

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Introduction - The Virtue of Knowledge and its People

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KHUTBATUL-HAAJAH

All Praise is due to Allaah, We praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever he leads astray cannot be guided. I testify that there is no true God worthy of being worshipped expect Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (Sallallaahu`alayhi wa sallam)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ءَ وَلَا تَمُونُ ءِ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

O you who believe! Fear Allaah [by doing all that he ordered and abstaining from all that He forbade] as He should be feared [obey Him, be thankful to Him, and remember Him always] and die not to expect in a state of Islam. (Aali Imr`aan 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ءَ

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ءَ وَالْأَرْحَامَ ءِ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

O mankind! Be dutiful to your Raab [Allaah] who created you from a single person [Adam] and from him [Adam] he created his wife [Eve], and from them both He created many men and women. And fear Allaah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kind ship]. Surely, Allaah is ever an All-watcher over you. (An-Nisaa'4:1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ءَ

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ ءَ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive your sins. And whosoever obeys Allaah and His Messenger, has indeed achieved a great success. (Al-Ahzaab 33:70-71)

To proceed: The most truthful speech is that of Allaah's Book [the Qur'aan] and that the best of guidance is that of Muhammad (Sallallaahu`alayhi wa sallam). The worst of evils are the *muhdathaat* (newly-invented

matters [in the deen], and every innovated matter (in the deen) is a *bid'ah*; every *bid'ah* is a *dalaalah* (misguidance), and every *dalaalah* is the Fire of Hell.

Our Shaykh and teacher- Muhammad Al-Malki began with the Khutbatul-Haajah and welcomed the students to the course conference entitled: **The Key to Knowledge.**

VIRTUE OF KNOWLEDGE, SCHOLARS, AND THOSE WHO SEEK KNOWLEDGE

He advised us concerning the importance of knowledge and of seeking knowledge only for Allaah's Face-making it sincerely for Him. Allaah says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

...Allaah will exalt those who believe among you, and those who have knowledge, to high ranks. (Mujaadilah 58:11)

Allaah raises the ranks of the believers who seek knowledge sincerely for Allaah's Face over those believers who do not seek knowledge. What about when the believers who seek knowledge are compared to those who disbelieve? There is no doubt that the difference between them is like the distance between the heavens and earth. Allaah says:

﴿أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

Oh Muhammad say to them are they equal those who know and those who do not know "Are those who know equal to those who know not?" (Az-Zumar 39:9)

And there is no doubt that the difference between those who know and those who do not know is very clear and the distance between them is very far. That is only because those who seek knowledge will fear Allaah Ta'Aalaa:

﴿وَمِنَ النَّاسِ وَالْذَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

It is only those who have knowledge among His slaves that fear Allaah. Verily, Allaah is All-Mighty, OffForgiving. (Faatir 35:2)

He explained the high virtue of seeking knowledge and that Allaah commanded ar-Rasool (sallallaahu `alayhi wa sallam) to ask His Lord to increase him In knowledge and He `azza wa jall did not command Rasool (sallallaahu `alayhi wa sallam) to ask for increase in anything else except knowledge:

﴿ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ، وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

Then High above all be Allaah, the True King. And be not in haste (O Muhammad (sallallaahu alayhi wa sallam) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." (Taa Haa 20:114)

Ar Rasool (sallallaahu `alayhi wa sallam) asked Allaah Ta'Aalaa to give ibn Masuud (or ibn `Abbaas) knowledge as a gift by asking Allaah to provide it to him when he (sallallaahu `alayhi wa sallam) said: **"O Allah, teach him the interpretation of the Qur'aan and give him understanding of the Deen."** [Al-Bukhaaree and Muslim]

And that is why Abdullaah Ibn `Abbaas (May Allaah be pleased with him) was the most noble scholar of the Ummah and he interpreted the Qur'aan.

And in the Hadeeth of Mu`aawiyah (May Allaah be pleased with him): that Rasool (sallallaahu `alayhi wa sallam) said: **"He who Allah wants good for, He gives him understanding of the deen (religion)."** [Al-Bukhaaree and Muslim]

And from this the `Ulamaa took the understanding of the opposite meaning which is that whoever Allaah does not give him the good understanding of the Deen, then he is somebody that Allaah does not will for him good.

And on Ibn Masuud (May Allaah be pleased with him) the hadeeth of Rasoolullaah (sallallaahu `alayhi wa sallam): **"There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others).** [Al-Bukhaaree and Muslim].

As for the one who gives his wealth in truth - this means spending it to build masaajid, schools, homes for orphans, helping the students of knowledge and other than that of which Allaah is pleased with.

There are two types of envy:

1. The envy which is positive and permissible is called *Ghibtah*. It is to wish to have exactly the same of what people have of goodness.
2. The non permissible hasad is to wish that whatever Allaah has bestowed upon a slave of His of goodness be removed from that person.

