

# Tawheed Class #6

Transcribed from a [class](#) by [Shaykh Ahmad Musa Jibril](#)

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to [OpenSourceIIm@outlook.com](mailto:OpenSourceIIm@outlook.com)*

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## CLASS SIX

This our sixth class on Tawheed, Al-Usool Ath-Thalaathah. We spoke and we left off on the second of the four introductory fundamental principles. The first one is knowledge and that is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion. The second of the principles is to act on your knowledge. We left off there so let us go and take it from there.

## KNOWLEDGE THAT DOES NOT BENEFIT ACTION

The first point that you want to note today and take this as a rule, the main goal for knowledge is that it is means to worship Allah and every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy. Ash-Shaatibi said every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate it is praiseworthy.

Keep in mind there are some heart actions and there are some physical actions. Some people do not consider actions of the heart as acts, but in reality that is an act. Acting upon knowledge could be in the heart (in matters of the heart) and it could be physical matters. Imaan (to believe) is an action of the heart and that stems or that results from knowledge. For example, what do I get by believing, knowing and learning the names, qualities and attributes of Allah subhaanahu wa ta'aala? You get plenty of things and among that is an act of the heart, which is true, firm belief and stronger Imaan (Tasdeeq (تصديق)).

Of course there is the other aspect of knowledge which is the physical part and we do not have to get into that because everyone knows it. The physical parts are for example matters that pertain to Salah, Zakah, Hajj, Wudhu and Tahaarah.

## KNOWLEDGE IS DIFFERENT TO ACTION

Knowledge is totally different than acting. They are two different things, so just because you have knowledge it does not mean you are acting on it.

Allah said in the Qur'an:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿البقرة: ١٤٦﴾

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad sallallahu 'alayhi wa sallam or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad sallallahu 'alayhi wa sallam which are written in the Tawraat (Torah) and the Injeel (Gospel)]. (Surat al-Baqarah: 146)

Who are those who recognised the Prophet sallallahu 'alayhi wa sallam? Those are the Jews and those are the Christians. They have knowledge, Allah clearly says they have knowledge but did they act on it? No, they did not act on it. They had the knowledge but they did not act on it, so that shows they are two different things. Some people may have knowledge but they may not act on it, they are two different entities that one must know. Why must you know it? Because Allah says the Jews and the Christians had knowledge, but yet in other verses in the Qur'an He reprimanded them severely for not believing. They had knowledge but they did not act upon it so that is a negative aspect. The bottom line is that knowledge and acting are two separate things and Islam came to be acted upon, not to be saved as text or in your memory banks.

## KNOWLEDGE WAS SENT TO BE ACTED UPON

Look at how the Qur'an mentions that Islam came to be acted upon.

الر َّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ  
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ ابراهيم:

Alif-Laam-Raa. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad sallallahu 'alayhi wa sallam) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All Mighty, the Owner of all Praise. (Surat Ibraheem: 1)

A Book We revealed unto you Muhammad sallallahu 'alayhi wa sallam. Why? In order that you lead mankind out of darkness. Why was the Book revealed? To take mankind out of darkness (to act on it).

الر َّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا  
إِلَّا اللَّهَ َّ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ هود:

Alif-Laam-Raa. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc), and then explained in detail from One (Allah), Who is All Wise and Well Acquainted (with all things). (Saying) worship none but Allah. Verily, I (Muhammad sallallahu 'alayhi wa sallam) am unto you from Him a warner and a bringer of glad tidings. (Surat Hud: 1-2)

Why was this Book revealed in such detail? The next verse is:

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

Worship (the action part). That Book was revealed so you can act on it. How can you act on it? Worship Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ ﴿الأنبياء: ٢٥﴾

And We did not send any Messenger before you (O Muhammad sallallahu 'alayhi wa sallam) but We inspired him (saying): "Laa Ilaaha Illaa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." (Surat al-Anbiyaa': 25)

We did not send before you (O Muhammad) a Messenger, except that We revealed to him to teach the people Laa Ilaaha Illallah. Look at the end of it:

فَاعْبُدُونِ

Never was there a Messenger sent, but he came with the text and used the text so they can worship Me (so they can act on it).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ  
لِلْخَائِنِينَ خَصِيمًا ﴿النساء: ١٠٥﴾

Surely, We have sent down to you (O Muhammad sallallahu 'alayhi wa sallam) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous. (Surat an-Nisaa': 105)

Why was this Book sent?

## لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

So you may judge between men as Allah showed you. That is why the Book was revealed, so you can judge.

Another verse very similar to this verse:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

Verily, We have sent down the Book to you (O Muhammad sallallahu 'alayhi wa sallam) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show off, and not to set up rivals with Him in worship). (Surat az-Zumar: 2)

The first one says:

لِتَحْكُمَ

Act upon it by judging among people.

