



The Position of Naseehah (Advice) in the Religion

Friday Khutbah by Abu Hakeem Bilaal Davies (15/11/02)

[The brother begins with the Khutbat ul-Haajah]

“Indeed from the characteristics of the caller to Allaah, as it was a major characteristic in every single one of the Prophets – is that most important characteristic of being ‘naasih’ – of being from the people of ‘naseeha’. That this ‘naseeha’ – Allaah (tabaaraka wa ta’aalaa) has clarified to us that not only is it something that this ummah was commanded with, but likewise it was from the characteristics and from the things that the Prophets came with.

And Allaah (tabaaraka wa ta’aalaa) informs us concerning Nuh (alaihi salaatu was salaam), when his people accused him of being upon ‘dalaalah’ – because of his da’wah to Tawheed and his da’wah to his Shari’ah and the da’wah to the deen (religion) of Allaah – they accused him of being upon ‘dalaalah’ (of being misguided). So he said to them and retorted to them:

‘O my people – indeed I am not misguided; rather I am a messenger from the Lord of all the Worlds. I convey to you the message of my Lord. And I advise you and I know from Allaah, that which you do not know.’

Likewise Allaah (tabaaraka wa ta’aalaa) told us similarly concerning Hud (alaihi salaatu wassalaam) – that when he began his call and he began to call to Allaah - that they referred to him as being upon ‘foolishness’. So he similarly retorted to them and said:

‘O my people – indeed I am not upon foolishness; rather I am a messenger from the Lord of all the Worlds. I convey to you the message of my Lord. And I am a trustworthy advisor.’

Likewise Allaah (tabaaraka wa ta’aalaa) informs us concerning Saalih, similarly that when his people were on the verge of being destroyed, he mentioned a similar statement referring to the fact that he was one giving them naseeha. And he mentioned:

‘But unfortunately you do not love those who give naseeha.’

So there is no doubt O Brothers, the characteristic of being ‘naasih’ and the characteristic of giving advice for the sake of Allaah and towards that, which is better, was from the ‘sifaat’ (characteristic) of the Prophets, just as it is from the ‘sifaat’ of the callers to Allaah.

And concerning that, the Messenger (sallallaahu alayhi wasallam) when he would take the ‘bay’a’ (pledge) from his companions – just as that occurs in the hadeeth of Jareer ibn Abdillah al-Bajalee, in Sahih al-Bukhaari– where he mentioned in Sahih Muslim, where he mentioned:

‘I gave the ‘bay’a’ to the Messenger (sallallaahu alayhi wasallam) to hear and to obey...and then he advised me and he prompted me to say that which I am able...and to give ‘naseeha’ to everyone from amongst the Muslimeen.’

So this affair of ‘naseeha’ is something, which is fundamental and a most important characteristic of every caller. Giving ‘naseeha’ to Allaah (to His obedience/worship) – advising with that which is better, for the people and for the Muslimeen, seeking to remove from the people ‘fasaad’ (mischief) and corruption from the earth. Seeking to unite the bonds between the Muslimeen as Allaah (tabaaraka wa ta’aalaa) has said:

‘By the time! Indeed mankind is at loss. Except those who believe and work righteous deeds and advise each other with the truth and advise each other with patience.’

So this mutual advice is something which every single one of the Muslims needs to be upon and that advice is not just advice upon ‘hawaa’ or advice upon what we feel, rather as Allaah (subhaana wa ta’aalaa) has mentioned – **‘...and advise each other with the truth and advise each other with patience.’**

And I don’t need to remind you of the hadeeth of Tameem ad-Daaree, wherein the Messenger (sallallaahu alayhi wasallam) referred to the whole of the deen as being ‘naseeha’ – as he mentioned in his statement (sallallaahu alayhi wasallam): **‘Verily the religion is advice, verily the religion is advice, verily the religion is advice...’**

And when the companions said to him: ‘To whom is that advice?’

