercourse.

## B:

**Ba'athists:** A secularist nationalist party which calls for a complete reversal in Arab thinking and values in order to meld them and redirect them into a more socialist direction.

**Badl:** An Arabic grammatical term which refers to a word which can be used as a substitute for another.

**Basharah:** The outer part of the skin which is apparent.

**Bid'ah:** Whatever is innovated and introduced into the religion which is in opposition to what the Messenger of Allaah and his companions were upon.

**Bismillaah:** The statement or pronouncement which can be literally translated as in the name of Allaah or with the name of Allaah.

**Bis-sa'aadah:** A common greeting amongst the Arabs which means "with prosperity".

**Bu'aath:** A day of historical significance to the people of Madeenah

**Buhtaan:** Falsehood.

**Burd:** A garment for which there exist many names.

**Burooj As-Samaa':** Stronghold of the heavens.

## D:

**Dajjaal:** The antichrist or false messiah is one of the major signs of the day of judgement.

**Dhaat:** A term used to refer to the self.

**Dhaat ad-deen:** The woman of religion or religious woman.

**Dha'eef:** Narrations which do not fulfill the conditions of either Saheeh (Authentic) or Hasan (sound) narrations are considered Dha'eef (weak).

**Dhaahir Al-Jild:** The outer part of the skin which is apparent.

**Dharrah:** The co-wife in a polygamous marriage.

**Duff:** A particular type of instrument (drum) which is beaten.

## E:

**'Eed:** The 'Eed is a name given to a particular time of year when the people gather in order to celebrate. During this celebration which occurs annually the people commonly visit one another and exchange gifts.

**Eemaan:** True faith which is exemplified by the statements of the tongue and belief in the heart and the actions of the limbs. It increases with obedience and decreases with transgression.

**'Eesha':** The last of the five daily prayers which is offered at night.

## F:

**Fardh 'Ayn:** The individual obligation is the duty which is incumbent upon every single person to fulfill individually.

**Fardh Kifaayah:** The communal obligation is the duty which is incumbent upon the community to fulfill such that if only a small segment of the community satisfies this obligation, then the remainder of the community becomes excused from the responsibility of establishing it.

**Farsakh:** A farsakh is an old measurement used to measure length which is approximately the equivalent of three miles.

**Fath (i.e., Fath Makkah):** The conquering of Makkah.

**Fiqh:** The knowledge and application of Islamic legal rulings which are extracted from explicit and detailed evidences.

**Firaqaan:** Groups.

**Fir'awn:** Pharaoh

**Fitr:** The festival of fastbreaking is one of the two annual days of celebration for the Muslims. On this day the Muslims celebrate the completion of the month of Ramadhaan by breaking their fasts.

## G:

**Ghushl:** The major individual purification which consists of pouring water over the entire body from the top of the head to the bottom

of the feet while washing the body parts in the manner prescribed by the Prophet.

**Gheerah:** Jealousy.

## H:

**Haaliqah:** Destructive.

**Haashim:** A reference to the great grandfather of the Prophet Muhammad.

**Hadd:** Prescribed punishments which are ordained to inhibit transgression.

**Hajj:** Proceeding towards the House of Allaah in order to draw closer to Him by offering specific actions, during a specific time, and in a specific place.

**Hasan:** Whatever has been conveyed by a trustworthy narrator whose memory has weakened while also not containing any abnormalities (Shudhoodh) or problems ('Ilal).

**Hijaab:** The head-covering which is used by Muslim women to conceal their adornments.

**Hijrah:** A migration from the land of disbelief to the lands of Islaam.

**Hunafaa:** A description of the people who worship Allaah sincerely while avoiding all forms of polytheism. This was the religion of Ibraaheem and those from amongst his people who followed him.

## I:

**Idraak:** Idraak is to encompass something and an ability to detect more than what is apparent to the eye.

**Ihdaad:** A woman's abstaining from beautification by way of perfume and clothing or whatever might lead towards marriage from clothing or jewelry, or other than that during a prescribed period of mourning following the death of her husband.

