



Obstacles In The Path Of Knowledge: Having (Lowly) Purposes (Not Having The Enthusiasm That Is Necessary To Push A Person To Seek That Ilm).

An explanation of some points from "Obstacles in the Path of Knowledge" (of Shaikh 'Abdus-Salaam Burjis) by Abu Hakeem Bilaal Davies. Transcribed by Abu and Umm Mariam for SalafiPublications.Com, edited and amended by Abu Iyaad Amjad Rafiq, checked by Abu Talhah Dawud Burbank.

Introduction

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Al-Farraa (rahimahullah) mentioned: "Verily, I am amazed at the one who has the ability to seek the Ilm and he does not (study)."

[An extract by Br. Bilal Davis from a book of Shaykh Abu Anas - the same book as used before - chapter 24. Utilising one's free time in obtaining of the Ilm.]

From the hadith of Ibn Abbas (radiallahu anhuma) who mentioned: "There are two blessings which most of the people lose out in regards to and that is good health and free time." (Collected by bukhaari no. 6412)

Rabee'a (rahimahullah) mentioned: "It is not befitting for someone who has with him, something from Ilm, that he should let himself go to waste." (Collected by al-Khateeb in al Jaami' li Akhlaaq ar-Raawi 1/254)

Shaykh Burjis mentions: "One of the things that can raise a person's desire to study is that a person studies the lives and biographies of the salaf."

Benefits from this Lesson

1. The narrations above indicate that wastage occurs in the lives of people when they do not take advantage of free time and good health to seek knowledge, hence in the likes of these situations they have the ability to seek knowledge but do not do so. In addition, what increases a person's desire and motivation for knowledge is reading the state of the Salaf in seeking knowledge.



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Introductory Notes by Abu Hakeem:

There is no doubt that Ilm(knowledge) is a means to all forms of good, good in the dunya this life and good in the akhira the hereafter. The deen(religion) is something that is only truly obtained through gaining correct knowledge of it.

The Prophet (sallallahu alaihi wasallam) said: “One will gain Ilm when one attempts to seek that Ilm (i.e. teaching oneself)” Collected by Imaam Daraqutni in ‘al-Afraad’ and al-Khateeb al Baghdaadi in Taareekh al Baghdaad and is declared ‘hasan’ by Sheikh Naasir in ‘Saheeh al Jaami’ no. 2328.

Ibn Abbas (radiallahu anhuma) mentioned: “Allah (subhana wata’ala) has taken charge of the one who reads the Qur’aan and acts upon that which is in it. That he will not go astray in this life and he will not be sad and grieved in the hereafter.”

And then Ibn Abbas (radiallahu anhuma) recited the statement of Allah:

“If there comes to you from Me, guidance, then whosoever follows My guidance, then he will not go astray neither will he be grieved. And as for the one who turns away from My guidance, then verily to him is an unpleasant life and We will raise him on the Day of Judgment blind. He will say: ‘O my Lord! Why have you raised me blind when verily I was a seeing person in the dunya? He will be answered: ‘Indeed there came to you my signs and you forgot them, so today you will be forgotten’.” (Collected by Ibn Abi Shaiba in ‘al-Musannaf’ (13/371) and Abul Fadl Abdur Rahmaan ar-Raazi in ‘Fadaa’il al-Qur’aan /84 and Imaam Haakim in his ‘Mustadrak’ 2/381, see ‘at- Tafseer as Saheeh 3/382)

From that what is apparent from the ayah is that it refers to the individual who received the guidance and then let the guidance go.

And Allah, (subhaana wata’ala) has said:

“And whosoever turns away blindly from the remembrance of Ar-Rahman [i.e. this Quran and worship of Allah] We appoint for him shaitan [devil] to be a Qarin [companion] to him. And verily they [satans] hinder them from the path [of Allah], but they think they are guided aright! Till, when [such a one] comes to Us, he says [to his Qarin] would that between me and you were the distance of the two east’s [or the east and the west] – a worst [type of]companion[indeed]!” (az-Zukhruf 43:36 – 38).

Allah (subhaana wata’ala) guides with His Light, Islam and the Messenger (sallallahu alaihi wasallam) as Light. As for his referring to His Book as light then it is that which occurs in His statement, “Therefore believe in Allah and His Messenger and in the light that we have sent down”, (Taghaabun 64:8). As for his reference to Islaam as light then it is in His saying “Is he whose breast Allah has opened to islaam, such that he is upon light from his Lord (as he who is non-Muslim)?” (Az-Zumar 39:22).

As for him referring to his Messenger as light then Allah says, “O People of the Book (Jews and Christians), now has there come to you Our Messenger, explaining to you much of that which you used to hide from the scripture and passing over (i.e. leaving out without explaining) much. Indeed there has come to you from Allah a light (the Prophet Muhammad) and a clear book, wherewith Allah guides all those who seek his good pleasure to the ways of peace, and he brings them out of the darkness by His will unto light and guides them to a straight way”. (al-Maidah 5:15-16).

Reported by Ibn Abbas (radiallahu anhuma) that the Prophet (sallallahu alaihi wasallam) used to make du’a as he used to walk to salat-ul-fajr and he used to say: “O Allah! Place in my heart Light and in my eyes Light and in my hearing Light. And place on my right Light and on my left Light and below me light and above me light, Let me be in absolute Light.” (Bukhaaree and Muslim). Thus it is by gaining knowledge of this light and acting upon it that Allah will remove from them the humiliation that they face and raise their ranks.

Reported from Ibn Umar (radiallahu anhuma) that the Messenger of Allah (sallallahu alaihi wasallam) said: “If you trade using the ‘Eena (a type of usury) and you hold onto the tails of the cows and you leave Jihaad, then Allah will place upon you humiliation and he will not remove it from you until you return to your deen.” (Collected by Abu Dawood 3462 and al Baihaqi in ‘as-Sunan al Kubra’(5/316) and ad Dulaabi in in ‘al Kunaa’ and declared authentic by Shaykh Naasir in ‘as Silsilah as Saheehah’ no.11)

The ayah: “And that was our Proof which We gave to Ibrahim against his people. We raise whom We will in degrees.” Al-An’aam (6:83)

And the ayah concerning Yusuf (alaihi salaam): “...We raise to degrees whom We will...” (Yusuf 12:76). Imam Malik (rahimullah) mentioned about these ayaat that they are raised in levels with knowledge.

