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The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:
“Convey from me, even if a (single) verse.”

Ibn Sīrīn said:
“This knowledge is dīn, so look to see
from whom you are taking your dīn.”

IS TAZKIYYAH REQUIRED FOR TEACHING?

Taken from the speech of the Major Scholars; Shaykh ‘Abd al-Muḥsin
al-‘Abbād, Shaykh Ṣāliḥ al-Fawzān, Shaykh Zayd al-Madkhalī,
Shaykh Ibn al-‘Uthaymīn, Shaykh ‘Ubayd al-Jābirī, Shaykh ‘Abd Allāh
al-Ghudayān, and Shaykh Rabī bin Hādī

Translation and Notes

Abū ‘Iyaḍ Amjad bin Muḥammad Rafīq

Is Tazkiyah (or Graduation)
Required Before One Teaches
& Gives Da'wah?

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Title: Is Tazkiyah Required for Teaching
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Version 2.0: Muharram 1445 / July 2024



1st Edition: 1434 AH • 2013 CE
2nd Edition: 1446 AH • 2024 CE
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Transliteration Table

Consonants

| | | | |
|------|------|------|-----|
| ء ʾ | د d | ض ḍ | ك k |
| ب b | ذ dh | ط ṭ | ل l |
| ت t | ر r | ظ ḏ | م m |
| ث th | ز z | ع ʿ | ن n |
| ج j | س s | غ gh | ه h |
| ح ḥ | ش sh | ف f | و w |
| خ kh | ص ṣ | ق q | ي y |

Vowels

| | | | |
|-------|-----|-----|-----|
| SHORT | ا a | ي i | و u |
|-------|-----|-----|-----|

| | | | |
|------|-----|-----|-----|
| LONG | آ ā | إ ī | ؤ ū |
|------|-----|-----|-----|

| | | |
|------------|-------|-------|
| DIPHTHONGS | او aw | اي ay |
|------------|-------|-------|

Disclaimer: It is impossible to translate the Qurʾān into any other language whilst retaining its full range and depth of meaning. Hence, all verses from the Qurʾān cited in this work, whilst providing an accurate enough rendition of the basic meaning, remain limited due to the limitations of the English language and are unable to convey fully what is in the original Arabic. **Note:** Parts of citations may appear with bolded or italicised text. This is from the author for purposes of emphasis.

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The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Convey from me, even if a (single) verse.”

Reported by al-Bukhārī (no. 3461)



Ibn Sīrīn said:

“This knowledge is dīn, so look to see from whom you are taking your dīn.”

Reported by Muslim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh and may Allāh make good mention of His Prophet in the highest company and grant him safety and peace. To proceed.

Introduction

Following the role of Ahl al-Sunnah in the West of conveying the speech of the Scholars regarding certain figureheads who went astray, the followers of many of these figureheads spread doubts about some of the callers in the West, with respect to teaching and giving da'wah, claiming that a person must have a tazkiyah to teach, or he must have graduated from an institution and so on.

However, the reality of the matter is that those whom they target in this way actually have connections with the Scholars, they travel to them, and take knowledge from them in 'aqidah, manhaj and fiqh, even if they have not formally studied in an institution, or graduated or have a specific tazkiyah. The real reason for these doubts is to undermine what the callers do in

the West (in addition to calling to the Sunnah) of warning from doubts, innovations and desires and warning from the people who are upon them or promote them. The statements of the scholars presented in this work will shed light on the matter and repel the doubts spread. No one statement from these statements should be read in isolation as it is possible for **a person with ulterior motives** to utilize some of these fatwas from the scholars to justify isolation and separation away from the main body of Salafis in that land and from their centres and mosques with the claim that everybody has the green light to teach, and so some of them teach in the mosques and centres of the hizbīs and others teach in their homes (often secretly) whilst spreading poison that aims to isolate people from the students of knowledge.

