بسم الله الرحمن الرحيم

**Advice for the Sake of Allah**

عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏« الدِّينُ النَّصِيحَةُ » قُلْنَا لِمَنْ قَالَ ‏« لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ ». م

It is narrated on the authority of Tamim ad-Dari that the Messenger of Allah (saw) said: **“*Ad-Din is Naseehah”*.** Upon this we said: For whom? He replied: *“For Allah, His Book, His Messenger and for the leaders and the Muslims”*.[[1]](#endnote-1)

In the traditions of Prophet (saw), the word “***Naseeha***” being a comprehensive that can’t be substituted by another word. Its essence however is **sincerity and wishing others well for their betterment**. It means that dealings and relationships must be based on the feelings of sincerity and best wishes, without any iota of adulteration or hypocrisy. Arabic term “*Nasaht-ul-asl*” is used when honey is purified of wax. “*Nas’ah*” is opposite or antonym of impurity. **Ibn Zareef** writes that this word is used only when the heart is purified from all ills and impurities.

1. **Wishing others well with regards to Allah (swt)** means that there should be no ambiguity or confusion in man’s acceptance of Allah (swt)’s Omnipotence, Omniscience an Omni presence, and a complete and total faith in all His attributes. **Imam Nawawi** (rh) writes that sincerity and “*Nas’ah*” with Allah (saw) means **commitment to Allah’s Oneness, and denial of any association with Him and in His attributes of beauty and grace**. It also means to regard Him pure of any flaw and shortcoming, to submit to Him in obedience, and to love and hate for His sake; to acknowledge and thank Him for His blessings. Also, to be earnestly sincere in relationship with Him; to invite and help others in recognizing Allah (swt) with all His attributes, and to be soft, kind, polite and courteous while dealing with fellow human beings. According to **Imam Khattabi** (rh) sincerity with Allah (swt) is in fact the sincerity with the self, as Allah (swt) is self-sufficient, and over and above of needing some one’s sincerity.
2. **Advice with regards to Allah (swt)’s Book** means to have faith that every single letter and contents of the Book is nothing but the revelation of Allah (swt). None of the created can possibly match its eloquence, depth, and power. It also means to respect it, to read and recite it with utmost attention, concentration and with correct pronunciation. It also requires to propagate its teachings, and to invite the world to follow it, and to obey its commands in letter and spirit.
3. **Advice with regards to Allah’s Messenger** is to attest to the finality of his prophet hood and to submit and obey to everything he said. It also means to consider his enemies as enemies and his friends as friends. One is commanded to respect Him (saw) in unequivocal terms, and to propagate his message. If one is not knowledgeable enough of his character and personality, he should withhold his comments and opinions as out of ignorance he may say something which may be inappropriate. It also requires loving members of Prophet (saw) household and his companions.
4. **Advice with regards to *A’imma*, Muslim leaders** means supporting them in their judicious actions and decisions, and politely warning them if they knowingly or unknowingly deviate from the right course. It also means to pray behind them and pray for their betterment. Imam Khattabi says that the term ‘leaders’ mean the *Khulafa*, governors and officers of the *Muslim Ummah*. The term may also include the religious scholars, who should also be supported and followed.
5. **Wishing the Muslims well** means to lead them to the right path for here and the Hereafter. They should be saved from ignorance by teaching them the necessary knowledge of *Deen*. It also means hiding their shortcomings, helping them in their needs, protecting their respect and dignity, dealing with them courteously, encouraging them in character building, and avoiding any grudge against them.

These foregoing points present in a nut shell the concept of the rights of Allah and the rights of fellow mankind. If these are practiced then the imbalance in thought and action is automatically corrected and a congenial environment for love and brotherhood will come into being. The Holy Qur’an regards advice and wishing well as a basic part of Prophets’ and Messengers’ responsibility of inviting the world to the path of Allah.

