

Knowledge of Allaah is the basis of every other knowledge...

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Knowledge of Allaah is the basis of every other knowledge...

[Based upon the work of Shaykh ibn Uthaymeen *rahimahullaah*]

Explained by Dr Saleh as Saleh *rahimahullaah*

Article taken and slightly adapted from: abdurrahman.org

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

The knowledge of Allaah is the basis of every other knowledge, for the one who knows of Allaah knows other than Him

The most honourable and greatest knowledge is the knowledge of Allaah, whom there is no God except Him, the true God, the Lord of all that exists. And the knowledge of Allaah is the basis of every other knowledge, for the one who knows of Allaah knows other than Him.

The one who knows of Allaah knows other than Him, and the one who is ignorant of Allaah is therefore by all means ignorant of every other thing.

Allaah says,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ؕ أُولَئِكَ هُمُ الْفَاسِقُونَ

[‘And be not like those who forgot Allaah, so He made them forget themselves. Those are the defiantly disobedient.’] {Suraah Anfaal 8: 47}

And don't be like those who forgot Allaah- because of their disobedience, so He let them forget their own selves- for they were not able to do righteous deeds.

If you contemplate this aayah, you will find a noble and honourable meaning and a great one implicated in this verse that anyone who forgets Allaah, Allaah will make him forget his own self, and therefore will not realise his reality nor would he realise that which benefits or harms him.'

So he will be crippled like cattle, even cattle could be more knowledgeable of its benefits in this sense. What is meant is that the knowledge of Allaah is the basis and foundation of every other knowledge and it is the basis of the slave of Allaah to know of his happiness, and to perfect his affairs and to work for his other life.

Therefore he would properly estimate Allaah, the proper estimation He deserves. And it will lead him to be shy of Allaah, out of love and magnification- his heart being attached to Him, yearning to meet Allaah and be close to Him, turning His affairs to Him and having awe and fear of Him. And mankind, with this respect, differ in such an estimation of Allaah.

The prophet [May the peace and blessings of Allaah be upon him] said in invocation to Allaah,

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لا أحصي ثناء عليك أنت كما أثنيت على نفسك...

[صحيح مسلم و غيره]

'I cannot enumerate praising You, as You (o Allaah) are as You have praised Yourself'¹

The prophet [May the peace and blessings of Allaah be upon him] indicating those most knowledgeable of Allaah, even invoke Allaah with this saying:

لا أحصي ثناء عليك أنت كما أثنيت على نفسك...

'I cannot enumerate praising You, as You are as You have praised Yourself (O Allaah)'

Love and eagerness are matters that follow the knowledge of Allaah, so the knowledge of Allaah brings forth and leads to love of Him and yearning to meet Him.

And therefore the knowledge of Allaah, is the most great and honourable knowledge and this leads to the proper estimation of Allaah, loving Him and eagerness to meet Him. The more a person is knowledgeable of Allaah, the more perfection he is in his love of Him.

And therefore 'whoever believes in Allaah and His names and attributes' and knows of Him in this respect will love Him more, and then he would achieve a state of sweetness in his heart, and this sweetness puts him in a state whereby he will always love to meet Allaah and be close to Him, and to sense and look at His Face, and listen to Him and to His words.

The knowledge itself leads to the proper estimation of Allaah.

Maalik ibn Dinaar rahimahullaah said 'the people of this life they left it and didn't take the best of it,' they said to him, 'and what is it o Abaa Yahya?' He said, 'knowing of Allaah The Most Mighty and Majestic.'

Those who know of Allaah are the ones who have really tasted what is best in this life, and that is the knowledge of Allaah in this life as Maalik bin Dinaar stated.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۗ

['And they did not appraise Allaah with true appraisal when they said, "Allaah did not reveal to a human being anything."'] {Suraah Al-An'aam 6: 91}

'They (kuffar) did not estimate Allaah with the estimation due to Him' when they said that Allaah sent nothing down to the human being- so what is meant by saying what is due to Him is what is meant by the proper estimation of Him.

When the knowledge of Allaah is strengthened then his eagerness for Allaah also strengthens.

¹ [Saheeh Muslim and others]

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Abdullah ibn Mas'ood [May Allaah be pleased with him] said, 'the believer will not feel at rest without the meeting of his Lord Allaah, therefore anyone who sets his resting coat in this life in the meeting of Allaah [May He be glorified and exalted], then it is as if He has reached that.'

Meaning the believer would not have any real rest without being keen about the matter of meeting Allaah, yearning so that he can reach Him. As Allaah [May He be glorified and exalted] says,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allaah. Unquestionably, by the remembrance of Allaah hearts are assured.” {Suraah Ar-Ra’ad 13: 28}

This is what ibn Mas'ood was speaking about in his saying that there will be no real rest for the believer unless he meets Allaah [May He be glorified and exalted]; therefore this matter should be alive, as mentioned in the aayah in Suraatur Ra’ad, they will achieve that.

Allaah gave the prophets [May the peace and blessings of Allaah be upon them] the choice between increasing their stay on earth or death, and they would choose the meeting with Allaah the most High.

As Imaam Bukhaaree entitled the chapter in his Saheeh – “the one who loves to meet Allaah, Allaah will love to meet Him”. Under this chapter he gave the situation with the prophet from his wife,

حدثنا بشر بن محمد حدثنا عبد الله قال يونس قال الزهري أخبرني سعيد بن المسيب في رجال من أهل العلم أن عائشة قالت كان النبي ﷺ يقول وهو صحيح إنه لم يقبض نبي حتى يرى مقعده من الجنة ثم يخير فلما نزل به ورأسه على فخذي غشي عليه ثم أفاق فأشخص بصره إلى سقف البيت ثم قال اللهم الرفيق الأعلى فقلت إذا لا يختارنا وعرفت أنه الحديث الذي كان يحدثنا وهو صحيح قالت فكانت آخر كلمة تكلم بها اللهم الرفيق الأعلى

موطأ مالك, صحيح البخاري, صحيح مسلم, مسند أحمد

Aisha [May Allaah be pleased with her] who said, ‘Rasoolullah [May the peace and blessings of Allaah be upon him] used to say, ‘no prophet’s soul will be taken by Allaah until he sees his seat in Paradise then he will be given the choice’ so when he [May the peace and blessings of Allaah be upon him] became ill and the moment of death approached and his head was on my thigh, when he [May the peace and blessings of Allaah be upon him] used to go into the state of unconsciousness and woke up, finally I saw him gaze in the direction of the roof and said ‘O Allaah, the Highest companionship.’ Aisha said, ‘so I knew he didn’t choose us, and I remember the statement he [May the peace and blessings of Allaah be upon him] used to say to us and it is true. And the last words he spoke was ‘Allaahumma rafeequ a’laa.’ (O Allaah, the Highest companionship).²

² [Muwatta of Maalik, Bukhaaree, Muslim and Ahmed (with slight difference in wording)]

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So how is it that these rough hearts and stone hearts are able to accuse other Muslims when they speak about knowing Allaah's names and attributes and defending them in the proper way, as Allaah intended and as Allaah affirmed for Himself, and by the prophet Muhammad [May the peace and blessings of Allaah be upon him].

Knowing Allaah: Through His Beautiful Names

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