Rather, all the statements of all the Shaykhs **should be put together and understood collectively** to get a clearer picture of this whole affair. This is because there are generalizations in some fatwas, clarifications in others, important minor details in others, and contexts in some fatwas not found in

others. All of this should be put together to get a full, comprehensive picture. **Alongside the clarifications in the statements of these scholars**, it should still be stressed that seeking knowledge from the Scholars, by travelling to them and sitting in their lessons is of utmost importance and should not be neglected as it is **the primary route** of seeking knowledge. And for those who are unable to do this, **then they should take from the students of knowledge in their lands, those who have connections with the Scholars, have studied with them and take from them.** So they should attend their lessons, in the Salafi mosques and centres, and any issues that arise such as requiring a fatwa, or removal of a *shubhah* (doubt) or clarification in an issue of knowledge, then those students of knowledge can return these questions to the Scholars on behalf of the people of that land if the answer is not already known.

Shaykh ‘Abd al-Muḥsin al-‘Abbād

The following is from the Shaykh’s lessons, ‘Sharh Sunan Ibn Mājah’ (cassette no. 248), question is asked about requirement of a *tazkiyah* for giving da’wah or conveying knowledge¹:

“Is it a condition for the one who desires to invite to Allāh, the Blessed and Exalted, that he should have a *tazkiyah* (commendation) from the people of knowledge?”

The Shaykh responded:

“It is not desirable for a person that he proceeds to speak (about religion) or speaks (to the people) except when he possesses knowledge, but it is not binding that he has a *tazkiyah* (commendation)... it is not binding that he has a *tazkiyah*. However, when his affair is unknown (*majhūl*) and he, meaning, the people are not satisfied regarding him and wish to know (about him) whilst he is unknown to

1 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-abbaad.mp3>

them, and they wish to know about him through the route of known people, those who make it clear that he is fit (for da'wah) and he can be benefited from... otherwise, when this person has ability and he has grounding, and there is nothing cautionary from him, then it is permissible, even if he does not have a *tazkiyah*, and every one who has something of knowledge he can bring it (forth), and the Messenger said, **“Convey from me, even if a (single) verse.”**² Yes.”

And the question continues:

“He says in the completion of the question: And when it is not a condition that he has a *tazkiyah* then how can we know that a caller is fit for giving *da'wah* especially when he did not study at the hands of the scholars.”

The Shaykh answers:

“When a person is unknown (altogether), then his matter is withheld from (out of

2 Reported by al-Bukhārī (no. 3461).

caution)³ and when he is known for benefit, whether it is known that he studied and he has lessons and he has capabilities – and a person could have acquired this through habitual study, and specific lessons – then it is not binding that a person should have a *shahādah* (certificate), meaning graduation from a faculty or that he has accompanied a Shaykh for a long period. Whoever has something of knowledge and he is grounded in it, even if it was a benefit he took from a Scholar, then he conveys it to others.”

3 Meaning: knowledge is not taken from him, out of caution, due to his affair being unknown.

Shaykh Ṣāliḥ al-Fawzān

This question is more about teaching when there are no scholars present in the land, It is relevant to the wider issue under discussion, which is teaching and conveying what one knows even if one does not have a *tazkiyah* or graduation. The Shaykh was asked in his lesson; ‘*Mukhtaṣar Zād al-Ma‘ād*’ (26th Dhul-Ḥijjah 1433H) regarding teaching and conveying of knowledge⁴:

“Esteemed Shaykh, may Allāh grant you success, this questioner from Tunisia says: ‘What are the conditions or rules which permit a student of knowledge to give lessons or knowledge seminars in his land (with the knowledge) that there are not to be found any scholars in the land we are in.’”

The Shaykh answered:

“Convey what you know, what you know of knowledge then spread it and convey

4 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-fawzan.mp3>

it to the people. As for affairs that you do not know and which have not come to you, then withhold from them. Yes.”

So long as a person has comprehended and understood a matter with sound correct, sound understanding, upon the way of the Salaf, then he can convey that matter to his wife, his children, his household, to his relatives and others. But he should not enter into affairs in which he does not have knowledge and comprehension. So long as a person in this situation, a student of knowledge, of whatever level, or even a lay person, who can have knowledge in issues, acknowledges his level and status and does not exceed it, then he will be safe and free from blame.