Shaykh-ul-Islam, Ibn Taimiyyah (rahimahullah) mentioned regarding these ayahs:

“With regards to Yusuf (alaihis salaam), Allah (subhaana wata’ala) raised him in levels by giving him Ilm of the land and how to rule and cultivate it. And with regards to Ibrahim (alaihis salaam), he was raised with levels of Ilm, as with this Ilm he defended Tawheed and repelled Shirk.” He says: “So the story of Ibraheem was concerning knowledge of proofs and debating used to repel the harm of the one who opposes (Islam) away from the religion, and the story of Yusuf was in relation to the knowledge of politics and ruling the land in order to obtain desired benefits. So the first was related to knowledge of that which repels harm from the religion and the second concerning knowledge of that which brings benefit...”. (14/493)

And he also mentioned that: “Sin is the product of jahl (ignorance).” He says: “As for evil deeds then they stem from ignorance and oppression for indeed no-one commits an ugly evil deed or due to desires and his souls inclination toward that, nor will a person leave a compulsory good deed except due to his ignorance of it being compulsory or due to his disliking that deed. So in reality, all evil deeds return back to ignorance, otherwise if he was upon true knowledge that this action will cause him conclusive harm he wouldn’t commit, and indeed this is from the characteristics of those who possess intellects...” (from ‘al Hasanatu was Saiyi’ah’ p.70)

Thus some of the Salaf mentioned that Ilm is the way to every type of good virtue. One of the Salaf, when admonishing said: “O my brother! Verily, the offspring of sin is heedlessness. And verily, this, heedlessness brings about the hardness of the heart. And verily, this hardness of the heart makes a person distant from Allah and verily being distant from Allah brings about the Fire.”

The speaker says that they are working through a book by Shaykh Abdus-Salaam Burjis (from Riyadh in Saudi Arabia), called: **‘The Obstacles in the Path of Knowledge’**. It contains ten very important obstacles to be remembered.

Benefits From The First Lesson

1. The religion is acquired through correct knowledge of it.
2. Knowledge is by learning it.
3. Whoever learns the Qur'an and acts upon it will have the protection of Allaah.
4. Receiving guidance (i.e. knowledge) and then letting it go makes one inherits unhappiness and blindness (i.e. in knowledge and insight, not vision) and makes one's company the company of devils.
5. The light of guidance is actually Allaah's Book, Islaam and the Messenger. All of them are light, from the point of view of guidance.
6. Acquiring and acting upon this "light" is what removes humiliation and raises the ranks.
7. Raising in ranks actually means raising in knowledge.
8. Knowledge can be that which repels harm and also that which brings about benefit.
9. All sins have their origin in ignorance.
10. Therefore, all virtues lie in knowledge and acting upon it.



Obstacles in the Path of Knowledge: Seeking Ilm For Other Than The Sake Of Allah

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The Shaykh begins with the famous hadeeth of Umar ibn Al-Khattab (radiallahu anhu) in the two Sahih’s (Bukhari and Muslim) that the Messenger of Allah (sallallahu alaihi wasallam) said: “Actions are but by intentions...”

And Abu Muslim al-Khawlaanee (rahimahullah): “Nothing stops a person from the path of Allah, like seeking to be praised by the people.”

Hishaam ud-Dastuwaa’ee (one of the Imam’s of the past with a high level of fiqh and very trustworthy - rahimahullah) said: “By Allah! I am not able to say that I went out one day seeking hadith for the sake of Allah.” Reported by Imam Ad-Dhahabee.

Shu’bah said: “There is no-one from the people about whom I could say that he sought the hadith intending only Allah, except for Hishaam – the one who used to trade in cloth from Dastoo. He used to say ‘would that we are saved with regard to hadith, such that we escape with it being neither for us or against us.’ Then Shu’bah said if Hishaam used to say that, then what about us?” (as-Siyar 7/150).

Imam Ad-Dhahabee commented “And I am not able to do so also. Because verily the Salaf were individual’s who used to seek hadeeth for the sake of Allah. And they gained nobility because of it and became Imam’s who were followed, who were points of guidance. Another set of people went out and searched them (hadeeth), firstly they did not have the correct intention, they did not do it for the sake of Allah. And they obtained awareness and took themselves to account. And then the Ilm, because of them gaining it, pulled them to having Ikhlaas.”

Shaykh Burjis goes on to mention the hadeeth of the Messenger of Allah (sallallahu alaihi wasallam) collected by Ibn Majah and is authentic which states:

“The one who makes all of his concerns, one concern (and that is the concern of the hereafter), Allah will suffice him in regards to the concerns of the dunya. And whoever is split by chasing the affairs (problems) of the dunya then Allah will not be concerned which one of those things He destroys them in.” (Declared ‘hasan’ by Shaykh Naasir in ‘ Saheeh Ibn Maaajah’ no. 207)

Shaykh Burjis goes on to mention: “Verily the thing that is most important for a taalib (student) to be concerned with is nurturing and curing his niyaah (intention) and correcting it and protecting it from becoming corrupted. If a taalib-ul-Ilm (student of knowledge) intends by his Ilm something from the dunya, then, firstly he has been disobedient to his Lord. And he has tired himself out and his sin will return back to him and nothing will come to him from the dunya except that which was written for him.”

Hasan al-Basree (rahimahullah) said: “Whoever seeks Ilm for the dunya then that is his portion of that Ilm. And whoever seeks Ilm for the hereafter then he will obtain it.” (Collected by al-Khateeb al Baghdaadi in Iqtidaa’ul Ilmil ‘Amal’ p 66)

Ibn al-Mubarak (rahimahullah) mentioned: “The beginning of Ilm is to have the correct niyaah, then for you to take heed and listen, then understand it, then memorise it, then to act upon it and then to spread it.” (Collected by Ibn Abdil Barr in ‘Jaami’ Bayaanul Ilm wa Fadlihi).

This explains the saying of Allah, the Most High: “Say (O Muhammad sallallahu alaihi wassallam): ‘This is my way, I invite unto Allah with sure knowledge [baseerah]... (Yusuf 12:108).

