



Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 1¹

Explained by: Shaikh Yahya Ibn ‘Ali al-Hajuri (may Allah preserve him)

Transcribed and Translated by: Faisal Ibn Abdul Qadir Ibn Hassan Abu Sulaymaan

Shaikh Yahya (may Allah preserve him) said:

“In the Name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah. We praise Him, seek His assistance, and His forgiveness. I bear witness that there is no God worthy of worship except Allah and that Muhammad (ﷺ) is His servant and Messenger, may abundant peace and blessings be upon him, his followers, and Companions.

As for what follows:

This is a good treatise from Imam Abul Faraj Ibn al-Jawzi (may Allah have mercy upon him). It is from his many books and he has authored many books, which he will mention some of them later in this treatise. He clarifies that he wrote this book for one of his children in order to offer guidance, cultivation, teaching, and advice. He named it (لفتة الكبد في نصيحة الولد). Today we begin reading it for the purpose of benefiting from its good advises. For verily he (the author) used to be a Khateeb, a very eloquent person, an admonisher, and one who was listened to. This is due to what Allah the Exalted had given him of abundant knowledge of the [various] sciences in Islam. With that, he was not safe from some errors like the statement: (لكل صارم نبوة، ولكل جواد كبوة). The conclusion is that the aim of this treatise is good and its benefits are numerous for his son and other than his son from those who love knowledge and its People.

He begins:

Text: “All praise is due to Allah who created our forefather from dust...²”

That is: Adam. Due to the evidence of the statement of Allah:

¹ The following is a translation and transcription of the first tape of the Shaikh’s commentary. The original tape can be found here: http://www.sh-yahia.net/nwe_sounds/durus/Gesture%20to%20the%20liver%20advice%20boy/001.mp3

² The English translation of the text is based on the translation of the book *Sincere Counsel To the Students of Sacred Knowledge* printed by Dar as-Sunnah Publishers

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was [3:59]

And Allah's statement:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will) [22:5]

And His statement:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)] [4:1]

The evidences include [the benefit] that Allah created Adam from dust and He created his offspring from what the author indicated:

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

Proceeding from between the backbone and the ribs [86:7]

That is: the backbone of the man and the ribs of the woman.

Text: "...forefather..."

Commentary: "Forefather"

That is: Adam. Adam is the father of mankind. Allah says:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ

O Children of Adam! Let not Shaitan (Satan) deceive you [7:27]

In another verse:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah [7:31]

And the likes of this. Like the Hadith:

كُلُّكُمْ بَنُو آدَمَ ، وَ آدَمُ خُلِقَ مِنْ تَرَابٍ

All of you are from Adam and Adam was created from dust [Saheeh Jami no.4568]

Our forefather is from dust. Yes.

Text: "...and brought out his offspring from between the ribs and the backbone..."

Commentary: He created his offspring from between the backbone and the ribs as preceded.

Text: "Praise be to Him who made kinship and lineage a support for kinsfolk..."

Commentary: It is [as Allah said]:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will [25:54]

And Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun] [49:13]

Text: "...blessed me with knowledge and the understanding of what is correct..."

Commentary: This is a great blessing and it is an evidence for the blessing of Islam. It is evidence of the true Islam which Allah wants from the servants. Allah said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion [5:3]

Whoever Allah blesses with Islam and blesses with the Sunnah, then Allah has blessed him with a favor. And Allah has completed the favor. The Prophet (ﷺ) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best among you (Muslims) are those who learn the Qur'an and teach it

Reported by Bukhari from the Hadith of Uthman (may Allah be pleased with him).

And he (ﷺ) said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا، يُفَقِّهْهُ فِي الدِّينِ

When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion [Agreed upon]

Imam Bukhari (may Allah have mercy upon him) places a chapter in his book regarding heart softeners, and it is the first Hadith, from ‘Ibn ‘Abbas (may Allah be pleased with him) the Prophet (ﷺ) said:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصَّحَّةُ وَالْفَرَاغُ

There are two blessings which many people lose: (They are) Health and free time for doing good [Bukhari no. 6412]

People are either (المَغْبُورُ) or (المَغْبُوطُ). Whoever uses these favors for knowledge, teaching, da’wah, and obedience, then he is (المَغْبُوطُ) [in a state of supreme blessedness]³. Whoever is free, has good health, the blessing of youth, the blessing of wealth, and then wastes it, then he has been cheated. Allah says:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ

(And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise) [64:9]

The evidence for this also is the statement of the Prophet (ﷺ):

لا تزولُ قدما عبدٍ يومَ القيامةِ حتَّى يُسألَ عن أربعٍ : عن عُمرِهِ فيمَ أفناه ؟ وعن علمِهِ ماذا عملَ به ؟ وعن مالِهِ من أينَ اكتسبَهُ ، وفيمَ أنفقَهُ ؟ وعن جسمِهِ فيمَ أبلاه ؟

The two feet of the son of Adam will not move on the Day of Judgement until he is asked about four things: His life, how he spent it?; His knowledge, how much of it did he act upon; His wealth, where did he earn it and how did he spend it?; And about his body and how did he wear it away? [Saheeh Targheeb no. 3592]

The point of reference in this instance is the statement: “His knowledge, how much of it did he act upon?”. This is a great blessing.

