



## 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)

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.

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.