Shaykh Zayd al-Madkhalī (رَحْمَةُ اللَّهِ)

Shaykh Zayd al-Madkhalī (رَحْمَةُ اللَّهِ) was asked in his first lesson of ‘*Sharh Uṣūl al-Sunnah*’ of Imām Aḥmad the following:⁵

“You know of the situation of the Muslims in the lands of disbelief that many of the youth, non-Arabs, they do not understand the Arabic language. In our city for example, there is a brother who translates the statements of the Scholars from their books... small concise books such as ‘*Sharh Uṣūl al-Thalāthah*’ of Shaykh al-‘Uthaymīn and some other books. But he was criticized and it was said that you must have a specific *tazkiyah* (commendation) from a senior scholar from Saudi for example, a Salafi scholar, so what is your saying regarding this matter?”

The Shaykh answered:

“My saying regarding this is that whoever has learned something from the sciences

5 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-zayd.mp3>

of the Islamic religion and Islamic jurisprudence and has attained precision in that, there is no harm (for him to teach), rather he has reward when he teaches (others) by it.

And it is not a condition that he brings a *tazkiyah* but it should be looked at, what is he teaching the people? If he is teaching them what is correct, through Sharī'ah rulings with its evidences, then this is desired. Hence, it is not a condition that he is given a commendation by a Shaykh. And if he errs, then necessarily, there will be found one who will criticize the error if he errs.

So it is not permissible for him to teach the people something that is not correct. And this matter is like the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **“Convey from me, even if it is a verse”**⁶, meaning, this is an evidence to show that whoever carried a small amount of knowledge and the people are in need of knowing it, it is obligatory upon him to convey that and it is not permissible for

6 Reported by al-Bukhārī (no. 3461).

anyone to criticize him, unless he sees him misguiding the people, speaking about Allāh without knowledge, giving verdicts without knowledge and laying down principles without knowledge. So all of this is not permissible firstly, and it is not permissible to remain silent upon him, but he is to be advised to learn until he has acquired a portion of knowledge and he then teaches the people.

So he is not prevented while he is correct and when he errs he is not corroborated upon that.”

Questioner:

“And when he suffices with just translating the speech of the Scholars and does not add or decrease?”

Shaykh Zayd responded:

“When he quotes (and conveys) the sayings of the scholars with academic integrity then there is no harm, this is the way of the seekers of knowledge, they quote from their Shaykhs and from the earlier

(scholars) who authored works and compiled the compilations of the Sunnah.

He quotes from them but with academic integrity, and it is better for him that he gains understanding of what he is quoting from them such that if he is asked, he is able to explain the matter with respect to the Islamic ruling in a religious matter so that no error is fallen into.

So quoting itself, it must also be accompanied with understanding of what a person is quoting (and conveying), so a person could sometimes say something that is distorted or (what is) a typographical error (in print) or what is erroneous, so he brings harm to the listener. So there must be understanding alongside the quoting.”

Shaykh Ibn al-‘Uthaymīn (رَحْمَةُ اللَّهِ)

The following are a series of questions and answers found in ‘*Kitab al-‘Ilm*’ of Shaykh Muhammad bin Ṣāliḥ al-‘Uthaymīn (رَحْمَةُ اللَّهِ). They have a connection to this topic where the issue relates to acquisition of knowledge in a scenario where it is not possible to take it directly from the scholars, so the issue of their books and cassettes is raised and whether it is possible to acquire knowledge and be a student of knowledge through this route.

Question:

“Some seekers of knowledge suffice with listening to the cassettes of the Scholars in the course of their studies (lessons), so is this sufficient for acquiring knowledge? And are they considered students of knowledge? And does this have an effect upon their belief?”

The Shaykh answered this question:

“There is no doubt that these cassettes will suffice them from being present

(directly) with the people of knowledge, when it is not possible for them to attend. Otherwise, attending with the Scholars is superior, better and is closer to (gaining) understanding and (being able to) discuss (matters). However, when they are not able to attend, then this suffices them.”

Question:

“Then is it possible for them to be students of knowledge whilst they limit themselves to this (medium of study)?”