This one says:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

So worship Allah by doing the religious deeds that He ordered you to do sincerely (that is to act upon it).

Like we said in the beginning, every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy.

## THE CONSEQUENCES OF NOT ACTING UPON YOUR KNOWLEDGE

Knowledge is like a body, the soul of knowledge is acting on it. Without the soul, knowledge resembles a corpse and if you go and act against what you know, it is like being a cadaver. That is what the knowledge would be because it is going to be used against you. Malik Ibn Dinaar said if an 'Aalim does not apply his knowledge, it drops from his heart like the water falls on a smooth rock. If you have ever seen a light spring or a fountain, the water drips, drips and drips. That is how knowledge leaves a person who does not apply it.

How many have knowledge and remind others of Allah, yet they themselves are mindless of it? How many preach fear of Allah, yet they are bold and daring with Allah? How many

preach to bring people closer to Allah, yet they themselves are the furthest from Allah? As a knowledgeable person, always keep in mind that while the general laymen masses get their hands, feet and body parts to testify against them before Allah, you have something more dangerous.

In the Qur'an Allah says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿يس: ٦٥﴾

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (Surat Yaseen: 65)

In another verse Allah says:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿فصلت: ٢١﴾

And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return." (Surat Fussilat: 21)

The person speaks to Allah and says I want someone to testify. Allah says would you accept your own body parts? They say yes, so their body parts begin to testify. Then they say why are you speaking against us? We were trying to protect you.

What is worse for the knowledgeable and the Du'at is that you not only have the body parts, but you have other evidence to be added to that. The Ayah you learn and the Hadith you learn, they come and testify.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'an is going to testify for you or against you.

Is that Hadith or Ayah going to testify for you or against you? Is it going to give you intercession or be a reason for you to go to Hell? Is it going to be a cause of punishment or a cause of torment? Does one not fear those verses and those orders that come down upon

you and that you learn, standing before you on the Judgment Day and testifying against you?

Ibn al-Qayyim Rahimahullah said:

لو نفع العلم بلا عمل لما ذم الله أحبار أهل الكتاب ، ولو نفع العمل  
بلا إخلاص لما ذم الله المنافقين

If knowledge with no application was beneficial, Allah would not have reprimanded the pontiff of the People of the Book. And if action with no sincerity would have helped anyone, Allah would not have dispraised and vilified the hypocrites.

Knowledge without application is like a honeycomb without honey. Knowledge is like wealth, what you get out of wealth is what you spend. In wealth, every realistic person knows that you get out of wealth what you spend. Likewise in knowledge, you only get out of it what you act upon. What use is wealth if you do not spend it and use it? And likewise knowledge.

Az-Zuhri Rahimahullah said do not accept the saying of a scholar who does not apply what he says, and do not accept the saying of one who applies but does not know (that is an ignorant person who may say the truth or do the good stuff sometimes). Knowledge that does not have its fruit and affect in the heart and actions is knowledge to be used against you.

## **ONE SHOULD NOT ABANDON SEEKING KNOWLEDGE DUE TO BEING ACCOUNTABLE FOR HIS KNOWLEDGE**

The next point is an important matter pertaining to the scenario that we talked about, which is that someone is going to say today in his thought, these Halaqaat on Tawheed are not for me, I am dropping out and I am having second thoughts about coming to the class. It is something people think of, be realistic. The more I learn, the more it is going to be used against me so let me stop.

Number one, we said previously that there is knowledge that is Fardh 'Ayn. Fardh 'Ayn is knowledge that every individual has to know and it is knowledge that if you do not know it you are sinned. Most of what we talk about and most of what we learn in this Tawheed class is stuff that is Fardh 'Ayn upon you to know (the core part of our Tawheed class and the additional stuff we talk about is only to help you understand the core of it).



## إِعْلَمَ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ

We already talked about it. It is Fardh to know these matters. The Ummah has gotten to a level of ignorance where they think most of what they learn today is extra credit, when in reality it is essential matters they must know and they get sinned for not knowing. That is one issue you need to know.

Now let us talk about the extra credit knowledge. Someone will say okay I will learn, I am going to study with you and come to the Tawheed class but after the Fardh I will drop out. The answer to that is that you chose to be a student of 'Ilm. You take time away from your family, many of you memorise Alhamdulillah Rabbil-'Aalameen, many of you learn and many of you struggle. Why? Because you want to be in the peak of Jannah. Correct or not? Correct. Knowledge is one of the means to take you to the level of the Siddiqueen. Do not be surprised to know that some of the biggest of all scholars discussed the issue of who is better, an 'Aalim or a martyr. Ibn Masood radhiallahu 'anhu, Ibn al-Mubaarak and others have statements on that and I do not want to mention them right now. Ibn al-Qayyim Rahimahullah spoke on who is more knowledgeable (an 'Aalim or a Shaheed) in length in his book Miiftaah Daar As-Sa'aadah. The fact that there is an issue discussed like that shows you how high the level of an 'Aalim is in Jannah. Of course with the maturity of the Ummah I probably should not discuss it right now because it might spark a debate, but just the fact that they discussed the issue shows you how high ranking an 'Aalim is. Would you want to quit studying because of what some ignorant people say, that if I do not know it is better? That is a wrong rationale.

