***The End of the World***

***"Bal3m bin Abor"***

***By Al-Mohadith Sheikh (****a scholar who knows strong, weak Prophetic traditions):*

***(Ali bin Abdullah Al-Nami*** *may God preserve him****)***

**1-**

 Allah Almighty said: "Relate (O Muhammed) to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray \* If it had been Our will, We should have elevated him with Our signs, but he inclined to the earth, and followed his own vain desire."

 Abdullah bin Masood, may Allah please him, said that these verses are talking about a person of Bani Israel (the Children of Israel) called Bal3m Bin Abor.

 Ibn Abas, may Allah please them, said that these verses are talking about a person from Yemen, to whom Allah sent His signs, but he left and ignored them.

 Malik bin Dinar said that Bal3m was a scholar of the Children of Israel. His prayers and supplications were accepted. His people let him behave at hard matters. The Prophet of Allah Moses sent Bal3m to the king of Madyan in order to invite them to believe in Allah. The king of Madyan seduced him by giving him property, so Bal3m followed him and left the religion of Moses, peace be upon him.

 Ibn Jarir said that Allah said, "We sent Our signs to him (Bal3m)", and He did not say, 'Our one sign'; referring that Allah had given him many signs. Bal3m had twelve thousands inkwells for educated people to write his sayings. Then he had converted, even he wrote a book talking about 'there is no creator of this world'.

 Sheikh Al-Sa3dy said that Allah said to his Prophet Muhammed peace be upon him, "Relate to them the story of the man to whom We sent Our signs;" meaning that Allah had taught Bal3m His book until he became the great scholar and bishop.

 Ibn Kathir said that Abdullah bin Amr, may Allah please them, explained the saying of Allah, "Relate (O Muhammed) to them the story of the man to whom We sent Our signs" that Allah means Umiah bin Abi Al-Sa'lt. Abdullah might mean that Umiah bin Abi Al-Sa'lt was like Bal3m bin Abor, for Umiah was also given much knowledge of religious laws, but he made no use of them. Ibn Kathir added that this verse was sent to Muhammed to relate the story of a person of the Children of Israel as Abdullah bin Masood said.

 Allah mentioned the story of this scholar in Qur'an so that every scholar, adorer and apostle should learn the lesson and admonition of it and know how evil and low reasons turned that scholar from being a major Muslim into being astray disbeliever. We seek Allah's refuge from being astray after guidance. Every member of this nation who affiliates to scholarship and Sunnah, but his dogma, belief or orientations become invalid after being valid, this member is like Bal3m. Here are some moralistic and exhorted lessons of this verse that would be explained.

**2-**

 Ibn Al-Quaym said in explaining the verse that talks about the scholar of the Children of Israel Bal3m, said, "Bal3m was an evil scholar who behaves unlike his knowledge. This verse has rebuked him because of several matters: Firstly, Bal3m went astray after knowledge and chose disbelief over belief deliberately. Secondly, he left the faith forever and he left no way to return to it again. He passed by the signs that Allah gave him so nothing of them remained with him. Thirdly, the Satan followed and caught him up and won him. The Satan seduced Bal3m and abetted him so that Allah used the word following that means chasing and catching. Fourthly, Bal3m was seduced and went astray after guidance so that his knowledge became in vain. Fifthly, however Allah gave him knowledge, He did not raise Bal3m's rank with it and his knowledge became a reason for his torture. If Ba3m was not a scholar, his torture would be easier, but he would be accountable according to his knowledge. Sixthly, Allah Almighty talked about the evil intention of him and showed how Bal3m chose the lower matter rather than the higher and honorable matters. Seventhly, Bal3m's choice of leaving the right and the signs of Allah was not only out of his intention, but because he inclined to the earth and its seduction. Allah expressed about Bal3m's inclination to the world's affairs by using the word 'earth' because this world is nothing but the earth, what happens inside it and what gets out of it of ornaments and possessions. Eighthly, Bal3m left guidance by his will and followed his own vain desire. Ninthly, Allah resembles Bal3m with a dog which has the lowest endeavor and rank and which is the stingiest among other animals. Tenthly, Allah resembles Bal3m's clinging to the world's affairs, his fearing to lose any of its affairs and his caring for getting all of them with the gasping of the dog when leaving or dismissing it. So Bal3m would still gasp and chase the affairs of the world forever, and he would not be affected either by leaving him alone or preaching and rebuking him."

 Ibn Quotaiba said: "Every animal that gasps does this out of fatigue or thirst except the dog which gasps at all states such as being tired or rest, being thirsty or not. That's why Allah resembles this disbeliever with the dog; he would go astray either you preached or left him like the dog that would gasp either you leave or dismiss it. This similitude is just of the gasping dog not all dogs."

 Ibn Al-Quaym added: "The state of Bal3m would be the same of every scholar who prefers the World on the Hereafter. The ignorant adorer's faults are that of going away from knowledge and following his imagination, sense, ecstasy, and desire." That's why Suffian bin u'yaina said, "be aware of the afflictions of the immoral scholar and the ignorant adorer as they would affect weak people. The immoral scholar would incite to whoredom and the ignorant adorer would turn people away from knowledge."

**3-**

**Following Vain Desire**

 In this verse, Allah talked about Bal3m or any other person that Allah gave him signs and miracles, but he left happiness to misery and got away from knowledge to ignorance. Allah shows that the reason for this decline and loss is following vain desire. Vain desire is the evilest god on the earth, the head of sins and corruption, the basis of error, inactivity and impurities. Allah said: "Have you seen such a one who takes his own vain desire as his god? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn guidance)? Will you not then receive admonition?"

 Then woe to him who would take his vain desire as his religion, who would choose from similar verses, stories and sayings what conforms to his own lust, and whose sight would be blind with his lust. As a result, he would only admire his opinion and the evil of his conduct would be made alluring to him. He would also see that what he followed, said and did is the right and what he left is the wrong. He would also see the wisdom of his advice and behave. He would severely look for money and risk to get it, and follow this lame excuse, "sound property is very excellent for a sound man." (Narrated by Al-Bukhari)

 This person who takes his vain desire as his religion would go to the places of seductions and indulge in them, and justify to him and others that is the doctrine of reality. He would live in magic afflictions and temptations all the time justifying this with wisdom and mildness that we are ordered to follow. He would also justify that his opinion is facilitated while other opinions of scholars are hard. He would also disincline of the brave peaceful situations of other people. According to this person, he who agrees with him is the right, and he who disagrees with him is the wrong.

 This person believes that his desires would lead to construction, advancement and development. He also believes that the straightness of others would lead to retardation, reactivity and deterioration. His afflicted thought made him think that the companions of the Prophet had their own religion and we have our own religion because their religion was built on tightening, and our religion is built on easiness. Glory be to Allah! This is a most serious slander.

 Wahb bin Monabih said: "The sign of following vain desire is to long to world's affairs, and the sign of longing to the world is to love money, and the sign of loving money is to consider prohibited things as legal."

 Ibn Ragab said: "Willingness of the world comes out of following vain desire. Allah said, "Then, for such as transgressed all bounds \* And had preferred the life of this world \* Verily, the abode well be Hell-Fire \* And for such as had entertained the fear of standing before his Lord and had restrained (his) soul from lower desires, \* Verily, their abode will be the Garden."

**4-**

 Allah talked in this verse about Bal3m who inclined to earth; meaning that he inclined to the world, longed to it and preferred it over the Hereafter. That's why Bal3m was deprived of the signs that Allah had given to him.

 There is no doubt that preference of the World over the Hereafter has a ruining result on the scholar and herald in their orientations, and they know that very well. They should be stronger than others in warning of the world and its possessions. Most of them are truthful and admonisher. However, many of them may ignore his real state and what is inside his heart until he would be afflicted and cannot return to the right path again. He would not leave his lust or worldly pleasures. Even if some of them tried to return to the right path, they could not for they would not be brave enough to bear a hurt of forsaking these pleasures.

 Loving and longing to the world are destructive, for the one whom loving of worldly affairs reached his heart would be ready to bear sins that he would face. If he got away from disbelief and died on belief, he would be survived from the Hell. Allah said: "But such as open their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty. \* This is because they love the life of this world better than the Hereafter." Abi Moses may Allah please him reported the saying of Prophet Muhammed Peace be upon him: "Whoever loves his world, he will damage his Hereafter, and Whoever loves his Hereafter, he will damage his world. So, give preference of the Hereafter that would last over the world that would end."

 Al-Fadeel said: "There are many scholars, but there are few wise men." Al-Ageri said: "Allah better knows – there are few scholars who preserved their knowledge, kept it away from the world's affairs, and sought the Hereafter by making use of it. On the other hand, many scholars were afflicted and allured by their knowledge."

 Abdullah bin Masood may Allah please him said: "If scholars preserved knowledge and used it correctly, they would dominate other people, but they exerted it for the sake of the people who seek world's pleasures to obtain some of them. That's why the scholars became depreciated."

 Eissa bin Sanan reported that he heard Wahb bin Monabih saying to A'ta' El-Kharasany: "The scholars, in the past, got themselves away from the world and its pleasures, so people who seek worldly affairs exerted their efforts by giving pleasures to the scholars to get some of their knowledge."

 Al-A'geri (who died in the year of three hundred and sixty according to Hijri calendar) said: "In the past, it was feared that the scholars may be afflicted or seduced by worldly affairs. Then, how about scholars in our age! We seek Allah's help. There are great seductions that afflicted the scholars while they are in a state of carelessness."

