

وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ

And it is knowledge and awareness of Allaah and knowledge of his Prophet⁵

[5]:

His saying, “And it is knowledge and awareness of Allaah”: How does the servant come to have knowledge and awareness of his Lord? He knows of Him through His Signs and His created things, so from His Signs are the night and the day, and from those things which He has created are the sun and the moon, as will be explained later on *inshaa’ Allaah*.

He knows of Allaah by means of His *Aayaat-ul-Kammeeyah* (Signs within the creation) and His *Aayaat-ul-Qur’aaneeyah* (The aayahs of His Qur’aan). If he recites the Qur’aan, then He knows that Allaah the Perfect and Most High – He is the One who created the heavens and the earth and that He is the One who made subservient whatever is within the heavens and the earth, and that He is the One who gives life and gives death, and that He has full Ability over everything, and that He is *Ar-Rahmaan* the Extremely Merciful One, and *Ar-Raheem* the One Who bestows mercy. So the Qur’aan provides knowledge and awareness of Allaah the Mighty and Majestic, and that He is the One Who bestowed all favours upon us, and that He is the One who created us and gives us provision, so if you recite the Qur’aan, then you will know your Lord, the Perfect and Most High by way of His Names and His Attributes and His Actions.

And if you look into the creation, then you will know and be aware of your Lord, the Perfect and Most High – that He is the One Who created this creation, and who made this creation subservient, and Who caused it to proceed by His Wisdom and His Knowledge – He the Perfect and Most High; this is knowledge of Allaah the Mighty and Majestic.

His saying, “And knowledge of His Prophet”: he is Muḥammad *sallallaahu’alaibivasallam*, because he was the one who conveyed the message from Allaah the Mighty and Majestic, he is the intermediary between us and Allaah the Mighty and Majestic with regard to conveying the message, so therefore it is essential that you know him, you know who he is, and you know his lineage, and you know his city, and you know that which he *sallallaahu’alaibivasallam* came with. That you know how the revelation first came to him, and how he established the call to Allaah the Mighty and Majestic in Makkah and in Al-Madeenah. That you know the life history of the Messenger *sallallaahu’alaibivasallam* even if it is in abridged form.

The Messenger *sallallaahu’alaibivasallam*, he is Muḥammad the son of ‘Abdullaah, the son of ‘Abdul-Muttalib, the son of Haashim, the son of ‘Abd-Manaaf, all the way to the end of the noble Prophetic lineage, which goes all the way back to Ibraaheem *‘alaibissalaatunwassalaam*. And you know how he lived before he was raised as a Prophet, and how the revelation came to him from Allaah the Mighty and Majestic, and what did he *‘alaibissalaatunwassalaam* do after his being raised as a Prophet – you know that through study of his *seerah* (of his life), and it is not befitting for the Muslim that he should be

ignorant of the Messenger *ﷺ*. For how can you follow a person when you do not have knowledge of him? This cannot be comprehended.

وَمَعْرِفَةُ دِينِ الْإِسْلَامِ

And knowledge of the religion of Islaam⁶

[6]:

His saying, “Knowledge of the religion of Islaam”: which is the religion of this Messenger *sallallaahu’alaibivasallam*. Indeed, it is the religion of Allaah the Mighty and Majestic, which He commanded His servants with, and which He commanded you to follow, and you are required to follow it, so you must have knowledge and awareness of this religion. And Islaam is the religion of all of the Messengers. All of the Messengers, their religion was Islaam, with the general meaning. So everyone who followed a Messenger from the Messengers, then he is a Muslim, one who submits in Islaam to Allaah, the Mighty and Majestic, one who submitted to Him and one who singled Him out with all worship – this is Islaam with the general meaning, that it is the religion of all the Messengers. So Islaam is:

الاستسلام لله بالتوحيد والانقياد له بالطاعة والخلوص من الشرك وأهله

“To submit to Allaah with *tawheed*, and to comply to Him with obedience, and remaining free of *shirk* and its people”

As for Islaam with the specific meaning, then it is that which Allaah sent His Prophet Muhammad *sallallaahu’alaibivasallam* with, since after the sending of the Messenger *sallallaahu’alaibivasallam* then there is no religion except for his religion *’alaibis-salaatunwassaalam*. And Islaam is confined to following him *sallallaahu’alaibivasallam*, so it is not possible for a Jew to now say, “I am a Muslim”, or a Christian to say, “I am a Muslim”, after the sending of the Prophet *sallallaahu’alaibivasallam*, if he does not follow him. So Islaam, after the sending of the Prophet, is following him *sallallaahu’alaibivasallam*. He the Most High said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ ﴾ آل عمران: ٣١

Say: If you people truly love Allaah, then follow Me, then Allaah will love you [3:31]

This is Islaam with its general meaning and with its specific meaning.