So number one, you have to know that most of what we talk about for example in this class is Fardh. Number two, if it is extra credit knowledge then you study it because you want to go to the Firdaws. If one wants to merely study the basics (the Tawheed and the Fardh 'Ayn matters outside Tawheed), then you can get your steps into Heaven and maybe the first level in Heaven but the Prophet sallallahu 'alayhi wa sallam taught us to aim high (to aim for Firdaws). Whoever Allah deprives of knowledge, he gets punished with ignorance. That is a punishment and worse and more severe punishment than that is one who knowledge comes to him and he turns away from it. And worse than all that is one who is gifted with knowledge and does not act upon it.

Not only is this extra credit knowledge to take you to Firdaws, but it is also in this life. You learn to get the ultimate happiness and blessings in this life. Ibn Taymiyyah had nothing in this life. At times of his life he had the shirt on the back, at times he used to sleep in Masjid al-Amawi and he was in and out of prison. He used to say words like our hearts pass through stages, if the people in Heaven are like this then they are truly blessed. In a life you would presume to be a miserable life, he would say if the people in Heaven are living like I am and in the happiness I am in, then that is such a good life and I look forward to it. You hear

words from 'Ulamaa like Ibn Taymiyyah Rahimahullah who had nothing in this life, yet he said whoever does not enter the Heaven of this life will never enter the Heaven of the life after. Some said we are in such a state of happiness that if the kings and leaders were to know about it, they would come and fight us to take it away.

What took them to the ultimate happiness when they had nothing? Most of them were in and out of prison, in and out of trials, in and out of problems and situations. They had knowledge, they applied the knowledge they had and it took them to the peak of tranquility in this life. So that is how you benefit from this knowledge in this life, and then Inshaa Allah it will take you to Firdaws. You cannot say well since the scrutiny on me is going to be more then let me stop here. You want Firdaws and you want a content and happy life in this life? That comes through knowledge.

## BEING HIGHER IN KNOWLEDGE MEANS YOU ARE HELD TO A HIGHER STANDARD

The higher you are in knowledge, the higher your application must be because you are held to a higher standard by people and more so and more importantly by Allah. We do not have a hierarchy where we have church members, then we have a priest, then we have a pope, then we have a spirit, then we have a son and then we have a father. We do not have that. In Islam, the hierarchy to the levels of Jannah is knowledge and its application. Knowledge and its application sets your level in Jannah. When you are held at a higher status because of your knowledge and application, then the punishment when doing wrong is more severe.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ  
ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

﴿الإسراء﴾

And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. (Surat al-Israa': 74-75)

Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam that if We did not make you stand firm, you would have nearly inclined to them a little. Pay attention, al-Qushayri, ash-Shanqeeti Rahimahullah and others said the Prophet sallallahu 'alayhi wa sallam did not incline. Allah is saying if. Then what does Allah say?

## إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

Double the punishment in this life and double the punishment in the life after, and then you are going to find no one to help you against Us.

This is talking to the Prophet sallallahu 'alayhi wa sallam. Why all this to Your beloved Muhammad sallallahu 'alayhi wa sallam for merely inclining? Double the punishment for the the best man to walk on the face of the Earth, the best of all humanity and mankind? In talking about this verse, Ibn Abbaas radhiallahu 'anhu says he would be punished. If he would have inclined (which he did not), but if he would have inclined he would have got double the punishment in this life and double the punishment in the life after. Yaa Allah why are You going to punish Your Beloved Messenger Muhammad sallallahu 'alayhi wa sallam double the punishment had he done something wrong? Commenting on this, an-Nasafi said his honour and status is so great that his punishment if he does anything wrong is more severe. It goes both ways. He gets al-Waseelah in the life after and al-Waseelah is higher than Firdaws, it is the highest of all places in Heaven but it is costly.

Like Allah tells the wives of the Prophet sallallahu 'alayhi wa sallam, the Mothers of the Believers, the patient, steadfast women behind our Prophet Muhammad sallallahu 'alayhi wa sallam. The one who when the Prophet sallallahu 'alayhi wa sallam was asked who do you love the most and he said Aishah.

