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**Motivating the Student of Knowledge and Guidance to Act  
Upon Knowledge and the Sunnah, and Warning Him from  
Leaving it.**

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Source: Shaykh ‘Abdul Qaadir bin Muhammad Al Junaid

Version 1.1

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*“We used to seek assistance in memorizing hadith by acting upon them”*

## Motivating the Student of Knowledge and guidance to act upon knowledge and sunnah, and warning him from leaving it.



**Written by** Shaykh Abdul Qadir bin Muhammad Al Junaid – Translated by the permission of the author

All praise is due to Allah, the One Who Knows that which is hidden and that which is apparent, The One who knows the enormous matters and the small discrete ones as well. Peace and blessings be upon the Seal of the Prophets; the one who hoped to be the most fearing of us of our Lord, the most knowledgeable one from us about that which is to be feared. And peace and blessings be upon his family and companions who were known for their continual bowing and prostration and those who follow them in truth and guidance. To proceed: To the one seeking knowledge and guidance, May Allah grant you fear of Him outwardly and inwardly.

Indeed, from the blessings of knowledge and the sunnah, along with having insight whilst traversing upon the path of the salaf as saalih (Righteous Predecessors) is to see the effects of that (knowledge) and its fruits upon he whose has been granted (knowledge).



Therefore, you see this (effect of having knowledge) in his worship and his dealings with others. You witness it in his knowledge, learning and teaching. You observe it in his demeanor and conduct. You notice it in his tranquility and dignity. You find it in his character and mannerisms. (These things) are evident to you in his entering, exiting, residing, travelling, his dealing with someone close or someone far, the person he agrees with and the person he differs with, and even with a despised enemy.

Indeed, the Righteous Predecessors -May Allah have mercy upon them - have given us excellent and beautiful examples of this, along with radiant images throughout their pristine biographies.

It has been authentically related from Ibn Mas'ood –May Allah be pleased with him- that he said, “Anyone one of us who use to memorize ten ayahs from the Quran, did not exceed (memorizing these ten) until he knew their meanings and acted upon them.”

It has also been authentically narrated from ‘Ataa Bin As Saaib that Abu Abdur Rahman As Salmy - May Allah have mercy upon him- said, “If we had memorized this Quran from a group of people, they would inform us that if they memorized ten ayahs, they used to not exceed these ten ayahs, going to the next ten, until they knew what was contained therein (the first ten). So we used to learn the Quran and the acting upon it (the Quran). Verily, there will be people who inherit this Quran after us who will drink it like drinking water and it will not pass their tracheas, it will not even pass here!” (Then he placed his hand on his throat).

The Imam Abdur Rahman Bin Mehdi -May Allah have mercy upon him- said, “I heard Sufyan At Thawri say, “There has not been a hadith from the Messenger of Allah (sallahu



alaihi wa saam) which has reached me, except that I have acted upon it, even if it was only once.”

Also, Al Marwadhi -May Allah have mercy upon him- said, “Abu Abdillah (referring to Al Imam Ahmad) said to me”, “I have not written a hadith except that I have acted upon it, to the extent that it came to my attention that the Prophet (sallahu alaihi wa salam) had hijaaamah performed on him and he gave Aba Tayyiba one dinar. So I gave the Hajaam (one who gives hijaaama) one dinar after giving me a hijaaamah.”

It has also been narrated from Al Imam Wak’ee Bin Al Jarraah -May Allah have mercy upon him- that he said, “We used to seek assistance in memorizing hadith by acting upon them.”

It has been authentically narrated from Abi Qalaabah At Tabi’ee –May Allah have mercy upon him- that he said to one of his students, “If Allah has given you knowledge, then give Him worship and do not let your sole purpose (of seeking the knowledge of hadith) be simply to inform the people (of these ahadeeth).”

Also, it has been established from At Tahwri –May Allah have mercy upon him- that he said, “Beautify knowledge with yourselves and do not beautify yourselves with knowledge.”

Also, Al Khateeb Al Baghdaadi mentioned in the introduction to his book ‘Iqtidaa al ‘Ilm al ‘Amal’ (The necessity of knowledge is action) on pages 14-16, “And have those from the predecessors who have gone before us reached those high levels except by having ikhlaas in their creed/belief, righteous actions and zuhd/asceticism with regards to that which appeals from the worldly life.”



Hasan Al Basri -May Allah have mercy upon him- mentioned, “The one who has surpassed people in knowledge, then it is befitting of him that he surpasses them in action.”

Also, it has been authentically reported from Abdullah Al Mubaarak - May Allah have mercy upon him- that he said, “Those of you who have the most knowledge, then they should be the ones who have the most fear (of Allah).”

It has also been authentically narrated from Sufyan At Thawri-May Allah have mercy upon him- that he said, “Indeed, knowledge is sought to fear Allah with it (knowledge) and the reason why knowledge is superior to other things is because one fears (Allah) with it.”

What is more contemptible than the absence of acting upon knowledge? And what is more dangerous or severe upon the scholar or student (of the threat of not acting upon it)? How ugly are its effects and consequences. Indeed, Allah the Most High has reproached the one who does this with a most severe admonishment and has explained that this is the reason which brings about Allah’s abhorrence for an individual. Allah, says, **{O you who believe why do you say that which you do not do? It is most hateful to Allah to say that which you do not do}** (As Saff: 2,3).

Therefore, it is incumbent upon the scholar and student and the one inviting to good, that he is the first of the people to act upon (that action he’s inviting to). And as for the one who prohibits (others) from evil actions, then he should be the furthest of the people from reprehensible things. Allah the Most High has said in the first part of surah Al Baqara , chastising those who possess knowledge, **{Do you encourage others to enjoin the good**



**whilst forgetting your own selves, while you read the book. Do you not think?}**(Al Baqarah: 44).

Imam Sufyan At Thawri – May Allah have mercy upon him- said, “Knowledge calls to action, it (action) either responds or it (knowledge) leaves.”

It is also authentically narrated from Ibn Mas’ood –May Allah be pleased with him- that he said, “There is not anyone from amongst you, except that he will be by himself with His Lord like he is by himself with the moon on a full moon night. Then He will say, ‘O son of Adam, what has deceived you concerning me? O son of Adam, what have you done based upon what you know? O son of Adam, what was your response to the Messengers?’”

Finally, it has been reported from Abi Dardaa that he said, “Verily, I fear that the first thing that my Lord will ask me is, ‘Indeed, you knew, but what were your actions according to that which you knew?’”