The Shaykh answered:

“We say: Yes, it is possible when a person strives with a great deal of striving, just as it is possible for a person to be a scholar when he takes knowledge from books. However, the difference between taking knowledge from books and cassettes and between taking directly from the scholars (in person) is that seeking knowledge directly from the scholars is closer to acquisition of knowledge because it is an easier route wherein discussion is possible, as opposed to the one who listens or reads (from the scholars), for he requires

(to go through) a great deal of hardship in bringing together the various aspects of knowledge and acquiring it.”

Question:

“And what about the saying of the questioner, does sufficing with cassettes affect their belief?”

The Shaykh answered:

“Then the answer is: Yes, it does affect their belief if they listen to cassettes of innovation and follow them. As for when they listen to cassettes of trusted scholars, then that does not affect their belief. Rather, it increases them in *īmān*, in being firmly-grounded and in following the correct creed.”

Question:

“Is it permissible to learn knowledge from books only without scholars, especially when it is difficult to learn knowledge from scholars due to them being scarce? And what is your view regarding the saying of a person, ‘Whoever’s shaykh is the book,

his error(s) will be more than what he is correct in'?"

The Shaykh answered:

“There is no doubt that knowledge is acquired through seeking it from the Scholars and seeking it from books because the book of the scholar is the scholar himself, for he is speaking to you through his book.

So when seeking (knowledge) is not possible from the people of knowledge, then he seeks knowledge from books. However, acquiring knowledge through the route of the scholars is closer to its acquisition than through the route of books because the one who seeks it through books will toil (struggle) more and requires a great deal of striving.

And alongside this some affairs might be hidden from him such as Sharī‘ah principles and rules that the people of knowledge have laid down. So it is necessary that he has a reference point from the people of knowledge (to return back to) in accordance with ability. As for his saying, ‘Whosoever’s

guide is his book then his error(s) will be more than what he is correct in' then this is not correct unrestrictedly and nor corrupt unrestrictedly. As for the person who takes knowledge from any book he sees, then no doubt he will err abundantly.

And as for the one who in his learning depends upon the books of men known for trustworthiness, reliability and knowledge then this person's errors will not be many and he will be correct in the majority of what he says."

Shaykh ‘Ubayd al-Jābirī (رَحْمَةُ اللَّهِ)

Shaykh ‘Ubayd al-Jābirī (رَحْمَةُ اللَّهِ) was asked the following question as occurs in a recording dated 29th Muharram 1433H in an open meeting with the Shaykh:⁷

“Is a *tazkiyah* (commendation) obligatory for a seeker of knowledge so that he may teach, and if there is not to be found anyone who has commended him, should he teach? And is there any precedence (from the Salaf) in this issue of commendation? Benefit us may Allāh benefit you.”

The Shaykh’s answer:

The one who is unknown (*majhūl*) is the one who requires a *tazkiyah*, irrespective of whether he was sent to a land or in his own land. As for the one who is known, then if he is (teaching) outside of his own land, and the Scholars know he is teaching and giving lessons from the Book and the Sunnah upon the understanding of the

7 <https://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-ubayd.mp3>

Salaf, then there is nothing to prevent him teaching if Allāh, the Exalted wills. And likewise, there is nothing to prevent sitting with him until the scholars of his region disparage him, and is not necessary that all the scholars disparage him, rather if the evidence is established through one (Allāh-fearing), pious scholar amongst them, a person of the Sunnah, who has expansive vision (into these matters) then his disparagement is accepted.

As for when he is in his own land and his people know him and enable him to teach them in a mosque or in their gatherings, then it is upon him to fear Allāh with respect to those (people) and that he traverses (the path) of wisdom, deliberation and that he does not drive the people away from himself.

And if he has the ability to look into the evidences for the Sharī'ah rulings from the Book and the Sunnah, then he can deduce evidence. And if he is in the beginning (stages of seeking knowledge) then he should quote the statements of the people of knowledge, irrespective of whether he

mentions them or does not mention them. However, he is not to say, 'I said' or 'I say' attributing the speech to himself, rather it is more befitting that he say, 'So and so Shaykh said', 'Shaykh so and so's fatwa in this matter is such and such' so that the people are at ease with him.