Allah says:

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ  
ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿الْأَحْزَابُ: ٣٠﴾

O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. (Surat al-Ahzaab: 30)

Why is it that your punishment gets doubled? Look at what Allah says in the next Ayah right after that:

وَمَن يَفْعَلْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وِتْعَمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا  
لَهَا رِزْقًا كَرِيمًا ﴿الْأَحْزَابُ: ٣١﴾

And whosoever of you is obedient to Allah and His Messenger sallallahu ‘alayhi wa sallam, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Kareema (a noble provision Paradise). (Surat al-Ahzaab: 31)

You are special, you get double the reward but you also get double the sins. Allah tells His Prophet sallallahu ‘alayhi wa sallam that if you lean towards the non believers and the wrong doers, you get double the punishment in this life and in the life after. He tells the wives of the Prophet Muhammad sallallahu ‘alayhi wa sallam that you get double the punishment.

This comes to the conclusion that you who is a striving student of knowledge, if you do not act on your knowledge, you are held to a higher standard so your punishment is more than a regular person. With this knowledge and acting upon it, there is a price you have to pay if you go wrong. You are not like anyone, that is why Allah tells the wives of the Prophet sallallahu ‘alayhi wa sallam:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ... ﴿الأحزاب: ٣٢﴾

O wives of the Prophet! You are not like any other women. (Surat al-Ahzaab: 32)

You student of knowledge, you are not like any regular individual. Your honour and your status is great so the punishment is severe.

Ibn Masood radhiallahu ‘anhu set standards for the people of the Qur’an. He said they must pray at night, they must fast the day and they should be sad in remembering Allah while others are happy. They must be silent while others are talking in vain, they should not scream and have loud voices and they should be in a constant status of Khushoo’. Ibn Masood why are you making these high standards for one who is holding the Qur’an? Because you are a special man, you are a Qur’an walking on this earth. You are a carrier of the Qur’an and you are an upholder of the Qur’an so you are held to a higher standard. Others can talk in vain and possibly not even sins (just vain talk that is not really sins), but you are held to a higher standard. That is why the ‘Ulamaa of the Salaf were at their peak, because they applied their knowledge in every time of their lives. Days, nights, evenings, weeks, months and years. Both internal in their hearts and external and both in dealing with people and in dealing with Allah.

Al-Khateeb al-Baghdaadi wrote a booklet on this whole entire matter and Alhamdulillah Albaani went through the Hadith of it. In it he says the Jewish people knew but they did not act upon what they know, and the Christians acted without knowledge. The first are cursed and the second are astray. Ibn Taymiyyah Rahimahullah says whoever goes astray of this Ummah by ignorance resembles the Christians, and whoever goes astray from the ‘Ulamaa of this Ummah by not acting upon their knowledge resembles the Jews. Rest assured, the way to house your knowledge in your mind is to apply it. If you have a problem memorising

or keeping knowledge in your mind, find some way to apply that knowledge and Inshaa Allah you will never forget it.

## EXAMPLES OF APPLYING KNOWLEDGE

Look at how the Salaf took applying knowledge seriously. In al-Bukhari, Saalim Ibn Abdillah Ibn Umar Ibn al-Khattab radhiallahu 'anhum ajma'een (the grandson of Umar Ibn al-Khattab) said in the narration of this father that the Prophet sallallahu 'alayhi wa sallam said glory be to you Abdullah if you pray at night. The Prophet sallallahu 'alayhi wa sallam is encouraging him to pray at night. Saalim (the son of Ibn Umar) said after that my father slept but a little bit. He only slept a little bit. Look at how seriously they took acting upon knowledge.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam taught Ali and Fatimah radhiallahu 'anhum to say Subhan Allah, Alhamdulillah and Allahu Akbar thirty three times (when they went asking for a servant). He said say Subhan Allah thirty three times, Alhamdulillah thirty three times and Allahu Akbar thirty three times. Commenting on that later in his life, Ali said I never left that a single day since the Prophet sallallahu 'alayhi wa sallam told me to do it. Someone asked him, you did not leave that not even on the days of Saffeen (the bloodshed between Ali and Mu'aawiyah radhiallahu 'anhum)? Saffeen was a battle where seventy thousand Muslims died in it and twenty five thousand of his soldiers. He said not even on those hard nights, you did not leave it? He said not even on those nights. Look at how they took acting upon their knowledge seriously.

In Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said every Muslim who has something to write a will about must write his will and keep it behind his head when he sleeps. Ibn Umar said I never slept a night after that without having my will under my head. Another example and the Hadith is in Sunan an-Nasaa'ee and it is authentic. Although Ibn al-Jawzi and others have considered it weak, it is really an authentic Hadith. Abu Umaamah said the Prophet sallallahu 'alayhi wa sallam said whoever recites Ayat al-Kursi after every Salah, there is nothing to stop him from entering Heaven except his death. Meaning if he dies, he is going to Heaven if he did that. Ibn al-Qayyim said my Shaykh Ibn Taymiyyah never left doing that after Salah.