 If this was the sayings of the great scholars of past ages, what we would say then!

**5-**

 Allah said: "Relate (O Muhammed) to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray."

 This means that when Bal3m left the execution and performance of his knowledge, the rebellious Ins and Jinn seduced and abetted him until he went astray.

 The purpose of the knowledge is to be entered into force such as using it in worship, dealings and advice. The scholars should be concerned with teaching, explaining and advising other people. They should also enjoin what is good, forbid what is wrong, support right people, oppose wrong people, present proofs and evidences, and other missions that make them deserve the surname of the heirs of the Prophets. The scholar is responsible for all of these matters; even he would be excused from some of them. Abi Barzah Al-Aslami may Allah please him reported that Prophet Muhammed peace be upon him said that: "The feet of the slave of Allah shall not move on the Day of Judgement until he is asked about his knowledge and what he did with it……" (Narrated by At-Tirmidhi)

 Abu Al-Darda' said: "The most thing that I fear is when I will be stand to be accounted (on the Day of Judgement), when I will be asked about what I did with my knowledge that I acquired."

 There are three types of scholars: a scholar who seeks the world, a scholar who seeks the Hereafter, and a scholar who is like a husband of two blind wives (i.e. a scholar who tries to combine between two types, but he could not).

Abu Hurairah may Allah please him reported that the Messenger of Allah peace be upon him said: "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection." (I.e. he will not enter Jannah) Shame on the person who acquires knowledge for the sake of Allah then he uses it for worldly affairs so Iblis (Satan) would seduce him by false interpretations that make him to see his deeds as successful. He also thinks that those who oppose him are envious of him. He depends on the saying of Abi Al-Aswad Al-Doa'ly: They envied the boy because they could not reach his success and they became his enemies and opponents.

 But that person ignores the remained saying of Abi Al-Aswad: Do not forbid something and do it as this would be a great shame. Begin with yourself, and prevent your unfair acts so that you would be a wise man whom people would accept his admonition, apply his knowledge and make use of it.

 Abu Al-Darda' said: "You should not act as a scholar until you would apply your knowledge." He added: "Woe to the person who has no knowledge, for one time and woe to the person who has knowledge but he does not apply it, for seven times."

 Malik bin Dinar said: "A scholar who does not exert his knowledge only for the sake of Allah, he would be exerted it for worldly affairs because if he acquired it for the sake of Allah, this knowledge would appear in his character and action." Al-Hasan also said: "A man's fortune of his knowledge shall not only be the name of a scholar."

**6-**

 Allah talked about the scholar of the Children of Israel by saying; "And he became of those who went astray."

 Ibn Kathir said: "This verse means that scholar would be destroyed and in loss. The meaning of this verse appears in the saying of Prophet Muhammed that was reported by Huzaifa bin Al-Yamani, "The most thing that I fear about you is when a man who recites the Qur'an until he would be affected by it and until he would help and support Islam as he can, then he would pass this by, leave the Qur'an, fight with his companion with sword, and accuse him of unbelief." Huzaifa asked the Prophet, 'who of the two is the disbeliever: the accuser of or the one who is accused with unbelief?' The Prophet replied: "The accuser."

 This means that the scholar should ask Allah for guidance and standing firm. He should stick severely to the doctrine of adherents of Sunnah and companions of the Prophet. He should follow the original knowledge and take it from the Qur'an and Sunnah. He should not neglect the original knowledge of Qur'an and Sunnah and leave it to other secondary knowledge. If the scholar built his knowledge upon a non-sound basis, he would be converted and fell into fault, and he would lead a troubled life. At the end, this scholar will return to say that this secondary knowledge of wordy and philosophical methods is not sufficient and the best way to knowledge is the method of the Qur'an; but this admission would be very late after spending several years in studying misleading knowledge.

 There are many examples of these scholars who went astray and deviated from the right path. Some of them converted to unbelief and became in great loss such as the author of the book, 'Why this World had come,' and the others returned to the right and regretted for their fault.

 Abi Al-Ma'aly Al-Juwaini and Al-Fakhr Al-Razy said: "We hope we would die following the belief of our mothers or the old aged women in Naisabor." (I.e. they mean they want to die while following the right path and belief that were in the past.) Suffian Al-Thawery said: "O those who live in hesitation! You have to follow the method of hard workers, women in houses and boys in elementary school; of belief that is followed by action."

**7-**

 Allah talked about the scholar of the Children of Israel, saying: "So Satan followed him up." The Satan followed that scholar to tempt and overpower him because Bal3m went away from the means of his protection; as he passed by the signs that Allah gave him and left his knowledge.

 The Satan would await such scholars and those who resemble him in order to abet and seduce them, as the Satan talked to Allah in Allah saying: "I (Satan) will lie in wait for them (human beings) on Your Straight Path. \* Then I will assault them from before them and behind them, from their right and their left, and You will not find, in most of them, gratitude (for Your mercies)."

 One of the most successful ways of the Satan is abetting scholars and heralds to seek fame. Ibn Ragab said: "It is not liked that a man would make himself famous with knowledge, asceticism and religion. That's why the righteous ancestors severely hated the fame, such as Ayoup, Al-Nakha'i, Suffian, Ahmed, and other worshippers' scholars. Al-Fudail and Dawood Al-Tayie' were also among ascetics."

 Ka'b bin Malik reported that the Messenger of Allah said: "Whoever seeks knowledge to use it to argue with the fools, to contend with the scholars or to attract people's attention, then he shall be to the Fire." (Narrated by At-Tirmidhi)

 We are absolved before Allah from accusing a scholar or a herald while we cannot even know what is inside the heart of a media star or whether he seeks fame or not. We are not even charged of this; judging other people. But if any man notices that he inclines to show off his knowledge, publish strange matters, arouse questions and, spread chaos among the common people; if he notices that, he should verify himself, treat his disease and correct his intention by dedicating his intent to Allah and spreading useful knowledge for the sake of Allah. However, if the scholar became famous in spite of his piety, the people of knowledge and grace praised him and people mentioned him with goodness because of his knowledge and piety and giving a religious verdict from the Qur'an, Sunnah and righteous antecedents, then that would be the Grace of Allah which He bestows on whom He wills.

 In conclusion, we can see that the matter is not by fame and publicity, but by who will win the Hereafter. Abi Bakr bin Ayash was told that some people sit at the Masjid and people sit around them to lessen to them. Abi Bakr said: "Whoever sits willing people to gather around him, people will gather to him, but the people of Sunnah die while their reputation remains forever, and the heretics die and their fame dies with them."

**8-**

 One sign of inclination to the earth that was the reason for Bal3m's degradation and for those who follow his way of scholars, heralds and even the common people, this sign is seeking wealth and honor. Ka'b bin Malik Al-Ansari reported that the Messenger of Allah PBUH said: "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and honor is to his religion."

 This similitude in the saying of the Prophet is severely warning of and driving away from the most dangerous enemies and diseases; seeking wealth and honor as they would lead to strive without feeling tired or boring in order to attain wealth and worldly leadership. Seeking behind wealth and honor would also lead to sacrifice religion for lust and vain desire, whether a man notices this matter or not.

 If greed, lust and vain desire of a man combine with excessive love and caring for wealth, prestige and position, the motive of this man will be careless and random. The heart will also be badly affected as it will not be able to differentiate between right and wrong, lawful and unlawful. This man will gradually lose the sense of perception until he will lose the pleasure of performing lawful matters and the feeling of guilt when doing unlawful matters. The heart will be weak enough not to be able to incline to righteousness and to be upset of sins. The breast will also lose the strength to go back when approaching a sin. At this state, there will not be concern if people know this. With sorrow, the heart will not realize this great loss resulting from spending time in and keeping heart busy with nonsense matters, and disrupting thoughts that affect worshipping God; all this is caused of seeking and caring for wealth and leadership.

 Abi Al-A'tahiah said to Salm: "O Salm bin Amr! Greed and seeking money humiliate men. Even all worldly pleasures come to you without seeking; they will also come to an end."

 The scholar and herald may realize that caring for money has disadvantages. They can also leave combining money, especially if means of getting money are suspicious. But they may not realize the disadvantage of seeking honor because it is not clear.

 Ibn Rajab said: "Caring for attaining honor can lead to destruction more than caring for getting money. Seeking to gain honor, high rank and leadership in the world is more harmful to a slave of Allah than seeking money. Also abstaining from gaining honor is harder than abstaining from combining money."

**9-**

 Another sign of inclination to the earth, which leads to lose the Hereafter, is high-handedness on earth that afflicts some scholars and reformers. Allah said: "That Home of the Hereafter We shall give to those who intend to high-handedness or mischief on earth: and the end is (best) for the righteous."

 Allah shall give the Hereafter to those who do not behave arrogantly and forcefully against right, who do not use demonic interpretations of the right to abet and facilitate the way for those who follow the right, who do not concern with trivial matters, who do not seek openness against Islamic Sharia', and who help others reach this openness by following opinions and cases of private and limited states. The good end of him who keeps himself away from all of these matters and leaves their reasons and means, his good end will be Jannah (Paradise).

 Ka'b bin 'Ujrah reported that the Messenger of Allah said: "After me there will be leaders, whoever enters upon them, condones to their lies and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd (basin) (on the Day of Judgement). And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd."