***In the Surah A’raf***: Nuh (as) says:

قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦١ أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٦٢

He (Nuh) said: *“O my people! There is no error in me. Rather, I am a Messenger from the Lord of the worlds. I convey to you the messages of my Lord, give you sincere advice, and I know from God that which you do not know”.* [7:61-62]

In the same Surah, Hud (as) says:

قَالَ يَٰقَوۡمِ لَيۡسَ بِي سَفَاهَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦٧ أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنَا۠ لَكُمۡ نَاصِحٌ أَمِينٌ ٦٨

He (Hud) said: *“O my people! There is no folly and weak-mindedness in me, rather I am a Messenger from the Lord of the worlds. I convey to you the messages of my Lord, and I am a trustworthy counselor to you.”* [7:67-68]

In the same Surah, Salih (as) says:

فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ٧٩

And Salih left them, saying: “O my people! I conveyed to you the message of my Lord and gave you good counsel; but you have no love for good counselors.” [7:79]

Hafiz Ibn Rajab says that advice and wishing well has been defined as ***Deen***, and in the end of Hadith of Jibril the combination of ***Islam***, ***Iman***, and ***Ihsan*** has also been identified as ***Deen***.

Hafiz Muhammad bin Nasr has quoted from scholars that Nas’Allah (Giving advice for the sake of Allah) is of two kind: ***Fardh*** (obligatory), and ***Nafil*** (supplementary).

Fardh (obligatory) is to abstain from all that is forbidden and commit to carry out the commands. If for a legitimate or unavoidable reason, someone slacks, then he should have a sincere intention to make good of the loss at other time. Ayah 91 of *Surah Tawba* says:

لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ مَا عَلَى ٱلۡمُحۡسِنِينَ مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٩١

There is no blame on those too weak to go forth to war, and the sick, and on those who cannot find the means (with which to equip and maintain themselves if they go forth), provided that they are true to Allah and His Messenger. There can be no way (of blame) against those who are devoted to doing good, aware that Allah is seeing them. Allah is All-Forgiving, All-Compassionate. [9:91]

According to this Ayah exemption can be given from the performance of obligatory duties under unavoidable circumstances, but not from extending advice for the betterment of fellow beings for the sake of Allah.

Nafil (supplementary) advice is to give Allah’s love predominance on all other things. If there is a clash between the desires of the self and commands of Allah, it should be the preference of commandments over the desires.

The concept of giving good advice and wishing others well was the prime responsibility in the training provided by Prophet (saw) to his companions. Jareer bin Abdullah (ra) said that Prophet (saw) took oath of allegiance from him on the establishment of prayers, Zakah (alms giving) and giving sincere advice to fellow Muslims and wishing them well.

In the context of the same tradition, Imam Nawawi (rh) through Tabarani quotes another incident of Jareer bin Abdullah. The essence of the incident is that he asked his assistant to purchase a horse for him. The assistant bought the horse for 300 in the then prevalent currency, which probably was dirham. The seller accompanied the horse too. Seeing the horse, Jareer asked the seller: “The price is not appropriate for this horse, would you accept 400? The seller said: “As you please.” Jareer happily added: “Would you like to take 500?” The seller said: “Sure, if it pleases you.” Jareer kept adding till it reached 800 dinars, which were paid to the seller. People questioned Jareer for his strange conduct. They said that people bargain and pay less while buying something whereas you kept increasing the price. Jareer replied that he had taken oath of allegiance on the hand of Prophet (saw) to wish well and to do good to fellow Muslims.

This incident shows us the value of Prophet (saw) words in the sight of his companions. The dictates of love with Prophet (saw) are to love him and his words over and above of everything else. That is what we learn from the life of Prophet (saw) and his companions. May Allah enable us to love Prophet (saw) and follow the footsteps of his companions in loving and revering Him (saw). Amin!

1. Hadith by Sahih Muslim صحيح مسلم [↑](#endnote-ref-1)