With regards to this ayah, Shaykh Ibn Uthaimen (hafidhahullah) mentioned that baseerah comprises of three things: “That a person calls to Allah upon baseerah with the condition of those people to whom he calls. And baseerah as to how he calls. Then baseerah regarding that to which he is calling to”. He says concerning the statement of Allah, “Say this is my way I call to Allah upon baseerah”... that which is intended by his (Allah’s) statement, “...upon baseerah” is not knowledge of the sharee’ah alone, rather it includes knowledge of the sharee’ah (ie the religion), knowledge of the condition of those being called, and knowledge of the way of reaching the intent and that is hikmah. So he has baseerah with the rulings of the sharee’ah, with the condition of those being called, and with the manner and way in which we carry out the da’wah”. From ‘al Qawl al Mufeed’ (1/161 2nd edition).

Shaykh Burjis brings a note that the ayah: “...So be afraid of Allah, and Allah will teach you...”. (al-Baqarah 2:282). The second half of this ayah is Allah informing us that it is He who teaches us, (not that if you fear Allah, you gain knowledge).

Imam Seebawayh (rahimahullah) (one of the great Imam’s with regards to the language and grammar - great just like the Imam al-Bukhari - rahimahullah) mentioned: “That the ‘and’ (wa) which occurs in this ayah is the ‘and’ which is referred to as the ‘atf’ - it connects

something to something else. It is connected to it only by way of mentioning it together and not that the second half of the ayah comes as a result of actualising the first half.”

[Br. Abu Hakeem explained as brothers found this difficult to understand. If we take the ayah to mean that fearing Allah brings knowledge then we are turning the ayah back to front in meaning. As Ilm is what brings about taqwa. In other words Allaah teaches, and this brings about taqwaa].

Benefits From This Lesson

1. All actions are judged by the intentions behind them.
2. Seeking the praise of people is one of the greatest of obstacles in actually traversing the path of Allah.
3. The Salaf were scared to affirm sincerity for themselves, until even in a single one of their actions. This is the way of the most knowledgeable of the Imaams of the Salaf, in all times and ages.
4. Making ones sole concern to be for the Hereafter puts in order the affairs of the world, and making one's concern the affairs of the world, brings about destruction.
5. The most important affair for the one who seeks knowledge is to keep an eye on his intention, to cure it, purify it, nurture it and develop it – since in an incorrect intention is disobedience to the Lord – before one has even acted or moved a limb!
6. The life-cycle of knowledge is to have a pure intention, pay careful attention and listen, understand, memorise, act, and then to teach it. Whoever brings all of this has “matured” with the knowledge he has gained.
7. The meaning of sure knowledge (baseerah) and that it is in three things: the actual knowledge itself, the knowledge of those being called to and the manner of conveyance that helps to effect the desired goal.
8. Allaah is the one who grants and bestows knowledge, and taqwaa arises from that.



Obstacles in the Path of Knowledge: Not Acting Upon the Knowledge

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Likewise from the affairs that act as obstacles in the path of the seeker of knowledge is his leaving acting upon the knowledge. For indeed many of the Salaf have mentioned that they used to seek aid upon memorising the Ilm by acting upon it.

Imam Ahmad (rahimahullah) mentioned that never did he write a hadeeth down in his musnad, but that he paid the zakat for that hadeeth. So much so that when he wrote the hadeeth of the Messenger of Allah (sallallahu alaihi wasallam) making Hajj and that he got himself cupped for one dinar, so Imam Ahmad made Hajj and got himself cupped for one dinar.

The Salaf understood that the fruit of Ilm is action (and this is why al-Imaam Khateeb al-Baghdaadi wrote his book ‘Iqtidaa ul ‘ilmil ‘Amal (following knowledge with action)¹).

¹ **Editors Note:** From “Fadl Ilm is-Salaf” of al-Khateeb al-Baghdaadee:

Abdullah ibn Mas’ud: “Learn, so when you have learnt , then act.”

Az-Zuhree: “The action of one who acts and does not know will not be trusted by the people and the people will not be happy with the saying of an ‘aalim who does not act.”

Sahl ibn ‘Abdullah al-Fustaani: “All the people are intoxicated except the scholars and all the scholars are confused except whoever acts according to his knowledge.”

Sahl ibn ‘Abdullah al-Fustaani: “The world is foolishness and barren except the knowledge and all of knowledge is a proof against him except what is acted upon and all action is useless except with sincerity and sincerity is in great danger until sealed by it (the action).”

Yusuf ibn al Hunain: “With good manners you understand the knowledge and with knowledge your actions are corrected and with the actions wisdom is obtained and with wisdom you understand zuhud (renunciation) and granted the benefit of it and with zuhud comes abandoning the world and with abandoning the world comes longing for the Hereafter and with longing for the Hereafter the Pleasure of AllahAzzawajal is obtained.”

Abu Barzah al-Aslamee (Nadlah ibn Ubayd), accepted Islam before the conquest of Makkah and was present at the conquest. He fought in seven battles, then settled in Basrah. He also fought in Khuraasaan. He reported 46 hadith and he died at Basrah in the year 46AH. He (radiallahu anhu) reported that the Messenger of Allah (sallallahu alaihi wasallam) said: "The two feet of the servant of Allah will not move from its place until Allah asks him concerning his life and how he spent it and concerning his Ilm and what he did with his Ilm, his wealth how he earned it and how he spent it."

Abu Darda (rahimahullah) mentioned: "A person will not be an alim until he is a person who is a seeker of knowledge. And you will not be an alim with that Ilm until you are a person who acts upon that Ilm." (Iqtidaa ul Ilmil 'Amal p26)

And Ali (radiallahu anhu) mentioned: "The Ilm seeks for action and it is either responded to (i.e by acting upon it) or it leaves that person who holds it." (Iqtidaa ul Ilmil 'Amal p35-36).

Fudail ibn Iyaad (rahimahullah) mentioned: "A person will not cease being ignorant with the Ilm until he acts upon it. And then when he acts upon it he becomes an alim." (Iqtidaa ul Ilmil 'Amal p.37)

Maalik ibn Dinar: "When a servant seeks knowledge for practise, his knowledge humbles him and when he seeks it for other than that it increases him in immorality and pride by it."

Abu Hurairah: "The example of knowledge which is not acted upon is like wealth from which nothing is spent in the way of AllahAzzawajal."

Abu Darda: "I am not afraid that it will be said to me: "Oh Aamir what have you learned?", but I am more concerned that it will be said to me: "Oh Aamir, what have you done with what you have learned!"

Umar ibn Abdul-Aziz: "Whoever does not consider speech to be part of his action will sin abundantly and whoever acts without knowledge will do more harm than good."