 Sufian Al-Thawery wrote to Apa'd bin Apa'd: "Be aware of leaders! Do not get approach to them or deal with them at any matter. Be careful of being deceived by asking you to intercede for an oppressed person or to repay the injustices as this is a trick of Iblis (the Satan), and libertine readers take it as an excuse. So when the legal opinions are clear, make use of them and do not argue with these readers. Be aware of being of those who like their saying be acted, published and heard. Be away from loving leadership as a man may love leadership even more than gold and silver, and only insightful scholars can realize this unclear matter. So search by your heart and work with intention, and know that the matter of wishing death is very close to man. Peace be upon you."

 As a result, rulers' rights upon their subjects are Praying Allah for them with: righteousness and guidance, supporting Islam and Muslims, realizing the right and follow it, realizing the wrong and avoid it, assigning them with righteous followers that would guide them to good and warn them of evil.

**10-**

 Among other signs of Bal3m's inclination to earth is what was reported about Malik bin Dinar: "Bal3m was a scholar of the Children of Israel. The Prophet Moses sent him to the king of Median to invite him to believe in Allah. The king seduced Bal3m with possessions until he followed him and left the religion of Moses peace be upon him."

 The trustworthy Muhammed peace be upon him warned us of this matter. Ibn Abas reported that the Prophet said: "Whoever comes to the door of the Sultan (the king), he will be seduced." Abi Hurairah also reported that the Messenger of Allah said: "The nearer a man goes to a king, the farther he keeps away from Allah."

 How can a Muslim endanger himself after knowing this eloquent saying of the Prophet! Morning may come upon a man as a believer, who will be a disbeliever in the evening, or evening may come upon a man as a believer, who will be a disbeliever in the morning, because of worldly goods.

 Muslim narrated that the Prophet said: "The life of the world is sweet and green (alluring) …. So beware of this world." So who takes knowledge as an occupation and presents it as a cheap commodity, he should blame himself and his deal would be lost even if he got all worldly pleasures.

 Allah said: "And remember when Allah took a covenant from the people of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made."

 Ibn Rajab said: "Many righteous ancestors, such as Umar bin AbdElazeez, Ibn Al-Mubarak, Al-Thawery and others, were preventing others from entering upon kings, even they wanted to enjoin them to what is good and to forbid what is wrong." Ibn Al-Mubarak said: "We do not follow those who enter upon kings, but we follow those who keep themselves away from them." Also Sufian Al-Thawery said: "If you see a scholar entering upon a king, know that this scholar is like a thief. And if the king called you to recite the Chapter of Purity (Al-Ikhlas) from the Qur'an, do not go to him. And you will take nothing from kings' world until they will take from your religion what is better." Ja'far said: "Jurists are the most truthful after Messengers so if you see them incline to the kings, accuse them in their devotion to religion." There are also many other warnings of the ancestors of handling with the kings. But this does not mean that we should accuse scholars, abjure them and interfere in their intentions because conditions may require sitting and meeting with the kings.

 Know, may Allah show His mercy upon you, that the doctrine of the adherents of Sunnah is to obey the ruler without disobeying God and to advise him. Every Muslim shall fear Allah in other Muslims' blood and in hurting them. There is no doubt that we live in an age that needs knowledge and patience.

**11-**

Allah told us that Bal3m passed by the signs and knowledge that He gave him, so he was punished with misery and humiliation, and this is the end of him who does not make use of knowledge that Allah gives him. If the scholar does not benefit from his knowledge by fearing Allah, he will be subjected to bad consequence because he has no excuse. The Prophet was praying to Allah, saying: "O Allah! I seek refuge in You from the knowledge which is not beneficial." (Narrated by Muslim)

 Abi Bakr Al-Ajeri (who died in the year of three hundred and sixty according to the Hijri calendar) said in his comprehensive book 'The Manners of Scholars' in the chapter of the characterizations of scholars whom Allah makes them benefit from their knowledge in the world and Hereafter, he said: "A scholar has many characterizations and conditions and standings that he has to use. He should perform his duties at all circumstances. The descriptions of the scholar While searching of knowledge are that he should know how he can acquire it, and what he should do with it when he acquires too much knowledge. He also has a special description while sitting with other scholars, while getting knowledge from other scholars, while teaching others, while debating with other scholars, while giving Fatwa (legal opinions) to common people, while dealing with kings if they are afflicted to sit with them, while choosing who deserves to sit with them and who does not, while dealing with other people who have no knowledge, and while worshipping Allah Almighty. The scholar is also characterized by preparing for every due what will help him carry it out and for every distress what will keep his religion away from its evil. They know what would bring forms of obedience and what would eliminate calamities. He also believes in good manners and leaves mean ones."

 Abi Bakr also said in this book while describing those whom Allah does not make them use of their knowledge, he said: "There are other scholars whose characteristics and manners are vilified, who follow their vain desires and whose hearts do not benefit from their knowledge. These scholars seek honor and high rank; love sitting with kings and worldly people to indulge with them in luxuries of living and riding means, houses, clothes, servants, beds and food; and love their saying to be heard and their orders to be obeyed. They will get this by sacrificing their religion and losing their Hereafter. The Prophet peace be upon him said about these scholars, 'those who will receive the most severe punishment from Allah on the Day of Judgement will be scholars who do not benefit from their knowledge.'"

**12-**

 The story of the scholar Bal3m who was afflicted with bad end makes one fear dreadful doom as the results of deeds done depend upon the last actions.

 Abdullah bin Masood reported that the Prophet said: "By Allah, the One and Only, a person among you may do deeds of the people of Paradise till there is only an arm-breadth between him and Paradise, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of the Fire and enters it."

 Anas bin Malik also reported that the Messenger of Allah said: "You should not admire one's deed until you see his end, for a person may do righteous deeds for a long or short time of his life that would make him enter Paradise if he dies while performing these deeds, but he then changes and do sinful deeds." Sahl bin Sa'd also reported that the Prophet said: "A person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell."

 In spite of all these sayings of the Prophet, some people feel secured of bad end and this is arrogance, for they cannot even ensure the righteousness of their intention. A man may not realize what is inside his heart of bad wills and mean intentions until he thinks that his deed, learning, teaching, sermons, and guidance are totally for the sake of Allah, but the real matter is completely different. Abi Hurairah said that he heard the Prophet said: "The first to be judged on the Day of Resurrection -among them- a man who had acquired and imparted knowledge and read the Qur'an. He will be brought forward, Allah will remind him of the favors He had bestowed upon him, and the man will acknowledge them. Then Allah will ask him: "What did you do to express gratitude for them?" The man will reply: "I acquired knowledge and taught it, and read the Qur'an for Your sake." Allah will say to him: "You have lied. You acquired knowledge so that people might call you a learned man, and you read the Qur'an so that they might call you a reciter, and they have done so." Command will then be issued about him, and he will be dragged on his face and thrown into Hell." (Narrated by Muslim)

 No one will enter Paradise with his deeds but by Allah's mercy even the pre-eminent among the descendants of Adam, Muhammed peace be upon him. So no one will be qualified to gain good end except by Allah's mercy.

 Anas bin Malik said that the Prophet used to make this supplication: "O Changer of the hearts, make my heart firm upon Your religion." Anas said, 'O Prophet of Allah! We believe in you and what you have come with, but do you fear for us?" He said: "Yes. Indeed the hearts are between two Fingers of Allah's Fingers, He changes them as He wills." (Narrated by At-Tirmidhi)

**13-**

The severe punishments that afflicted the scholar Bal3m of being followed up by the Satan and his faith was taken off him until he became of those who went astray, these punishments coincide with losing the knowledge that Allah gave him. Knowledge is the best grace of Allah after Islam so who rejects this grace and does not perform its due in his world, he will lose his Hereafter as the rewards depends on the kind of deed. Neglecting in spending Zakat (alms-giving) of knowledge and in performing its due is a sin that endangers the end of the scholar.

 Al-Bukhari narrated that Sahl bin SA'd reported that the Prophet said: "The results of deeds done depend upon the last actions."

 O praiseworthy and honest scholars and jurists who are the heirs of the Prophets, you are on earth like the stars in the sky that are followed by other people who seek guidance to be saved from misconceptions and lusts. Muhammed bin Wase' said: "The first to be judged on the Day of Resurrection are the scholars and jurists."

 Allah has bestowed upon you, o worshippers' scholars, great favors and bounties. Your reward and punishment will be doubled as Allah said to the Mothers of Believers, the wives of the Prophet, He said: "O wives of the Prophet! You are not like any of the (other) women: if you fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak in an honorable manner." If scholars fear Allah, no one will be like them in favor and reward, and if they meek in giving legal opinions and keep silent while seeing sins, wrong people will spread their corruption. The worst intrigue is that of scholars so be careful!

 Ibn Rajab said: "Bad end results from a secret intrigue of the slave of Allah, such as bad deeds. That's why the ancestors feared bad ends and they hated mentioning their destiny that was written before. It was said that hearts of righteous people affection by good ends as they concern with what will be their end, and hearts of those nearest to Allah affection with what was written for them before. Sufian was very worried of ends and what was destined for him. He was crying and said: "I fear that I might be written in the Mother of the Book as miserable. I fear that my faith may be taken off me at death." Sahl Al-Tustry said: "Wishful people fear being afflicted with sins, and knowers fear being afflicted with unbelief." That's why Companions of the Prophet and righteous ancestors feared and worried of hypocrisy. A believer fears of small hypocrisy that may lead to bad end as it was mentioned that hidden bad intrigue will cause bad end at death.