The other is the one whom Allaah has given wisdom, meaning knowledge and he judges with it between the two opposites by what Allaah ruled and legislated and he teaches it to others.

Abu Hurayrah (May Allaah be pleased with him) reported that the Rasool (sallallaahu `alayhi wa sallam) said: **Whoever calls to a guidance will be given a reward exactly as the same as those who are guided and they will not lose anything from their reward.** [Muslim].

And in another hadeeth of Abu Hurayrah clarifying the virtue of seeking knowledge:

Rasoolullaah (sallallaahu `alayhi was sallam) said: ***When the son of Aadam dies all his deeds stop except for three: sadaqatil-jaariyah, beneficial knowledge, and a pious offspring who makes du`aa for the parent.*** [Muslim].

Continuous charity is the likes of building houses for the orphans and poor and needy people and as *waqf* (endowments) for building schools and libraries where people can come and seek knowledge from the books which are found in it and they will benefit from it and also for digging wells (for water). The beneficial knowledge can only come from the people of knowledge and not from other than them. A person cannot guarantee that he will have extra money for a sadaqah jaariyah or to leave an endowment, nor can he guarantee that his son will be pious, than at least he should seek knowledge and teach it because it is guaranteed that he will find it after he dies.

This knowledge cannot be earned except that the body will be uncomfortable and grow tired. One cannot just sit around for it as it comes in the Hadeeth recorded in Saheeh Muslim under the chapter: "The times of prayer": `Abdullah narrated it on the authority of his father Yahya: ***Knowledge cannot be acquired with sloth.***

And Ar-Rasool (sallallaahu `alayhi wa sallam) used to encourage the people to go and seek knowledge as reported in Saheeh Muslim:

Abu Hurayrah reported that the Rasool (sallallaahu `alayhi was sallam) said: ***"Whoever goes in a way seeking knowledge, Allaah will make easy for him the path to Jannah"***

And another saheeh hadeeth recorded in At-Tirmidhee and narrated from Abu Hurayrah:

I heard Ar-Rasoolullaah (sallallaahu `alayhi was sallam) say: ***Whoever goes out of his house seeking knowledge he is like a person gone out to Jihad fee sabeelillaah.***

Anas (May Allaah be pleased with him) reported: The Messenger of Allaah (sallallaahu `alayhi was sallam) said, ***"He who goes forth in search of knowledge is considered as struggling in the Cause of Allaah until he returns back home."*** [At-Tirmidhee]

Abu Umaamah (May Allaah be pleased with him) reported: The Messenger of Allaah (sallallaahu `alayhi was sallam) said, ***"The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allaah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge."*** [At-Tirmidhee].

Abu ad-Darda' (May Allaah be pleased with him) reported: The Messenger of Allaah (sallallaahu `alayhi was sallam) said, ***"He who follows a path in quest of knowledge, Allaah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."***

[Abu Dawuud and At-Tirmidhee].

Abu Musa (May Allaah be pleased with him) reported: The Messenger of Allaah (sallallaahu alayhi was sallam said, *"The guidance and knowledge with which Allaah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allaah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allaah and receives benefit from the Message entrusted to me by Allaah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allaah's Guidance with which I have been sent."* [Al-Bukhaaree and Muslim]

RULING ON SEEKING KNOWLEDGE

Rasoolullaah (sallallaahu `alayhi wa sallam) said that seeking `ilm (knowledge) is obligatory on every Muslim. (male and female). (ref.pending) Not every type of knowledge is obligatory for everyone. Knowledge is of two types:

1. **Fardh `Ayn** – This is what is obligatory on every individual Muslim and no one is exempt. It includes all that which is needed by the person for his deen. This includes knowledge of salah, zakat and fasting because these things are obligatory on everyone. As Allaah has stated:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (adh-Dhaariyaat 51:56)

2. **Fardh Kifaayah** – This is what is obligatory on the Muslims collectively it includes all that which people need but it is not required of them individually.

More examples of the knowledge which is Fardh `Ayn are:

1. That Allaah Ta`Aalaa is Alone with no partner and no one is like unto Him. He was not born and He has no child. He is the Creator of everything. He is the giver of Life and the Giver of Death. He has the perfect attributes and beautiful names. He is first with no start and the last with no end and He is above His Throne.
2. The Qu`raan is the speech of Allaah. What is in it is truly from Allaah Subhaanahu wa Ta`Aalaa. Believing in it is obligatory. And know that we must act upon the clear guidance of it.
3. The five daily prayers are waajib (obligatory). It is obligatory for Muslims male and female to have knowledge of the shuroot (conditions) of salah and wudhuu.
4. To know that fasting is obligatory and know what nullifies fasting.
5. Knowledge of Hajj is obligatory.
6. Also to have knowledge of the likes of what is forbidden such as zina (fornication and adultery), riba (usury/interest), alcohol, eating of pork and dead animals and whatever is impure. One must know that these are not allowed as well as eating/taking the money of others without permission, oppression,

killing innocent souls with no right and whatsoever is like this from what the Qur`aan has spoken about.