**Ihsaan:** “It is to worship Allaah as if you can see Him; and although you do not see Him, He most certainly sees you.”

**Ikh:** A word said to the camel by a person who desires for it to remain motionless.

**Imaam:** A term which is generally used to refer to the one who leads the prayer. The word is also used to refer to leaders in certain circumstances as well as prestigious scholars.

**Iqaamah:** An announcement for those who are present in the Mosque that the prayer is about to be established. This announcement is performed in a specific manner along with specific phrases.

**Irsaal:** Irsaal is the statement of a taabi’ee who says that the Prophet ﷺ said such & such or did such & such.

**Islaam:** “Islaam is to profess that none has the right to be worshipped except Allaah alone, and that Muhammad (may peace be upon him) is the Messenger of Allaah; that you observe the prayer, pay Zakah, fast the month of Ramadhaan and perform the Hajj (pilgrimage) to the House, provided you have ability to do so.”

## J:

**Jahmee:** A Jahmee is a follower of the extreme innovator Jahm ibn Safwaan who is known primarily for his deviation in matters of creed and rejection of the magnificent names and attributes of Allaah.

**Jahmiyyah:** The Jahmiyyah is an ascription used to describe the people who maintain the beliefs of Jahm ibn Safwaan.

**Jarh wa Ta’deel:** Criticism and appraisal is a science which focuses upon assessing the narrators who transmit prophetic narrations.

**Jihaad:** Jihaad is exerting effort while fighting the disbelievers. It is also used to describe struggling with one’s self in learning the affairs of the religion, then working in accordance with that, and then teaching others. Similarly it is used to describe a persons struggle

with Satan by resisting what he suggests of doubts and what he makes appear pleasing of the desires. It is also used to describe struggling with the transgressors with the hand, then with the tongue, and then with the heart. As for the struggling with the disbelievers with one's hand, wealth, tongue, and heart: then this occurs by calling to the religion of truth and fighting for the right to establish it when they refuse to accept its establishment and refuse to accept the status of Dhimmah. For indeed Jihaad was legislated as means to prohibit the people from committing polytheism (shirk).

**Jilbaab:** The women's over-garments which are worn over her clothing.

**Jinn:** "The Jinn is from the creation of Allaah similar to mankind and the angels. They are described as being possessors of intellect and understanding just as they possess the ability to choose between right and wrong as Allaah the Exalted says: **"And among us are some that righteous, and there are others that are not; we are groups each having a different way"** [Qur'aan 72:11]. They were named Jinns because of their hidden nature and concealment from the eyes. Allah the Exalted says: **"Indeed, he sees you; he and his tribe see you from where you cannot see them."** [Qur'aan 7:27] They are created from fire; Allaah the Exalted says: **"And the jinn, We created before from scorching fire."** [Qur'aan 15:27] Allaah created the jinn before mankind; Allaah the Exalted says: **"And the jinn, We created before"** [Qur'aan 15:27] The jinn can be divided into three categories according to the statement of the messenger of Allaah: "The jinn are of three types: one type which flies in the air, a second type that are snakes and dogs, and the third type that moves about freely" Narrated by At-Tabaraanee. Allaah created the jinn for the purpose of worship as He the Exalted says: **"And I have not created the Jinn nor Mankind except that they should worship me."** [Qur'aan 51:56] and Allaah sent to them messengers. So the messengers that were sent by Allaah to mankind were sent to the jinn. Allaah the Exalted says: **"O assembly of jinns and mankind!**



Has there not come to you Messengers from amongst you, relating to you my signs” [Qur’aan 6:130]. Some of the people of knowledge like Ibn Al-Jawzee and Adth-Dthuhaak take an opposing opinion and say that the messengers for the jinn are from the jinn, but this opinion is rejected. The jinn marry amongst themselves and some people of knowledge have said that the jinn can marry from mankind. And for the jinn are abilities that Allaah did not grant the children of Aadam like their incredibly fast travel and movements, their ability to manipulate and change their forms, as well as their ability to ascend into the sky. No one disputes the existence of the jinn from the people whom have been granted revelation (i.e. the Jews and the Christians). But the polytheists and the philosophers reject their existence as well as some modern thinkers. The philosophers make the angels the strength of a good person, and they make the devils the strength of an evil person. Doctor Muhammad Al-Bahee (falsely asserts) in his explanation of the Qur’aanic chapter entitled Al-Jinn that the intended meaning of the jinn are the angels.”

