



# Allaah Sent Great Scholars To Protect This Religion

Translated, compiled and abridged by Abu Khadeejah Abdul-Waahid

Indeed Allaah blessed and bestowed this *Ummah* and particularised it by sending to it those who revive the religion; giving life to that which has been extinguished from the *Deen*, refuting the *ta'weelul-Jaahileen* (false interpretations of the ignorant), the *intihhaalul-Mubtileen* (false assertions of the liars), *tahreeful-muharrifeen* (distortions of the distorters), and they make clear *Sunnah* from *bid'ah*, thereby aiding *Ahlu-Sunnah* and destroying *Ahlul-bid'ah* and their false assertions. They adhere staunchly to the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions and those who followed them in goodness, in the affairs of belief, speech and action. They are the eminent scholars of guidance, they bring light to darkness; they are the ones who are upright and established upon *ittibaa'* (following the *Sunnah*), free from *ibtidaa'* (innovations).

So the *Ummah* is blessed by them – they are the Imaams of revival (*mujadidoon*) and the '*Ulemah* of rectification. And regarding them we have the saying of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*):

**"Indeed Allaah will send for this Ummah, at the head of every hundred years, one who will revive/rejuvenate for it, it's Religion."**

[*Saheeh -Abu Dawood, (Sunan) no. 4291. Abu 'Amr ad-Daane (al-Fitan), 3/742/364. 'As-Saheehah' 1874*]

Al-Haafidh Ibn Katheer mentioned, as reported in "*Kashful-Khafaa*" (Uncovering the Hidden): (1/283):

"Every group of people claims that their Imaam is intended by this *hadeeth*. What is apparent, and Allaah knows best, is that He spread the carriers of knowledge throughout each group from the types of '*Ulemah* – from the *mufasssireen* (explainers of the Qur'aan), the *muhadditheen* (Scholars of *hadeeth*), the *fuqahaa* (the jurists), the *nuhaat* (grammarians), the *laghawi'een* (the linguists), and other than them from the types or categories of '*Ulemah*."

Al-Haafidh Ibn Hajr said in "*Al Fath*" (13/295):

"It is not necessary that at the head of every century (hundred years) there is only one ... [though] that is one inclination. For indeed gathering of the attributes needed for rejuvenating and reviving is not restricted to one type from the various types of goodness. And it is not necessary that all the qualities of goodness and excellence are in a singular person, unless this is claimed for 'Umar bin Abdil Azeez (died 104H)... So upon this: Everyone who is distinguished with something from that at the head of each century, then that is the intent, regardless of whether they are numerous or not."

Shaykh Ali al-Haddaadee states in his work, "The Book of 40 Hadeeth concerning the Madhhab of the Salaf"<sup>1</sup>, reviewed by Shaykh Saaleh Al-Fawzaan and Shaykh 'Alee bin Naasir al-Faqeehee:

**"The Excellence of Knowledge and the Scholars and a Refutation of those who belittle them:**

Abu Dardaa said: I heard Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) say:

**"Whoever traverses a path in search of knowledge, Allaah makes easy for him a Path to Paradise. Verily, the Angels lower their wings in contentment for the seeker of knowledge. The inhabitants of the Heavens and the inhabitants of the earth and even the fish in the water seek forgiveness for the scholar. And the excellence of the scholar over the general worshipper is like the excellence [of the brightness] of the moon over [the twinkling of] the stars. Indeed the scholars are the inheritors of the Prophets. The Prophets do not leave behind *Deenar* nor *Dirham* as inheritance, rather they leave behind knowledge, and whoever takes from it has taken an abundant treasure."**

[*Sunan Abu Dawood (3/317 no. 3641) Sunan at-Tirmidhee (5/48 no 2682)*]

Imaam Ahmad bin Hanbal said:

"All praise is for Allaah who, in every age and interval between the Prophets, raises up a group from the people of knowledge who call the misguided to guidance – they patiently bear ill-treatment and harm. With the Book of Allaah, they give life to the dead and by Allaah's light they give sight to the blind.

How many a person killed by Iblees have they revived, how many people astray and wandering have they guided. How beautiful has their effect been upon the people – and how vile the people have been towards them.

They expel from the book of Allaah the alterations of those going beyond bounds, the false claims of the liars and the interpretations of the ignorant, [all of] those who uphold the banner of [deviated] innovations and let loose trials and discord – they differ regarding the Book [of Allaah] and they oppose the Book [of Allaah] and they agree to oppose the Book. [They are] those who speak about Allaah and His Book without knowledge. They argue regarding that which is ambiguous in the Book and they deceive the ignorant with such ambiguities – And we seek refuge from the trials of the misguided."

[*Ar-Radd 'alal-Jahmiyyah wal-Zinaadiqah page 2*]

From this you will realise that knowledge is preserved by Allaah by way of the scholars; as the Messenger (*sallallaahu 'alayhi wa sallam*) said:

**“Indeed Allaah does not take away knowledge by stripping it away from the servants. Rather He takes knowledge away by taking away the ‘ulemah [by way of death]. Until there does not remain any scholars. Then the people will take the ignorant as leaders, and will ask them [religious questions] and they will give fatawa without knowledge, so they themselves are astray and lead others astray.”**

[*Bukhaaree (1/50 no. 100) Muslim (4/2058 No. 13)*]

## **NOT EVERYONE IS WORTHY OF DELIVERING FATAWA**

The Imaams of Salaf and those upon their way were very careful with regard to knowledge and *fatawa* (religious verdicts), unlike the foolish ignoramuses of today who speak and deliver verdicts regarding newly occurring events, Jihaad, politics and so on.

