



Beneficial Knowledge

Shaykh Ibn `Abbād al-Rundī

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***“Beneficial knowledge is that which expands the breast with its rays,
and by it the veils of the heart are lifted.”¹***

Beneficial knowledge is the knowledge of Allāh, His attributes, His names, and the knowledge by which one knows how to submit to Him and act properly in regards to His favors. This is the knowledge whose rays pervade the breast... lifting from the heart its veils and dispelling all doubts and misgivings.

From the wisdom of Dawūd عليه السلام is his saying,

“The knowledge in the breast is like the lantern in the house.”

Abū Muhammad `Abdul `Azīz al Mahdāwi عليه السلام said,

“Beneficial knowledge is knowledge of the moment (*ilm al waqt*), the clarity of the heart, ascetism (*zuhd*) from the world, (the knowledge) of what brings one closer to paradise and further from the fire, fear of Allāh and returning (*raja`*) to Him due to such fear, and the pestilence (*āfāt*) of the heart and its purification. It is a specifically designated light (*nūr*) that Allāh places in the heart of whomever He pleases, not knowledge of the tongue that is transmitted and apprehensible by the mind.”

Mālik ibn Anas said عليه السلام said,

“Knowledge is not the abundance of narrations.
It is only a light that Allāh Most High places in the hearts.”

¹ Shaykh Ibn Ibn `Atā'illah al-Iskandarī, *al-bikam al-`ata'iyya*

Imām Junayd ؒ said,

“Knowledge is that by which you know your Lord...”

This statement [of Ibn `Atā`illah] is a clear summarisation that gathers within it the objectives of the knowledge of the Sūfis, which is knowing (*ma`arifā*) Allāh and acting in the best of ways with regards to His favors. This is the knowledge which is recommended for a person to submerge himself in - without one masking himself from it, slightly or abundantly. ²



² Shaykh Ibn `Abbād al-Rundī, *ghayth al-mawāhib al-`aliyyāti* (p. 211, ed: Dar al Khayr, 2003)