Shaykh ‘Abd Allāh al-Ghudayān (رَحْمَةُ اللَّهِ)

Shaykh ‘Abd Allāh al-Ghudayān (رَحْمَةُ اللَّهِ) was asked the following question⁸ regarding a sister who seeks knowledge through books and tapes which are translations and whether she is allowed to teach in the mosque:

“May Allāh be benevolent to you and bless you. And this question, the female questioner says: A Muslim woman who seeks knowledge through the route of translated books and cassettes and she has the opportunity to contact the scholars for matters that become difficult for her (to understand). Is it permissible for her, or possible for her to teach other Muslim women in the mosque built upon the situation of there not being anyone besides her to teach them matters of etiquette, creed and methodology?

The Shaykh answered:

8 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-ghudayan.mp3>

“It is known that a person takes knowledge from the mouths of the scholars and takes every (type) of knowledge from the person who is grounded in this knowledge. So when you wish to take knowledge of tafsīr of the Qur’ān you take it from a person grounded in this knowledge and likewise for all the other sciences. This is one means.

The second means is that a person reads books, but he does not read books and depend on them unless he is fit and capable of understanding them upon the right way. Because if he had deficiency in his understanding he may understand something upon other than the correct way and afterwards he may speak with what he has understood and what he speaks with is a mistake, then the people act upon what he has made them to understand erroneously and hence he will carry the burden of their sin.

And in relation to this woman, I advise her that she does not teach because she reads from (translated) books without anyone to

make her understand these books. This is the answer to this question.

Shaykh Rabī bin Hādī

Shaykh Rabī bin Hādī was asked the following question as occurs in the 2nd cassette in the series⁹ starting from 9m:15s onwards:

“When is it right for a student of knowledge to say, ‘This is what appears most correct to me’ or ‘This is what I believe’ and when does he deserve to give circles of teaching independently, for many youth hasten to put themselves forward in gatherings (to teach), so what is your advice?”

The Shaykh responded:

“My advice to the Salafi youth is that they prepare themselves to strive (hard) in acquiring knowledge and that they learn. However, when they are in a land where there are ignorant people and there are no scholars (present), but there is a student of knowledge and (those people) are in need of the little knowledge he possesses, then I hold that he should offer what he has of knowledge. And we do not make binding

9 Entitled: الجواب الكافي لمن سأل عن الدواء الشافي

the affairs upon the youth who sees the world darkened with deviations, ignorance and shirk such that we say to him, ‘Do not put yourself forward to teach the people until you have reached the level of Ibn Taymiyyah and Ahmad bin Hanbal.’ Allāh, the Exalted, said:

وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ

“Allāh has made clear what He has made unlawful to you, except that which you are forced by way of compulsion.” [6:119]

Necessity makes permissible what is otherwise prohibited as is said in the legislative principle.

The Shaykh continues:

“Meaning, when he is amongst the peasantry (in desert regions) observing the innovations (that are present), the abandonment of prayer and he knows what are innovations and what are the sunnah affairs, likewise, some of you know something of knowledge, then he teaches something from the Qur’ān, something of tajwīd, he teaches them the books which

he has studied, ‘*al-Uṣūl al-Thalāthah*’ (the Three Principles), ‘*Kitāb al-Tawḥīd*’. Now, I am not encouraging a student of knowledge to position himself as a scholar, not, (but I am saying that) when he is forced, and there is not a scholar other than him, and he has something of knowledge, then let him offer what he has of knowledge and (at the same time) to never speak in the dīn of Allāh with ignorance. It is not permissible for him except to ascribe to Allāh except the truth, He, the Exalted said:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say: ‘(But) the things that my Lord has indeed forbidden are great evil (lustful) sins, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.’” [7:33]

So saying things about Allāh without knowledge is unlawful and is from the greatest of major sins. Rather, it is greater than disbelief in Allāh because disbelief in Allāh, misguidance and innovations all arise from speaking about Allāh without knowledge. Hence, it is the vilest of things, and greatest of major sins, irrespective of whether it appears from a scholar or an ignorant person.