Maalik ibn Dinar: "Indeed I found among the wise sayings: "There is no good for you to know what you do not know while you are not acting upon what you do know, because the likeness of that is as the likeness of a man who gathers firewood, so he ties up a bundle and tries to carry it but he is not able to, so he adds another one to it."

Ata reported: "There was a youth who used to come to the Mother of the Believers (radiallahu-anha) from time to time and ask her and she would narrate to him. So one day he came to her and asked her, so she said: "Oh my son, have you acted yet upon what you have heard from me?" So he said: "No by Allah, Oh my mother", so she said: " Oh my son, then why do you seek increase in Allah's proof against us and against you."

Fudayl ibn Ayyad: "As for hadeeth, it is better that a man does not hear it than that he hears it and does not act upon it."

Sufyaan ath-Thawree: "Would that I had not written down knowledge and would that I would be saved from my knowledge so that it would be even, neither against me nor for me."

Ash-Sha'bee: "Indeed we are not the scholars but we have heard hadeeth so we have reported them. For the scholars are those who when they know, they act."

Shaykh Burjis mentions that to leave acting upon Ilm is of two types: a) Leaving those things which are wajib upon us. (eg. Fajr salat) b) Leaving those things which are mustahab (eg. Tahajjud).

Benefits From This Lesson

1. Not acting upon knowledge is also one of big obstacles in the path.
2. The Salaf would seek to act upon a hadeeth whenever they wrote it or heard about it. Even in matters that were neither obligatory nor recommended, illustrating their severe concern with “Iqtidaa” and “Ittiba” (i.e. following, imitating).
3. The fruit of knowledge is action.
4. Knowledge will be asked about on the Day of Judgement, what knowledge he had and what did he act upon from it.
5. It is the action which is the knowledge (‘ilm), not the knowledge itself, since the alim is the one who acts upon the knowledge. Knowledge in and of itself is actually ignorance, until one acts upon what it requires.
6. Abandoning acting upon the knowledge occurs by leaving what is obligatory or recommended (wajib or mustahabb).



Obstacles in the Path of Knowledge: Relying Upon the Books Rather than the Scholars

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Shaykh Burjis mentions firstly that a person having the trust in himself to go to the books and not needing a teacher is a type of sickness.

Imam ash-Shafi’ee (rahimahullah) mentioned: “Whoever seeks Ilm from the belly of the books, he will let the ahkaam go to waste.” (Tadhkiratu Saami’ Wal Mutakallim p.87). And some of the Salaf mentioned: “From the greatest afflictions and tribulations are those who become shayukh through the sahifah (parchments which the Salaf used to write upon, before they had books as we know today)”.

Sulaimaan ibn Musa al-Amawi (rahimahullah) mentioned: “The Qur’aan is not to be taken from the mushafiyyeen (a person who does not have a teacher, but teaches the Qur’aan to himself) and do not take the Ilm from the sahifiyyeen (a person who just goes to the scrolls, without having a shaykh).” Sa’eed ibn Abdul Aziz (rahimahullah - likened to the likes of Imam az-Zuhri) mentioned: “The Ilm is not to be taken from a sahafiy and do not take the Qur’aan from a mushafiyy.”

Ibn Butlaan (rahimahullah) mentioned: “From the reasons that it is prohibited and not liked by the Salaf to do this is because of that which may occur, by a person who is a beginner in Ilm, easily confusing one for the other (due to early Arabic having no vowel symbols [fatha, kasra etc.] or dots etc.) This being the case, the Alim who is firmly grounded in his Ilm will be able to take a book and the student will allow him to read the book to him and explain to him the words.

Likewise what may take place by the slip of the sight, misunderstanding a word and a person not having much understanding of (the science of the language) as how the word should end. (The Shaykh can clarify this to the student). And writing down something of benefit which is not in the book and reading that which is not written (i.e. A word missing in the book etc.) Likewise a misprint in a text or book.”

Benefits From This Lesson

1. It is important to learn under the supervision and guidance of a scholar or teacher.
2. It is important to study books under the people of knowledge.
3. It is important to attain the understandings and explanations of the people of knowledge of books and written documents.
4. The absence of any of the above leads to “half-baked” knowledge and makes one prone to many mistakes.



Obstacles in the Path of Knowledge: Taking Knowledge From the Asaaghir

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Shaykh Burjis begins mentioning that this is one of the sicknesses of this particular time. This is because it is a problem that has come about by taking this Ilm from the people who are young in their age with the presence of one who is older than them.

Ibn Mas’ood (radiallahu anhu) mentioned: “Verily, the people will not cease being in good, as long as they take their Ilm from the older ones (scholars), and from the trustworthy ones and from their scholars. And if they take it from the younger ones and the evil ones from amongst them, then they are sure to be destroyed.” (reported by al-Laalikaa’ee and others [As-Saheehah 2:309,310]).

Abu Umayyah al-Jumhee (radiallahu anhu) reported that the Messenger of Allah (sallallahu alaihi wasallam) said: “Verily from the signs of the hour is that Ilm will be taken from the asaaghir (smaller, younger ones).” (Reported by Ibn al-Mubarak in az-Zuhd and at-Tabaraanee [As-Saheehah:693]).

Some of the ulema said that the asaaghir are the Ahlul Bid’ah. Shaykh Burjis intends with this chapter those who are younger, smaller (in age).

Ibn Qutaibah (rahimahullah), explaining this narration of Ibn Mas’ood mentioned that the reason for the Salaf making these statements about taking Ilm from the young ones is that the shaykh or the older shaykh does not have with him the characteristic that the young ones have from longing for enjoyment and frolic, his being erratic, his hastiness and his foolishness. For he (i.e. the older scholar) has with him experience and there is no doubt that this enters upon his Ilm. He is not overtaken by desires and he is not distracted neither by cravings nor by desires. And the Shaytaan does not make him slip like the Shaytaan makes the young ones slip, for with age comes composure, dignity, nobility and the awe that comes with older individuals.

As for the young ones, then some of the things that the older shaykh is for the most part free of, the young one can have these affairs enter upon him, (from desires, cravings, the shaitaan making him slip etc.). And if those things enter upon him and he begins to give fataawaa, then he will be destroyed and he will destroy others ('Naseehatu Ahlil Hadeeth' of al- Khateeb al-Baghdaadi p.16).

Ibn Abdul Barr (radiallahu anhu) mentioned that Umar (radiallahu anhu) said: "Verily, I know when the people are in a sound, rectified state and when they are corrupt. If the fiqh come to them from the small ones, then verily the older ones will find it hard to accept it. And if the fiqh comes to them from the older ones, then the younger ones will follow and they will both be guided."