Take this story about Abdullah Ibn Umar. In Sahih al-Bukhari, the Prophet Muhammad sallallahu 'alayhi wa sallam found out that he was fasting every single day, so the Prophet sallallahu 'alayhi wa sallam suggested three days a month. He said Abdullah Ibn Umar, take three days a month. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu 'alayhi wa sallam said three days a week. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu 'alayhi wa sallam said fast one day and break your fast two days. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu 'alayhi wa sallam said then fast the fasting of Dawood (one day fasting and one day not fasting).

This narration is in Bukhari but the point is that at the end of another narration in Musnad Ahmad, he said:

وَلَمَّا كَبُرَ سِنَّهُ كَانَ يَقُولُ : لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When he got older he said I wish I took what the Prophet sallallahu ‘alayhi wa sallam told me in the beginning. Analyse that statement. He said I wish I took the easy one of what the Prophet sallallahu ‘alayhi wa sallam offered me. I wish I took three days a month, I wish I took three days a week, I wish I took one day fasting and two days not fasting. Why did he say that? Why did he make that statement? Is this Fardh upon him? No. Why did he not just stop doing extra non obligatory fasting that he was doing? He said I wish I took what the Prophet sallallahu ‘alayhi wa sallam told me when he wanted to make it easier on me (like three days a month). Had he said I want to quit fasting, it was no problem. I fasted all my life and now I got old so let me stop fasting. There is nothing is wrong with that. He could have said let me go back from the fasting of Dawood to fasting three days a month, but these were men who when they committed to something that was a Sunnah before a Fardh, they never left it until death. That is why he said that. You see how they acted on their knowledge?

Sufyaan ath-Thawri said:

إِنَّمَا يُتَعَلَّمُ الْعِلْمُ لِيَتَّقَى بِهِ اللَّهُ ، وَإِنَّمَا فَضَّلَ الْعِلْمَ عَلَى غَيْرِهِ لِأَنَّهُ يُتَّقَى اللَّهُ بِهِ

Knowledge is meant to be applied for fearing Allah. The purpose of it is to fear Allah. And that is why knowledge and knowledgeable people are held at a higher standard, because they fear Allah more.

Ibn Abbaas said everyone speaks good and whosoever’s actions coincide with his knowledge, then he is fortunate. Whosoever’s actions do not match his saying, in reality he has rebuked and scolded himself. Maalik narrated in his chain from al-Qasim Ibn Muhammad, he said I met people who admired application of knowledge more than they would speech and talk. All that is to say that knowledge is means to act upon it. Get that fact and keep it in your mind.

## EVIL SCHOLARS

This is very important to us and actually all this is important to us because I reiterate, we teach to be applied. Knowledge is meant to be applied. So who are evil scholars?

Here is a rule ash-Shaatibi Rahimahullah said:

إِنَّ عُلَمَاءَ السُّوءِ هُمُ الَّذِينَ لَا يَعْمَلُونَ بِمَا يَعْلَمُونَ

Evil scholars are those who are dangerous to mankind. They are a disease to mankind and they are those who do not act on their knowledge. In his book Al-Fawaa'id (الفوائد), Ibn al-Qayyim gave a parable. He said evil scholars are like people sitting on the gates of Jannah and calling people to come on in. With their tongues they are saying come on in, come on in, but their actions are saying do not come in. The more they talk to people and tell people to come in, the more their actions say do not listen to us, because if we were indeed truthful then we would have been the first to apply it. Those 'Ulamaa as-Soo' (علماء السوء) appear as though they are guides but they are bandits, may Allah save us and give us refuge from that. Those who do not apply what they learn are like bandits. It is like you are in your car and you are asking someone for directions, and he gives you a detour so he can rob you. That is how 'Ulamaa as-Soo' are.

The Qur'an gives us parables and examples to learn from. Some of the worst parables and examples in the Qur'an to learn from are pertaining to those who do not apply their knowledge.

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ  
الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ  
هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرَكهُ يَلْهَثُ ۗ ذَلِكَ  
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۗ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ  
﴿١٧٦﴾ ﴿الأعراف﴾

And recite (O Muhammad sallallahu 'alayhi wa sallam) to them the story of him to whom We gave Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc), but he threw them away, so Shaytaan followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: If you drive him

away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). So relate the stories, perhaps they may reflect. (Surat al-A'raaf: 175-176)

A scholar, an 'Aalim who acts different from that which he knows, Allah gave a parable that he is like a dog:

## فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

Allah says had We willed, We surely would have elevated him. He is like a dog but We would have elevated him, but he clung on to this Earth and followed his vain desires. He did not follow what he knows. The parable is the parable of a dog. If you drive him away, he lolls his tongue out. If you leave him, he lolls his tongue out. Whatever you do and whatever status he is on, he lolls his tongue out. When Ibn al-Qayyim talks about this, he mentions how the parable of a dog is to evil scholars and then mentions ten points under that. We do not really have time to go through them.