**14-**

If a slave of Allah, whether he is scholar or learned, passes by and left the knowledge of Fearing Allah, he will be ruined and he will ruin others. Allah said: "Those truly fear Allah, among His servants, who have knowledge." These scholars are the ones who know Allah and His right upon His creation, those who realize the danger of disobeying Allah, and those who appreciate His bestowment and deprivation, His reward and punishment.

 Abdullah bin Masood said: "Knowledge is not by knowing many verses and sayings of the Prophet, but by fearing Allah."

 Malik said: "Knowledge is not by narrating many sayings of the Prophet, but knowledge is a light that Allah puts in the heart." Ahmed bin Saleh said in explaining the saying of Malik: "You cannot attain fearing Allah by narrating many sayings of the Prophet. Knowledge that Allah ordered people to follow is the Qur'an, Sunnah and opinions of Companions of the Prophet and Muslim leaders, and this knowledge cannot be acquired by narration. Also the interpretation of the word 'light' in Malik saying is to understand knowledge and its meaning."

 One of the ancestors said that there are three types of scholars: 1) a scholar who knows Allah and His orders, 2) a scholar who knows Allah but he does not know his orders, and 3) a scholar who does not Allah but he knows His orders.

-The knower of Allah and his orders is the one who fears Allah and knows the limits ordained by Allah and religious duties.

-The knower of Allah who does not know his orders is the one who fears Allah but he does not know religious limits and duties.

-The knower of Allah's orders who does not know Him is the one who knows religious limits and duties but he does not fear Allah.

 Al-Rabie' bin Anas said: "He who does not fear Allah is not a scholar." Al-Thwery said: "Knowledge is optimum because it leads to fearing Allah otherwise it will be like other things." Mujahid said: "A scholar and a jurist are the ones who fear Allah." Ibn Masood said: "Fearing Allah is sufficient to be considered knowledge and arrogance to be considered ignorance." Sa'd bin Ibrahim was asked: "Who is the best jurist in the city?" He replied: "The most one that fears Allah."

 Ali may Allah please him said: "The right jurist is the one who does not make people despair of the Mercy of Allah, who does not give them excused to commit sins, who does not make them feel secured of Allah's punishment, and who does not leave studying Qur'an to study anything else. There is no good in worship without knowledge, in knowledge without wisdom and in reading without mediation."

 Some ancestors said: "I fear that each verse of the Qur'an that orders for something or prohibits something would ask me about its due. The verse that orders for something would say: "Have you performed the command," and the verse that prohibits something would say: "Have you been restrained?"

**15-**

Among the images of leaving knowledge and passing it by is that a scholar, herald or informer explains religious duties and wrongdoings, then he does not perform duties or leave prohibited things. Allah said: "O you who believe! Why do you say that which you do not do?" This verse means, 'why do you not do what you legally obliged upon other people? Why do you breach what you called people to do: You ordered them not to transgress the limits ordained by Allah but you do, you ordered them not to leave religious duties of Allah but you do, and you ordered them not to violate God's prohibitions but you do?"

 Allah said: "Do you enjoin right conduct on the people, and forget (to practice it) yourselves, and yet you study and recite the Scripture? Will you not understand?" Where your minds have gone! You are like a lamp that enlightens for others and burns itself.

 Osama bin Zaid reported that he heard the Messenger of Allah saying: "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say, 'what has happened to you, O so-and-so? Were you no enjoining us to do good and forbidding us to do evil?' He will reply, 'I was enjoining you to do good but was not doing it myself, and I was forbidding you to do evil but was doing it myself." (Narrated by Al-Bukhari and Muslim)

 Anas said that the Messenger of Allah said: "On the night in which I was taken on the Night Journey (Isra'), I saw people clipping their lips with clippers of Fire, and the more they were clipping them, they returned to their normal state to clip them again. I asked Jibril about them. He said that these people are preachers from my Nation who say what they do not do, and who recite and study the Qur'an and do not follow its commands."

 Abdullah bin Al-Motaz said: "Knowledge without deed is like a tree without fruits. Knowledge of a hypocrite appears in his saying, and knowledge of a believer appears in his deed."

 Al-Hasan Al-Basry asked Al-Sha'by to ask people not to do something. Al-Sha'by said: "O father of Saeed! I fear that I say what I do not do." Al-Hasan said: "May Allah forgive you! None can do all what he says. The Satan would conquer you with this thought, and then no one will enjoin to what is good and forbid what is wrong."

 Al-Nawawi said: "The scholars said that it is not necessary for a person who enjoins to good and forbids wrong to be perfect in doing all what he enjoins to and abandoning all what he forbids, but he has to enjoin to good things even if he does not do all of them and he has to forbid wrongful things even if he is obscured to some of them."

 If anyone who commits a sin does not preach people, no one will admonish sinful people after Muhammed peace be upon him.

**16-**

**The Advice and the Power of Advice**

 Leaving advice is a sign of leaving knowledge and passing it by, so he who wills, he can leave it or make a great use of it.

 Tamim Al-Dari reported that the Prophet said: "Religion is sincerity, for three times." The people asked, 'to whom, O Messenger of Allah?' He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims, and to their common folk." (Narrated by Muslim) This generalization is the perfect advice which the Prophet called for. So he who gives advice at this comprehensive way is the true advisor.

 There are many people who ignore close linkage of all parties in the saying of the Prophet rather than some of them ignore the meaning and way of advice. For example, some scholars keep silent of warning common people of apparent sins because of their weakness or having an interest of leaving advice. Then they would describe advisors who give, with peaceful ways and ancestral methods, advice honestly to rulers, people and nation, they describe these honest advisors with disagreeable and aggressive names. Examples of peoples' ignorance: a scholar may ignite people and destroy villains as an offer so that he would become famous and gain publicity. This type of people depends on their thoughts and using eloquent speech. They change quickly and have many orientations. They would praise their new direction where it would be, and dispraise their previous directions without feeling shy of the shortness of their knowledge and lack of their understanding. When they are afflicted, they blame other people for motiving and encouraging them then leaving them. This would be a relapse. The divines are the ones who direct people, not being directed. Allah said: "Be you (Rabbani) worshippers of Him (Allah) who is truly the Cherisher of all: For you have taught the Book and you have studied it earnestly."

 Abu Razin said: "A Rabbani is the wise scholar. Abdullah bin Masood said: "Be Rabbani means wise scholars." Ibn Jubair said that it means to be pious scholars. Mujahid said that a Rabbani is higher in rank than bishop. Alnahas said that a Rabbani is higher than a bishop because the bishop is just a scholar and the Rabbani combines between knowledge and policy. Abu U'baida said that he heard a scholar saying: "The Rabbani knows lawful and unlawful, the command and ban. He knows the news of the nation, what happened before and what will happen."

**17-**

 Among the images of leaving knowledge and passing it by is neglecting invite to Allah for the sake of wealth and leadership. Scholars should invite people to believe in Allah with wisdom; it means Allah's revelations of Qur'an and Sunnah, beautiful preaching and emotional, eloquent speech. The scholars should also argue with people in ways that are best and most gracious by leading a quiet and meaningful debate to disclose a misconception or to set evidence with forbearance and kindness. Allah said to his Prophet: "Go, both of you (Moses and Haroon), to Pharaoh, for he has indeed transgressed all bounds. \* But speak to him mildly; perhaps he may accept admonition or fear (Allah)." Al-Hasan Al-Basry said that the meaning of 'speak to him mildly, is to say that he has God, and he will stand before Him one day, and he will go either to Paradise or Hell.

 Greed and worldly interests make people keep silent and do not care for knowledge. Some ancestors said that every one cared to be a leader could not achieve justice. Yazid bin Abdullah, one of fair and righteous judges, said: "Whoever loves and seeks wealth and honor and cares about rule will not achieve justice." Ibn Al-Qayem said: "A scholar who preferred and loved world would tell a lie against Allah."

 It is hard to handle the affliction of a scholar with the world and its glitter. If a non-scholar committed a sin, he would be waiting for punishment sooner or later, and this might lead him to give up this sin in the future even he would not care about it at present time.

 Concerning a scholar, he may be allured with his deed and be seduced with his knowledge and understanding and be misguided with his lie. Allah said: "And that their forgeries deceive them as to their own religion." Allah also said about evil scholars: "After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): '(everything) will be forgiven for us.' (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them that they would not ascribe to Allah anything but the truth? And they studied what is in the Book. But best for the righteous is the home in the Hereafter. Will you not understand?"

 This verse means that an evil generation came after the first people. This generation got the Book and knew what it is talking about, but they left exerting and spreading right for pleasures of the world, such as wealth, leadership or interest. People of this generation misunderstood the Book as they depended upon Allah's mercy and forgiveness while they were persisting on committing sins. They promised that they would repent, but when they got a chance to get any worldly pleasure, they sought it and delayed their repentance. They were at this state all the time; they never felt full or sufficient. Many of them realized their sins, but they thought that their knowledge would expiate and remove their vices, and their sins are nothing beside their good deeds. We seek Allah's refuge of deception.

**18-**

 One of the signs of leaving knowledge and passing it by is leaving Sunnah (Prophetic tradition) to invented heresy, whether this heresy leads to unbelief or not, and whether it appeared out of willing wealth and honor or ignoring the Sunnah and being allured with a misconception.