Abdullah (we assume Ibn Mas'ood - radiallahu anhu) mentioned: "Verily, you will not cease to be in goodness as long as Ilm comes to you from the older ones. And, if the Ilm is in the young ones, then verily the older ones will make the young ones out to be foolish"

Shaykh Burjis then explains: "In these last two statements is one of the reasons for not taking the Ilm from the smaller ones –(as was mentioned by Ibn Qutaibah) and that is the fear that Ilm will be rejected if it comes from a younger person.(...he goes on to say...) The intent here is not to make hijrah from the Ilm of the small person (i.e. reject completely) with the presence of the older person. Rather the intent is to put the people in their correct and proper places.

As for the young one who is up and coming and seems to have intelligence and have some Ilm, then his position should be in the schools or giving reminders and in the assistance of research. As for that this person is put on a pedestal for fatawa and that one writes to him with questions - then no, a thousand no's, because that is a death for him and a fitnah and a deception."

Fudhayl ibn Iyaad (rahimahullah) mentioned: "If I was to see a person and the people had gathered around him then I would say 'Verily this is a mad individual!' Because who from the people has people gathering around him except that he wants to make his speech beautiful".

Fudayl ibn Iyaad (rahimahullah) mentioned: "It has reached me that the scholars of the past, if they were to learn then they would act, and if they acted then they would become busy with acting and if they became busy acting upon their Ilm they would be lost by the people. And if they are lost, then they would be sought. And if they are sought verily they would flee." (Siyar A'laamin Nubalaa 8/434)

Benefits From This Lesson

1. Knowledge and understanding (ilm and fiqh) is taken from the major and senior scholars, and from the trustworthy ones.
2. Amongst the signs of the hour is that knowledge will be taken from the younger, inexperienced people. And the Salaf would also explain “asaaghir” (the younger ones) to be in reference to the People of Innovation. Ibnul-Mubaarak said: “They are the people of desires (ahwaa) and innovation”¹. And this in reference to the hadeeth of Abu Umayyah.
3. The older and major scholars have experience, wisdom, composure, deliberation, reserve and patience and awe. Hence, they are less prone to error.
4. However, the knowledge of the younger ones is not rejected altogether, rather the above is all from the angle of putting everything in its proper place.
5. The Salaf would hate to give fatwaa, and hated attention and gatherings of people around them.
6. The Salaf, being occupied in acting upon their knowledge, would be sought by the people, and hence they fled (for fear of being put to trial).

¹ Related by Ibnul-Mubaarak in ‘az-Zuhd’ (no. 61) and by al-Khateeb al-Baghdaadee in ‘al-Jaami’ li-Ahkaam’ (1/137).



Obstacles in the Path of Knowledge: Not Being Gradual in Acquiring Knowledge

An explanation of some points from “Obstacles in the Path of Knowledge” (of Shaikh Abdus-Salaam Burjis) by Abu Hakeem Bilaal Davies. Transcribed by Abu and Umm Mariam for SalafiPublications.Com, edited and amended by Abu Iyaad Amjad Rafiq, checked by Abu Talhah Dawud Burbank.

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

Allah (subhana wata’ala) says:

“Verily! It is We Who have sent down the Qur’ân to you (O Muhammad) by stages.” (Dahr 76:23)

“And those who disbelieve say: ‘If only the Qur’aan was revealed all at one time.’ (Thus it is sent down in parts) that we may strengthen your heart thereby and we recited (revealed) it to you *tarteelan*’ (‘in stages’-or explained by some of the scholars of tafseer to mean ‘with its explanation’). (Furqaan 25:32).

Az-Zubaidee (rahimahullah) mentioned(narrating from the book ‘adh-dharee’ah’ concerning the job of the teacher): “It is important for the student not to enter into a particular Ilm until he takes the Ilm that was before it and he deals with it sufficiently and takes from it that which he needs. For indeed to force knowledge into ones head is a means of losing understanding.”

So we should start with Tawheed and then move on to other types of knowledge.

Shaykh Burjis goes on to mention: “The tadarujj (graduation) is in two affairs. As for the first affair it is for us to be gradual between the sciences and then secondly being gradual in one particular science that an individual learns.”

Abul-Ainaa mentioned: “I came to Abdullah ibn Dawood [*] and he said, ‘What is it that has brought you?’ I said: Verily I have come for hadith. So he said ‘Go away and memorise the Qur’aan.’ I said: indeed I have memorised the Qur’aan. So he said ‘Read.’ So I recited a good portion from where he told me to recite, from there and after, until I finished. He said ‘Go now then and learn the fara’id.’ I said: indeed I have learnt the main and major issues in that regard. So he said ‘Very well. Who is closest to you, your nephew or your uncle?’ So I said: My nephew. He asked ‘And why?’ I said: ‘Verily because my

brother is from my mother and my uncle is from my grandfather.' So he said 'Go now and learn Arabic.' I said: Indeed I learnt Arabic before these two. He said 'Very well. Why did Umar (radiallahu anhu) say when he was fatally wounded - Ya lallah wa lil muslimmeen - why did the first laam have a fatha and the second laam have a khasra?' I said: Because that one (first laam) is a laam that is for du'a and the laam for du'a has the fatha. And the other (second laam) is for istigaatha (seeking relief). So he said 'If there was anybody I would give hadeeth to, then I would narrate to you'."

[*] Abdullah ibn Daawood ibn 'Aamir, Aboo Abdur-Rahman al-Hamdaanee, al-Khuraybee, al-Koofee, then al-Basree. The Imaam, the hafiz. He said "The religion does not come from rhetoric, rather the religion comes from narrations." He made it very difficult for people to narrate from him, and he ceased narrating hadeeth a few years before his death. He died in the year 213AH (rahimahullah). Refer to as-Siyar, 9:351.

