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REPOST: KNOWLEDGE OF ISLAM AND LIFE BY DR AHMAD KOBEISY

The statement "knowledge is power" has been echoed by Islam since its inception with the first Qur'anic revelation (اقرأ) "Read", where Muslim scholars paved the way for the rest of the world in various aspects of life. In Islam, both Islamic and worldly knowledge go hand in hand and cannot be separated.

The Islamic knowledge, however, constitutes the foundation and the base for understanding other fields, links all that is created to its Creator, defines the purpose of creation, and sets the rules and manners for the relationship between all that is created on the one hand, and their relationship with Allah on the other. Those who possess worldly knowledge while lacking knowledge of the deen and the reality of life are described in the Qura'n as knowing the surface layer of this life while they are totally unaware of the fact of life. The Qur'an states: (يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ) (Qur'an: 30:7).



While mastering religious knowledge, Muslim scholars also excelled in geometry, medicine, chemistry, engineering, math, astronomy and physics among other scientific fields which helped lead the enlightenment of the world.

Since Islam is a religion that includes all aspects of life, knowledge is a very comprehensive term. Some Muslim scholars classified some forms of knowledge as mandatory (wajib or fard), while considering others as forbidden (haram).

The Mandatory knowledge can be classified into:

1. Individual Obligation (Fard 'Ayn) فرض عين .
2. Communal Obligation (Fard Kifayah) فرض كفاية.

Under the first category of religious knowledge falls everything that a Muslim needs to know in order to live in adherence to the rules and principles of Islam. Proper 'aqidah, how to perform 'ibadat correctly, and how to trade, work, marry and live with neighbors according to Islam, are only a few examples. Some forms of worldly knowledge could also fall under this category such as learning a profession or a career in order to make a living and to take care of self and family.

The communal obligation can also consist of both religious and worldly knowledge. Religious knowledge includes the scholarly Islamic knowledge which is needed to satisfy the needs of the Muslim community when they need it (e.g. inheritance, penal law, requirements at times of death, last will, etc.). Unless the

Muslim community designates from among its members a sufficient number to learn adequately to cover their needs, all the community members will be in sin. On the other hand, the worldly knowledge in this category includes the professions and work that the Muslim community needs such as medicine, engineering, farming, economics and finances, etc.

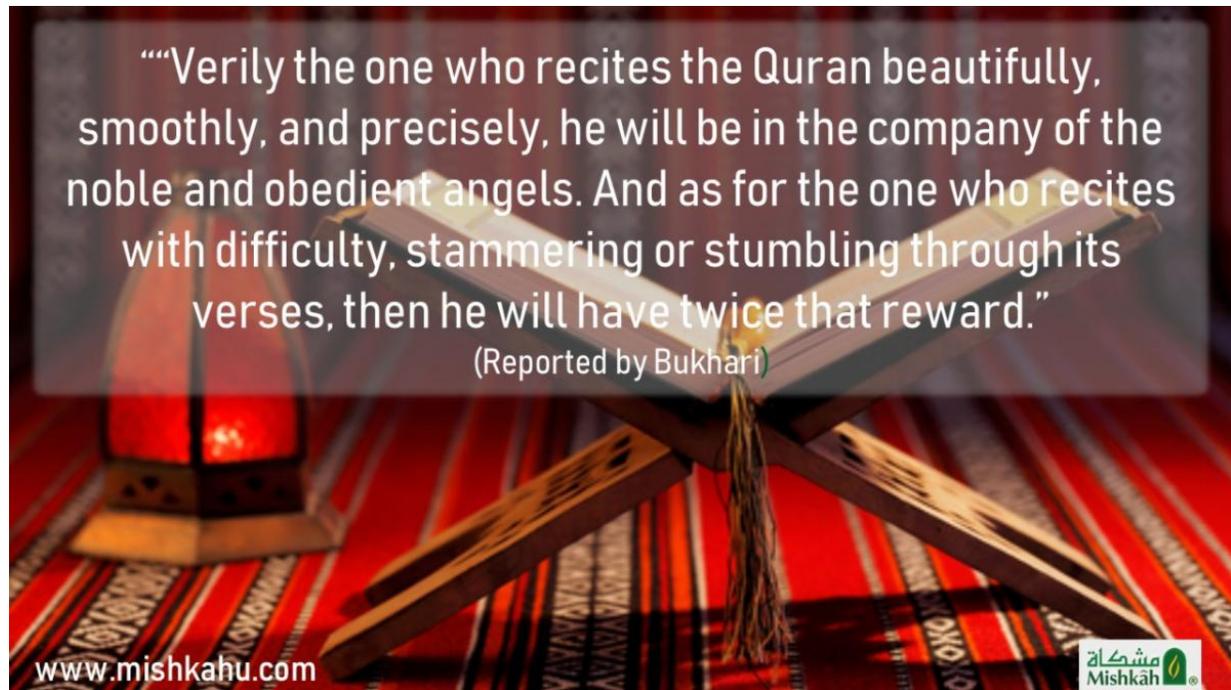
The forbidden knowledge is such knowledge that may lead people away from Islam or hinder their learning process. An example of the first would be the learning of practices that are forbidden Islamically such as magic, sorcery, manufacturing unlawful materials for consumption or use, or learning the skills of a profession that is unlawful such as marketing usury and forbidden items. Permissible fields of knowledge can become forbidden if used for destruction or the promotion of forbidden behaviors and acts.

In conclusion, knowledge is essential in Islam and seeking knowledge of both religious and worldly nature can be a form of 'ibadah if the intention is sincere for Allah and the pursuit of knowledge is for a legitimate purpose. Religious knowledge must be used as the framework to which all other fields of knowledge must be referred. Worldly knowledge can be used to facilitate our life within the boundaries of Islam. Under no circumstances should Muslims allow ignorance to exist among them. Knowledge manifests in a higher level of adherence to Islam and a higher level of humanity.

May Allah increase us all in knowledge.

Dr Ahmad Kobeisy teaches Aqeedah and History of the Islamic State at Mishkah University. This article was originally posted in our newsletter in November 2017.

HADITH OF THE WEEK



DR SALAH AL-SAWY: TAFSIR OF SURAH AN NISAA AND FATAWA

We continue with our weekly feature of our dear **Dr Salah Al-Sawy's** ongoing series.

Below are the lectures from this week: his **weekly fatawa session** with questions from the community, and his tafsir series which is now on **Surah An-Nisaa ayat 114**. Allah Most High says in this ayat: *"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward."*

Be sure to also listen to his other lectures which are shared on our Facebook [page](#).



فتاوى على الهواء للدكتور صلاح الصاوي
Weekly Fatawa - Feb 18, 2020



محاضرة التفسير للدكتور صلاح الصاوي - سورة النساء 114
Surah An-Nisaa 114

READ THE QURAN WITH CONFIDENCE

"Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that "Alif, Laam, Meem" is a letter, rather I am saying that "Alif" is a letter, "laam" is a letter and "meem" is a letter." (Tirmidhi)

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Spring Classes Resume	March 14

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