

Secrets of the esteem and respect of the preacher

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

One of the greatest reasons to keep the status of the preacher in the path of Allaah عزَّ وجلَّ, and to glorify his honour and dignity is to endeavour to constitute a pension for himself from a suitable source of sustenance and cover his needs, and be content with what Allaah عزَّ وجلَّ has bestowed upon him of His favour and avoid asking people for his needs like food, garments, shelter or such things. He does not ask someone but Allaah عزَّ وجلَّ, and he should dispense with people. For, if he joins money to knowledge, the preacher will reach perfection, chastity and content.

Allaah's Messenger صَلَّى الله عليه وسلم said: "He is successful who has accepted Islaam, who has been provided sufficient for his want and been made contented by Allaah with what He has given him"¹. Jibreel (Gabriel) عليه السلام demonstrated to the Prophet صَلَّى الله عليه وسلم the way through which the Muslim gains esteem and dignity in the hadeeth of Sahl Ibn Sa'd رضي الله عنه, he said: "Jibreel (Gabriel) عليه السلام came to the Prophet صَلَّى الله عليه وسلم and said : "Oh Muhammad, live as long as you want, for surely you will ultimately die, and do whatever you want, for surely you will be taken into account for it and love whoever you want, for surely you will leave that person, and know that the nobility of the believer comes from his prayer at night and the dignity achieved by him is by dispensing with others"², Because abstaining from what people possess brings their sympathy and liking. Thus, the honour of the preacher requires not asking for money nor longing for it by his heart unless in necessity, for moral constitutions find innately heavy someone who asks people and covet their belongings. Sahl Ibn Sa'd رضي الله عنه said: "A man came to the Prophet صَلَّى الله عليه وسلم and said: "Oh Prophet of Allaah! Show me a deed that if I do, Allaah and people will love me, the Prophet صَلَّى الله عليه وسلم said: "Scorn (the pleasures of) this world and Allaah will love you, and scorn what people possess and they will love you"³.

¹ Reported by Muslim in his "Saheeh" chapter of "alms", concerning subsistence and contentment (hadeeth 2426), At-Tirmidhee in his "Sunan" chapter of "asceticism", concerning abstinence and abide by perseverance in sticking to it (hadeeth 2348), Ibn Maajah in his "Sunan" chapter of "asceticism", concerning contentment (hadeeth 4138) and Ahmad in his "Musnad" (hadeeth 6572) from the hadeeth of `Abdullaah Ibn `Amr Ibn Al-`Aas رضي الله عنهما.

² Reported by Al-Haakim in his "Mustadrak" (hadeeth 7921), At-Tabaraanee in "Al-Awsat" (306/4), Al-Baihaqee in "Shu`ab Al-`Eemaan" (hadeeth 10541), from the hadeeth of Sahl Ibn Sa'd رضي الله عنه. The hadeeth is judged Hassan (good) by Al-Mundhiree in "At-Targheeb Wat-Tarheeb" (243/1), Al-Haythamee in "Majma` Az-Zawaa'id" (374/10) and Al-Albaanee in "As-Silsilah As-Saheehah" (hadeeth 831).

³ Reported by Ibn Maajah in his "Sunan" chapter of "asceticism", concerning asceticism in worldly life (hadeeth 4102), Al-Haakim in "Al-Mustadrak" (hadeeth 7873), Al-Baihaqee in "Shu`ab Al-`Eemaan" (hadeeth 10523), from the hadeeth

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This is because dispensing with what people possess is a reason to love you, and endeavouring to get their love is something required by the Sharee'ah. That is shown in the Prophet's ﷺ saying: **"By Him in whose Hand is my life, you shall not enter Paradise unless you believe, and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you, spread As-Salaam among you (i.e.: give currency to the practice of paying salutations to one another by saying As-Salaamu `Alaykum)"**⁴. The hadeeth guides to spread As-Salaam; and to give gifts to each other in the Prophet ﷺ saying: **"Give gifts and you will love one another"**⁵. Because it is something that brings love, consolidates the relationship of faith and strengthens the relations of fraternal cooperation built upon righteousness and piety.

Avidity lies in gathering money, and asking for what people possess leads to discredit the preacher's standing and demean his value and he will be found heavy by people. On the other hand, relinquishing gathering money because of busying himself with knowledge leads to the perturbation of his living and to the disorder of his role as a preacher, as a result of his exhausting poverty, which will lead him to flattery in order to get stability. Some Salaf (Predecessors) said: **"whoever committing himself to studying hadeeth, let him prepare a garment for poverty. So seek hadeeth according to your capacity and have an occupation for fear of poverty"**⁶. So, the preacher should hold the middle and be proportionate concerning money by not giving it too much importance and not neglecting it completely. From this purposive and equitable perspective, Ibn Al-Jawzee رحمه الله in his book Manfa't El-Maal (The benefit of money) said:

"There is nothing in the world more profitable for scholars than gathering money, in order to dispense with people, and if associated (money) with knowledge, they may reach perfection. In fact, a congregation of scholars is kept away by knowledge from earning money. Thus, they needed necessary things. As their patience being decreased, they took ways which disgraced them, though they made excuses about that, but there was better ways for them,...Those people, even though they followed a way of interpretation, they lost of their hearts and their religiosity more than they obtained from life. We have seen a group of Soofees and scholars frequent governors in order to gain of their favours. Among them, who wheedle and act hypocritically and who praise people of what is illicit and those who keep silent and do not react when seeing abominable actions and other kinds of flattery,

of Sahl Ibn Sa'd رضي الله عنه. The hadeeth is judged as Hassan (good) by An-Nawawee in "Al-Adhkaar" (503), Ibn Rajab in "Jaami' Al-Uloom Wal-Hikam" (286/1) and Al-Albaanee in "As-Silsilah As-Saheehah".

