



## Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 5<sup>1</sup>

**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:** “...Indeed he who takes care of these limits is taken care of...”<sup>2</sup>

**Commentary:** That is regarding the limits of Allah. If you adhere to the limits of Allah and observe them, Allah will preserve you. If you do other than that, you will be turned away from. Allah says:

اليوم ننساكم كما نسيتم لقاء يومكم هذا

This Day We will forget you as you forgot the Meeting of this Day of yours [45:34]

**Text:** “...and ask the Granter of success to bless me...”

**Commentary:** That is: Allah. He asked Allah when he was seeking knowledge

**Text:** “...Truly, most of the blessings I have been given have not been earned by me...”

**Commentary:** Rather all bounties are from Allah. Allah says:

وَمَا بِكُمْ مِّنْ نُّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

And whatever of blessings and good things you have, it is from Allah [16:53]

And Allah says:

<sup>1</sup> The following is a translation and transcription of the seventh tape of the Shaikh’s commentary. There was no commentary from the Shaikh in the fifth and sixth tapes. The original tape can be found here:

[http://www.sh-yahia.net/nwe\\_sounds/durus/Gesture%20to%20the%20liver%20advice%20boy/007.mp3](http://www.sh-yahia.net/nwe_sounds/durus/Gesture%20to%20the%20liver%20advice%20boy/007.mp3)

<sup>2</sup> 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

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? [31:20]

**Text:** "...I remember myself: A highly motivated six-year old sitting in class with older boys..."

**Commentary:** The children who are small usually sit in the sittings of the younger boys.

**Text:** "...I do not recall myself playing on the road with the other kids..."

**Commentary:** The children play when they are young. However, when he was young he did not play and he was one who strove and was seeking knowledge. He did not turn towards what the other children did [in terms of play].

**Text:** "...or ever laughing out loud..."

**Commentary:** He did not do a lot joking and laughing with the children.

**Text:** "...I would not sit in a circle of mere wordplay, but searched for a Hadith Scholar who would narrate about the Prophet's life..."

**Commentary:** Likewise he was selecting the circles of the People of Hadith and the Scholars. Not the classes of the people of mere wordplay and the liars. That is Tawfeeq from Allah, the Exalted. It comes from Ayyub as-Sakhtiyani (may Allah have mercy upon him) that he said:

إِنَّ مِنْ سَعَادَةِ الْحَدِيثِ وَالْأَعْجَمِيِّ أَنْ يُوفَّقَهُمَا اللَّهُ لِعَالِمٍ مِنْ أَهْلِ السُّنَّةِ

Verily from the happiness of a youth and a non-Arab is that they are granted the success from Allah to be guided towards a Scholar from the Ahlul-Sunnah [Sharh Usool al-Itiqaad (1/66)]

Such a person is granted Tawfeeq to seek knowledge from a Scholar of the Sunnah. He is not busied with the antics of some of the innovators and the ignorant.

**Text:** "...The kids used to go down to the Tigris River and play on the bridge, but when I was small I used to take a book and sit far from people by the shore studying Sacred Knowledge..."

**Commentary:** The children amused themselves on the bridge near the Tigris and he sat far away and busied himself with reviewing/reading.

**Text:** "...Then I was inspired to abandon the vanities of this world so I began constant fasting and reduced my food intake to very little..."

**Commentary:** Zuhd (asceticism) is leaving off what does not benefit in the hereafter. It does not necessitate decreasing food as long as Allah has blessed a person. As long as someone eats without gluttony. The Prophet (ﷺ) ate until he was satiated [Muslim no. 2038] and Abu Hurairah (may Allah be pleased with him) also did something similar in that manner [Bukhari no. 6452]. As for it becoming a habit to decrease in the consumption of the food, then that is something mentioned by some of them [i.e. the People of Knowledge]. However, he combines between this and that. If he finds something to eat, then he eats. If he wants to become satiated, then he eats until he is full, and if he wants to busy with worship then he fasts.

**Text:** "...Staying up at night..."

**Commentary:** He means Qiyaam al-Layl.

**Text:** "... and followed those who practiced zuhd (asceticism)..."

**Commentary:** Those are the Sufiyyah who were many in that time. Such that he mentioned in part of the book *Sifat-us-Safwah* the miracles of the Sufiyyah.

**Text:** "...and if I had to choose between two things I usually chose the right of al-Haqq (Allah)..."

**Commentary:** That is: if two affairs were presented, he would take the right of al-Haqq. If it was with them, he would take it and if it was falsehood, he would leave it".

\*\*\*\*\* End of the Seventh tape \*\*\*\*\*