Other branches of knowledge come from what is fardh kifaayah. Scholars teach and give fataawaa based on that knowledge. This (fardh kifaayah) is what is obligatory on the Ummah as a whole. If some of the Muslims take the responsibility of this obligation then no sin will be against the rest of the Ummah.

A proof for that is what Allaah Ta`Aalaa said in Surah At-Tawbah:

﴿ وَمَا كَانُ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي

الْدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (At-Tawbah 9:122)

The people are of different opinions concerning what is obligatory `ilm (knowledge). The fuqahaa say it is the `ilm of fiqh, knowledge of the halal and haram, tafseer, and that it is knowledge of the Qur`aan and the Sunnah. By this knowledge people can reach all types of `ilm.

We live in an age where bid`ah is practiced widely we must practice the truth (haqq). A business man living in a town where riba is practiced widely must know how to be protected from it. He must know the correct belief.

And what we have just mentioned the meaning of the fardh `ayn has clarified what is obligatory on every individual. As for the fardh kifaayah, it is what people cannot live without such as medicine, science, those things which are essential for living - if no one in the whole town has this knowledge then all the people of that town have the sin. If only one has practiced it then it is not a sin on rest of them.

CONCLUDING POINTS OF BENEFIT

- Kathir ibn Qais said: I was sitting with Abu Darda (may Allaah be pleased with him) in a mosque in Damascus when a man came and said, "*O Abu Darda! In truth, I have come to you from Madina, the city of the Prophet (sallallaahu `alayhi wa sallam) for a tradition which I have heard you relate from the Prophet of Allaah, and I have not come on any other account". Abu Darda (may Allaah be pleased with him) said, "Verily, I heard the Prophet of Allaah (sallallaahu `alayhi wa sallam) say: "He who treads the path of knowledge, Allaah makes him tread a path that leads to Paradise, and the angels take him under the shelter of their wings. Everything in the heaven and on the earth and in the depths of the seas pray for benediction for the man of learning. Truly, the superiority of a learned man over a mere devotee is like that of the full moon over the stars. Indeed, the learned are the heirs of the Prophets. The Prophets leave no heritage of gold or silver, their heritage is nothing but knowledge. Whoever therefore receives this heritage, his portion is indeed great". (At-Tirmidhee)*

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذُرُ أَكْفَرُوا أَلَيْسَ﴾

Shall he then who knows that what has been revealed unto you (O Muhammad Sallaallaahu`alayhi wa sallam) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. (Ra'd 13:19)

﴿ وَمِنَ النَّاسِ وَالِدَوَّابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَنُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ رَبَّكَ اللَّهُ عَزِيزٌ غَفُورٌ﴾

It is only those who have knowledge among His slaves that fear Allaah. (Faatir 35:28)

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحَىٰ إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

And We sent not (as Our Messengers) before you (O Muhammad Sallallaahu`alayhi wa sallam) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not. (An Nahl 16:43)

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

...Allaah will exalt those who believe among you, and those who have knowledge, to high ranks. (Mujaadilah 58:11)

Abu Hurayrah (May Allaah be pleased with him) reported: The Messenger of Allaah (sallallaahu`alayhi wa sallam) said, *"The world, with all that it contains, is accursed except for the remembrance of Allaah that which pleases Allaah; and the religious scholars and seekers of knowledge."* [At-Tirmidhee].

Ibn Mas`uud (May Allaah be pleased with him) reported: I heard the Messenger of Allaah (sallallaahu`alayhi wa sallam) saying, *"May Allaah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recipient of knowledge understands it better than the one who has heard it."* [At-Tirmidhee].

I advise myself, brothers and sisters when they begin to seek `ilm (knowledge) - fear Allaah! Seek the knowledge to fear Allaah Subhaanahu wa Ta`Aalaa and to save from showing off. The `aalim (scholar) should always, when he speaks, do so with good intention and when he finds he is proud of his speech then keep

silent and if he becomes proud with his silence then speak. He is always suspecting himself and struggling to check his niyyah (intention). He seeks Allaah Subhaanahu wa Ta`Aalaa and asks forgiveness from Him. So many people talk about ilm they are not qualified for.

I advise myself to fear Allaah Subhaanahu wa Ta`Aalaa by remembering Him and by tasbeeh (glorifying Allaah), istighfaar (seeking forgiveness), dhikr (remembrance) and standing for prayers at night, fasting optional days, visiting graves and good deeds the likes of these.

﴿END OF INTRODUCTION﴾

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك اللهم واتوب إليك