# This is How the ‘Ulema of Muslims Must Be

(Translated)

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All praise is to Allah, and prayers and peace be upon our Master Muhammad (saw) and upon his family (ra) and all his Companions (ra). Then, to proceed: Abu Dawud, At-Tirmidhi, Ibn Majah, Ibn Hibban in his Sahih, and others narrated that the Prophet (saw) said within a long hadith: «إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلَا دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ» **“Indeed, the ‘ulema are the inheritors of the Prophets (as). Verily, the Prophets (as) did not bequeath a dinar nor a dirham; they only bequeathed knowledge. So whoever takes it has taken an abundant portion.”**

The role of ‘ulema is immense in Islam, since they are the inheritors of the Prophets (as). Their work is part of the work of the Prophets (as), except that they are not Prophets (as) themselves. It was never part of their work to praise the ruler or endorse what he says, as the court scholars do today in various Muslim lands. Indeed, among the reasons for the decline of the Islamic Ummah today are the evil scholars whose only concern is the approach of self-preservation and pleasing the rulers, and the soundness of the methodology does not concern them!

So. look at the Sultan of the Ulema, Al-‘Izz ibn ‘Abd al-Salam, and look at his stance regarding the ruler Al-Salih Isma’il in Damascus, when he allied with the Crusaders and handed over to them the fortresses of Safad and Al-Shqif, Sidon, and some Muslim territories. This was in exchange for their assistance to him in fighting the ruler of Egypt, the ruler Al-Salih Najm al-Din Ayyub, because Al-Salih Isma’il feared him. So he corresponded with the Franks to help him against his nephew, the ruler of Egypt. The price was the surrender of Muslim lands, the normalization of relations with the enemies, and the opening of the borders. The Crusaders entered Damascus.

Moreover, Al-Salih Isma’il permitted the Crusaders to purchase weapons from Damascus to fight the Muslims in Egypt. This was an immense act of treachery, a despicable surrender, and a blatant violation of the Shariah.

Then the Sultan of the Ulema, Al-‘Izz ibn ‘Abd al-Salam, rose up in anger, defending his Deen, the land of Islam, and the rights of the Muslims. He openly enjoined good and forbade evil, confronting this matter and enduring immense hardship for it. He issued a fatwa declaring it haram for the merchants to assist the Franks with weapons or to sell them any. Then he ascended the minbar of the Umayyad Masjid condemning the alliance with enemies and the ugliness of treachery, and denouncing the heinous acts that had occurred. He publicly censured the Sultan for his vile deed and refused to supplicate for him during the sermon. Instead, he began supplicating before the masses in a manner that implied his deposition and replacement, praying: (اللهم أبرم لهذه الأمة أمر رشد يعز فيه وليك ويذل فيه عدوك، ويُعمل فيه بطاعتك، وينهى فيه عن معصيتك) “O Allah, decree for this Ummah an affair of righteousness through which Your ally is honored and Your enemy is humiliated, through which obedience to You is enacted and disobedience to You is prohibited.”

Likewise, his stance regarding the Tatars (Mongols) who invaded the Muslim lands, destroyed Baghdad, and inflicted a great massacre upon the Muslims. At that time, the Sultan of the Ulema, felt his responsibility, gathered the Muslims, urged them to jihad against the Tatars, and instilled in them the spirit of jihad. He reminded them of the obligation of jihad, as the Muslims had become fearful of the Tatars. Sultan Qutuz consulted him regarding the war against the Tatars, and he—may Allah have mercy on him—said: (اخرجوا وأنا أضمن لكم النصر) “Go forth, and I guarantee you victory.” He also said: (إذا طرق العدو بلاد المسلمين وجب على الإمام قتالهم) “When the enemy encroaches upon the lands of the Muslims, it becomes obligatory upon the Imam to fight them.” The Sultan was complaining about the lack of funds in the treasury, so he told him: (أنفق ما في الخزانة وخذ ما في حوزة الوزراء وأمراء الجند من حلي وحلل، وأشياء ثمينة، فإن لم تكفخذ ديناراً واحداً على كل رجل قادر) “Spend what is in the treasury, and take the jewelry, garments, and precious items in the possession of the viziers and military commanders. If that is not enough, take one dinar from every able man.” So he did that, prepared the army, fought the Battle of Ayn Jalut, and Allah decreed victory for him.

So where are the ‘ulema of Muslims today to feel their responsibility before Allah (swt) and to follow in the footsteps of the Sultan of the Ulema!

**So O ‘ulema!**

Has the bleeding of this Ummah not sufficed you? Has the bloodshed not sufficed you? How long will you remain silent? Is it not your duty to fulfill your obligation and lead the Islamic Ummah to its honor and victory? Is it not your Shariah obligation to enjoin what is right and forbid what is wrong? Is it not your duty to unify the Islamic Ummah and issue fatwas calling for the abolition of borders and the removal of the treacherous rulers, to establish the second Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, and to make clear to the entire Ummah the obligation of this matter? Enough of your silence regarding the rulers' betrayal, and enough of your drumming of support for them! Proclaim the truth and do not fear, for the sake of Allah (swt), the blame of any blamer. Is it not according to the Noble Qur'an that the system of life should be implemented?

O you all whom Allah (swt) has entrusted with some knowledge: Fear Allah regarding yourselves, for you will be held accountable before Allah (swt) for every small and great matter. Let nothing silence you from speaking the truth; you will be questioned about every drop of blood from the Muslims’ blood. So, will you not fulfill the Shariah obligation incumbent upon you as the inheritors of the Prophets (as)?