**Jizyah:** A sum of money which the disbelievers are to pay to the Muslim State in return for the promise of protection and security while living in the Muslim lands.

**Juhaynah:** A reference to one of the tribes from amongst the Arabs.

## K:

**Kaafir:** The individual who rejects Islaam or disbelieves in Allaah the Mighty and Majestic.

**Ka’bah:** The original house of worship established by Ibraaheem. The great mosque in Makkah is commonly referred to as the Ka’bah because of its cubical shape and is the focal point and direction to which all Muslims direct their faces in prayer.

**Kafaa’ah:** Compatibility.

**Khabr:** Khabr is commonly used as a synonym for the term *Hadeeth*. It is also said that the *Hadeeth* is what has been narrated from the Prophet while the khabr is what has been narrated from other than him.

**Khashabiyah:** A group from the sects of the Raafidthah who claim that 'Alee is the best individual from amongst the people. They also despise Aboo Bakr, 'Umar, and 'Uthmaan and give preference to 'Alee over all of them.

**Khawaarij:** The *Khawaarij* are a deviant group that rebelled against 'Alee ibn Abee Taalib and eventually killed him. Their ideology consists of rebelling against the Muslim leaders and declaring those who commit major sins to be disbelievers.

**Khayr:** The word khayr (good) is a comprehensive word which includes all of the acts of obedience and permissible actions related to both the worldly life and the hereafter while excluding the prohibited things.

**Khilaafah:** The position of Khaleefah which is a derivative of the word khilaafah is the general worldly and religious authority granted to those who succeed the Prophet in leading the Muslim nation.

**Kuhl:** A black coloring which is commonly applied to the eye for the purpose of beautification or for the treatment of ailments.

## L:

**Lahw:** Idle speech.

**Lughaah:** Arabic language.

## M:

**Maghrib:** One of the five daily prayers which is performed at the time when the sun sets.

**Mahr:** Linguistically the mahr is the bridal money of a woman. The mahr is whatever is given as a payment by the husband to his wife at the time of his marriage contract.

**Mahram:** Linguistically the mahram is the possessor of Al-Hurmah which is sanctity, reverence, or veneration. The word mahram is singular, and its plural is mahaarim. It is also described as being whatever is prohibited by Allaah the Exalted. Legally the Mahram for both the man and the woman is whomever one is prohibited from marrying indefinitely because of lineage or close family ties. The mahram is also mentioned in the noble prophetic narration: "The woman shouldn't travel except with someone who is mahram for her. The mahram for the woman is the Muslim male who is mature, sane, and prohibited from marrying her indefinitely. The mahram for the man according to the jurist is: The woman who is prohibited from marrying the man indefinitely because of lineage, nursing, or marriage.

**Ma'iyah:** The ma'iyah (or accompaniment) according to the belief of ahlus-sunnah wal-Jamaa'ah is a real ma'iyah (accompaniment) and that Allaah is above the heavens while at the same time He is with His creation by way of His knowledge and this is not something impossible for Him but rather it is impossible for His creation.

**Majjatan majjahaa:** The sending of water from the mouth.

**Makr:** The reality of makr (plotting) is making apparent one thing while hiding the opposite of this in order to arrive at one's aims.

**Malaahidah:** The mulhid which is the singular form of malaahidah is the individual who renounces the religion in favor of disbelief.