Allah gives this example and it is not of any dog, but a panting and lolling dog. He pants all the time and that is the worst of all dogs. Whether he is resting, tired, thirsty, with his thirst quenched or whatever status he is on, he is panting and lolling. If you tell the Shaykh speak the truth, he is panting and lolling. If you leave him (the evil scholar) to not apply what he knows and what he knows he should apply, he is lolling. If you shun him, he is panting. If you just ignore him, he is panting. If he speaks, he is panting. He did not use what he knows so Allah gives him a parable of a panting dog.

More than that:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ  
بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

﴿الجمعة: ٥﴾

The likeness of those who were entrusted with the (obligation of the) Tawraah (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayaat (proofs, evidences, verses, signs, revelations, etc) of Allah. And Allah guides not the people who are Dhaalimoon (polytheists, wrong doers, disbelievers, etc). (Surat al-Jumu'ah: 5)



The likeness of those who were entrusted with the Tawraah, and likewise the Qur'an. The verse does not say the Qur'an, but likewise the Qur'an. After they were entrusted with the Qur'an and they failed those obligations, they are like a donkey which carries huge burdens of books. Does he understand anything out of them? That is the example of the people who deny the Ayaat of Allah. The first one was a parable of a knowledgeable person to a dog and here it is a parable to a donkey.

## لَمْ يَحْمِلُوهَا

They did not carry it. What that means is that they did not apply it. What usage does a donkey get out of the Asfaar (أسفار)? The word in Arabic is Asfaar (the plural of Sifr (سفر)), which are the big books or tablets that they used to write upon. If you put them on a donkey, what does a donkey get out of carrying those Asfaar? What does a donkey get out of it on its back but the weight? One who carries the Qur'an, Bukhari, Muslim, Al-Mughni, Usool Ath-Thalaathah or other books, if he knows it but he does not apply it then what does he get but the burden of carrying it? You get nothing but the burden of the weight, just like the donkey.

## حُمِّلُوا التَّوْرَةَ

Ibn Abbaas radhiyallahu 'anhuma said Hummiloo (حُمِّلُوا), meaning they were ordered to act upon it. They were given it in order to act upon it. Ibn Katheer Rahimahullah said this parable is for those who do not know what is in the books. They are given the books to learn but they do not want to learn what is in the books. It is also for those who know what is in the books, they memorise it but they do not comprehend it and they do not act upon it. And it is also for those who know it and tamper and play around with it. They are worse than a donkey because at least a donkey has no intelligence to comprehend. They have the intelligence but do not use their intelligence, so they are indeed worse than a donkey. In I'laam Al-Muwaqqi'een (إعلام الموقعين), Ibn al-Qayyim said even though this was directed to the Jews, it also applies to the people who were given the Qur'an and do not act upon that which is in the Qur'an.

Wallahi it is a grizzly parable of a donkey. Allah comparing one to a donkey and to a dog is something to warn you, so one applies that which he learns, seeks knowledge and applies knowledge. These are reminders for those who have a heart or give an ear while they are truly heedful.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

﴿٣٧﴾

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.  
(Surat Qaaf: 37)

Allah tells Yahya:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ... ﴿مريم: ١٢﴾

(It was said to his son): “O Yahya! Hold fast the Scripture [the Tawraah (Torah)].” (Surat Maryam: 12)

Mujaahid and Zayd Ibn al-Aslam said Bi Quwwah (بِقُوَّةٍ) means take knowledge, and apply and act on your knowledge.

As-Suyooti Rahimahullah said one must act on the Hadith he hears in manners, in worship, in good deeds or in any matter because that is the Zakah (purification) of knowledge and that is one of the best means for it to stay in your minds. Waqee’ah Rahimahullah said if one wants to memorise a knowledge, then act upon it. Ibraheem Ibn Isma’eel the great Muhaddith said we used to seek memorisation of a Hadith by acting on it. That is how they memorised the Hadith.

Do not be among those the Prophet sallallahu ‘alayhi wa sallam complains about on the Judgment Day. You do not want to be a defendant on one side and the Prophet sallallahu ‘alayhi wa sallam as a plaintiff on the other side.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿الفرقان: ٣٠﴾

﴿٣٠﴾

And the Messenger (Muhammad sallallahu ‘alayhi wa sallam) will say: “O my Lord! Verily, my people deserted this Quran (neither listened to it, nor acted on its laws and orders).”  
(Surat al-Furqaan: 30)

Ibn al-Qayyim talks about this and he gives about five factors of how the Qur’an is abandoned. One of them that pertains to us is deserting acting on the Qur’an. How can you act on it if you do not know it? You have to know it and act on it. Number two that he mentions is deserting judging by it in both matters of principle and secondary matters. So

you have to act on it because you would not want the Prophet sallallahu 'alayhi wa sallam to be a plaintiff against you on the Judgment Day.

