

FROM THE TRIBULATIONS IS THE

# ABSENCE

OF ACTING UPON

# KNOWLEDGE

BY THE NOBLE SHAIKH  
RABEE IBN HAADEE AL-MADKHALEE

## From The Tribulations Is The Absence Of Acting Upon Knowledge - Shaikh Rabi' Bin Hadi Al-Madkhali

The 'Allamah, Ash-Shaikh Rabi' bin Hadi Al-Madkhali - *hafidhabullah wa ra'ah* - said:

From the tribulations is the absence of acting upon one's knowledge. A person learns yet doesn't act, whilst Allah the Most-High says:

**“Oh You who believe! Why do you say that which you do not do?! Most hateful it is with Allah that you say that which you do not do.”**

[Surah As-Saff: 3-2]

So if you are one who possesses knowledge and conveys knowledge, then let you, yourself, be the first who races to the application of that knowledge before everyone else, as well as acting upon that with sincerity to Allah, the Blessed, Most-High. You should act upon that, both outwardly and inwardly, and inwardly more than outwardly. It may be the case that the believer conceals some of his actions, while his inward affair is more sound and correct than his outward affair.

The absence of acting upon knowledge – and protection is sought from Allah – affects one's knowledge, and its possessor forgets much of that which if he was to implement, he would not forget. A great amount of knowledge is not established well in the heart of the scholar and the learner except with practical application, such as the knowledge of inheritance. The knowledge of inheritance is from those sciences that are forgotten. The students of knowledge and scholars come to forget this science of knowledge, except for

the one who practices it and always acts in accordance to it. So knowledge is forgotten if not acted upon.

Subsequently, that which is further in severity than this, is the fact that Allah, the Blessed, the Most-High, censures and dispraises those who do not possess knowledge with a severe censure - and protection is sought from Allah -

And recite (O Muhammad **صلى الله عليه وسلم**) to them the story of him to whom We gave Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitan (Satan) 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 parable is the parable 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.”

[Al-‘Araf:175-176]

And so in the case of this person, it was the absence of action that caused him to fall into disbelief in Allah, the Blessed, the Most-High, the absence of action.

The lack of reverence for the revelation, this knowledge towards which you have filled your heart with a lack of respect for, and the lack of application of it, hauls you towards innovation, and may pull you towards sin or even disbelief. And so this person used to be an outstanding scholar, however he became stripped from the knowledge that Allah made him responsible for and accountable to.

And so, many of the people do not act (upon their knowledge), and thus, the lack of action may haul him to falling into sin, due to him not acting:

**“Most hateful it is with Allah that you say that which you do not do.”**

[Surah As-Saff: 3]

- and protection is sought from Allah – this could lead him to falling into innovation and deviation. It may be the case that the innovation he falls into is from the types of innovation which necessitates disbelief, or he may fall directly into disbelief - and protection is sought from Allah.

And so from those matters that hinder one’s knowledge and causes it to depart from a person is not acting upon what you know. So upon us Oh students is that we act upon that which we have learnt. Indeed, the knowledge that is correct is that which purifies the souls, and how will you purify your soul yet you don’t act?

How will you cleanse yourself from the impurities of those inner blameworthy characteristics? ... from those outward bad characteristics that stem from bad mannerisms? ... from pride? from envy? from zeal for the life of this world? from showing off? ... and from ... and from ...?!

All of these matters originate from the lack of acting upon knowledge. You possess knowledge and want to be seen and recognized by it, yet this knowledge encourages you upon sincerity to Allah!

Your Lord says to you:

**“And they were not commanded, except that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and to perform the prayers and give the Zakat, and that is the right religion.”**

[Al-Bayyinah:5]

How many times did Allah censure the Jews and Christians due to them not acting? And He struck an example of their likes, one which you heard concerning a scholar from the scholars of the Children of Israel, He said regarding them:

“The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayat (proofs, evidence, verses, signs, revelations) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers).”

[Al-Jumu'ah:5]

They carried the Torah, yet didn't act upon it, this is what lead them to disbelief in Allah, the Blessed, the Most-High. Had they acted upon that which is in the Torah, they would have believed in Muhammad - صلى الله عليه وسلم - and they would have acted upon that which was in the Torah that was revealed to Moses - عليه الصلاة والسلام - However, they did not act upon what was in the Torah nor the Ingeel, and when Muhammad - صلى الله عليه وسلم - came to them, they denied him. Thus, they abandoned acting upon the knowledge that Allah revealed to the Children of Israel, to Moses and Jesus - عليهما الصلاة والسلام - And so Allah made a similitude for them in such a way - their likeness is that of a donkey carrying burdens of books on its back, the donkey cannot distinguish between that which is on its back from good or bad. Donkeys do not know whether they are carting snakes on their backs or books, they don't know.

Similarly, one who does not act, this is his similitude. And so upon us is to act, upon us is to establish the prayer, to give the zakat, to fast the month of Ramadhan, and to perform Hajj to the House of Allah, (performing these actions) in the legislated manner that Allah, the Blessed, the Most-High, has prescribed. Upon us is to hold the correct and sound beliefs that Allah prescribed for us, upon us it to stay away from shirk and innovation, and this is from acting (upon one's knowledge), we avoid the sinful acts in all their various forms and types.

We are to act upon that which Allah taught us, we are to hold the correct beliefs, we are to wage war against shirk and all types of innovation, we are to command the good and forbid evil - all of this comes under the realm of acting. And depending on the extent in which you are deficient in acting in any given sphere from the various spheres (of action), to that same extent your knowledge diminishes, and to that same extent you receive the censure and blame that is deserving of the one who abandons acting upon that which Allah, the Blessed, the Most-High, taught him.

*[Taken from the book "Marhaba Ya Talib Al-'Ilm, page 224, visit: <http://www.sahab.net/home/?p=1557>].*

*Translated by Abu Humaid Saalim (Riyadh, KSA)*