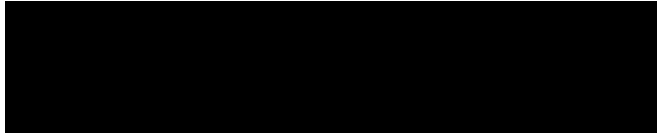




## Our Scholars are Few, Do not Dishonour Them!

### Description



It is established upon the authority of [â€ UbÄ dah Ibn SÄ](#) mit that the Prophet [ÿ·º](#) said: [â€ \*\*He who does not honour our elders, show mercy to our young, and recognise the right of our scholars is not from us\*\*](#) .[â€ 1](#)

**Al-ShaÊbÄ**« said: Ibn ÊAbbÄ s took hold of the stirrup of Zayd ibn ThÄ bit ([Ø±Ø¶Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ø§](#)).

So he (Zayd) said: [â€ Are you doing this while you are the cousin of the Messenger of Allah \[ÿ·º\]\(#\)?](#)[â€](#)

He replied: [â€ This is how we have been commanded to behave with the scholars.](#)[â€ 2](#)

**Shaykh al-IslÄ m Ibn Taymiyyah** ([Ø±ØÙ Ø§Ù Ù](#) ) said:

[â€ And Allah \[Ø³Ø¹Ø§Ù Ù\]\(#\) said:](#)

[â€ \*\*And do not be like those who became divided and differed after clear proofs had come to them.\*\*](#)[â€](#)

([Ä I ÊImrÄ n: 105](#))

*And if a man has been taught by a teacher, he should recognise the extent of his kindness to him and be grateful to him.*

*However, he should not [â€ bind his allegiance](#)[â€](#) (i.e. attach himself exclusively) to his teacher[â€](#) nor to anyone else besides his teacher. For such binding of allegiance to a*

specific individual and affiliating oneself to him is from the innovations of *Jāhiliyyah*, and is similar to the alliances that the polytheists used to form. [3](#)

Rabā'ah ibn Abī Abd al-Ra'aymān said: *It used to be said: the people with their Ulamaa are like children in the hands of the one that rears and nurtures them* [4](#)

**Al-ʿAṣṣābi** **fi** **Ibn al-ʿAṣṣābi** said:

*It is appropriate for the one seeking a fatwa (the questioner) to maintain proper etiquette with the mufti, and to show him respect in his speech and in his questioning, and the like.*

*He should not gesture with his hand toward his face, nor say to him: What have you memorised regarding such-and-such? or: What is the madhhab of your imam al-Shāfiʿi regarding such-and-such?*

*And when he answers him, he should not say:*

*This is what I hold, or: This is what occurred to me,*

*nor should he say: So-and-so gave me a fatwa, or:*

*Someone else gave me such-and-such a ruling. And if he submits a written question, he should not say:*

*If your answer agrees with what has been written here, then write it otherwise, do not write.* [5](#)

The student should remain as honourable with the shaikh in his absence as he is in his presence

**Al-ʿAṣṣābi** **fi** **Ibn ʿAbd al-Barr** said:

*It is obligatory upon whoever seeks knowledge that he looks to whom he takes it from with the eye of honour and respect, and that he behaves well in his conduct with them, and that he honours them and respects them. He should give him his full attention when he speaks, and his questioning of him should be for the sake of understanding, not out of obstinance.*

*And in proportion to the student's reverence for the scholar, he will benefit from what he gains of his knowledge.* [6](#)

**Muʿammad ibn Saʿrān** said:

I saw Ê Abd al-Raá, ¥mÄ n ibn AbÄ« LaylÄ (82H), and his companions would venerate him, honour him, and elevate himÄ treating him like a leader (amÄ«r).Ä 7

**AbÄ« ÊÄ á¹£im said:**

We were with Ibn ÊÄawn while he was narrating (á, ¥adÄ«th), when IbrÄ hÄ«m ibn ÊÄAbdullÄ h ibn al-á, ¥asan passed by us in his processionÄ and at that time he was being called Ä ImÄ mâ (i.e. he was considered the leader of the people), after the killing of his brother Muá, ¥ammad.

Yet no one dared to even turn and look at him, let alone stand up for himÄ out of reverence for Ibn ÊÄawn.Ä 8

These well-established etiquettes of the student of knowledge, are not abandoned even if our scholars oppose an opinion we hold. It would be better to accuse our own opinion or at the very least disagree with him respectfully. As Ibn Ä AsÄ kir mentioned: Ä The flesh of the scholars is poisonÄ .

**In the light of this, I say:**

The recent public attacks of our Shaikh Al Ä AllÄ mah Abdullah Ibn Ä Abdur Raheem Al BukhÄ ri Ä Hafidhahullah should not be tolerated by any Salafi who is ghuyoor and Jealous about his manhaj, and has love for those who remain from the UlamÄ of Sunnah and Hadeeth. We have not always seen eye to eye with our shaikh in every issue in the past, but we would never dishonour him or attempt to slight him or allow that to occur under our watch, regardless of how close to us the one who does so is.

We must fear the statement of Hudhaifah Ä Radhiyallahu Anhu who said:

Ä Indeed misguidance, true misguidance is to deem as good that which you used to reject, and reject that which you used to deem as good, and be aware of changing ones colours in the religion, for indeed the deen of Allah is oneÄ .9

**Ibn JamÄ ÊÄah said:**

..and that he is patient upon the slip that issues from his shaikh or any bad character, he should not allow that to block him from clinging to him and (prevent him from taking from) his sound aqeedah, and he should put what he sees of positions that appear to be contrary to what is correct, held by the shaikh in the best possible light..Ä 10

Wallahul MustÄ aan

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