He (sallallaahu alayhi wasallam) mentioned: **‘...To Allaah, to His Book and His Messenger and to the leaders from amongst the Muslimeen and to their general folk (Muslims).’**

So here the Messenger (sallallaahu alayhi wasallam) referred to the whole of the religion as being ‘naseeha’ (advice). ‘Advice to Allaah’ as the scholars of the religion have mentioned. Meaning carrying out Allaah (subhaana wa ta’aalaa’s) commands, staying away from Allaah (subhaana wa ta’aalaa’s) prohibitions, having ‘tawakkul’ of Allaah and making ‘tawbah’ and ‘inaabah’ to Allaah – all of that is from the ‘naseeha to Allaah’ and from the meanings of that.

And to ‘**His Book**’ – believing that it is from Allaah, following that which is in it from commands and staying away from its prohibitions and that without doubt is the naseeha to the ‘Book’.

And to ‘**His Messenger**’ – that one (in regards to the Messenger of Allaah) believes in him as the Scholars have mentioned:

‘That a person carries out the orders that he has commanded and that a person believes in that which he has informed and that a person stays away from that which he has prohibited.’

And concerning the advice to the **leaders of the Muslimeen** – that is in being obedient to them and not revolting against them. And not speaking ill against them upon the mimbar and not spreading their faults amongst the Muslimeen.

But if one is able to speak to him and if one is from those individuals that that leader respects and has knowledge – then he goes to him in regards to that which is between him and that Imaam, him and that Sultaan, him and that Ameer, him and that Maalik – and that he gives him that advice.

And if he accepts it from him, he accepts it and if not then he has carried out that which is upon him. As occurs in the hadeeth of Iyaad ibnu Ghunum, as the Messenger (sallallaahu alayhi wasallam) said:

‘Whosoever intends to give advice to a person of authority (a person like a Sultaan, an Ameer or a Leader) – then do not bring that in public. Rather let him take him by the hand and let him be alone in regards to that which is between him and him (that Imaam/Leader). And if he accepts that from him, then that is something, which is desired and good. And if not, then he has carried out that which is upon him.’

So that is the case O Brothers, in regards to the Imaams of the Muslimeen – that we don’t carry that out upon the mimbar and we don’t make that public. Rather we take the Imaam by his hand, if we are from those who the Imaam will accept that advice from, and we give him that advice in regards to that which is between him and that Imaam.

Likewise O Brothers, concerning that, we have something from the narrations of the Salaf – the likes of the statement of Abdullah ibn Abi Awfaa to Sa'eed ibn Jam'aan, who was from those individuals who was from the taabi'een from the middle individuals. Meaning from the ones who were not from the major taabi'een, neither from the minor of the taabi'een. Rather he was from the 'those taabi'een who took from the major taabi'een' – as mentioned by al-Haafidh Ibn Hajar.

That he approached on one occasion Abdullah ibn Abi Awfaa and Abdullah ibn Abi Awfaa was from those companions who at the stage had become an old man and he was losing his sight.

So he asked him: 'Who are you?'

So he said: 'Sa'eed ibn Jam'aan.'

So he said: 'What has happened concerning your father?'

He said: 'The Azaariqah (a group from amongst the Khawaarij) have killed him.'

So then Abdullah ibn Abi Awfaa turned and said: 'May Allah curse the Azaariqah, may Allaah curse the Azaariqah - indeed the Messenger (sallallaahu alayhi wasallam) informed us that they would be the 'Dogs of the Hell-fire'.'

So then Sa'eed ibn Jam'aan said: 'Did he say that specifically concerning the Azaariqah or about all of the Khawaarij?'

He said: 'About all of the Khawaarij!'

Those who seek to make the blood of the Muslimeen halaal because of the major sins. Those who make revolt against the Muslimeen and find it halaal to raise the sword against the leaders of the Muslims – the Messenger (sallallaahu alayhi wasallam) and here the companions and likewise the taabi'een and the Imaams of this deen have referred to them as the 'Dogs of the Hell-fire.' Even though they are from amongst the Muslimeen.