## ACTING ON YOUR KNOWLEDGE IN DA'WAH

Our talk next week Inshaa Allah Ta'aala is going to be Da'wah to Allah (Da'wah on matters you learn). The third principle is Da'wah to Allah (Da'wah to that which you learn). Let us now sort of blend in the second principle and the third principle. When you know and you have the knowledge, number one you apply the knowledge and then you have to convey it. When you have knowledge, you apply it and you teach and convey your knowledge. The best way to teach it (and that is how we are going to blend the two), is by applying your knowledge. The action of one man is more affective and beneficial to a thousand men, than the preaching of a thousand men to one man. Guiding people by acting on the knowledge that you know is better than you saying it. Many think the only means of Da'wah is giving Khutub and Duroos and all that, yet acting on it is just as important.

### IBN AL-JAWZI AND HIS SHUYOOKH

In Sayyid Al-Khaatir (صيد الخاطر) on page one sixty eight, Ibn al-Jawzi said I had many Shuyookh with different backgrounds and statuses of knowledge. I want you to refer to this when you go home if you have Sayyid Al-Khaatir. The most beneficial of them to me in friendship were those who acted on their knowledge, even though he said I met those who were more knowledgeable than them. I met 'Ulamaa in Hadith who have memorised great amounts of Hadith and great knowledge in the science of Hadith, but were tolerant on backbiting and many times they would even justify backbiting under the pretence of Jarh and Ta'deel (جرح وتعديل), and they would take compensation on learning Hadith and teaching. Look, he did not like that. You want to learn, you have to pay up a hundred or a hundred and fifty dollars. He said they used to give prompt answers to avoid breaking their prestige even though they were not sure of matters. They wanted to answer everything.

I met Abdul-Wahhaab al-Anmaati and he was on the path of the Salaf. You would never ever hear him backbiting in public or private settings, nor did he accept money. Look at that, he liked the Shuyookh that did not accept money for teaching. When I used to recite some Hadith to him, he would continuously cry. He would cry and when I was a kid it had its affect and it penetrated my heart when I was learning from him. He used to be like the

Mashaayikh (مشايخ) you would only hear or read about in the books of the Salaf, like the Sahaabah.

I met Abu Mansoor al-Jawaaliqi, a very silent man, rigorous, very very deep into the knowledge and very thorough. It would happen that he would be asked about a matter that young kids in his Halaqah would think they know the answer to, yet he would refuse and back away from answering it until he confirms his answer. He used to continuously fast and always be silent, unless he is teaching or doing something righteous. He is saying I benefited from learning from these two more than many of my other Shuyookh. Out of the hundreds of the Mashaayikh, he chose these two and actually many do not know them because they are not popular. He chose these two because they applied. They had an affect on him in his personal life because he saw how they applied it.

I also learned that guiding people by your action is better than guiding them by your saying. This is the conclusion he came out with. I see Shuyookh who in their private times had jokes and leisure time spent, and that took them out of the hearts of many and shattered what they knew of knowledge. Wallahi golden words, Wallahi they are golden words. He goes on to say not many benefited from them in their lives and they were forgotten after their death. It is rare anyone would ever open their books after their death. Then he goes on to say Allah, Allah, Allah in applying your knowledge, he is truly poor and unfortunate who goes on in life not applying what he learned. Allah, Allah, Allah in applying your knowledge. He missed the pleasure of this life by not applying (because we mentioned it is a pleasure in this life), and he missed the reward of the life after. He meets Allah bankrupt with plenty of proof against him.

Those were the words of Ibn al-Jawzi in Sayyid Al-Khaatir. Refer to it, it basically sums up all our Halaqah today:

لقيت مشايخ ، أحوالهم مختلفة ، في مقادير في العلم. و كان أنفعهم  
لي في صحبته العامل منهم بعلمه ، و إن كان غيره أعلم منه. و لقيت  
جماعة من علماء الحديث يحفظون و يعرفون و لكنهم كانوا يتسامحون  
بغيبه يخرجونها مخرج جرح و تعديل ، و يأخذون على قراءة الحديث  
أجرة ، و يسرعون بالجواب لئلا ينكسر الجاه و إن وقع خطأ. و لقيت  
عبد الوهاب الأنماطي ، فكان على قانون السلف لم يسمع في مجلسه  
غيبه ، و لا كان يطلب أجراً على سماع الحديث ، و كنت إذا قرأت عليه