Also from the Hadith of Abu Hurairah (may Allah be pleased with him) in Saheeh Muslim that Allah will bring servants on the Day of Judgement and He will make them confirm His favors upon

³ **Translator's Note:** Hafidh Ibn Hajr (may Allah have mercy upon him) mentions in the explanation of this Hadith that Imam Ibn al-Jawzi (may Allah have mercy upon him) said: “Whoever uses his free time and health in the obedience of Allah, then he is (المَغْبُوطُ) and whoever uses them in disobedience, then he is (المَغْبُورُ) [Fathul-Bari (11/230)]”

them. He will ask a servant: what did you do? So he will say: “O my Lord, I learnt the Quran and recited the Quran etc”. The other will say: “O my Lord, I fought for your sake”. So Allah will enumerate His favors upon them. Whoever is sincere will be given success and whoever is other than that it will be said to him: “You have lied. You have done this so it can be said you are reciter”. To the other it will be said: “You did this so that people can call you a brave warrior.” Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. It is a Hadith in Saheeh Muslim from Abu Hurairah (may Allah be pleased with him). I have only mentioned its meaning⁴

Yes.

Text: “...cultivated me well as a child and protected me in my youth...”

Commentary: Cultivated me well as a child. It is Allah, the One, who grants success. The father, mother, and likewise the cultivator are [only] a means from the [available] means. He (Allah) gives guidance to whoever He wills and He protects them and keeps them safe out of His bounty. And He leads astray whomever He wills and He humiliates them and He afflicts them out of His justice⁵. If Allah wants to raise a servant upon good, He raises him upon good. Allah, the Exalted said in His Noble Book:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

He it is Who enables you to travel through land and sea [10:22]

The Prophet (ﷺ) said:

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

O Allah! No one can withhold what You give, or give what You withhold, and the riches cannot avail a wealthy person with You [Saheeh Muslim (no. 593)]

The evidences for that are many. Uprightness is with Allah. When the father of Imran ibn Hussain (may Allah be pleased with them both) came to Islam, he (ﷺ) taught him to say: “O, Allah guide me and allow me to adhere to the straight path”.

⁴ Saheeh Muslim (no. 1905)

⁵ **Translator’s Note:** These two lines the Shaikh mentioned are taken from the text of *Aqeedatul-Tabawijyah* line (no. 36)

“...cultivated me well as a child” means granted him divine success, directed him to good, and protected him (Ibn al-Jawzi) at an older age. That is: he did not incline towards falsehood nor wasted his time with those who are wasteful, those who are free of time, and those who play. He was raised upon knowledge so not to waste his time.

Text: “...protected me in my youth...”

Commentary: [That is:] in the time of youth. The youth have inclination towards desires. The Hadith on this matter is not established⁶; however, this is well known. Most people slip up when they are youth. Due to the aggression when being young, having a strong body, obtaining wealth etc. So he might be misguided in his youthfulness and be reckless. From them is the one who is tested by the worldly life, one who is tested with women, one who is tested with bad companions, from them is one who misses prayer, from them is one who wastes his time, from them is one who disobeys his parents by thinking they are weak and he is strong, and other than that from the different types of deviations. The strongest inclination [towards desires] that a person experiences occurs when he is in [his] youth. If he is granted success by Allah during his youth, then he has been granted success. And like that, from the seven (people) seven whom Allah will shade in His shade on the day on which there is no shade except His shade is:

وَشَابَّ نَشَأَ فِي عِبَادَةِ اللَّهِ

A young man who has been brought up in the worship of Allah

And

وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ

A man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque) [Agreed upon]

⁶ **Translator's Note:** The Shaikh is referring to the Hadith of Uqbah ibn 'Amir (may Allah be pleased with him) that the Prophet said: "Verily your Lord is amazed with a youth who does not incline towards his desires". This Hadith was also graded weak by Imam al-Wad'iee (may Allah have mercy upon him) as mentioned in *'Ilaam al-Anaam bi Ahaadith ad-Da'eefa wal-Mawdoo'ah allati Katabutuba min Shaikinaa Muqbil ibn Haadi al-Imam* (no. 39) found here: [\[http://aloom.net/vb/showthread.php?t=12111&page=2\]](http://aloom.net/vb/showthread.php?t=12111&page=2)

This stage in life, especially at the beginning of youthfulness, is a dangerous time for a servant except if Allah grants success to him and protects him from bad companions and those whom he thinks want good for him. They introduce culture to him, direct him to such and such, and they think they are acquiring good with their deeds. He is destroyed here and there. He might disobey his father from this angle and disobey the one who wants good for him in the worldly life and in the hereafter, from that angle.

Imam Ibn al-Jawzi (may Allah have mercy upon him) makes note of that. He makes note that he was protected in his childhood and his youth.

Text: "...and gave me offspring who will hopefully be a reason for abundant rewards"

Commentary: It is necessary to seek reward for having children. [In the Hadith]:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)

Reported by Muslim in his Saheeh from Abu Hurairah (may Allah be pleased with him)

A person seeks reward [when having children] and when a person gets married. It is the nature of a man that he inclines towards a woman and woman towards a man. This is the Sunnah of Allah which He wants from His creation as part of commanding the universe.

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