



IMAM SADIQ peace be upon him
ONLINE SEMINARY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Munyat al-Murid – Lesson 43

Summary

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Topic: Acting upon One's Knowledge

The Imperative of Acting Upon Knowledge

This lesson centers on the fundamental Islamic principle that knowledge (‘ilm) must be translated into action. It emphasizes that knowledge that is not practiced loses its transformative power and spiritual value.

The Two Essential Categories of Knowledge

The materials highlight two primary types of knowledge:

1. **Al-Mu‘āmalāt:** Knowledge of practical transactions and social dealings.
2. **Al-Ma‘rifa bi-llāh:** Knowledge of God, which is considered paramount. This type of knowledge, in particular, requires embodiment through action and cannot remain a mere abstract or theoretical pursuit.

The Adversary: Shayṭān's Deception

A major warning is presented against the role of Shayṭān, who actively works to deceive the learner into neglecting the implementation of acquired knowledge. This leads to the key instruction that Islam must be accepted as a **kullī** (a complete, indivisible whole), not selectively adopted based on personal desires.



Illustrative Parables on Superficial Knowledge

Several parables reinforce the danger of knowledge without depth or action:

- A scholar who doesn't act is compared to a man who wishes to serve a king but only knows superficial details (e.g., the king's name or appearance). Without knowing the king's true will, he can never attain nearness or favor.
- Similarly, a scholar who focuses only on names (**asmā'**) and outward descriptions, without grasping the deeper meanings (**ma'ānī**), remains distant from God.

The Culmination of True Knowledge: Khashya (Awe)

The Qur'anic verse, «35:28) إِنَّمَّا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ» — “Only those of Allah’s servants having knowledge fear Him” — is cited as the ultimate proof. This affirms that true knowledge culminates in **khashya**, an inward awe and fear of God that drives a person to **taqwā** (piety). This theme is shown to have classical parallels, such as in the Psalms of David: “The peak of wisdom is fear of God.”

Conclusion: From ‘Ilm to ‘Amal

In summary, the materials underscore that the mere possession of knowledge is insufficient. Its true purpose is realized only when it is translated into righteous action (**‘amal**), humility, and a sincere, striving devotion toward Allah.