أحاديث الرقاق بكى و اتصل بكاؤه. فكان . و أنا صغير السن حينئذ .  
يعمل بكاؤه في قلبي ، و يبني قواعد. و كان على سمت المشايخ الذين  
سمعنا أوصافهم في النقل. و لقيت الشيخ أبا منصور الجواليقي ، فكان  
كثير الصمت ، شديد التحري فيما يقول ، متقناً محققاً. و ربما سئل  
المسألة الظاهرة التي يبادر بجوابها بعض غلمانه ، فيتوقف فيها حتى  
يتيقن. و كان كثير الصوم و الصمت. فانتفعت برؤية هذين الرجلين  
أكثر من انتفاعي بغيرهما. ففهمت من هذه الحالة أن الدليل بالفعل  
أرشد من الدليل بالقول. و رأيت مشايخ كانت لهم خلوات في انبساط و  
مزاح ، فراحوا عن القلوب و بدد تفريطهم ما جمعوا من العلم. فقل  
الانتفاع بهم في حياتهم ، و نسوا بعد مماتهم ، فلا يكاد أحد أن يلتفت  
إلى مصنفاتهم. فالله الله في العلم بالعمل ، فإنه الأصل الأكبر. و  
المسكين كل المسكين من ضاع عمره في علم لم يعمل به ، ففاته لذات  
الدنيا و خيرات الآخرة فقدم مفلساً على قوة الحجة عليه

You have three hurdles before you. You have knowledge that you need to attain, you have the hurdle or wave of applying it and you have the hurdle or wave of being sincere in your knowledge.

In his Iqtidhaa' Al-'Ilm Al-'Amal (إقتضاء العلم بالعمل), Al-Fudhayl Ibn al-'Iyyaadh

Rahimahullah said a person who has knowledge remains ignorant in what he knows until he acts upon it. If he acts upon what he knows, then he is considered an 'Aalim. Some of the Salaf used to travel to 'Ulamaa not to learn from their knowledge, but rather to see how they applied their knowledge and see the affect of the knowledge upon them.

## DO NOT GET CONCEITED WITH HUMANS OR WITH ALLAH

No matter how much you apply of your knowledge, do not ever get self conceited. Do not get conceited with humans and do not get conceited with Allah. Do not let that false pride get to you and do not have an exaggerated sense of self importance. Do not automatically think you are granted Firdaws just for a couple of words or things you did, or a couple of acts that you applied your knowledge in.

You know Silah? I mentioned him in the Ultimate Pleasure of a Believer lecture on Qiyaam. In Siffat As-Safwah (صفة الصفوة), he was the man who wild animals used to flee from him when he was praying at night. He would do his Qiyaam in the forest and he had such fear in Allah that Allah the Almighty placed fear of him in the hearts of wild animals in the dark nights and in the deep dark forest. Wild animals would flee from him and here did he get conceited? Did he say I pray all night and look at me and who I am? The man who used to pray all night and then run back to where the army is so they will not figure that he was praying all night. He pretended like he was sleeping all night long. Did he get conceited that he was blessed with a miracle from Allah, that wild animals used to run away from him at his sight when he was praying?

When he finished his Salah he would say:

يَا رَبِّي أَجْرَنِي مِنَ النَّارِ أَوْ مِثْلِي يَسْأَلُ الْجَنَّةَ

He felt as though he was not worthy of asking Allah Jannah. He said oh Allah save me from Hell, is someone like me worthy of asking Allah Jannah. Just save me from Hell.

No matter what you do of application or of your deeds, never get swell headed with Allah. In Sayyid Al-Khaatir, Ibn al-Jawzi said I saw some who worshipped Allah and then after a time frame they paused. Then they would boast saying I worshipped Allah so much that no one worshipped like me, but now I am weak. Umar al-Farooq, he was granted a place in Heaven, he terrorised the Shaytaan and the Qur'an came in accordance to what he said many times. A man the Prophet sallallahu 'alayhi wa sallam dreamed of, a man who gave justice to a sheep, to a Jew, to a Christian under his rule and to a Muslim. Umar says I wish I get resurrected with nothing for me and nothing against me.

Sufyaan ath-Thawri the man of Hadith, Ali Ibn al-Fudhayl said I walked around the Ka'bah seven times and Sufyaan ath-Thawri was in Sujood. The span of his Sujood (one Sajdah) is walking around the Ka'bah seven times. Ibn al-Mubaarak said I wrote about one thousand, one hundred Shuyookh and Sufyaan was the best with no comparison. His name is Ameer

al-Mu'mineen (أمير المؤمنين) in Hadith. Yahya Ibn Ma'een is nearly equivalent to Imaam Ahmad Ibn Hanbal and he said:

## سفيان الثوري أمير المؤمنين بالحديث

Did he get swell headed? Did he get conceited? On his death bed he asks Hamaad Ibn Salamah who was visiting him on his death bed, he says to Hamaad do you think someone like me will be rescued from Hell? Do not ever get conceited or swell headed, no matter what acts you do.