Benefits from this Lesson

1. The Qur'aan was revealed in stages, not all in one go. This illustrates the gradual increase in knowledge.
2. Being gradual in acquiring knowledge includes being gradual between types of knowledge, and then being gradual within a particular knowledge. For example, the first knowledge is Tawheed. So we acquire all of this first, before moving on to other knowledge. Then within this knowledge we can decide either to go through a particular book first (e.g. Kashf ush-Shubuhaat, or Usool ath-Thalaathah etc.) before another. Or we can choose to look at Tawheed al-Uloohiyyah and understand it thoroughly (i.e. through the books of Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab) before we embark upon a detailed study of the Names and Attributes etc (through the various small works of Shaikh ul-Islaam Ibn Taymiyyah). So being gradual is inter-disciplinary (between sciences) and intra-disciplinary (within a particular science). Or for example, when we embark upon fiqh, then we learn the fiqh of purification and prayer, before we learn the fiqh of fasting or hajj. So everything is gradual and is based upon what is most important or what is required at the time and then what comes after that.
3. It is important not to start on a new type of knowledge until one has mastered what one needs from the previous knowledge he is learning.



Obstacles in the Path of Knowledge: Having Pride and Being Deceived with Oneself

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Shaykh Burjis mentions in this chapter that: “Having pride is a sin from the sins against Allah, so much so that Some of the great imaams (like Adh-Dhahabi, Ibn Abdul Wahhaab - rahimahullah) mentioned it to be from the major sins (in the books they wrote concerning the major sins).”

Imam Ash-Shafi’ee (rahimahullah) mentioned: “Verily, I complained to Wakee’ [*] (his shaykh) concerning a problem that I had with my memory and guided me and told me to leave sins. And he informed me that Ilm is Nur (light), (in some versions ‘light from allah’ and the light of Allah is not given to the sinful person...”

The Shaikh also mentions:

Allah, the Most High says: “That home of the Hereafter (i.e. paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (the pious and righteous persons). Al-Qasas 28:83

“Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From Nutfah (male and female semen drops) He created him and set him in due proportion. ‘Abasa 80:17-19

Ayoob al-Sakhtiyaanee (rahimahullah) mentioned: “Verily it is befitting for the alim (the one who has knowledge) to put dirt upon his own head in order to have humility.”

The Salaf in general mentioned: “The person who is humble from the students of knowledge will be from those students of knowledge who have the most Ilm, just as the plot of land that is the lowest holds the most water.”

So let the student beware of this despicable characteristic the like of which is hated by Allah and hated by the believers. For indeed he who humbles himself for Allah (Allah will raise him, and in opposition to this whoever doesn't humble himself for Allah, Allah will lower him). Ibn al Jawzee mentions in Tahdheebul Ihyaa: 'An 'aalim will not be able to repel kibr (pride) except by knowing two affairs.

Firstly: that Allah's proof is more firmly established against the people of knowledge and that a tenth of the probabilities and excuses that are given to the ignorant one are not given to the aalim. For indeed the crime of the one who disobeys Allah upon recognition and knowledge is more despicable (due to the fact that) he didn't fulfill the right of the blessing of Allah upon him with knowledge.

Secondly: that the aalim knows that kibr is not befitting except for Allah azza wa jal alone and that if he has kibr then he will become despised and hated in the sight of Allah' (Tahdheeb al Ihyaa' 2/136).

[*] Wakee' ibn al-Jarraah ar-Rawaasee. Aboo Sufyaan. The Muhaddith of Iraaq. Yahyaa ibn Ma'een said: "I have not seen anyone narrating for Allah's sake except for Wakee' and I have never seen any one having better memory than Wakee'. Wakee' in his time was like al-Awzaa'ee in his time." Imaam Ahmad said "Wakee' was the Imaam of the Muslims in his time." Wakee' said "Whoever seeks hadith as it is, then he is a person of the sunnah, and whoever seeks it to support his own opinion then he is a person of innovation."

Benefits from this Lesson

1. Pride and being amazed with oneself are amongst the major sins and they do not befit the one who seeks knowledge or the scholar.
2. Humility is a sign of benefiting from knowledge and humility too is a sign of abundance of knowledge.
3. The one with knowledge has less excuses and the hujjah is more firmly established against him than those who are ignorant.
4. Kibr (pride) is the sole right of Allaah. Abu Sa'eed and Abu Hurairah narrate (in Sahih Muslim), "The Messenger of Allaah (sallallaahu alaihi wasallam) said: Honour, al-'Izz, is His lower garment and Pride, al-kibriyaa is his cloak. I will punish whoever contends with Me [concerning them]."



Obstacles in the Path of Knowledge: That A Person Seeking Knowledge For A Period Of Time Hastens The Fruits Of The Ilm And Is Now Ready To Give Fatwa And Ijtihad.

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Shaykh Burjis mentions that this is one of the afflictions in these particular times. From the corruption that comes from this is a person will speak about Allah without the correct knowledge. A person will have blind confidence in himself and a person breeds within himself the love to be raised.

Imam ibnul Madeeneh (rahimahullah) mentioned:

"It was said to Sha'bee (one of the earlier scholars of hadeeth), 'Where have you obtained all of this Ilm from?' He replied, 'By not having any reliance upon anything (other than Allah) and by travelling through the lands and having patience like the patience of a jamaad (a firm structure that is lifeless eg. A building). And (setting out) early (begin work from the early part of the day) like the (setting out of the) crow.'"

Abu Hamza (rahimahullah) mentioned: "It was said to me by that great haafidh and imaam) Ya'qub ibnus-Sufyaan, 'I remained traveling for the Ilm for the period of thirty years.' (Mentioned by Imaam adh Dhahabee in Tadhkiratul Hufaadh' in the biography of the Taabi'ee Makhool)"

Yahyaa ibn Abi Kathir (mentioned): "One will not be able to gain Ilm by resting the body."

[Br. Bilal Davis brings an extract from a book by Sheikh Abu Anas - not brought by Shaykh Burgis.]

Ikrima (a student of Ibn Abbas - radiallahu anhuma) mentioned: "Ibn Abbas - radiallahu anhuma - used to put shackles on my feet whilst he taught me the Qur'aan and the fara'id (the) wajib (possibly intending the laws of inheritance) (Collected by Abu Nu'aym in Hilyatul Auliyyaa 3/326)."

