

Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 14<sup>1</sup>

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:** “Chapter Fourteen: Knowledge and Action are Intertwined”

**Commentary:** “In the name of Allah and may peace and blessings be upon the Messenger of Allah and whoever follows his guidance. As for what follow:

In this chapter, Imam Ibn al-Jawzi (may Allah have mercy upon him) advises his son to act upon knowledge. After giving him a number of advises regarding seeking knowledge and having Taqwa of Allah, he has included in this chapter what is in that meaning. In the Saheehayn on the authority of Usamah bin Zaid (may Allah be pleased with him) that the Prophet (ﷺ) said regarding the situations of the people on the day of judgement:

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ أَيُّ فُلَانٍ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَأَكُمْ عَنِ الْمُنْكَرِ وَآتَيْهِ

A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill stone. The denizens of Hell would gather round him and say: O, so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself”

[Bukhari and Muslim]

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

<sup>1</sup> The following is a translation and transcription of the sixteenth 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/016.mp3](http://www.sh-yahia.net/nwe_sounds/durus/Gesture%20to%20the%20liver%20advice%20boy/016.mp3)

O you who believe! Why do you say that which you do not do? [62:2]

And Allah says:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]!

Have you then no sense? [2:44]

So it is a weakness in intellect the one who enjoins the people with good and prohibits himself from it, nor enjoins himself, and forgets himself. The most deserving person to have concern for good and avoiding evil is himself before anyone else. [The poet said]:

لَا تَنْهَ عَن خُلُقٍ وَتَأْتِي مِثْلَهُ، عَارٌّ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

Do not prohibit a particular characteristic and then come with the likes of it [i.e. possess it]

Shame on you commit a great [sin/bad characteristic]

A group of the People of Knowledge have written books on the subject of knowledge mandating action and the treatises are published. They mention such meanings, after the narrations, that knowledge without action is like a tree without fruits. It is considered proof against its companion.

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

And the Qur'an is a proof either for you or against you [Muslim]

Whoever's knowledge is for him and others than it is a proof for him. Whoever's knowledge is not like that, but only to increase in it or for the worldly life or other than that, then it is proof against him. And the Hadith in Saheeh Muslim:

يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدِمُهُ سُورَةُ الْبَقَرَةِ وَالْ عِمْرَانَ " . وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَمْثَالٍ مَا نَسِيْتُهُنَّ بَعْدُ قَالَ " كَانَتْهُمَا عِمَامَتَانِ أَوْ ظَلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ أَوْ كَانَتْهُمَا حِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَن صَاحِبِهِمَا

On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah al-Baqara and Al-Imran preceding them. The Messenger of Allah (ﷺ) likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two

black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them [Muslim]

The point of reference from the Hadith is that he used to act upon it, that it is, upon knowledge. The Furqan is a great knowledge. Those who had knowledge of the Quran and acting upon it, then surah al-Baqarah and Ala Imran will come and argue for him. The one who did not act upon it, then it will be a proof against him as comes in the Hadith in Saheeh Muslim from Haarith al-Ashari (may Allah be pleased with him)

So this is a great chapter which a young and old person is in need of. That is: acting upon knowledge and have a concern for knowledge. Yes”

**Text:** “...Beware of busying yourself with mere worship without learning...”

**Commentary:** "This is also an important affair. There is a narration from Sufyan bin Uyaynah rahimahullah which Shaikul Islam Ibn Taymiyyah (may Allah have mercy upon him) mentions in *Iqtidaa as-Siraat al-Mustaqeem* that he said:

من فسد من علمائنا ففيه شبه من اليهود ومن فسد من عبادنا ففيه شبه من النصارى

Whoever is corrupted from our Scholars has a resemblance to the Jews and whoever is corrupted from our worshippers has a resemblance to the Christians<sup>2</sup>

In some of its chain of narration we found weakness; however, this is reality that whoever busies with worship without fiqh, he will be busied with innovation and newly invented matters. It is necessary for worship to be built upon knowledge. If this is based upon ignorance, then it is built upon misguidance, deviance, innovation, myths. [Allah says]:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it

<sup>2</sup> Majmoo' al-Fatawa of Ibn Taymiyyah (1/197), Ighaathatul-Lahfan (1/24) of Ibn Qayyim, Tafsir Ibn Kathir (4/138), and others

orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion)  
[42:13]

Establishing the deen is by knowledge. The Jews knew [i.e. had knowledge] but did not act. The Christians did not know, but acted. A person does not busy with acts of worship upon ignorance, rather he busies with knowledge and performing acts of worship upon knowledge.

**Text:** "...As many Sufis have gone astray due to acting without knowledge..."

**Commentary:** "This is giving an example of those who acted without knowledge. Some of the Sufiyyah may sometimes have something of knowledge. They may ask about something of beginning knowledge and books, but he does not open books. Instead, he stays in a corner worshipping Allah without knowledge and upon ignorance. So their innovations become more than their acts of Sunnah and their invalid actions are more than their valid ones. Allah, the Exalted said in His Honorable Book:

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ - وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى نَارًا حَامِيَةً - تُسْقَى مِنْ عَيْنٍ آنِيَةٍ

Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection). Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.). 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. They will be given to drink from a boiling spring [88: 1-5]

The Prophet said as in the Saheehayn:

مَنْ أَحَدَثَ 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)

The condition for the actions of a Muslim to be accepted are two:

1. Sincerity. [Allah says]:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) [98:5]

Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Surely, the religion (i.e. the worship and the obedience) is for Allah only [39:3]

The Prophet (ﷺ) said that Allah said:

أَنَا أَعْنَى الشِّرْكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكَتُهُ وَشِرْكُهُ

I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah

[Muslim]

## 2. Following the Prophet (ﷺ)

Acts of worship without knowledge is a path to misguidance. It comes in the Saheehayn on the authority of Abdullah bin 'Amr al-'As (may Allah be pleased with him) that the Prophet (ﷺ) said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَمَّتُوا بَعِيرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray [Bukhari and Muslim]

That is they will teach the religion without knowledge. This shows that any action a person wants to perform without knowledge, then it is a source of misguidance. There is no path to guidance except with knowledge. Allah says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it) [9:33]

**Guidance:** is beneficial knowledge and **Truth:** is righteous actions. This is according to the people of knowledge.

**\*\*\*\*\* End of the sixteenth tape \*\*\*\*\***