⁴ Reported by Muslim in his "Saheeh" chapter of "faith", concerning showing that no one will enter Paradise except believers (hadeeth 194), Aboo Daawood in his "Sunan" chapter of "manners", concerning spreading Salaam (salutation) (hadeeth 5193), At-Tirmidhee in his "Sunan" chapter of asking permission, concerning what is said about spreading salutations (hadeeth 3692) and Ahmad in his "Musnad" (hadeeth 9821), from the hadeeth reported by Aboo Hurayrah رضي الله عنه.

⁵ Reported by Al-Bukhaaree in "Al-Aadaab Al-Mufrad" (208/1), Al-Baihaquee in "As-Sunan Al-Kubra" (hadeeth 12168), from the hadeeth of Aboo Hurayrah رضي الله عنه. The chain of narration of this hadeeth is judged to be good by Al-Iraaqi in "Takhreej Al-Ihya" (41/2) and judged Hassan (good) by Ibn Hajar in "At-Talkhees Al-Habeer" (155/3) and Al-Albaanee in "Al-Irwaa" (1601).

⁶ Reported by Al-Khateeb Al-Baghdaadi in "Al-Jaami' Li-Akhlaaq Ar-raawi" (99/1).

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which are the cause of poverty. Thus, we knew that the complete esteem and being far from hypocrisy can be reached by getting far from wrongful workers, and we do never see someone having these characteristics except two men:

- Either someone who has money like Sa'eed Ibn Al-Mussayyib who was a trader of oil and other things, and Sufyaan Ath-Thawree who had goods as well as Ibn Al-Mubaarak.
- Or, someone who is very patient, content of what he is provided with, though it is not sufficient for him, like Bishr Al-Haafi and Ahmad Ibn Hanbal.

When someone does neither find like the patience of those men, nor the perfection of the others, it is evident that he will be exposed to ordeals and trials and maybe get his religion corrupted. So, o seeker of knowledge! Endeavour in gathering money in order to dispense with people, for it unites your religion. We have not seen in most cases a hypocrite in religion and asceticism and humility or a defect in a scholar except because of his love of life, and as a result of poverty. If someone has enough money, though he wants more, he is considered among the avid, out of the scholars of good, we seek refuge from Allaah of these situations"⁷.

Sufyaan Ath-Thawree رحمه الله said: "Whoever has in hands these (i.e.: dinars) let him use them well, for this is the time when, if someone is in necessity, the first thing he sacrifices is his religion"⁸.

He رحمه الله also said: "Oh educated people! raise your heads, for the way has become clear, work and do not be a burden on people"⁹. So, if the preacher to the way of Allaah عزَّ وجلَّ, has not a source of livelihood and a pension that cover his needs, he should earn of licit things according to his necessity and not exaggerating in doing it. When "A man comes to Sufyan Ath-Thawree asking for knowledge, he asks him: Do you have something for a living? If he answers him that he has sufficient subsistence then he orders him to ask for knowledge. And if he has not enough sustenance he orders him to ask for subsistence"¹⁰.

I said: this is to gather his preoccupation, rid his heart (of bad things), preserve his honour from people and perform his educational role and his missionary call with a complete pride, dispensing with people, far from wheedling and hypocrisy. Surely, it is safer for his end and more useful for him, in life and in the hereafter. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **"Whoever makes the Hereafter his preoccupation, then Allaah places freedom from want in his heart, and gathers his affairs and Dunya (life) comes to him despite being reluctant to do so"**¹¹. But

⁷ "Sayd Al-Khaatir" of Ibn Al-Jawzee (155-154).

⁸ "Hilyat Al-Auleeyaa" of Aboo Nu'aym (381/6).

⁹ "Hilyat Al-Auleeyaa" of Aboo Nu'aym (382/6).

¹⁰ Reported by Al-Khateeb Al-Baghdadi in "Al-Jaami` Li-Akhlaaq Ar-raawi" (98/1).

¹¹ Reported by At-Tirmidhee in his "Sunan" chapter of "the description of the Day of Resurrection" (hadeeth 2465), from the hadeeth of Anas Ibn Maalik رضي الله عنه. The hadeeth is judged Hassan (good) by Al-Albaanee in "As-Silsilah As-Saheehah" (hadeeth 949).

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"whenever he longs for money, he falls into disunion, for, disunion is at first the result of poverty, and it is also caused by wanting more than one's needs, thus his life will be lost:

Whoever spends his time keeping his money For fear of poverty, he is already poor indeed¹²

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **"And whoever makes Dunya (life) his preoccupation, then Allaah places his poverty before his eyes and breaks up his affairs and nothing of the Dunya (life) comes to him except that which has been decreed for him"**¹³.

We ask Allaah عَزَّ وَجَلَّ to provide us guidance, piety, subsistence, chastity and contentment, and to make us contented with what He has provided us, He is All-Capable and for answering Able.

Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Family, his Companions and Brothers till the Day of Resurrection.

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¹² "Sayd Al-Khaatir" Ibn Al-Jawzee (p.267).

¹³ Previously reported, footnote (11).