**Masaa' al-khayr:** Literally; good evening.

**Masjid:** The place of prayer and worship for the Muslims.

**Mathal:** An Arabic proverb.

**Mu'adhin:** The individual who announces that the time for prayer has come.

**Mu'alaq or mu'allaqaan:** A prophetic narration containing a disconnected chain of narration.

**Mu'awidhaat:** Soorah Al-Falaq and Soorah An-Naas.

**Mudd:** The mudd: Is a very old measurement. It is approximately a ratl and a third according to the people of the hijaz (which is equivalent to one fourth of a saa'or about ¾ of a kilo). It is approximately two ratl according to the people of Iraaq.

**Mudhtarib:** A problematic prophetic narration which has been reported with many different narrations which cannot be reconciled.

**Muhaajir:** Those who migrate from the lands of the disbelievers to the lands of the Muslims for the sake of Allaah.

**Mujaahid:** The Muslim who performs jihad for the pleasure of Allaah.

**Mujassimah:** Those who exaggerate in their affirmation of Allaah's attributes until they make Allaah similar to His creation.

**Mukayyifah:** Those who attempt to explain how Allaah's attributes are without citing examples like the baseless statement that Allaah's height is similar to His width.

**Musdar:** Original noun (noun of action, infinitive).

**Mushabbihah:** Those who attempt to explain how Allaah's attributes are by citing examples.

**Mushrik:** A mushrik is a polytheist or whoever directs worship to other than Allaah or an individual who worships others along with Allaah.

**Muslimoon:** The plural of Muslim. A Muslim is an individual who believes in Allaah and in the message of His Prophet Muhammad.

**Musnad:** A prophetic narration with a chain of narration which reaches the Prophet ﷺ.

**Mutakalimoon:** An ascription which refers to the people who speak in matters of the religion and attempt to establish fundamentals and principles without concerning themselves with the branches of Islaamic jurisprudence (fiqh). These new principles are then considered to be the criterion for which issues should be examined.

**Mutanatti'oon:** The mutanatti'oon are those who elaborate and exaggerate beyond the limits in their speech and actions.

## N:

**Naasibee:** Those who used to harbor enmity towards the family of the Prophet ﷺ.

**Naasiriyyah:** A pro-Arab movement which was established during the leadership of Jamaal 'Abdun-Naasir (a previous president of Egypt).

**Nafs:** The self (nafs) is from the attributes of Allaah which have been established by way of the Qur'aan and the authentic sunnah of His Prophet.

**Nammaam:** A person who carries tales.

## Q:

**Qadr:** Allaah's pre-ordainment or pre-decree wherein the creator has recorded everything that He has ordained for His creation.

**Qameesah:** A shirt or garment which covers the upper torso.

**Qattaat:** The slanderer (qattaat) that listens to something that he does not know about, and then he hastily conveys what he has heard.

**Qawaa'id:** The elder women of post-menstrual age.

**Qisaas:** Islaamic legal retribution entails the establishment of equity between a crime and its punishment in accordance with Islaamic law.

**Qur'aan:** The speech of Allaah the Mighty and Majestic, which descended upon His Messenger -may the peace and blessings of Allaah forever be upon him.

**Quraysh:** One of the most prestigious and affluent tribes of pre-Islaamic Arabia. This was the tribe to which the Messenger of Allaah belonged.

## R:

**Ramadhaan:** The ninth month in the Islaamic lunar calendar wherein the Muslims observe fasting from before the sun rises until it sets in the evening.

**Ribaa:** A term used to describe a type of financial transaction which is prohibited in Islaam. Ribaa includes but is not restricted to usury, interest, and/or interest based transactions.

**Riyaa':** Riyaa is a word which expresses making apparent something while in reality hiding that which contradicts whatever was made apparent to the people. It is also referred to as the lesser hypocrisy and is exemplified in a persons "showing off".

**Ruqyaa:** The recitation of specific verses of the Qur'aan as well as particular authentic supplications upon the sick in an effort to heal them.

## S:

**Sabaah al-khayr:** An Arabic greeting which could be literally translated as good morning.

**Sadaqah:** Charity, or whatever is offered from one's wealth in an effort to draw closer to Allaah the Mighty and Majestic.

**Sadooq:** The term sadooq or truthful is a term used by the scholars to assess the status of those who transmit prophetic narrations.

