



Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 11¹

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

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

Text: “Beware of Pitfalls and Obstacles ²”

Commentary: “Upon you is *Uzlah*, that is: he does not intend avoiding Jumu’ah and the congregational prayer. He means distancing oneself from evil, the people of evil, removing oneself from the bad companions, and instead sitting with the Scholars and the righteous people. This is what he advises his son and the evidences were reported regarding that:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost [18:28]

And the Hadith of the Prophet (ﷺ):

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ

A man follows the religion of his friend; so each one should consider whom he makes his friend [Saheeh Sunan Abi Dawood no. 4833]”.

¹ The following is a translation and transcription of the thirteenth 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/013.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

Text: "...Beware of bad companionship..."

Commentary: "a bad companion is a companion of evil. [As comes in the Hadith]:

إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَيْسِ فَحَاحِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخِ الْكَيْسِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odour, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell [Bukhari and Muslim]

The bad companion is the iron-smith. Either he will burn your clothes or you will find a bad smell from him. As comes in the Saheehayn on the authority of Abu Musa al-Ashari (may Allah be pleased with him).

Beware of a bad companion. Perhaps a bad companion comes in the form of one who loves good but comes with doubts and what is like that which are from the plots of Shaytan. This is whether or not the bad companion is internal or external, whether he be in the house or outside the house as long as his beliefs are corrupted or his methodology or his actions, avoid his statements and actions and sitting with him".

Text: "...And let the books and reading about the lives of our predecessors be your companions..."

Commentary: "Books and reading books. The best companions are books: *Saheeh Bukhari*, *Saheeh Muslim*, *Sunan Abu Dawood*, and all the books of Sunnah. Likewise, the books of Imam Ibn al-Qayyim, the best which is the book *Jawaab al-Kaafi* which is also called *Daa' wa Dawaa* and also *al-Fawaaid* by Ibn al-Qayyim, also *Riyaad as-Saliheen*, *at-Targheeb wat-Tarbeeh* of Imam al-Mundhiri especially with examining the authenticity of the narrations, *Waabil as-Sayyib* in the subject of remembrances, and other than that of beneficial books. [Also], *Kitab at-Tawbeed*, *al-Waasitiyyah* etc."

Text: "...Do not delve into a science before mastering what comes before it..."

Commentary: “That is: until you gain strength in it. Some people stop studying a subject. For example a beginner in *Nahw* (grammar), he studies *Tuhfab*. So he does not understand it and he stops studying. This is due to weakness. But do not move from one science to another or read one science until you are firm in the other”.

Text: “...Read how the most complete of us used to seek knowledge and act accordingly, and do not be pleased with less than that...”

Commentary: “That is: read their biographies, read about the Salaf, and the Scholars”.

Text: “In faults of men I have not seen anything
Like the shortcoming of the able in achieving completeness”

Commentary: That is: the one who has ability to complete a matter he is in but then falls short, then this is a fault in him. As for the one who is not capable and then falls short in it, then there is no blame. The one who prays sitting while he is capable of praying standing and it is an obligatory prayer, then his prayer is invalid. This is because he was capable. As for the one who was not capable, then his prayer is valid”.

Text: “...Know also, that Sacred Knowledge raises the status of the lowly. Indeed, many Scholars used to be unknown and unappreciated before become Scholars...”

Commentary: “ ‘Amaash (may Allah have mercy upon him) said: “If I was a grocer, no one would buy from me?”³. This is due to his appearance and his weak eyesight. Allah raised them due to their knowledge. He was from those who memorized the mushaf and was the Imam of his time. Whenever Allah wants to raise a person, he let’s him come to knowledge and action. Not just action.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ

Allah will exalt in degree those of you who believe, and those who have been granted knowledge [58:11]”.

Text: “...Ata ibn Abu Rabah....”

³ Siyar ‘Alam an-Nubala (6/239)

Commentary: “Excellent, beautiful story of Sulaymaan bin Abdul Malik bin Marwan. Abdul Malik was the king of the peninsula and likewise his father. That is: he (Sulaymaan) advised his sons to stand up and study and not be neglectful. What is more humiliating than what this servant (i.e. Ata) has done. They asked him [a question] and he gave them verdicts [with his back to them]. Yes”.

******* End of the Thirteenth tape *******