 Ibn Al-Qayem said: "Following vain desire keeps the heart blind until it would not be able to differentiate between Prophetic tradition and invented heresy. Following vain desire may also invert the heart until it would see the Prophetic tradition as heresy and the heresy as a Prophetic tradition. This would be the affliction of scholars if they preferred the world and sought leadership and lusts."

 We are ordered to ask Allah for guidance to keep away from misguidance. We say at each raka' (one unit of Islamic prayer): "Guide (O Allah) us to the straight way. \* The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your anger, nor of those who went astray." 'Those who earned Allah's anger' in the verse means the scholars who kept away from knowledge and passed it by so they went astray and misguided other people. And 'those who went astray' in the verse means the ones who lost knowledge so they are indulged in heresy and deception.

 Ibn Kathir said: "To show both groups in order to avoid both of them, the methodology of people of belief includes knowing the right and making it in use. Jews left action and Christians lost knowledge so that Jews earned Allah's anger and Christians went astray. That punishment is because he who has knowledge and does not use it deserves anger unlike he who has no knowledge. In fact all Jews and Christians are went astray and earned anger."

 Abdullah bin Al-Mubarak said: "Whoever goes astray from our worshippers is like Christians, and whoever goes astray from our scholars is like Jews." He also added: "Nothing corrupted the religion except kings, evil bishops and monks."

 Imam Ahmed said: "If a scholar speaks with delusive speech out of fear and people are ignorant of the right, then when the right will appear!" When his pupil Abu Saeed asked him to keep pace with his people and say what they want about the affliction of saying that the Qur'an was created, imam Ahmed said to Abu Saeed: "Look at all these people who have pens and papers waiting to write what I will say. By Allah! I will not save myself from death and misguide all these people."

 Woe to everyone who misguided the servants of Allah with his saying and/or deed. Allah said: "It is not (possible) that a man, to whom Allah has given the Book, and Wisdom, and the Prophetic office, should say to people: "be my worshippers rather than Allah's." Ibn Kathir said that ignorant bishops, monks and sheikhs enter in this rebuke."

 At the end, we should not judge scholars and speak badly about them to keep ourselves away from spreading seduction. We should not also say that a verse or Prophetic saying that rebuked a worldly scholar is applied to a scholar for suspecting him, or for knowing a situation against him, or for knowing a slip that he committed. We should not overbear them. Allah said: "O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin."

**19-**

 Another sign of leaving knowledge and passing it by is to violate knowledge by following foul thoughts of mischief people, or to distort it by seeking wealth and honor, or to underestimate scholars' rank by getting away from their straight way and perfect proof that no one can leave it except who went astray.

 Ibn Hazem said: "When the Children of Israel were on the right path, kings were seeking scholars, and scholars kept themselves and their religion away from the kings. When some mean people saw this state, they acquired knowledge and presented it before the kings so that the kings became in no need of true scholars. Then people gathered on committing sins so they fell and deteriorated. If our scholars kept their knowledge, our rulers would be respecting them." Soliman bin Abdelmalek said to Abi Hazem: "Join me so that we would benefit from each other," Abi Hazem said: "I seek Allah's refuge of doing so." Soliman said: "Why you are saying so?" Abi Hazem replied: "I fear that I may incline to you a little then Allah may make me taste a double portion (of punishment) in this life and a double portion (of punishment) after death." Then Soliman asked Abi Hazem to guide him. Abi Hazem said: "Fear that Allah would see you committing what He prohibited or miss you carrying out His command."

 Imam Abu Hanifa said during his distress at the age of Abi Ja'far Al-Mansor: "O people! If I wanted this world, I would get it, but I wanted that Allah would know that I kept and preserved knowledge, and I had not endangered myself by misusing it."

 Then, whoever meditates at the past and in the Qur'an and Sunnah and what scholars wrote, he will realize the importance and value of patience.

 Al-Bukhari narrated that Al-Zubair bin U'dai said: "We came to Anas bin Malik and complained Al-Hgag to him." Anas said: "Be patient for each age will be more evil than its previous one until you will meet your God; after death." Anas added that he heard this saying from the Prophet.

 Allah said: "By (the token of) Time (through the ages), \* Verily! Man is in loss. \* Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy."

 Abi Madina Al-Darmy said: "When two men of the companions of the Prophet met, they never left until they would recite to each other this verse of the Qur'an, 'by (the token of) time (through the ages). Verily! Man is in loss.' Then the two Companions would check hands with each other. Al-Shafi' said that if people meditate this chapter of the Qur'an, it will be sufficient to include all their states.

 Al-Fudail bin A'yad said: "If a supplication would be accepted from me, I would make it for the Imam." He explained his wish and said: "If I made this supplication for myself, it would not be sufficient, and if I made it for the Imam, the goodness of the Imam would lead to the goodness of people and countries."

**20-**

Another sign of leaving knowledge and passing it by is to deviate from being justly balanced; achieving a middle justice between two parties. Both hyperbole and alienation are two different parts that the state of being justly balanced stands between them. The safe and survivor sect achieves balance that would lead to saving those who follow it and to destroy those who leave it to join another sect of the other seventy two sects.

 Mu'awiyah bin Abi Sufiyan said that the Messenger of Allah stood among us and said: "Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is the majority group." The Prophet said at another narration when he was asked about the survivor sect, he said: "What I am upon and my Companions."

 This balance also includes being medial and just in worship, conduct, enjoining what is right, and forbidding what is wrong. These people who achieve balance are away from the methods of Al-Murge'a and Al-Khawareg as Al-Murge'a method leads to underestimating religion, spreading vain desire, losing religion, and allowing those who do not affiliate to the religion to interfere in it, while the method of Al-Khawareg leads to accusing Muslims of unbelief, shedding their blood, disturbing security and stability, disordering many interests of Muslims, and entangling Allah's slaves.

 Abi Al-Darda' said that the Messenger of Allah said that Allah Almighty says: "I am the only God, Lord of Power and Lord of Kings. Hearts of kings are in My Hand. If My slaves obey Me, I will make their kings' hearts feel pity and mercy upon them. And if My slaves disobey me, I will make their kings' hearts feel discontent and indignation towards them and afflict them with hard tasks and punishments. So do not keep your attention in praying against your kings, but keep your attention in remembering and worshipping Me, and I will suffice you against them." It was said that the transmitted chain of this saying is weak. It was also said that this saying was written in Psalms of Prophet Dawood. Some say that this saying may be right.

**21-**

Among other signs of leaving knowledge and passing it by is leaving interior knowledge; heart knowledge, such as knowing Allah, loving Him, wishing from Him, fearing Him, glorifying Him, knowing that Allah sees you in secret and in public, feeling piety, and others.

 Al-Nu'man bin Bashir reported that the Prophet said: "Verily! There is a piece of flesh in the body: if it becomes good (reformed), the whole body becomes good but if it gets spoilt, the whole body gets spoilt; and that is the heart." (Narrated by Al-Bukhari and Muslim)

 Jubair bin Nufair reported that Abi Al-Darda' said that we were with the Prophet when he said: "This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything." Ziad bin Labid said: "How will knowledge be taken from us while we recite the Qur'an? By Allah we recite it, and our women and children recite it." The Prophet said: "May you be bereaved of your mother O Ziad! I used to consider you among the Fuqaha (religious scholars) of the people of Al-Madinah. The Torah and Bible are with the Jews and Christians, but what do they avail of them?" Jubair said: "So I met 'Ubadah bin As-Samit and said to him: 'have you not heard what your brother Abu Ad-Darda' said?' Then I informed him of what Abu Ad-Darda' said." 'Ubadah said: "Abu Ad-Darda' spoke the truth. If you wish, we shall narrate to you about the first knowledge to be removed from the people: it is Khushu' (submissiveness to Allah and fearing Him), soon you will enter the congregational Masjid, but not see any man in it with Khushu'." (Narrated by At-Tirmidhi)

 Al-Hasan said that there are two types of knowledge: tongue knowledge (i.e. that depends on speech only) which would be an excuse against man before Allah, and heart knowledge which is the useful knowledge.

 Muslim narrated that Ibn Masood said: "some people recite the Qur'an, but it does not extend beyond collar bone. But if the Qur'an reaches heart and settled in it, it will be beneficial."

 Wahb bin Monabih wrote to Makhol: "You have reached a high rank and honor because of your knowledge that appears before people, so pray for Allah to give you high rank and degree at Him with your interior knowledge. And know that one of these two ranks; a rank before Allah and before people, would obstruct the other." Apparent knowledge is that of legal opinions, rules and admonitions. Ibn Rajab said about scholars of apparent not interior knowledge: "These scholars are rebuked before ancestors." Some also said about these scholars that they are wicked scholars.

**22-**

Among the signs of leaving knowledge and passing it by, either totally or partially, is to advocate and support enemies of Islam who have different religions, sects, methodologies, or thoughts.

