



Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 3¹

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

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

Text: “...It is as if those who starved never starved and those who ate to their fill never did so...”²”

Commentary: If a person has comfort in this worldly life, then he will still leave it. The one who was hungry or full or poor or rich, all of them will leave [the worldly life]. Nothing will remain except the righteous actions.

Text: “...Laziness in virtuous deeds is an evil companion indeed...”

Commentary: Laziness in virtuous deeds is an evil companion indeed. The one who is lazy from the obedience of Allah is accompanied by laziness. How evil a companion is laziness in all affairs. The Prophet (ﷺ) used to seek refuge from it:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ

O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age [Bukhari no. 2823]

Laziness from the obedience of Allah is a characteristic from the characteristics of the hypocrites. [Allah says]:

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little [4:142]

¹ The following is a translation and transcription of the third 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/003.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

Even in the affairs of the worldly life, you find the lazy person wasted and free of time.

Text: "...And love of comfort causes regret..."

Commentary: That is comfort from performing acts of obedience. He leaves off acts of obedience. He doesn't want the difficulty of performing hajj or standing for night prayer nor the difficulty in fasting nor the difficulty of tying kinship. He wants to be relieved of them. They call this 'comfort'. It is [only] a claim.

Text: "...So take heed and tire yourself for yourself..."

Commentary: Tire yourself. [Allah says]:

فَإِذَا فَرَغْتَ فَانصَبْ - وَإِلَىٰ رَبِّكَ فَارْغَبْ

So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations [94:8-9]

The Prophet (ﷺ) said:

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations [Bukhari and Muslim]

Text: "...Whenever a person transgresses the limits..."

Commentary: [Allah, the Exalted said]:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

And whosoever transgresses the set limits of Allah, then indeed he has wronged himself [65:1]

[The Prophet (ﷺ)] said:

إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا

Verily Allah ta'ala has laid down religious obligations (fara'id), so do not neglect them; and He has set limits, so do not overstep them [Reported by Daraqutni]

Text: "...Some people consider them to mean abstaining from the worldly vanities..."

Commentary: From the people are those who see virtue to mean asceticism. Asceticism (zuhd) is abandoning that which does not benefit in the hereafter. This is the most correct definition of Zuhd, from Shaikh ul-Islam Ibn Taymiyyah³.

Text: "...The truth, however, is that complete virtue is nothing but joining knowledge with action..."

Commentary: Joining knowledge with action. Virtue is not attained by having knowledge without action, rather it will be an evidence against its companion. [As comes in the Hadith]:

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

And the Quran is a proof for you or against you [Muslim no. 223]

Worship is not performed upon ignorance as the Christians do.

العلم بلا عمل كالشجر بلا ثمر

Knowledge without action is like a tree without fruits⁴

³ **Translator's Note:** Imam Ibn al-Qayyim (may Allah have mercy upon him) said: I heard Shaikhul-Islam Ibn Taymiyyah (may Allah sanctify his soul) say:

الزُّهْدُ تَرْكُ مَا لَا يَنْفَعُ فِي الْآخِرَةِ

"Zuhd (asceticism) is abandoning what does not benefit in the hereafter" [Madaarij as-Saalikeen (2/12)]

⁴ **Translator's Note:** This statement is attributed to Abdullah ibn al-Mu'taz biAllah as found it *Iqitidaa al-'Ilm wal-Amal* of Khateeb al-Baghdaadi (no. 46)

Action without knowledge is ignorance:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah) [Bukhari and Muslim]

It is necessary to combine between knowledge and action. A person should not busy with action upon ignorance or innovation. [Allah said]:

عَامِلَةٌ نَاصِبَةٌ - تَصَلِّي نَارًا حَامِيَةً

Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). They will enter in the hot blazing Fire [88:3-4]

A small amount of actions upon the Sunnah is better than many actions upon innovation and ignorance⁵

Text: "...When these two are combined they raise a person to the level of truly knowing the Creator, Exalted and Most High..."

Commentary: That is: combining between knowledge and action. A person does not learn except to act upon it. [It comes in the Hadith]:

من يرد الله به خيراً يفقهه في الدين

When Allah wishes good for someone, He bestows upon him the understanding of Deen [Bukhari and Muslim]

Combining between knowledge and action is obligatory.

And there is the Hadith, which becomes hasan after combining all its chains of transmission:

⁵ **Translator's Note:** This statement of the Shaikh (may Allah preserve him) is supported by a statement of Abdullah Ibn Mas'ud (may Allah be pleased with him) who said:

اِفْتِصَادٌ فِي سُنَّةِ خَيْرٍ مِنْ اجْتِهَادٍ فِي بَدْعَةٍ

Moderation upon the Sunnah is better than striving in innovation [Reported by Marwazi in his book Kitabus-Sunnah (no. 77) and others. It was graded Saheeh by Shaikh Saleem al-Hilali in his verification of the book (pg. 242)]

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Seeking knowledge is obligatory upon every Muslim [Saheeh Targheeb no. 72]

One must learn with what [he should] worship Allah with.

Text: "...People also vary in determination..."

Commentary: If a person has an intention for something, then he will attain it and if someone does not have an intention, then it will become difficult for him. Do not accustom yourself to thinking matters are difficult as long as you are able [to complete them] and they are easy for you. Even if there is some tiredness involved [in the matter]. [As comes in the Hadith of Anas (may Allah be pleased with him)]:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

O Allah, there is no ease except in that which You have made easy, and You make the rugged/coarse land, if You wish, plain/level⁶ [Saheeh Musnad no. 72]

A person seeks assistance through hoping in Allah [and His reward]. This is without stopping on the path [and saying]: "This is not possible", or "Such and such cannot be attained". The decision of the matter, before and after, is only with Allah.

Text: "...Not everybody who seeks finds what he is looking for..."

Commentary: That is not every student finds what he seeks and not everyone who wants, becomes a Scholar. For he may be one who wants, but it is not possible or he is a student and he does not attain what he seeks. Allah has wisdom. But the person is rewarded for seeking knowledge. Whoever strives will achieve [what he seeks], as it is said, in accordance to how much he turns towards Allah. Allah will not waste his actions

⁶ **Translator's Note:** the word (الْحَزْنَ) used in the Hadith means rugged/coarse land as Imam Nawawi rahimahullah mentioned in *Kitab al-Adhkaar* (pg. 126) and by Imam Ibn Mandhoor in *Lisan al-'Arab* (4/110). So the translation of this word to mean difficulty, as found in the English translation of Hisnul-Muslim, is not correct.

Text: "...Everyone is eased towards what he is created for..."

Commentary: Whoever Allah created and made easy for him to become a Scholar, He will allow him to learn. As for the one whom Allah did not will for him to become a Scholar, then he will not be one. However, it is obligatory for him to learn his religion to the extent which Allah has made [easy] for him.

******* End of Third tape *******