



Commentary on the Book Sincere Counsel to the Students of Sacred Knowledge- Part 15¹

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: “Do not even swallow a bite without an intention ²”

Commentary: “In the Name of Allah and may peace and blessings be upon the Messenger of Allah.

This has already passed in his advice to his son to rectify his intention and that the intentions brings forth great rewards. The Hadith of Umar bin al-Khattab (may Allah be pleased with him) that the Prophet said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.

And the Hadith of Abu Kabsha is similar to that³.

¹ The following is a translation and transcription of the seventeenth 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/017.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

³ The Shaikh might be referring to this Hadith reported by Abu Kabsha (may Allah be pleased with him) that the Prophet said: “The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty”- or a statement similar- "And I shall narrate to you a narration, so remember it." He said: "The world is only for four persons: A slave whom Allah provides with wealth and knowledge, so he has Taqwa of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank. And a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same . And a slave whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having Taqwa of his Lord, nor nurturing the ties of kinship, and he does not know that Allah

Whoever corrects his intention, he will obtain rewards for the permissible actions. Whosoever intention is weak, his acts of worship will be weak and it will become like a habit. That is what the People of Knowledge have said as Ibn Rajab (may Allah have mercy upon him) and others. Yes”

Text: “...All of this will become clear to you once you get acquainted with the characteristics of our predecessors...”

Commentary: “The word Salaf is used for the Messenger of Allah (ﷺ) as he said:

نَعَمَ السَّلْفُ أَنَا لَكَ

I am the best predecessor for you (in the Hereafter) [Bukhari and Muslim]

And also for his Companions and those who followed them in good. Allah said:

وَالسَّابِقُونَ الْأَوْلَىٰ أُولَئِكَ الَّذِينَ تَرْتَبِعُونَ وَآلِهِمْ فِي جَنَّاتٍ عَالِيَةٍ جَارِيَةٌ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success [9:100]

It is also used for the past. Allah said:

إِلَّا مَا قَدْ سَلَفَ

Except what has already passed [4:22]

That is: the marriage of Jahaliyyah

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

has a right in it. So this is the most despicable rank. And a slave whom Allah does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same” [Saheeh at-Targheeb no. 16]

And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way [4:22]”

Text: “...Said al-Khatir...”

Commentary: “Said al-Khatir. The books he advised his son with are a portion of his books on asceticism. What is more deserving is that he advises him with what is more needed/beneficial than that. Like Saheeh Bukhari. However, he is advising his son Abul-Qaasjm to read. If it is necessary to advise in regards to that, then a beginner is advised to read *Jawaab al-Kaafi (Daa wa Dawaa)*, *al-Fawaaid* not *Badaaiul-Fawaaid* for it is above the level of a beginner. There is no harm if he reads *Said al-Khatir* due to what is in it of benefit. The meaning of Khaatir is every thought that comes to his mind, he records. Like benefits in a notebook collected. *Said al-Khaatir* is thoughts that he (mam Ibn al-Jawzi) had and he hunted. If he caught it, he would record it.

This should be the habit of the student. We do not cease to remember the notebooks of benefits taken from the Shaikh [Muqbil] rahimahullah and they continue to be present with us. His benefits in Hadith, Fiqh, or Mustalah. He used to request from us that a person be present [in the lesson] with his notebook and book. Except for the one who could not [afford the book which is being studied], then just a notebook. This is an important point for the student. A student collects information not found in another place [in his notebook] and he also benefits during his readings and research. So he records in the notebook what comes to his mind and the valuable benefits. This is an advice of Ibn al-Jawzi to his son. Yes”.

Text: “...Memorise Jannat al-Nadhr as it gives you a sufficient grasp of jurisprudence. Spend time reading al-Hadaaiq...”

Commentary: “As preceded, all the books mentioned are his books which he advises to his son. As he said, he has written books which will suffice him. He has written many books and he advised some books which will suffice and benefit his son. There is no harm in this, advising his son with his books and having concern for them. As preceded, some children do not know their father's writings. Perhaps his beard will become white and he would not know what his father wrote of books or material. He will be in one valley and his father is in another valley, especially the children of Scholars. This is not something necessary even if he has a little information. At least he should be concerned with the inheritance his father left behind, which is a great wealth better than the wealth of money”.

Text: "...by reading al-Kashf you will know the hidden benefits of narrations in Bukhari and Muslim..."

Commentary: "Yes, he commented on Saheehayn. Referred to as *Mushkil* as an expression to what is difficult to understand of the Saheehayn. It is not vast like *Fathul-Bari*. Rather it is a summary but with a great concern for Saheeh Bukhari and Saheeh Muslim. *Kashf fi Mushkil as-Saheehayn*. Good".

Text: "...Do not busy yourself with Quranic commentaries written by non-Arabs, and in truth, after al-Mughni and Zaad al-Masir you don't need any other commentaries at all..."

Commentary: "*Zaad al-Maseer* is by Ibn al-Jawzi and *al-Mughni* is by Ibn Qudama in fiqh. It is as if he is indicated that. While what is apparent is that it might be *al-Mughni* in Hadith, but its *al-Mughni* in Fiqh".

Text: "...As for works on exhortation, I have collected for you what completely suffice you..."

Commentary: "[That is]: What is additional to the origin. He has compiled books on admonishments in that *Talbees al-Iblis*. It is as if he is saying: I left for you sciences which are sufficient. It is also necessary that he advises him with what is more beneficial of books. The writings of al-Bukhari, the writings of Muslim, especially the Saheehayn, before that Tafisr Ibn Jareer, for it is more detailed than *Zaad al-Maseer* and more beneficial. It is the most authentic and the best Tafisr on the face of the earth as Shaikhul Islaam Ibn Taymiyyah (may Allah have mercy upon him) said⁴. Until even some have favoured it over Tafisr Ibn Kathir, especially due to it quoting the chains of transmission and quoting everyone who has an opinion from the Mufasssiroon on that. The best Tafisr on the face of the earth".