The Shaykh continues:

“Hence, when he sees the people (in need) compelled towards the little knowledge he possesses, then let him speak only within the limits of what he knows and not to transgress his limit.

So when he is asked about what he does not know, he says, ‘Allāh knows best’, he says, ‘I do not know’, for (indeed) the greatest of the greatest of the scholars and the leading Imāms amongst the Imāms say, ‘I do not know’, where one of the major students of (Imām) Mālik says, “If I wished to fill my slate (tablet) with the saying of Mālik, ‘I don’t know’, I would have done so.”

And all of you know that he was asked about forty matters, he responded to four of them and said “I don’t know” about the rest. And in that time, when a man repeated the saying “I don’t know” often, he became great in the eyes of the people.

But as for today, if he says “I don’t know” in just one or two matters, they say, “*Jāḥil* (ignoramus)”. Upon these scales (of measure) it is necessary that one abstains and that (even) half or a quarter of the scholars are not led to speak about Allāh without knowledge on account of the people. But in any case, it is desirable for a scholar to cultivate his students to say ‘I don't know’ for it is one half of knowledge (to not speak without knowledge).”

Shaykh Ṣāliḥ al-Fawzān

Shaykh Ṣāliḥ al-Fawzān answers a question regarding *tazkiyāt* (commendations) and *shahādāt* (certificates) with respect to knowledge and teaching¹⁰:

“He says, esteemed Shaykh, may Allāh grant you success: Is it sufficient for a person who wishes to teach the people the affairs of their religion, is it sufficient that he holds a university certificate, or must he have commendations (*tazkiyāt*) from the Scholars?”

The Shaykh answered:

“It is necessary to have knowledge... Not everyone who holds a certificate becomes a scholar (by way of that), (but) knowledge is vital, and understanding (fiqh) of the dīn of Allāh! A certificate does not indicate knowledge. A person could hold (a certificate) yet he is the most ignorant of people... and he may not have a certificate

10 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-fawzan-cert.mp3>

yet he is the most knowledgeable of people. Did Shaykh Ibn Bāz have a certificate with him? Did Shaykh Ibn Humayd? Did they have certificates? Yet alongside this, they were the leading Imāms of this time. Hence, the speech (revolves) around the presence of knowledge in a person, and (the presence) of understanding in a person! Not about his certificates and commendations (*tazkiyāt*), that is not given consideration. And the reality will uncover a person, when an issue comes along, or a calamity arises, then the (true) scholar will become clear from the pseudo-scholar and the ignoramus. Yes.”

Shaykh ‘Abd al-Muhsin al-‘Abbād

Shaykh ‘Abd al-Muhsin al-‘Abbād was asked about teaching some of the books of usūl in Tawhīd and he gave the answers below.¹¹ The questioner starts with the following:

“I studied ‘*al-Uṣul al-Thalaathah*’, ‘*al-Qawā’id al-Arba*’, ‘*Kashf al-Shubuḥūt*’, ‘*Kitāb al-Tawḥīd*’ and ‘*Nawāqid al-Islām*’ and others in my city. Is it (permissible) for me to teach in my city even though I have not acquired a *tazkiyah* (commendation) from the people of knowledge?”

The Shaykh answered:

“A person knows his own level, so when he has something of knowledge, he can offer it to the extent he is able, but if he is not able to be precise in the affairs and (arrive) at knowledge of the truth then it is feared for him. However, the likes of these books, when you read them with their explanations coming from the people of knowledge,

11 <http://www.manhaj.com/manhaj/assets/audio/knowl-tazkiyah-abbaad-2.mp3>

who have knowledge with respect to these (books), who are firmly-grounded in them, and whose explanations provide benefit with respect to them, then you can benefit and it is possible that you can read these books and the explanations to them.

As for you coming and bringing something from yourself and you are not even sure about it yourself, then it is better for you that you do not enter into something that you are not precise in, you are not grounded in. However, if you read these books and explanations to them, which are sound (correct) explanations, then the objective will be attained.”

