

## Khutbah Part 1

Allaah [The Exalted] said:

وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ] - By the forenoon (after sunrise); and by the night when it is still (or darkens)].

Imaam Ibnul Qayyim [rahimahullaah] stated in Madaarij As-Saalikeen Vol 2 page 449: Allaah swore by two of His great creations – the Night and the Day, both of which are an a manifest sign of His Perfect and Absolute Lordship, Perfect Wisdom and Perfect Mercy. Allaah is the one (alone) Who dispels the night by way of the Daylight, and likewise He is the one Who dispels the darkness of ignorance and Shirk by way of the revelation and Prophet-hood.

Likewise due to His Mercy, it necessitates that His slaves are not left in the darkness of night permanently; rather He guides them towards the beneficial affairs of the worldly life and their livelihoods by way of the Daylight; therefore it does not befit His (Majesty) that He leaves them in the darkness of ignorance and deviation; rather He guides them by way of the light of revelation and Prophet-hood in order that they may attain well-being in this life and the next.

Allaah [The Exalted] said: [ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ ] - Are those who know equal to those who know not?]

Imaam As-Sadi [rahimahullaah] said about this Aayah: Are those who know their Lord and the religion their Lord has ordained, and they know what their Lord has ordained regarding recompense for one's deeds and the reasons and wisdom behind that- are these people equal (or can they) be equal to those who do not know this? Indeed, the two groups are not equal (and can never be equal), just as night and day, light and darkness, water and fire are not equal. [End of quote]

Brothers and sisters, what has already preceded informs us of the importance of knowledge - those who know their Lord and worship Him alone are not equal to those who are ignorant of Him. Imaam Al-Bukhaari [rahimahullaah] reported on the authority of Mu'aawiyah Bin Abee Sufyaan [may Allaah be pleased with him and his father] who said that the Prophet [peace and blessings of Allaah be upon him] said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ] - The one whom Allaah wants good for, He bestows on him understnading in the religion]. [Al-Bukhaari Number 3116]. Al-Allaamah Ubayd Bin Abdillaah Al-Jaabiri [may Allaah preserve him] stated that Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said, "The opposite of what this hadeeth

indicates is that: [من لا يريد الله به خيرا لا يفقه في الدين] - The one whom Allaah does not want good for, He does not bestow on him understanding in the religion].

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] stated in Al-Fataawaa Al-Kubraa Vol 6. page 171:

الْفِقْهُ فِي الدِّينِ : فَهْمُ مَعَانِي الْأَمْرِ وَالنَّهْيِ ، لَيْسَتْ بِبَصَرِ الْإِنْسَانِ فِي دِينِهِ ، أَلَّا تَرَى قَوْلَهُ تَعَالَى

( لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ) :

فَقَرَنَ الْإِنذَارَ بِالْفِقْهِ ؛ فَدَلَّ عَلَى أَنَّ الْفِقْهَ مَا وَرَعَ عَنْ مُحَرِّمٍ ، أَوْ دَعَا إِلَى وَاجِبٍ ، وَخَوَّفَ النَّفْسَ مَوَاقِعَهُ ،  
الْمَحْظُورَةَ

Fiqh Fid Deen [i.e. sound understanding in the religion] is to understand the meanings of the commands and prohibitions (i.e. what they necessitate and the manner they should be fulfilled), so that a person is upon clear-sightedness in his religious affairs. Have you not seen (or heard) the statement of Allaah: [لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا] - رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ - so that they (i.e. the seekers of knowledge) may seek understanding in the religion, and that they may warn their people when they return to them, so that they may beware (of evil)].

In this Aayah, Allaah mentioned and attached the affair regarding "In'dhaar - Warning" to "Fiqh- understanding in the religion"; therefore this shows that understanding in the religion is that affair by way of which one is kept away from haraam or called to fulfil an obligation, and it is what makes the souls have fear of falling into something harmful (or something that poses danger to their religious affairs). [End of quote]

## Khutbah Part 2

In a hadeeth reported by Imaam Ibn Maajah number 753 and declared authentic by Imaam Al-Albaanee in Saheeh Ibn Maajah Vol 1. page 15, the Prophet [peace and blessings of Allaah be upon him] used to supplicate in the morning, saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

"O Allaah! Indeed, I ask you for beneficial knowledge, good (pure) provision and deeds that are accepted". So, the Prophet - in the du'aa - began by asking for beneficial knowledge before asking for provision and deeds that are accepted. This shows that beneficial knowledge is takes precedence and it is what a person must begin with, just as Allaah stated: [فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ] - So, know (O Muhammad) that none has the right to be worshipped except Allaah, and seek forgiveness for your sins and for

the believers].

So, in this Aayah, Allaah mentioned "Knowledge" first (Fa'lam - a command) that we must know what "Laa-ilaaha Illal laah" is before speech and action. That is because it is not possible for a deed to be sound and in agreement with the Qur'aan and the Sunnah, except through sound knowledge; and it is not possible to distinguish between righteous deeds and corrupt deeds except through sound knowledge; it is not possible to distinguish between Tawheed and Shirk, Sunnah and Bidah, except through sound knowledge; neither is it possible to distinguish between lawful provision and haraam provision, nor between an ambiguous matter and unambiguous matter except through sound knowledge. [A lot has been said about this Du'aa, so refer back to Fiqh Al-Ad'iyah Wal Ad'kaar for more benefits in Vol 4 pages 40-43]

Indeed, brothers and sisters, even with regards to animals, Allaah [The Exalted] reminded us about the virtue of knowledge. Allaah [The Most High] said:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

They ask you [O Muhammad]) what is lawful for them [as food]. Say: "Lawful unto you are At-Tayyibat [all kind of Halal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them [to catch] in the manner as directed to you by Allaah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning". [Surah Al-Maa'idah. Aayah 4]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Indeed, Allaah [Glorified be He] declared the prey of the untrained hound a dead meat and unlawful to eat, and He declared lawful the prey of the trained hound. This is from that which shows the nobility of knowledge, because Allaah did not declare lawful except the prey of the trained hound. Had it not been that knowledge and teaching has a special distinguished virtue and nobility, the trained and untrained hound would have been the same. [An Excerpt Mihtaah Daarus Sa'aadah. 1/55]

Therefore, brothers and sisters, when the study circles begin very soon - InShaaAllaah to be delivered by Ustadh Abu Tasneen Mushaf Al-Banghaalee and Ustadh Rayyaan Baker, we should all attend. As we mentioned earlier, the Messenger said:

[مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ] - The one whom Allaah wants good for, He bestows on

him understanding in the religion].

We ask Allaah for beneficial knowledge, pure provision and righteous actions Aameen.