**Saheehaan:** A term used to refer to Saheeh AL-Bukhaaree and Muslim which are the most authentic books after the Qur'aan.

**Salaam:** Literally peace; which in some contexts is used as a reference to the greetings of peace or the saying of As-Salaamu 'alaykum.

**Sanah:** This means Good in the Ethiopian language.

**Shaam:** An older geographical reference which included greater Syria, Jordan, and Palestine.

**Shay':** An Arabic word which literally means something.

**Shaykh:** The term shaykh generally refers to an older man who has reached his fifties. The term also is used to refer to scholars in Islaam who have spent their lives acquiring knowledge of Allaah's

religion. The term shaykh is also used by the scholars to assess the status of those who transmit prophetic narrations and is considered from the terms of appraisal.

**Shee'ah:** A term used to refer to those who exaggerate in their allegiance to the household of the Prophet while giving specific preference to 'Alee ibn Abee Taalib.

**Shirk:** To associate partners to Allaah or to worship others beside Him. Shirk can also be committed by compromising any aspects of Islaamic monotheism.

**Shirk akbar:** The major shirk which expels a person from the fold of Islaam.

**Soorah:** A chapter from the Noble Qur'aan.

**Subhaanullah:** An expression used to glorify the creator of the heavens and the earth.

**Sunan:** A term used by the scholars to describe the books of prophetic narrations which are arranged in accordance with the chapters of Islaamic jurisprudence.

**Sunnah:** Linguistically the sunnah is a way or a path, whether that way or path is good or bad. The plural of the word sunnah is sunan and the primary use of the word sunnah is in reference to a way which is upright and praiseworthy. The sunnah is also a term which is used to refer to the statements, actions, and tacit approvals of the Prophet -may the peace and blessings of Allaah forever be upon him- as well as the description of physical attributes and character.

**Surrah:** the stomach or belly.

## T:

**Tabarruj:** To expose one's beauty and adornments to others.

**Tafilaat:** Women who have not applied perfume.

**Tahreef:** Distortion.

**Takbeerah Al-Ihraam:** The initial pronouncement of "Allaahu Akbar" which enters a person into a state of prayer.

**Tama'at:** To lose one's hair.

**Tamtheel:** Those who attempt to explain how Allaah's attributes are by citing examples.

**Taqwa:** A praiseworthy characteristic which assists an individual in implementing Allaah's orders and abstaining Allaah's prohibitions.

**Tashahhud:** One of the positions of the prayer where the praying person supplicates for the Prophet and his family while in a seated position.

**Tashayyu':** Those who show favoritism and partisanship towards the household of the Prophet.

**Tashbeeh:** A synonym for tamtheel and tajseem which is the idea Allaah's attributes are similar to the attributes of His creation. An example of this can be found in the assertion that Allaah's hand is like human hands.

**Ta'teel:** The rejection of Allaah's attributes.

**Thareed:** A type of food known by the Arab which resembles porridge.

**Thiqah:** The term thiqah or trustworthy is a term used by the scholars to assess the status of those who transmit prophetic narrations.

**Thiyaab:** The word thiyaab is the plural of the word thawb which is a long flowing garment traditionally worn by the Arab.

**Turjmaan:** An interpreter.

## U:

**'Umrah:** The 'umrah is a lesser pilgrimage (Hajj) which involves proceeding towards the House of Allaah in order to draw closer to Him by offering specific rituals and acts of worship.

## W:



**Walee:** The guardian or male relative entrusted with the responsibility of safeguarding a woman's interests when contracting a marriage.

**Waleemah:** A wedding feast or banquet.

**Wudhoo':** Ablution or the washing or wiping of specific body parts in order to prepare for certain acts of worship.

## Y:

**Yarhamukullah:** The supplication made for the one who sneezes which is to be said after the one who sneezed praises Allaah.

## Z:

**Zakaah:** The offering of a specific portion of one's wealth in charity after having reached a certain quantity while remaining at or above this quota for the duration of a year. So if a persons' wealth does not meet this quota, then there is no charity obligatory upon him until his wealth meets these conditions.