 Allah said: "O Prophet (Muhammed)! Fear Allah, and obey not the unbelievers and the hypocrites: verily Allah is full of knowledge and wisdom." Allah also said: "And their purpose was to tempt you (Muhammed) away from that which We had revealed unto you, to substitute in Our name something quite different; (in the case), be hold! They would certainly have made you (their) friend. \* And had We not given you strength, you would nearly have inclined to them a little. \* In that case, We should have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And moreover you would have found none to help you against Us." Advocating the enemies of Islam, supporting them at their wrongdoing and evil is a great sin and a severe crime against people and countries and this would afflict all people. This act cannot be issued by a working scholar, but from an ignorant learned that reached the position of giving religious opinions and presenting sermons and admonitions while he is religiously completely away from this position. This act may also come out of scholar who learned for the sake of his world not religion, whose intention is wrong and whose heart is spoiled.

 Sahl bin Sa'd reported that the Prophet said: "I am your predecessor at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them. Then I will say that these people are my followers, and it would be said to me: You do not know what they did after you. And I will say: Woe to him who changes (religion) after me."

 Al-Gazlay said in his book revival of religion knowledges: "Evil scholars badly affect religion even more than Satan, as the Satan would use them to gradually remove religion from the hearts of people."

 Ibn Al-Qayem said: "Evil scholars motivate people to Paradise with their sayings and push them to Hell with their deeds. While their sayings motivate to do something, their deeds discourage people not to follow them because if what they call for is true, these scholars will be the first ones to do it. They appear like guiders but, in fact, they are not.

 Rabi'a, Sheikh Imam Malik, cried one day. A man asked him, 'why are you crying?' Sheikh Rabi'a said: "He who has no knowledge is asked to give Fatwa (religious opinions), and such matter leads to a great affliction in Islam. Some of those who are asked to give Fatwas deserve to be imprisoned even more than thieves."

 Ibn Al-Qayem said: "Some scholars said, 'how if Rabi'a lived at our age and saw those who have no knowledge precede to give Fatwa."

 We only complain to Allah. We live at an age when everyone, whether he has knowledge or not, give Fatwa, and moreover they object Fatwas of trusty and faithful scholars who spent all their life acquiring knowledge.

**23-**

Among other signs of leaving knowledge and passing it by is to conceal it and not to explain it to people. He who knows the right and does not show it while he is able to do so is like a dumb Satan. Also he who says the wrong without being compelled is like a spoken Satan. Fear is not considered compulsion.

 Allah said: "Verily, those who conceal the clear signs, proofs We have sent down, and the guidance, after We have made it clear for the people in the Book, on them shall be Allah's curse, and the curse of those entitled to curse."

 Al-Qurtoby said: "This verse includes all those who conceal knowledge of religion that needed to be published among people."

 Ibn Al-Mosayeb said that Abu Hurairah said: "If it were not for two verses of the Qur'an, I would report nothing of my knowledge. These two verses are: 'Verily, those who conceal the clear signs and proofs We have sent….,' and: 'And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it."

 Abu Hurairah reported that the Messenger of Allah said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with rein of Fire on the Day of Resurrection." (Narrated by At-Tirmidhi and Ibn Majah)

 Ibn Rajab said: "Whoever conceals the knowledge that Allah ordered to make it clear, then Allah, His Angles and the people of heaven and earth will curse him. That's because this person has hidden the Light of Allah on earth. Moreover, concealing this knowledge would lead to spreading sins, injustice, enmity, and rebellion." Our righteous ancestors used to keep away from the areas of concealing knowledge.

 Abu Bakr Al-Marozy said in his useful book 'The States of Sheikhs and their Manners': "I heard Ismail, the nephew of Ibn Al-Mubarak, debated with Abu Abdullah about entering upon the successor. Abu Abdullah said to Ismail, 'your uncle Ibn Al-Mubarak said not to enter upon the kings unless we would speak truthfully before them, and I fear that I may not tell them the truth."

 Tariq bin Shehab said that the first one who began with the Khutba (sermon) before Al-'Eid prayer was Marwan. Then a man told him that Al-'Eid prayer is to be performed before the sermon. Marwan told him that he would not do that. Abu Saeed said, 'this man has done his duty.' Abu Saeed heard the Prophet said: "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then with his heart \_ and that is the weakest of faith." (Narrated by Muslim)

 Ibn Masood reported that the Prophet said: "Never a Prophet had been sent before me by Allah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practice, and practiced what they were not commanded to do. And he who strove against them with his hand is a believer; he who strove against them with his tongue is a believer; and he who strove against them with his heart is a believer; and beyond that there is no grain of faith." (Narrated by Muslim)

**24-**

 Among other signs of leaving knowledge and passing it by is to envy, oppose, accuse, and slander advisor, truthful scholars. No one can do this against scholars except mean people. Allah said: "As to those who deny the Signs of Allah and in defiance of right, slay the Prophets without right, and slay those who teach just dealing with mankind, announce to them a grievous penalty."

 Qutada said that this verse is talking about the People of the Book as when the followers of the Prophets were forbidding them to do sins and remembering them with Allah, those people were killing these followers. Abu Hurairah said that the Messenger of Allah said: "Allah Almighty said, 'I will declare war against him who shows hostility to a pious worshipper of Mine." (Narrated by Al-Bukhari)

 Ibn Rajab said: "Those who only attained apparent knowledge and useful knowledge does not reach their hearts, they would be afflicted with inattention, hardness, neglecting the Hereafter, competing at the world, and loving to get a high rank in it. They also mistrusted scholars, whom the useful knowledge reached their hearts, and they do not love or sit with these true scholars, and they also rebuke them saying that they are not scholars. This act is out of deception and arrogance from the Satan to deprive them of reaching useful knowledge that Allah, his Messenger, ancestors and Imams praised. Scholars of the world used to hate scholars of the Hereafter and seek to hurt them as they did with Saeed bin Al-Mosayeb, Al-Hasan, Sufian, Malik, Ahmed, and other worshippers' scholars. This action is because the scholars of the Hereafter are the successors of Messengers, and evil scholars are like Jews as they are the enemies of Messengers and used to kill Prophets and those who teach just dealing. These evil scholars are also the most people who feel enmity and envy towards the believers. They love the world very much; that's why they do not value knowledge or religion but they value wealth, honor and getting close to kings."

 Regarding what happens between peers of jealousy, however it is rebuked, it can be accepted unless it does not reach rebellion and aggression.

 Ibn Abas may Allah please them said: "Listen to knowledge of scholars and do not believe or prefer a scholar over the other. By Allah in Whose hand my life is, scholars contradict between each other even more than male-goats."

 Malik bin Dinar said: "Sayings of scholars and reciters can be accepted at all cases, except their sayings about or against each other as they feel jealousy towards each other even more than male-goats."

 Al-Gazaly said: "Envy increase among people of similar crafts and professions, and common interests. So you can see a scholar envies a scholar not a worshipper, and a worshipper envies a worshipper not a scholar."

**25-**

Another sign of leaving knowledge and passing it by is to accuse scholars of unbelief, going astray, heresy, and debauchery, and describing them with gruesome attributes and ill-favored surnames. Al-Bukhari narrated that Abu Zar said that the Messenger of Allah said: "If a man accuses another man of debauchery or accuses him of disbelief, that accusation will come back on him if his companion is not as he said."

 At this age, some fool person appeared. They respect not the ties either of kinship or covenant between them and other scholar who does not agree with his desire. These fool people also ignorantly indulge into a series of accusing others of unbelieve invalidly.

 Some of these fool scholars were taught by annoyed learned who give religious opinions about a matter with no knowledge, even if this matter is an incident that took place at the age of 'Umar bin Al-Khatap as this fool learned would gather the emigrants with and the supporters of the Prophet in order to accuse those who disagree with him of unbelief and debauchery.

 These fool scholars also include those who studied strictness and hyperbole, so they were affected by them. They began to accuse other scholars of immorality and treachery, believing that they are acquiring good by their works.

 Among these bad scholars, there are some people who have imperfect knowledge and who are abused by others so they began to destroy their peers of other scholars accusing them of heresy in their doctrine and deviance in their methodology, such as Ibn Kharash who had knowledge and awareness, and followers who ignite him at meetings but he was abusing dead and alive scholars.

 There are also some other fool scholars who studied from books, interpretations and biographies of other men. They were engaged in criticizing scholars. They also know or care for nothing of the book of 'Al-Taqreeb' except the saying of Ibn Hager about Hameed Al-Taweel, 'he is dishonored of entering upon kings.' These show that these fool scholars were only busy with criticizing others, and only saw their faults.

 He wants every scholar to be patient like Habib bin Zaid, Abi-Muslim Al-Khawlany, Saeed bin Jubair, and Ahmed bin Hanbal, and to be strong like Hammad bin Salama when Muhammed bin Suliman the king of Al-Basra entered upon him and said, 'why I feel fear every time I look at you?' and when he went to Al-Kufa to meet its king Al-Rasheed to preach him, the army of Al-Rasheed felt fear when knowing that. They also want scholars to be like Saeed bin Al-Mosayeb, Tawoos, Ibn Abi Zi'b, Al-Thawery, Abi Al-Qasem, Al-Ez bin Abdelazeez and Ibn Taimia who were the keepers of Prophetic Tradition.

 These fool scholars see only exaggerations and strictness of the useful book 'Not to Enter upon Kings', and ask other scholars who are neutral and have knowledge and mercy to follow these exaggerations.

 Al-Bukhari narrated that Ibn Abas reported that the Prophet said: "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of Ignorance (as rebellious sinners).

 Al-Bukhari and Muslim narrated that Osama bin Zaid was asked why he should not enter upon Othman bin Afan to talk to him. Osama said: "Should I let you hear when I talk to him? By Allah! I talk to him in secret. I do not like to be the beginner of this matter; correcting the successor."