And then the narration continued and Sa'eed ibn Jam'aan turned to Abdullah ibn Abi Awfaa and said in front of those who were present:

'The Sultaan though is a person who is oppressive to the people and he has done such and such...'

So Abdullah ibn Abi Awfaa upon hearing that grabbed him by the hand and strongly pulled him and said:

'O son of al-Jam'aan if you have a advice to give to the Sultaan of the Muslimeen then go to him in his house and give him that advice. Because indeed you are not more knowledgeable than him.'

He was advising him to go the house of the Sultaan and to give that advice to the Sultaan in regards to that which is between him and that Sultaan. Not that you spread that in public.

Likewise concerning that which took place at the time of Uthmaan and the 'fitnah' that took place at the time of Uthmaan with the Khawaarij – it was said to Usaamah:

'Will you not give Uthmaan advice, will you not go and advise Uthmaan?'

So Usaamah turned around and said: 'Do you see that I don't give advice expect that you should hear me giving that advice?'

Clarifying that the advice for the leader is between that person and the leader and not to be spread in public and to be given upon the mimbar. In a masjid that the leader would not even hear the advice in. Miles from that leader! But they will say to you and from their doubts is that:

'O brother – didn't the Messenger (sallallaahu alayhi wasallam) say that the best form of Jihad is a statement of truth against the unjust leader? Was this not the statement of the Messenger?'

Then we will say:

'Yes – that is the statement of the Messenger (sallallaahu alayhi wasallam) and that hadeeth is authentic. But if you were to analyse the hadeeth, the Messenger (sallallaahu alayhi wasallam) said:

'...a statement of truth in the presence of an unjust leader.'

And then Messenger (sallallaahu alayhi wasallam) did not say 'against an unjust leader' or 'upon an unjust leader'. But he (sallallaahu alayhi wasallam) said 'indaa' – 'in the presence of', when somebody is with someone. When we use 'indaa' it refers to being in his presence. Referring to being in the presence of that unjust ruler that opposes the truth and opposes the Shari'ah and is oppressive to the people – how is the advice?

That a person steps to that individual and that he approaches him, if he is from those individuals who that Ameer will listen to and he gives him that advice in his presence. And if he accepts it from him that is something that is good. And if not then he has carried out that which is upon him by way of advice. And all praise is due to Allaah the Lord of the Worlds.

[The brother supplicates to Allaah and testifies the Shahaadah and then continues]

So the Messenger (sallallaahu alayhi wasallam) mentioned at the end of the hadeeth of Tameem (radiallaahu anhu) that a person gives advice:

‘...to the leaders from amongst the Muslimeen and to their general folk (Muslims).’

So the naseeha O Brothers to the **‘general folk’** encompasses a number of affairs. That they give naseeha to them concerning the most important from amongst the affairs of the Muslimeen and that this their Aqeedah and their Tawheed. Advising them with that which will clarify for them the issues of Tawheed. Removing from them anything that they have from Shirk and Riyaa.

Likewise mentioning to them concerning their Aqeedah, that which they are ignorant of, clarifying and removing from them their ‘shubuhaat’.

And likewise mentioning thereon after those affairs that are related to the ‘waajibaat’ from amongst the affairs of the ‘ibaadaat’, clarifying the acts of worship – how they are to be carried out, how one carries out those ‘waajibaat’, their conditions (shuroot). Likewise the pillars of those ‘waajibaat’ – those things which are ‘mustahab’ and those things which are to be stayed away from.

Advising them in the affairs of their religion and that which is connected to their dunyaa. Advising them to carry out the commands of Allaah. Advising them to stay away from the prohibitions of Allaah and advising them concerning those things which are harmful to them.

Advising them concerning those doubts that are spread out into the ranks of the Muslims – that are harmful to the Muslims, advising them against that. Grabbing them and holding them by their hands and bringing them closer to Allaah and closer to the path of Allaah.