With the proofs.⁷

[7]:

His saying, “With the proofs”: not due to *taqleed* (blind following), but rather with the proofs from the Qur’aan and from the Sunnah – this is knowledge.

Ibn ul-Qayyim said in *Al-Kaafiyat-ush-Shaafiyah*:

*Knowledge is Allaah said, His Prophet said,
The Companions said – they are the possessors of knowledge and awareness*

*Knowledge is not that you foolishly raise up a disagreement
Between the Messenger and the opinion of so-and-so.*

This is what is knowledge, knowledge is the knowledge contained in the Book and the Sunnah. As for the sayings of the *’ulemaa* (the scholars), then they only explain and clarify the speech of Allaah and the speech of the Messenger *sallallaahu’alaibivasallam*, and some of them may contain a mistake, and the proofs are not the speech of the *’ulemaa*, rather the proofs are the *’aayahs* of the Qur’aan and the Prophetic *’ahadeeth*. As for the speech of scholars, then it explains and clarifies that, except it is not a proof in itself.

This is the first matter, and it is the foundation, the Shaikh *rahimabullaah* began with it because it is the foundation, and one should begin with *’aqeedah* (creed and belief), and with the foundation in learning, and in teaching, and in calling to Allaah, the Mighty and Majestic. *’Aqeedah* should be begun with, because it is the fundamental basis, and it is the foundation.

Acting upon the Knowledge

الثَّانِيَّةُ: الْعَمَلُ بِهِ

The second: Action upon it.⁸

[8]:

His saying, “Action upon it”: meaning upon the knowledge, since it is not sufficient that a person teaches and learns, rather he must act upon his knowledge. So knowledge without action is just a proof against the person, so knowledge will not be beneficial except with action. As for the person who has knowledge, and he does not act upon it, then he is one upon whom is Anger, because he knows the truth, but he abandons it upon knowledge and insight.

And the poet says:

*The scholar who does not act upon his knowledge,
Will be punished before the worshippers of idols*

And this is mentioned in the noble hadeeth:

إن من أول من تسعر بهم النار يوم القيامة ، عالم لم يعمل بعلمه

“That from the first of those for whom the Fire will be made to blaze on the Day of Resurrection will be a scholar who does not act upon his knowledge”.³

Knowledge is joined to action, and action is the fruit of knowledge, so knowledge without action is like a tree without fruit, there is no benefit in it, and knowledge was sent down to bring about action.

Just as action without knowledge will be an affliction and misguidance for its person. If a person acts without knowledge, then his action will be affliction and a burden upon the person. He *sallallaahu’alaibivasallam* said:

من عمل عملا ليس عليه أمرنا فهو رد

“Whoever does an action which our affair is not in accordance with, then it will be rejected”.⁴

³ A similar hadeeth is reported by At-Tirmidhee, and it is part of a long hadeeth, and it contains the wording, “Those three people will be the first of the creation for whom Allaah will make the Fire blaze on the Day of Resurrection”, from a hadeeth of Aboo Hurayrah *radhiyallaahu’anhu*. [However the wording of the hadeeth mentions three men, who will be the first for whom the Fire will blaze – “So the first of these men will be a person who gathered the Qur’aan...”. Al-Albaanee declares this hadeeth saheeh]

⁴ Reported by al-Bukhaaree in disconnected form as hadeeth 7350, and reported by Muslim as hadeeth 1718/18 from a hadeeth of ‘Aa’ishah *radhiyallaahu’anbaa*. And also reported by al-Bukhaaree in connected form as hadeeth 2697 and Muslim as hadeeth 1718/17 from ‘Aa’ishah *radhiyallaahu’anbaa*, that she said,

And therefore we read in *Al-Faatihah* in every *rak'ah*:

﴿ ۷ ۶ ﴾

الفاتحة: ٦ - ٧

Guide us upon the straight path, the path of those whom You have favoured, not those upon whom is Your Anger, nor those who are astray. [1:6-7]

So Allaah called those people who act without knowledge those who are astray; and those people who have knowledge, but do not act upon it as being those upon whom is Anger. So let us be attentive to that, because it is very important.

Allaah's Messenger *sallallaahu'alaibihwasallam* said, "Whoever introduces into this affair of ours that which is not from it will have it rejected".