 Ayad bin Ghanam said to Hisham if he heard the saying of the Prophet: "Whoever wants to give advice to a king, he should not do this in public, but he should advise him in secret. If the king accepts his advice, that's will be okay and if he does not, this man would be performed his duty."

**26-**

Among other signs of leaving knowledge and passing it by is to underestimate apparent knowledge and describe it and its people with in-accepted descriptions. This also includes leaving apparent knowledge and only caring for heart knowledge, and also includes keeping away from following instructions or leaving prohibitions; because of high rank of scholars of heart knowledge but, in fact, this is a deception of the Satan.

 Ibn Rajab said: "Many of those who claim that they acquired heart knowledge believing that it is sufficient, they rebuke apparent knowledge which includes legislations, rules, and the lawful and unlawful matters. They say that those who have apparent knowledge are superficial. This belief would devalue the rules and good deeds that the Messengers called for.

 Some of those who only care for heart knowledge leave orders of Allah claiming that it is only for the public, and there is no need of them for those who reached heart knowledge. Al-Junaid and other knowers say about these people: "They have in fact reached but to Hell-Fire."

 This belief is out of great deception and seduction of the Satan to these people. The Satan would manipulate with them until they came out of Islam.

 Some of these scholars of heart knowledge believe that this heart knowledge was not received from Messengers, Qur'an or Prophetic tradition, but they receive it from their thoughts, inspirations and visions. They mistrusted the perfect Shari'a (the Islamic Law) believing that it did not come with this useful knowledge that reforms hearts and gets them close to Allah. They also left all traditions of the Prophet and even stopped talking about them. That's why they went astray and misguided others.

 It appeared that the perfect and best scholars are those who know Allah, and His Commands; who combine between apparent and heart knowledges; who receive these knowledges from the Qur'an and Prophetic traditions; and who judge peoples' speech by Qur'an and Sunnah accepting what agree with them and rejecting what disagree with them.

 These true scholars are the best among people after Messengers and the successors of Prophets. They include the four successors of the Prophet, Moa'z, Abi Al-Darda, Salman, Ibn Masood, Ibn 'Umar, Ibn Abas, Al-Hasan, Saeed bin Al-Mosayeb, A'ta, Tawoos, Mojahed, Saeed bin Jubair, Al-Nakha'I, Yahia bin Abi Kathir, Al-Thwery, Al-Awza'I, Ahmed, and other worshippers' scholars.

 Ali bin Abi Taleb called these scholars the worshippers' scholars who are praised in many verses in the Qur'an. He added that there are three types of people: a worshipper's scholar, a learned person who only seeks survival, and riffraff. He only described evil and worshippers' scholars.

**27-**

**Superiority of the Scholar**

 Allah Almighty said: "Say: Are those who know equal to those who do not know?" Those who have beneficial knowledge are not equal to those who have no knowledge or to those who have unbeneficial knowledge. Those who have beneficial knowledge are the ones who have the best rank, the most perfect honor, the highest position, and who are the most appreciated.

 Allah said: "Allah will rise up, to (suitable) ranks and degrees, those of you who believe and who have been granted knowledge." These high ranks and degrees will be in the world and Hereafter. Ibn Masood may Allah please him said: "Allah praised scholars in this verse as Allah will give those who have knowledge higher ranks and degrees than those who have faith with no knowledge."

 Allah also said: "There is no God but He: That is the witness of Allah, His angles, and those who have knowledge." And this is the greatest witness. This verse indicates to the honor, high rank and great favor of scholars. If there were somebody equal to or have honor more than scholars, Allah would combine them with His name and His angles' name.

 Abi Al-Darda' said that he heard the Messenger of Allah peace be upon him saying: "Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the wales in the waters. And superiority of the scholar over the worshipper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets did not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken an abundant portion."

 Anas said: "Scholars in the earth are like stars in the sky that would guide through the darkness of land and sea. If the stars (scholars) hided, people would go astray."

 Abi Umama said that the Prophet said: "Indeed Allah, His angles, the inhabitants of the heavens and the earths – even the ant in its hole, even the wale in the sea – pray for the one who teaches the people to do good."

 Abi Umama also narrated that two men were mentioned before the Messenger of Allah. One of them was a worshipper, and the other was a scholar. The Prophet said: "The superiority of the scholar over the worshipper is like my superiority over the least of you."

 Ibn Abas said that the Prophet said: "One Faqih (knowledgeable man) is more formidable against the Satan than one thousand devoted worshippers."

**28-**

**The Rank of the Scholar**

 Mu'awiyah narrated that the Prophet said: "When Allah wishes good for someone, He bestows upon him the Fiqh (comprehension) of religion." This tradition means that Allah will make this person understand Islam, Faith and Benevolence, and help him apply them. The more a man perfects these three ranks of religion (Islam, Faith and Benevolence), the more his favor increases.

 Sheikh of Islam Ibn Taimia said: "If Allah wishes good for anyone, He helps him understand religion and if He does not wish good for him, He would not help him understand religion."

 Ibn Masood said that the Prophet said: "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." (Narrated by Al-Bukhari and Muslim)

 This tradition shows that the one who is in an enviable position is the one whom Allah gave beneficial knowledge that he applies it and teaches it. This rank is because of his good intention as he acquired knowledge to get rid of his ignorance and to teach others. His secret and public states are equal.

 Ibn Al-Mubarak said: "The first degree of knowledge is intention, then listening, understanding, preserving, making use of it, and lastly spreading it."

 Al-Khalal said in his book 'Al-Elal (The Reasons)': "Ibrahim bin Abdulrahman Al-U'zary said that the Prophet said, 'Some people of each generation bear the duty of acquiring knowledge to remove distortions and interpretations of ignorant people from it."

 No one is allowed to change anything the Prophet corrected except for a useful reason such as to remove a heresy or a misconception.

 An evidence of the great favor and rank of the scholar is what was narrated by Abdullah bin Amr that the Prophet said: "Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result is that they will go astray and will lead others astray." (Narrated by Al-Bukhari and Muslim)

 Abi Al-Darda' said that I heard the Prophet saying: "Death of a scholar is an affliction that cannot be compensated, an empty position that cannot be filled and a star that concealed. Death of a whole tribe is easier than death of a scholar."

 Al-Sakhawy said that Ibn Abas said in explain Allah's saying, 'see they not that We gradually reduce the land from its outlying borders?' Ibn Abas said: "This verse means death of scholars of the earth." Abi Ja'fr also said: "Death of a scholar is more beloved to the Satan than death of seventy worshippers."

**29-**

**The Rank of the Scholar**

Allah said: "If you realize this not, ask of those who possess the Message."

 Ibn U'yainah said that those who have the greatest rank are the ones who are intermediates between Allah and His creation: Prophets and scholars. Sahl Al-Tustory also said that whoever wishes to see assemblies of Prophet let him look at assemblies of scholars.

 Ibn Al-Monkader said that a scholar intermediates between Allah and his creation so he has to choose a suitable way while explaining Allah's Message.

 That's why ancestors avoided giving religious verdicts. Alqama said that the ancestors were saying: "The most one who dares to give religious verdicts is the least one of knowledge."

 Al-Bara' said that he lived while one hundred and twenty of the supports and the companions of the Prophet were still alive. When any of these supporters was asked to give a religious verdict about a matter, he wished that he would not be asked. He added at other narration that this supporter would give this matter to another supporter who would give it to another until it would come back to the first supporter.

 Ibn Masood said: "He who gives religious verdicts about all matters that he is asked about is a mad man." 'Umar bin Abdelazeez was asked about a matter, and he said: "I do not dare to give a verdict." He wrote to some of his employees that: "I do not like to give religious opinions unless it is necessary."

 This matter of leaving to give religious verdicts is not at necessary cases when people need it, but leaving it is required when it is not necessary for someone else would do it.

 'Umar bin Abdelazeez also said that the best one who knows the religious verdict is the one who keeps silent and the least one who knows it is the one who gives it.

 Sufian Al-Thawery said: "we lived at the age of some religious scholars who hated to give religious opinions unless it is necessary, and they wish to be exempted from it."

 Imam Ahmed said: "He who exposed himself to giving religious verdicts has exposed himself to a dangerous matter, but he can resort to it at necessary." He was asked: "Which is better: giving or not giving verdicts?" he replied: "I prefer not giving verdicts." Then he was asked: "What if giving verdicts is for a necessary matter?" he said: "He can give it but keeping silent is better."

 Al-Rabee' bin Khuthaim said: "O those who give religious verdicts! Pay attention to the way of giving verdicts." Amr bin Dinar said to Qatada when he sat to give a verdict: "You have become an intermediate between Allah and His worshippers, saying this is permissible and this is not, and that is a dangerous matter." When Ibn Sireen is asked about a lawful or unlawful matter, he changes and feels fear.

 Al-Nakha'y hated being asked about a matter of religion and said: "Have not you found another man to ask?" When he gave a verdict, he was saying: "If it was not necessary, I would not do this." He also said it was an evil age when I became the religious scholar of Al-Kufa."

 'Umar said: "You are asking us about many religious verdicts as if we do not search and ask to know them" Muhammed bin Wasi' said that the first ones who will be asked on the Day of Judgement will be religious scholars. When Malik was asked about a religious verdict, he would seem as if he is standing between Paradise and Hell.

