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Beneficial knowledge & Righteous Actions

Compiled & Translated by

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Shaykh al-Muhhadith Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah-
said:

'It is obligatory upon every Muslim to worship Allaah - Tabaraka wa Ta’ala - upon beneficial knowledge and righteous actions. Know that beneficial knowledge cannot be beneficial unless if it is drunk and extracted from the Book of Allaah and the Sunnah of the Messenger of Allaah - sallAllaahu alayhi wa sallam - then what came to us from the Salaf as-Salih.' [al-Ajwiba al-Albaaneeyah ala Asilatul Kuwaiteeyah 1/2]

Shaykh Rabia bin Hadi Al-Madkhali said:

So it is upon every Muslim to purify himself with beneficial knowledge and righteous actions and superior noble Islamic mannerisms'. [The advice of the shaykh to the Salafis in Egypt http://www.rabee.net/ar/articles.php?cat=8&id=174 ]

Shaykh Albaani -Rahimullaah - said:

'It is necessary that beneficial knowledge is connected with righteous actions, if one of them becomes disconnected from the other it becomes harmful.' [Silsilah Huda wa Noor tape no. 563 at 14.10 mins]

From the Evidences

Allaah Ta’ala said:

<<Whosoever desires honour, power and glory then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah ( Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.>> [Fatir:10]
From Ibn Abbas regarding the Tafseer of this Ayaah:

' the goodly words' means the remembrance of Allaah, and 'righteous Deeds' is carrying out the obligatory deeds which Allaah has ordered, so whoever remembered Allaah and did not carry out what Allaah had made obligatory then his speech is rejected.'

Beneficial Knowledge

Al-Hafidh Ibn Rajab -Rahimullaah - wrote in a masterpiece entitled, 'Fadl Ilm as-Salaf ala Ilm al-Khalaf' and after mentioning a number of Islamic sciences in summary he says:

'So, beneficial knowledge from all these types of Islamic sciences is having precision of the texts of the Book and the Sunnah and understanding their meanings. Qualifying that with what is narrated from the Companions, their successors and those whom succeeded them in their understanding of the meanings of the Qur’aan and the Hadeeth. That what is mentioned from them from statements regarding issues of al-Halal and Haraaam, Zhud and softening of the heart, knowing Allaah and other matters as well.' ['Fadl Ilm as-Salaf ala Ilm al-Khalaf']

The Messenger of Allaah - sallAllaahu alayhi wa sallam - said:

'O Allaah indeed I seek refuge with You From a heart which does not have humility of You, and a supplication which is not responded to, and a soul which is not satisfied, and knowledge which is not beneficial and I seek refuge with You From all these four things.'

Allaahumma Innee Aoodhu bika min Qalbin laa Yakhshaar', wa min Duaain laa Yussmaar', wa min Naffssin laa Tashbaar', wa min Ilmin laa Yanfaar', Aoodhu bika min
Hahoolaa al-Arbaa' [Collected by Tirmidhi & authenticated by Albaani in 'Saheeh Abi Dawood no. 1384-1385' & 'Saheeh al-Jama' no. 1297]

The Messenger of Allaah - sallAllaahu alayhi wa sallam - said:

"( اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَمًَا نَافِعًَا، وَأَعُوذُ بِكَ مِنْ عَلَمٍ لَا يَنْفِعُ )"

'O Allaah indeed I ask You for beneficial knowledge, and I seek refuge with You From knowledge which does not benefit.' [It was declared Hasan by Albaani in 'Saheeh Sunnan Ibn Majah' 2/327 with the wording:

"( صلى الله عَلَمَائَانِ نَافِعَانِ، وَتَعَوَّذُوا بِاللهِ مِنْ عَلَمٍ لَا يَنْفِعُ )"

'Ask Allaah for beneficial knowledge, and seek refuge with Allaah from knowledge which does not benefit.]

Do you know what is beneficial knowledge?

Imam Dhahabi -Rahimullaah - said:

"ﻟَهُمَّ إِنِّي أَسْأَلُكَ عَلَمًَا نَافِعًَا، وَأَعُوذُ بِكَ مِنْ عَلَمٍ لَا يَنْفِعُ "

'Do you know what is beneficial knowledge? It is that with which the Qur’aan was revealed, and explained by the Messenger - sallAllaahu alayhi wa sallam - in statement and action, and the Messenger did not come prohibiting beneficial knowledge, the Messenger - alayhi sallam - said:

'Whoever does not desire my Sunnah is not of me.'

It is upon you O my brother to reflect over the Book of Allaah and to be addicted to looking into Saheeh al-Bukhari, Saheeh Muslim, Sunnan Nisa’ee, Riyadh by Nawawi and his book about Adhkaar, so you will be prosperous and successful. Be aware of the opinions of the philosophers, and the duties of the people of mathematical riddles, and the going hungry of monks, the fickle speech of the leaders of those who isolate themselves. All goodness is in following the merciful correct Deen, so
seek aid and assistance with Allaah, O Allaah guide us to Your straight path'. [Seera Aalaam 19/430]

Tawoos bin Kaysaan -Rahimullaah - said:

من السنة أن يوقر العالم

It is from the Sunnah to respect and honour a scholar.' [Jamia' Bayan al-Ilm wa Fadleeyhi 1/255]

As-Siqli-Rahimullaah - said:

قال مالك : عليكم بمعرفة أهل العلم والتماس برهم وواجب عليكم ألا تمرا بقرية يبلغكم أن بها عالما واحدا إلا أتيتموه وسلمون عليه .