*Al-Imaam* Jamaalud-deen Abil-Faraj ‘Abdur-Rahman bin Muhammad bin ‘Alee, famously known as Ibnul-Jawzee (died 597H) stated in his book “*Ta’dheemul-Futyaa*” (abridged pg 72-78):

“Indeed the Scholars of the Salaf, may Allaah be pleased with them, along with them gathering [within them] the qualified sciences in *fatawa*, they forbade giving *fatawa*, due to their piety.”

‘Abdur-Rahman bin Alee Laylah said: “I reached one hundred and twenty from the Companions of Allaah’s Messenger (*sallallaahu ‘alayhi wa sallam*) from the *Ansaar*; there was not a man from them except that when he was asked regarding a matter, he would suffice him with his brother (from the *Ansaar*)”

[*Abu Khaythamah Zuhayr bin Harb “al-‘Ilm” no. 21. Ibn Abdil-Barr “Al-Jaami” no. 2201 and 2202. Abu Nu’aym “Al-Hilyah” (4/351) – Saheeh*]

‘Abdur Rahman ibn Abee Laylah said: “I reached one hundred and twenty from the *Ansaar* from the Companions of the Messenger of Allah (*sallallaahu ‘alayhi wa sallam*) – [when] one of them was asked regarding an affair, he would refer him to another [person to answer] and he would refer him in turn to another [person to answer] [and so on] until it returned back to the first.”

[*Al-Fasawee in “Al-Ma’rifah wat-Taareekh” (2/817). Al-Khateeb in “Al-Faqeeh wal-Mutafaqih” No. 640. Al-Bayhaqee in “Al-Madkhal” no. 801. Ad Daarimee in “As-Sunan” (1/53). Saheeh*]

‘Umayr bin Sa’d said: **“I asked ‘Alqamah regarding an issue<sup>\*</sup>; So he said: ‘Go to ‘Abeedah (Ibn ‘Amr Salamaanee al-Maraadee) and ask him’. So I went to ‘Abeedah, and he said: ‘Go to ‘Alqamah’. I said: ‘Alqamah sent me to you!’ So he said: ‘Go to Masrooq and ask him.’ So I went to Masrooq and he**

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<sup>1</sup> Now translated and available from [www.SalafiBookstore.com](http://www.SalafiBookstore.com)

<sup>\*</sup> The issue was regarding buying a sheep/goat and making it a condition to give its milk and wool to the seller (see *al-Mughnee* and *Majmoo al-Fatawa*).

said: ‘Go to ‘Alqamah and ask him’. I said; ‘Alqamah sent me to ‘Abeedah, and ‘Abeedah sent me to you’. He said: ‘Then go to ‘Abdur-Rahman ibn Abee Laylah’. So I went him and asked him and he became displeased. Then I returned to ‘Alqamah and informed him [regarding that which took place], so he said: ‘It used to be said: A people give fatawa, and they are the lowest (or least) amongst them in knowledge.’

[*Al-Aajurree in “Akjlaqul-Ulemah” (118-119); Al\_Khateeb in “Al-Faqeeh wal-Mutafaqih”. No 642. Abu Ismaa’eel al-Harawee in “Dhamul-Kalaam” No 532.*]

Sufyaan bin ‘Uyainah said:

“The most knowledgeable people in delivering *fatawa* are the most silent regarding it – and the most ignorant people in delivering *fatawa* are the most vocal regarding it.”

[*Al-Khateeb in “Al-Faqeeh wal-Mutafaqih” no. 1079*]

Abus-Salt said: My Shaykh said: “By Allaah, if Maalik (died 179H) was asked concerning a matter, it was as if he was standing between Paradise and Hell.”

## **NOT ISSUING FATWA OR ANSWERING QUESTIONS IN AFFAIRS THAT HAVE NOT COME ABOUT**

Khaarijah bin Zayd said: **When Zayd bin Thaabit was asked concerning a matter, he would say: “Has this occurred?” And if they said: “No.” He would say: “Leave it up until it occurs.”**

[*“Al-Faqeeh wal-Mutafaqih” (623); Ibn Abdil-Barr in “Al-Jaami” (2058); Al-Aajurree in “Akhlaaqul-Ulemah” (p 76-77) – Saheeh*]

## **SAYING, "I DON'T KNOW" IS NOT A CRITISISM OR DISPRAISEWORTHY**

A man came to the Prophet (*sallallaahu ‘alayhi wa sallam*) and said: “**O Messenger of Allaah! Which places are the most evil?**” He said: “**I don’t know.**” Then when Jibreel came to him, he (*sallallaahu ‘alayhi wa sallam*) asked him, “**Which places are the most evil?**” He (Jibreel) said; “**I don’t know.**” So Jibreel left hurriedly and then came back and said: “**Indeed I asked my Lord, the Most High; I said: Which places are the most evil? He said: the market places.**”

[*Al Fasaawee. “Al-Ma’rifah wat-Taareekh” (2/206); “Al-Faqeeh wal\_Mutafaqih” (no 1106); At-Tabaraanee (1546)*]