 Some scholars said to those who give religious verdicts: "If you are asked about a matter, do not care to give the asked his need, but to save yourself first (of not giving something wrong)." They also said to others: "If you are asked about a matter, think firstly. If you find an answer, give it and if not, keep silent."

 There are also many sayings of ancestors that give the same meaning.

**30-**

**Superiority of the Scholar**

 Allah said: "O my Lord! Advance me in knowledge." This verse shows that the best ways to get close to Allah is to acquire knowledge. To show the grace, honor and need of knowledge and its people, Abu Hurairah reported the saying of the Prophet: "O Allah! Grant me benefit in what You have taught me, and teach me that which will benefit me, and increase me in knowledge." (Narrated by At-Tirmidhi and Ibn Maga) Also Ibn Al-Qayem talked about the favor of knowledge in his book 'Key to the Home of Happiness'.

 Imam Ahmed said: "Nothing is equal to knowledge according to those who have good intention." He was asked: "How his intention can be good?" he replied: "it can be achieved by intending to dispose of his ignorance and other peoples' ignorance." Sufian Al-Thwery and Abu Hanifa said: "Nothing after performing religious duties is better than acquiring knowledge." Al-Thwery also said: "We know nothing of deeds better than acquiring knowledge, but for those who have good intention." He was asked how he can make his intention good. He replied: "By seeking Allah's pleasure and the Hereafter."

 Ibn Qutaiba (who died at the year of two hundred and seventy six) said: "In the past, a person who acquired knowledge used to listen to know, know to make use of it, and acquire Islamic religion to benefit himself and others. In the Present, a person who acquired knowledge listens to gather knowledge, gathers to be remembered, and preserves to become strong and wicked."

 Abi Hurairah and Abi Zar said: "If a man learned a chapter of a book, this would be more beloved to us than praying one thousand units of Islamic prayer as voluntary." Abi Al-Darda' said: "Studying knowledge for an hour is better than performing optional night prayer." Abi Hurairah said: "Acquiring knowledge for an hour is better to me than praying for a whole night." He also said: "Attaining a chapter of knowledge about commands and prohibitions of religion is better to me than sharing in seventy battles for the sake of Allah."

 Ibn Abas said: "Studying knowledge for a night is better to me than praying through it." Abi Moses Al-Asha'ri said: "Assembling with Abdullah bin Masood (to acquire knowledge) is better to me than worshipping for a year." Yahia bin Abi Kathir said: "Studying Islamic jurisprudence is like praying." Al-Hasan said: "Learning a chapter of knowledge and teaching it to a Muslim is more beloved to me than having all worldly pleasures." He also said: "When a man knew a chapter of knowledge and made use of it, this would be better for him than all worldly pleasures and if he gained them, he would make it for his Hereafter." He added: "deeds of scholars and blood of martyrs have the same honor." Al-Hasan also said: "Nothing of Allah's creations is better in reward than acquiring knowledge; neither pilgrimage, small pilgrimage, the holy war, alms giving, nor manumitting of slaves. If the knowledge can be presented in an image, its mage will be better than the image of the sun, the moon, the stars, the heaven, and the Throne."

 Al-Zuhary said: "Acquiring knowledge for a year is better than worshipping for two hundred years." Al-Moa'fa bin I'mran said: "Writing one tradition of the Prophet is more loved to me than praying voluntarily for a night." Al-Shafi' said: "Acquiring knowledge is better than supererogatory prayer." Malik saw some of his companions writing knowledge and left it to pray, so Malik said: "What a wonderful your deed! What you went to perform (voluntary prayer) is not better than what you left (writing knowledge)." There are still many situations like these narrated by the ancestors."

**31-**

**Acquiring Knowledge**

Abi Hurairah said that the Messenger of Allah said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." (Narrated by Muslim)

 Qais bin Kathir narrated that a man from Al-Madina went to Abi Al-Darda' while he was in Demascus. Abi Al-Darda' asked this man why he had come. This man said that he had come for a tradition that he had heard him relate from the Messenger of Allah. Abi Al-Darda' asked this man if he came for any other purpose like trade. The man said that he only came to acquire this tradition. Abi Al-Darda' said that he heard the Prophet say: "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angles will lower their wings in their great pleasure with one who seeks knowledge." (Narrated by At-Tirmidhi)

 Zir bin Hubaish said that he came to Safwan bin A'ssal Al-Morady to ask him about wiping over shoes (instead of ablution while there is no water or for necessary). Safwan asked Zir why he came. Zir said that he came to acquire knowledge. Then Safwan said: "The angles lower their wings of the seeker of knowledge, being pleased with what he does."

 Ahmed narrated that Qabisa bin Al-Makhariq came to the Prophet peace be upon him. When the prophet asked him why he came, Qabisa said: "I have grown up in age and my bones became week, and I came to teach me what Allah will benefit me with." The Prophet said: "O Qabisa! When you passed by trees, stones or towns, they would seek forgiveness for you (as you came to acquire knowledge)."

 Ibn Rajab said in his writing 'The Heirs of the Prophets': "While the righteous ancestors loved to acquire knowledge, good and religion, one of them may travel to a far place to acquire a single tradition of the Prophet if he heard about it."

 The way to acquire knowledge will lead to the way to Paradise and a ring that people assemble in to acquire knowledge is a piece of Paradise. Even keeping busy with knowledge is better than keeping busy with remembering Allah and worship because knowledge involves remembering Allah and worship, and also lead to know rules of religion."

 There are some types of knowledge which is an obligation. This type is when an obligatory duty of religion depends upon it. Imam Ahmed said: "Acquiring knowledge which is obligatory is the knowledge which is necessary for praying and other duties of religion."

 Ibn Rajab said: "A sign of the favor of knowledge is that Gebril peace be upon him is better than other angles who keep busy in worshipping because of his knowledge that Allah gave him and because he is the one who deliver the revelation to Prophets."

 Even special Messengers were better than other Messengers because they had more knowledge that would lead to know Allah and fear Him. And if you meditate in these people mentioned before, you will see no one has more honor and is closer to Allah than worshippers' scholars, who are the best people after The Messengers peace be upon them.

**32-**

**What shall be Acquired of Knowledge?**

Allah said: "If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)."

 Knowledge is to know great jurisprudence which is belief in Allah and small jurisprudence which are religious rules and preaching.

 A'ta Al-Khurasany said: "Assemblies of remembering Allah are that of knowing lawful and unlawful matters, how to buy, sell, pray, fast, perform pilgrimage and others."

 'Umar may Allah please him said: "No one is allowed to sell at our market except those who acquired knowledge of religion."

 Among other matters that should be learned are ethics of knowledge and manners of scholars. Ibrahim bin Habeeb said to his son: "O my son! Come to religious scholars to learn from them, their propriety, their manners, and their guidance, and that will be more beloved to me than talking."

 Companions of Abdullah bin Masood used to go to him to learn from his manners and guidance to be like him. Ibn Sireen said: "They were learning guidance such as acquiring knowledge." Also Ibn Sireen sent a man to Al-Qasem bin Muhammed to acquire his guidance and know his state.

 Al-Husain bin Ismail said that he heard his father saying: "We used to gather at the assembly of Imam Ahmed of about five thousand persons or more. Less than five hundreds of them were writing behind him and the others were learning from him good manners." Al-A'mash said that they used to go to Hamam bin Al-Harith to learn from his guidance and manners.

 Al-Ahnaf bin Qais said: "When we disagreed about a matter, we used to go to Qais bin A'sem. We would learn forbearance from him as we would learn religious knowledge." Al-Baihaqi narrated that Al-Fadl bin Abas said: "We learned avoiding kings as we learned a chapter of the Qur'an."

 Moa'z bin Jabal said: "Learn knowledge because learning knowledge is a good deed, acquiring it is worship, studying it is like praising Allah, searching for it is like holy war, teaching it for those who do not know it is an alms giving, and exerting it is a way to get close to Allah. That's because knowledge is a way to Paradise. It is a good companion during loneliness, a friend at foreign places, a speaker during isolation, a guide to happiness, a supporter during misfortune, a weapon against enemies, and a decorate before friends. Allah raise people up with knowledge and make them Imams and leaders that their deeds and opinions would be followed. The angles desire to accompany them. Everything, at the sea like wales or on land like animals, seeks forgiveness for them. That's because knowledge is the life and spirit of hearts that would make them get rid of ignorance, the lambs that would illuminate at darkness, and the strength of bodies against weakness. By knowledge, a slave of Allah would reach the ranks of good and pious people and high degrees in the world and Hereafter. Thinking deeply of knowledge is like fasting, and studying it is like performing a voluntary night prayer. By applying knowledge, good relations will be kept with relatives, and lawful and unlawful matters will be distinguished. Knowledge is the leader of action, and action comes after it. Happy people will gain it, and wretched people will be deprived of it." At his death, Moa'z may Allah please him felt sorry and cried saying: "I cry that I would not fast during hot days again; I would not perform a voluntary night prayer in winter (which its night is very tall and cold) again; and I would not crowd with scholars at rings of assemblies of remembering Allah."

 In conclusion, Ali may Allah please him said to Kumail bin Ziad: "Loving knowledge is a religion that shall be followed." It was also said that: "Be a scholar, learned, listener, or lover to them, and do not be anything away from these four types in order not to be destroyed."

 Peace of Allah be upon the Messenger of Allah, his family, and his companions.