'Malik said: It is upon you to get to know the people of knowledge and to attempt to be good to them. It is obligatory upon you that you do not pass by a village where it has reached you that therein is a scholar there, except that you visited him to give salaams to him.' [al-Jamia' 9/347]

Imam al-Muhaddith Yahya bin Amaar as-Sijistani said:

1- علم هو حياة الدين و هو : علم التوحيد، و
2- علم هو قوت الدين و هو : العظة و الذكر، و
3- علم هو دواء الدين و هو : الفقه، و
4- علم هو داء الدين وهو : أخبار ما وقع بين السلف، و
5- علم و هو هلاك الدين و هو : الكلام. اه

'The sciences of knowledge are five

1 - Knowledge which is the life of the Deen is the knowledge of Tawheed
2 - Knowledge which is the strength of the Deen is admonishment and Dhikr
3 - Knowledge which is a cure/treatment of the Deen is Fiqh and
4 - Knowledge which is a sickness for the Deen is the news of what occurred between the Salaf
5 - Knowledge which is destruction for the Deen is Kalam (rhetoric & philosophy).

[Seer a'alaam 17/482]
Story Telling is not Knowledge

From Khabab - RadhiAllaahu anhu - from the Prophet - sallAllaahu alayhi wa sallam - who said:

(إن بني إسرائيل لما هلكوا قصوا)

‘Indeed when Banu Israel where destroyed they would tell stories.’ [Saheeh al-Jama no. 2045]

Shaykh Albaani said:

 الناس يبديهم فيخلع ذلك على العمل الصالح والمبادئ دون الفقه والعلم المكتوب الذي يعرف حكايته: ومن الممكن أن يقال: إن سبب هلاكهم إهانة وظلمهم بالقصص حول الإسرائيليات والرافقتين والقصص نسأله المافيا قصاص زمانا الذين جعل كلهم في وحدهم وهذا هو شان كثير من لما صلوا ذلك هلاكا

I say and it is possible to say: That the reason for their destruction is the importance and their admonishing with stories without Fiqh and beneficial knowledge which would acquaint the people with their Deen and carry them to perform righteous actions.

When they began telling stories they were destroyed and this is the matter with many of the story tellers of our time who spend most of their speech of admonitions around narrations by the Banu Israel, heart rendering stories and tales of the Soofis.

We ask Allaah for goodness. [From 'Silsilah Saheehah' 4/248]

Righteous Actions

From Ibn Abbas -Radi Allaahu anhu- that the Messenger of Allaah -sallAllaahu alayhi wa sallam-, among the sayings he relates from his Lord is:

(إن الله كتب الحسنات والسيئات ثم بين: فمن هم بحسنات فلمن يعملها كتبها الله عنه حسنة كاملة، وإن هم بها فعلها كتبها الله عنده عشر حسنات إلى سبعمئة ضعف، وإن هم بسيئة فلمن يعملها كتبها الله عنها حسنة كاملة، وإن هم بها فعلوها كتبها الله سبعة واحدة)

‘Allaah has written down the good deeds and the bad ones. Then He explained it [by saying that]: ‘Whoever intended to perform a good deed and did not do it, then Allaah writes it down with Himself as a full good deed, but if he had intended it and had done it, Allaah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not
done it, Allaah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it down as one bad deed.’

Collected by Bukhari and Muslim

Shaykh Albaani -Rahimullaah - said:

‘Righteous Deeds are conditional with two matters, the first matter is that the deed is upon the Sunnah of the Messenger - sallAllaahu alayhi wa sallam the other condition is that the righteous deed is sincerely for Allaah’s Face.

In the saying of Allaah Tabaraka wa Ta’ala:

<<So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.">> [khaf:110]

The scholars of Tafseer said about the saying of Allaah Azza wa Jal: <<So whoever hopes for the Meeting with his Lord, let him work righteousness>> the righteous deed is that which is in agreement with the Sunnah <<and associate none as a partner in the worship of his Lord. >> meaning that it should be sincerely for Allaah Azza wa Jal alone.

In this statement which is conformity with the Sunnah, that if one of these two conditions is lost then it is not a righteous action.

The first condition being that the deed is in accordance with the Sunnah, if it is not so then it will be rejected back to the one who performed it, even if he was sincere in that action for his Lord as the Prophet -alayhi as-sallat wa sallam:

( من أحدث في أمرنا هذا ما ليس منه فهو رد )

‘Whoever innovates something in this matter of ours that which is not of it, then it will be rejected.’
Righteous Deeds are a Sign of Eemaan

From Abu Musa from the Messenger - sallAllaahu alayhi wa sallam - who said:

«من سرته حسنته وساءته سيئته فهو مؤمن»

'Whoever is pleased by his good deeds and is saddened by his evil deeds then he is a believer.' [Narrated by Tabraani & authenticated by Albaani in ' Saheeh al-Jama ' no.6294]

Ibn Rajab - Rahimullaah - said:

"وإذا كان الإنسان تسوؤه سيئته ويعمل لأجلها عملاً صالحاً كان ذلك دليلاً على إيمانه"

'If a person was saddened by his bad deeds and does good deeds due to this, then this is an evidence of his Eemaan.' [Fath al-Bari 3/28]

Shaykh ul Islam -Rahimullaah - said:

«كل من حدثه نفسه بذنب فكره ونفاه عن نفسه وتركه ويرأى ويراء»

'Anyone who reflects upon himself about his sins and hates them and tries to negate them from himself and leaves them for Allaah's sake, then he increases in rectification, goodness and piety.' [Majmoo al-Fatawa 10/767]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.