Imam Ash-Shafi'ee (rahimahullah) mentioned: "The people are in (categories) with regards to Ilm. And their position in regards to the Ilm is relevant to (the extent of) their level in it. It is upon the taalib ul-Ilm that he strives to the best of his ability to be plentiful in regards to his seeking of this Ilm and that he is patient with regards to anything that comes in the path of his study and tries to overcome it and preserves. And that he has sincerity in his niyaah in trying to obtain the Ilm from the text directly or by extrapolating from the text (by what is indicated from the text that which they indicate). And he has a desire with Allah, seeks from Allah the aid in that, for verily no-one will obtain any good except with aid from Him." (Collected by al-Khateebul al-Baghdaadi in 'al Faqeeh wal Mutafaqih 2/102)

Al-Khateeb al-Baghdaadee (rahimahullah) mentioned: "Allah has made Ilm the means for his Auliya and He has protected by way of it, those who He has selected from the chosen ones. Therefore it is a right upon the one who is described with Ilm (i.e. as being from its people) , that they free themselves in order that they strive for the obtaining of Ilm." (al Faqeeh wal Mutafaqih 2/71)

Shaykh Burjis mentioned:

"A man said to another man: 'By way of what was it that you obtained this Ilm?' He said: 'I sought it and I found that it was distant (with regards to ones ability to obtain it) and one cannot hunt it with arrows and it is not something that a person can see in his dream and it is not something which is inherited from one's forefathers or from one's uncles. And I reached it by being sheltered in tents and by using rocks as a thing to recline upon and by becoming addicted to staying awake at nights and by making much analysis of books etc. And through reflection and by making journey after journey and by making dangerous excursions and I found that it is not fit except to be planted, and it is not planted except in the souls of individual's and it is not watered except by the way of the dars (lessons).

Have you seen the one who busies himself by collecting (the things of the dunya)? And he spends his nights making love. Will he leave from that being a faqeeh? No by Allah! Ilm is not gained except by one who seeks aid through notebooks and carries ink and journeys across desolate lands and continues seeking the Ilm day and night."

Benefits from this Lesson

1. The narrations above stress the importance of firm grounding in knowledge which is only obtained by great sacrifices, considerable time, patience, lots of striving, travelling, understanding, research etc. and that it is this which enables one to reach the status of giving fatwa and ijtihaad.



Obstacles in the Path of Knowledge: Introduction

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Introductory Notes by Abu Hakeem:

There is no doubt that Ilm(knowledge) is a means to all forms of good, good in the dunya this life and good in the akhira the hereafter. The deen(religion) is something that is only truly obtained through gaining correct knowledge of it.

The Prophet (sallallahu alaihi wasallam) said: “One will gain Ilm when one attempts to seek that Ilm (i.e. teaching oneself)” Collected by Imaam Daraqutni in ‘al-Afraad’ and al-Khateeb al Baghdaadi in Taareekh al Baghdaad and is declared ‘hasan’ by Sheikh Naasir in ‘Saheeh al Jaami’ no. 2328.

Ibn Abbas (radiallahu anhuma) mentioned: “Allah (subhana wata’ala) has taken charge of the one who reads the Qur’aan and acts upon that which is in it. That he will not go astray in this life and he will not be sad and grieved in the hereafter.”

And then Ibn Abbas (radiallahu anhuma) recited the statement of Allah:

“If there comes to you from Me, guidance, then whosoever follows My guidance, then he will not go astray neither will he be grieved. And as for the one who turns away from My guidance, then verily to him is an unpleasant life and We will raise him on the Day of Judgment blind. He will say: ‘O my Lord! Why have you raised me blind when verily I was a seeing person in the dunya? He will be answered: ‘Indeed there came to you my signs and you forgot them, so today you will be forgotten’.” (Collected by Ibn Abi Shaiba in ‘al-Musannaf’ (13/371) and Abul Fadl Abdur Rahmaan ar-Raazi in ‘Fadaa’il al-Qur’aan /84 and Imaam Haakim in his ‘Mustadrak’ 2/381, see ‘at- Tafseer as Saheeh 3/382)

From that what is apparent from the ayah is that it refers to the individual who received the guidance and then let the guidance go.

And Allah, (subhaana wata’ala) has said:

“And whosoever turns away blindly from the remembrance of Ar-Rahman [i.e. this Quran and worship of Allah] We appoint for him shaitan [devil] to be a Qarin [companion] to him. And verily they [satans] hinder them from the path [of Allah], but they think they are guided aright! Till, when [such a one] comes to Us, he says [to his Qarin] would that between me and you were the distance of the two east’s [or the east and the west] – a worst [type of]companion[indeed]!” (az-Zukhruf 43:36 – 38).

Allah (subhaana wata’ala) guides with His Light, Islam and the Messenger (sallallahu alaihi wasallam) as Light. As for his referring to His Book as light then it is that which occurs in His statement, “Therefore believe in Allah and His Messenger and in the light that we have sent down”, (Taghaabun 64:8). As for his reference to Islaam as light then it is in His saying “Is he whose breast Allah has opened to islaam, such that he is upon light from his Lord (as he who is non-Muslim)?” (Az-Zumar 39:22).

As for him referring to his Messenger as light then Allah says, “O People of the Book (Jews and Christians), now has there come to you Our Messenger, explaining to you much of that which you used to hide from the scripture and passing over (i.e. leaving out without explaining) much. Indeed there has come to you from Allah a light (the Prophet Muhammad) and a clear book, wherewith Allah guides all those who seek his good pleasure to the ways of peace, and he brings them out of the darkness by His will unto light and guides them to a straight way”. (al-Maidah 5:15-16).

Reported by Ibn Abbas (radiallahu anhuma) that the Prophet (sallallahu alaihi wasallam) used to make du’a as he used to walk to salat-ul-fajr and he used to say: “O Allah! Place in my heart Light and in my eyes Light and in my hearing Light. And place on my right Light and on my left Light and below me light and above me light, Let me be in absolute Light.” (Bukhaaree and Muslim). Thus it is by gaining knowledge of this light and acting upon it that Allah will remove from them the humiliation that they face and raise their ranks.

Reported from Ibn Umar (radiallahu anhuma) that the Messenger of Allah (sallallahu alaihi wasallam) said: “If you trade using the ‘Eena (a type of usury) and you hold onto the tails of the cows and you leave Jihaad, then Allah will place upon you humiliation and he will not remove it from you until you return to your deen.” (Collected by Abu Dawood 3462 and al Baihaqi in ‘as-Sunan al Kubra’(5/316) and ad Dulaabi in in ‘al Kunaan’ and declared authentic by Shaykh Naasir in ‘as Silsilah as Saheehah’ no.11)

The ayah: “And that was our Proof which We gave to Ibrahim against his people. We raise whom We will in degrees.” Al-An’aam (6:83)

And the ayah concerning Yusuf (alaihi salaam): “...We raise to degrees whom We will...” (Yusuf 12:76). Imam Malik (rahimullah) mentioned about these ayaat that they are raised in levels with knowledge.