Text: "...Mingle with others in a good way but at the same time be strictly isolated because isolation safeguards you..."

Commentary: "Ibn al-Jawzi (may Allah have mercy upon him) was not isolated from the people. He was a Khateeb. However he isolated himself from their sittings and disobedience, bad companions, and what is from that. You will see that a group of the People of Knowledge have authored on this like al-Khattabi. [When they used the term], they intended isolation from evil. Not

⁴ See Majmoo' Fatawa (13/385)

leaving off Jumu'ah and the congregational prayer. Included in this is leaving off fitnah not leaving off good. It comes in the Hadith:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَىٰ آذَانِهِمْ أَكْبَرُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَىٰ آذَانِهِمْ

“The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.”

[Saheeh Ibn Majah no. 3273]

Likewise enjoining the good which has a great reward and prohibiting the evil and dawah to Allah. He seeks reward even in a good word and smiling in the face of his brother. This is the speech of the Muhaditheen in regards to this word (Uzlah). As for the advice of the Suffiyyah, then they are companions of the corners and they are not given attention. Its disobedience. They leave off Jumuah and congregational prayer. This is not the time for it. There is a Hadith:

تَمَّ رَجُلٌ مُعْتَزِلٌ فِي شَعْبٍ مِنَ الشَّعَابِ يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ

Next to him is a man who lives an isolated life in a mountain paths, worshipping his Lord and sparing men from his mischief [Bukhari and Muslim]

This is in the situation when one cannot preserve his religion. Death is better for a believer than fitnah⁵. If this is the case, and it occurred to Ibn Wazir sometimes he was in a place and other times a mountain as he mentioned in his poetry:

فحينما بطود تمطر السحب دونه *** أشم منيف بالغمام مؤزر

He was isolated due to the Raafidah and they wanted to kill him. Until he said:

ولا عار أن ينجو كريم بنفسه *** ولكن عارا عجزه حين ينصر
فقد هاجر المختار قبلي وصحبه *** وفر إلى أرض النجاشي جعفر

⁵ This is actually a Hadith as it comes on the authority of Mahmud bin Labeed (may Allah be pleased with him) that the Prophet (ﷺ) said:

اثنان يكرههما ابن آدم : يكره الموت ، و الموت خير له من الفتنة ، و يكره قلّة المال ، و قلّة المال أقلّ للحساب

Two things the son of Adam dislikes: he dislikes death and death is better for a believer than fitnah. He also dislikes a small amount of wealth and a small amount of wealth is less accountability [Saheeh Jami no. 139]

There is no shame on an honorable person saving himself
However shame is if he is incapable when being supported

The Chosen one migrated before me and his Companions
And Ja'far fled to the land of Najaashi

Not only Ja'far (may Allah be pleased with him) but others from the Companions (may Allah be pleased with them). A big group fled to the land of Najaashi; Absiyyiania. So this isolation is in a time when a person cannot establish his religion in that society. He isolates himself at that time even if he needs to bite on [the bark of] a tree”

Text: “...Bad Companions...”

Commentary: “That is: the intent is from bad companions”

Text: “...A preacher, in particular, should not be seen behaving like common folks or spending time in the marketplace...”

Commentary: “This advice is regarding what is thought to ruin good manners and manliness according to people. There is a difference of opinion. A person eating in the market, amusements, and laughing and joking, that is not befitting a caller to Allah and one who is an admonisher. As for walking in the market, then the Messenger of Allah (ﷺ) did so:

قَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ

And they say: "Why does this Messenger (Muhammad) eat food, and walk about in the markets (like ourselves) [25:7]

And the Hadith of Abdullah bin 'Amr in Saheeh al-Bukhari book of Buyu' that the Prophet (ﷺ) was described as:

وَلَا سَخَابٍ بِالْأَسْوَاقِ

Nor one who shouts in the markets [Bukhari and Muslim]

Meaning he walked in the market but did not shout in it. Likewise the Companions (may Allah be pleased with them) used to do business like Abdurrahman bin 'Awf (may Allah be pleased with him)

and others. Going to the market for a need is not considered something ruining the good manners and manliness.

The Prophet (ﷺ) bought pants from Suwayd ibn Qays and Makhrafah al-Abdi (may Allah be pleased with them)⁶. The evidence for that are many. It is to go to the market within the boundary of a person's need. Not wasting time, nor for amusements, nor empty speech which is prohibited. Ibn al-Jawzi (may Allah be pleased with him) was exaggerated in the issue”.

Text: “... or laughing out loud...”

Commentary: “(النِّبَادَةُ) is from Iman. However, not in a situation when someone can afford to in better situation [in terms of clothing] without having self-amazement nor ruggedness. [It comes in the Hadith]:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

Verily Allah is beautiful and He loves beauty [Muslim]”.

Text: “...forebear others...”

Commentary: “In reality sitting with the layfolk is either that Allah will aid you through them and he will benefit them or he will humiliate himself and they will lead him to falsehood. It is two situations. Either he is a person of knowledge, cautiousness, and asceticism, and Taqwa, and being eager himself to avoid evil. Then, after that a lot of them do not support him or some of them, then Allah will guide him and benefit by him. If he accompanies them in their disobedience and joking, then this will make the caller fade away and his blessings to melt away”

***** End of the Seventeenth Tape *****

⁶ Reported by Abu Dawood and others. Graded Saheeh in Saheeh Sunan Abi Dawood no. 3336