All of that O Brothers, being from the advice to Allaah (subhaana wa ta’alaa). So we find that this advice is carried out without doubt, O Brothers. On the hands of the Muslimeen and at the hands of the leaders of the Muslimeen. First and foremost them being those individual’s who truly carry out the naseeha – advise the ummah with that which is better for them and warn the ummah against that which is harmful to them.

And from the things, O Brothers, which will lead the people to those things which are harmful and lead the people to those things which are evil to them are without doubt those callers or those individuals who erect themselves as being from the people of knowledge. Those individuals who attribute themselves to ilm and as Shaykh Ubaid has mentioned on one occasion in one gathering concerning the callers and the general folk he said:

‘Our affair and our qualm and our problem is not with the general individuals, is not with the general folk, because the general folk what they from those who

they respect they follow and they respect that knowledge and they respect that individual and therefore they follow that. Rather our problem and our qualm is with those who attribute themselves to ilm.'

So built upon this naseeha and give this naseeha to (towards) Allaah we find the ulema being those who establish this naseeha. Calling and advising the people concerning those individuals who the people love but who are harmful to them. Those individuals who even some of Ahlul ilm themselves love but the harm that has come from that individual necessitates now that one speaks against that individual.

And we found this being the case O Brothers even amongst the salaf. That the salaf O Brothers they would advise against individuals who attributed themselves to ilm and who the people would take knowledge from and respected for knowledge, even if those people were from their own families. So we find the likes of the Imam ibn al-Madeeni speaking and saying concerning his own father, warning against taking the hadeeth of his father. And in the hadeeth of his the Shaykh referring to his own father, is that which is in it, meaning that the ahadeeth of his own father there is something sceptical about his narration. Meaning be careful about taking from him, his own father.

Abu Dawud the imam of the sunnah likewise we found him warning against his own son saying, 'My son Abdullah, he lies, don't take from him'.

Likewise we have the statement Jareer ibn Abdul Hameed who said concerning his own brother, 'Indeed he narrated from Hishaam ibn 'Urwaa but unfortunately he lies concerning the narrations of the people, so don't take from him.'

Likewise we have similar statements from Zaid ibn Abi Unaysa concerning his brother he said that he lies. And other than that from the statements of the salaf.

Abu Bakr ad-Dab'ee warning against his own brother Muhammad ibn Ishaq, warning against taking from him, warning against listening to him, his own brother.

So that is the case O Brothers with those who attribute themselves to ilm. So now O Brothers when we have individuals rising attributing themselves to ilm we have the Ulema rising likewise and speaking against them.

The likes of Muhammad al-Maghrawee, the likes O Brothers of Abil Hasan, the likes O Brothers of Adnaan Uroor, the likes O Brothers of Ahmad Salaam, the likes of those individuals Safar and Salman.

Those individuals' O Brothers that Ahlul Ilm in this time have spoken against and clarified the 'dalalaah' (misguidance). Clarified that which they are upon from opposing the Usool of Ahlus Sunnah wal Jamma'ah. Opposing the fundamentals, opposing this deen, that which is harmful for the Muslimeen, even though there are individuals from amongst the Muslimeen who have something from mahabbah (love) for those individuals.

Although the deen of Allaah (subhaana wa ta'aalaa) is more precious and that they love the deen of Allaah is more important than that they have love for an individual who Allaah (subhaana wa ta'aalaa) can raise and Allaah (subhaana wa ta'aalaa) could destroy overnight based upon their opposing the Usool of this religion.

So this naseeha O Brothers is something that the Ulema of this time carry out, and the Ulema and the Tullaab ul-Ilm (students of knowledge) and the du'aat of this time are not complacent in regards to carrying out that naseeha and warning against those individuals who are harmful for the Muslimeen and harmful upon this deen.

[The brother ends by supplicating and praising Allaah and sending peace and blessings upon His Messenger – sallallaahu alayhi wasallam].