Shaykh-ul-Islam, Ibn Taimiyyah (rahimahullah) mentioned regarding these ayahs:

“With regards to Yusuf (alaihis salaam), Allah (subhaana wata’ala) raised him in levels by giving him Ilm of the land and how to rule and cultivate it. And with regards to Ibrahim (alaihis salaam), he was raised with levels of Ilm, as with this Ilm he defended Tawheed and repelled Shirk.” He says: “So the story of Ibraheem was concerning knowledge of proofs and debating used to repel the harm of the one who opposes (Islam) away from the religion, and the story of Yusuf was in relation to the knowledge of politics and ruling the land in order to obtain desired benefits. So the first was related to knowledge of that which repels harm from the religion and the second concerning knowledge of that which brings benefit...”. (14/493)

And he also mentioned that: “Sin is the product of jahl (ignorance).” He says: “As for evil deeds then they stem from ignorance and oppression for indeed no-one commits an ugly evil deed or due to desires and his souls inclination toward that, nor will a person leave a compulsory good deed except due to his ignorance of it being compulsory or due to his disliking that deed. So in reality, all evil deeds return back to ignorance, otherwise if he was upon true knowledge that this action will cause him conclusive harm he wouldn’t commit, and indeed this is from the characteristics of those who possess intellects...” (from ‘al Hasanatu was Saiyi’ah’ p.70)

Thus some of the Salaf mentioned that Ilm is the way to every type of good virtue. One of the Salaf, when admonishing said: “O my brother! Verily, the offspring of sin is heedlessness. And verily, this, heedlessness brings about the hardness of the heart. And verily, this hardness of the heart makes a person distant from Allah and verily being distant from Allah brings about the Fire.”

The speaker says that they are working through a book by Shaykh Abdus-Salaam Burjis (from Riyadh in Saudi Arabia), called: **‘The Obstacles in the Path of Knowledge’**. It contains ten very important obstacles to be remembered.

Benefits From The First Lesson

1. The religion is acquired through correct knowledge of it.
2. Knowledge is by learning it.
3. Whoever learns the Qur'an and acts upon it will have the protection of Allaah.
4. Receiving guidance (i.e. knowledge) and then letting it go makes one inherits unhappiness and blindness (i.e. in knowledge and insight, not vision) and makes one's company the company of devils.
5. The light of guidance is actually Allaah's Book, Islaam and the Messenger. All of them are light, from the point of view of guidance.
6. Acquiring and acting upon this "light" is what removes humiliation and raises the ranks.
7. Raising in ranks actually means raising in knowledge.
8. Knowledge can be that which repels harm and also that which brings about benefit.
9. All sins have their origin in ignorance.
10. Therefore, all virtues lie in knowledge and acting upon it.



Obstacles In The Path Of Knowledge: At Tasweef-(To Put Off Doing A Certain Action Until A Later Date) And At Tamanni-(To Merely Have Hope For Something In The Future)

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Shaykh Burjis mentioned: "A person continues putting things off until death comes upon him suddenly then he says: **"...My Lord! If only you would give me respite for a little while..." (i.e. return me to the worldly life)**". (63) Al-Munafiqun: 10

Allah says concerning success in the hereafter: **"...and for this let (let compete all those) who want to strive."** (83) Al-Mutaffifin: 26, **"And for the like of this, let the workers work."** (37) As-Saffat: 61

Shaykh Burjis mentions that the hoping is of two types: praiseworthy and blameworthy. As for the praiseworthy - then it is when a person hopes for the good but he is not able to do that good.

And there are three conditions to the hope being praiseworthy:

- ?? That a person has firmness in his heart and conviction upon doing that thing when he has the ability to do it.
- ?? That the thing hoped for is within the limits of the Shariah, (that a person does not hope for something that is from evil.)
- ?? That a person does not make his whole life revolve around this hope. So he becomes a person known just for hoping, without any real action.

As for the blameworthy type of hoping then Ibn Qayyim speaks concerning it in his explanation of the statement of Abu Isma'eel al Harawi who said: "...the second of the things that cause corruption to the heart is that a person rides the waves of the sea of hope. for it is a sea that has no shore, and it is a sea that is sailed by the bankrupt ones of this world as has been mentioned in some lines of poetry :

*whenever I wish and hope I spend my night being happy
indeed this hope is the capital fund of the bankrupt*

As for the merchandise obtained from this hope then they are promises of Shaytaan, fantasies of impossibility and falsehood, for indeed the waves of delusive hope and false fantasy never cease playing with the one who rides them, just as a dog plays with a corpse, thus it is the merchandise of every lowly, despicable, base soul. The type of soul that doesn't have the determination to achieve external realities rather it has become acquainted with avoiding that due to this subordinate hope...".

Shaikh Abdus Salaam then says:

"...so let the student stay far from this sickness and let him be aware of it getting the better of him, for truly it is like a deadly cancer, few are those who recover from it."

The Shaikh then ended the book with a small section containing some of the statements of the Salaf concerning knowledge, from that:

Hasan al-Basree (rahimahullah) mentioned: "If a person was to seek Ilm then it would not be long before you would see the effects of that Ilm upon the individual, his khushoo and even his sight and upon his tongue and his hands and upon his salat and upon his zuhd. If a person is to obtain one aspect of Ilm and he acts upon it, then that is better for him than the dunya and everything that is in it."

Sahnoon ibn Sa'eed: "The most hasty of the people to hasten to give fatawa is the one who has with him one aspect of Ilm and he believes that all of the haqq is with him."

From the wise people is one who mentioned: "May Allah (subhana wata'ala) benefit us with Ilm and not let our portion of the Ilm be merely for the seeking of an audience and that it makes us self-conceited."

And here the speaker Br. Abu Hakeem mentions that Shaykh Burjis finishes. May Allah bless him and increase him in his Ilm and goodness and may we continue to benefit from him. Ameen.

Benefits from this Lesson

1. Delaying matters and wandering in one's hopes is one of the greatest of obstacles in front of knowledge, and these two affairs have laid ruin to many a sincere person, who hopes and aspires for knowledge, but never attains it, and then he continues in this sorry state for years and years until death comes upon and alas, he says, "...if only You would give me respite..." and refuge is from Allaah!
2. Having gained a part of knowledge does not mean one has gained all of knowledge. And when one has acquired knowledge, then the sincerity behind seeking it ought to be manifested in a person's khushoo', his sight, his tongue, his hand, in his prayer and so on.