Another related question:

“May Allāh be benevolent to you, regarding a matter that is related to this, which is that some people come forward to teach, and it is said that this man, at this time, we do not know anyone who has given him *tazkiyah* from the people of knowledge, shall we sit with him or shall we not sit with him?”

To which the Shaykh replied:

“It is not binding for every person to have *tazkiyah* (commendation), it is not binding. However, the speech here is about a person having ability and grounding, every person to the level he is able. If you went to any person, it is possible you will not find him having a *tazkiyah*, not every person has a *tazkiyah*, but a man may sometimes reach whatever level of knowledge he has reached, and he teaches yet he does not have a *tazkiyah*, he does not have a *tazkiyah*. He does not have anyone who has given him commendation.

What is important however is that a person should know his own level, so when he has ability and he bases (his teaching) upon the speech of the investigative scholars, and treatises and explanations related to the topic, he teaches (in the matter) and speaks about it in agreement with what the accepted explainers have said regarding that, because that is the objective. And it is not binding that when you see someone teaching that you go and ask him, ‘*Do you have a tazkiyah or not have a tazkiyah?*’.”

The next question:

“May Allāh be benevolent towards you, the statement of Ibn Sīrīn: ‘**This knowledge is dīn, so look to see from whom you are taking your dīn**’¹², they use this as evidence that it is not for everyone to sit to teach.”

To which the Shaykh replied:

“It is correct, it is not for everyone, but I say that a person who has (others) sitting around him he should know his level, so if he has ability, then he does so and others can benefit from him. And if he does not have ability, then he abandons it, or he reads something that has been written and is sound and its author (word unclear) such as Ibn Bāz, Ibn ‘Uthaymīn.”

12 Related by Muslim in the introduction to his ‘*Ṣaḥīḥ*’ and also al-Dārimī, in his ‘*Sunan*’ (no. 424).

Conclusion

The speech of the scholars can be summarised with the following:

- It is not a condition that one must have a *tazkiyah* (commendation), *shahādah* (certificate) or *takharruj* (graduation) in order to convey and teach.
- The only condition is the one must comprehend and grasp the issue at hand with sound knowledge and understanding upon the way of the Salaf.
- Knowledge is to be taken directly from the scholars, this is the primary and superior method. However, for those who are unable, taking knowledge from books and cassettes of the scholars is a means, and one can become knowledgeable through these routes. However these routes require more effort and care.
- The statements of the scholars comprise a refutation of those who claim only graduates from a particular university or in-

stitution are allowed to teach and give da'wah.

- Not everyone who has a certificate or graduation necessarily has comprehension, as indicated by Shaykh al-Fawzān, this is a reality that is known and experienced.
- Whoever appears, or comes to teach in a land, and he is unknown or his condition is unknown, then a commendation is sought for him, whether from the scholars, or from the people of the Sunnah in his land, in order to verify that he is capable and fit for knowledge to be taken from him.
- In all cases, a person must know his limits, remain within them, and not speak about affairs he does not comprehend.

IS TAZKIYYAH REQUIRED FOR TEACHING?

Taken from the speech of the Major Scholars; Shaykh 'Abd al-Muḥsin al-'Abbād, Shaykh Ṣāliḥ al-Fawzān, Shaykh Zayd al-Madkhalī, Shaykh Ibn al-'Uthaymīn, Shaykh 'Ubayd al-Jābirī, Shaykh 'Abd Allāh al-Ghudayān, and Shaykh Rabī bin Hādī



Following the role of Ahl al-Sunnah in the West of conveying the speech of the Scholars regarding certain figureheads who went astray, the followers of many of these figureheads spread doubts about some of the callers in the West, with respect to teaching and giving da'wah, claiming that a person must have a tazkiyah to teach, or he must have graduated from an institution and so on.

However, the reality of the matter is that those whom they target in this way actually have connections with the Scholars, they travel to them, and take knowledge from them in 'aqīdah, manhaj and fiqh, even if they have not formally studied in an institution, or graduated or have a specific tazkiyah.

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