

Widening the Path

Seeking God in the 21st Century

Taught by: Imam Suhaib Webb

Its Name

1. *Risalah* (رسالة) is a message
2. *Mustarshid* (مسترشد) is a derivative of the active participle *murshid* (مرشد) which means guide. When the letters س and ت are added to an active participle, they carry the meaning, to seek.

Murshid (Guide) + Ta (ت) + Sin (س) = Seeks



“Message to the Seekers of Guidance”

The Author

Al-Harith bin Asad al-Muhasibi

- Born in Baghdad 165 A.H
- Died in Baghdad 243 A.H
- Known as Muhasibi (the introspective)
- Imam al-Shaf'i, al-Junayd, Yazid bin Haroun and others.

“He was a constant worshiper, a sufi, a jurist, a legist, a theologian and an admonisher- his speeches would bring people to tears, a scholar and narrator of hadith. Blessed with eloquent language and a masterly expression, if he spoke to you to encourage or warn you, he will do so as though you saw it with your own eyes. He will not stop until you are satisfied with proofs, and your heart is filled with conviction. He did not say anything but good and sincere words of advice.”

Sheikh Abdul Fatah Abu Ghuda (ra).

Scholar's Opinion of Him

Al-Munawi wrote,

“Abu Mansur al-Baghdadi wrote, “He is the Imam of the Muslims in jurisprudence, tasawwuf, Hadith, and theology. Others said, ‘He wrote more than 200 books.’”

Scholar's Opinion of Him

“He supersedes those who delve into the the mistakes of the soul, the effects of evil deeds and the deception of acts of worship. His words are worthy of being quoted word for word.” *al-Ghazzali*

Scholar's Opinion of Him

- “He was from the senior sufis worthy of emulation.” *al-Shatibi*
- “An Imam of Hadith and theology.” *Ibn Hajar*
- “*Al-Ghazzali* incorporated the works of *al-Muhasbi* into his text, *Ihya 'Ulom al-Din* in uncovering the heart's sicknesses, its evils and how to cure and medicate it.” *al-Kawthari*

Be careful of Sheikh Google!

Did *Imam Ahmed* abandon *al-Muhasibi* and order his students to do so?

Ibn Hajar relates from *al-Khatib* with a sound chain, “Imam Ahmed, after listening to the words of *al-Muhasibi*, said to his student, “I have never heard a person talk about the truth in such a (good) way as this person. In my opinion you should not attend his lessons.” *Ibn Hajar* Commented on this: “He advised his student not to attend because he knew this student was not at the same level as *al-Muhasibi*.”

Principles for Dealing with Terms

لامشاحة في الاصطلاح

“There is no arguing over terminology.”

الخلاف إذا كان واقعاً في الأمور الاصطلاحية فإنه لا ينبني عليه حكم،
ولا اعتبار به

“If differences occur regarding terms, then there is no ruling applied, nor is concern given to them.”

ءامسأل اب تسيل ين اعمل اب قرب عإل ا

“Concern is given to the meanings. Not for the names.”

Conditions for this Principle

Ibn al-Qayyim said, “There is no difference in terminology as long as term does not corrupt.”

1. There is a reason for it
2. The term does not go against the principle of Arabic or the custom of a people
3. It does not contradict an agreed upon principle of Shari’ah (It has an origin in its meaning)
4. It does not confuse itself with other terms that are already in use or known

Tassawuf

1. Zaruq, "To turn oneself to Allah in truth."
2. "To free the heart of everything but Allah."
3. "To worship as though you see Allah."

Its Sources

1. The hadith of Jibrail
2. Al-Junayd said, “Our way is based on the Book and the Sunna. Whoever does not study the Book and write hadith, is not from us.”
3. Sh. Abdul Qadir Jilani said, “Our way is based on the Book and the Sunna.”

Why is it Controversial?

1. Using extremes as the norm

“An entire group is not labeled due to the actions of a few.”

2. Terms (Sheikh, Murshid, Murid, Dhaqu)

Al-Suyutti wrote, “If the terms of the sufis were presented to the scholars of fiqh [without any context], they would not approve of them. This is due to their misunderstanding of a term- assuming it is something which the sufis did not intend.”

Why is it Controversial?

3. Practicing issues for which the masses are not aware of their evidences.
4. Bad examples

Chain to the Author and the Ijaza from al-'Allamah, Dr. Akram al-Nadawi

أخبرنا العلامة عبد الفتاح أبو غدة عن محمد عبد الحي الكتاني، عن أبي النصر الخطيب، عن عمر الأمدي، عن الحافظ مرتضى الزبيدي، عن أحمد بن سابق بن رمضان الشافعي، عن محمد بن العلاء البابلي، عن الشمس محمد بن أحمد الرملي، (ح) وأخبرنا محمد بن عبد الرزاق الخطيب، ومحضار بن علي الحبشي، قالاً: أخبرنا أبو النصر الخطيب، أنا عبد الله التلي، أنا عبد الغني النابلسي، أنا نجم الدين الغزي، أنا والدي بدر الدين الغزي، قالاً: أنا أنا القاضي زكريا الأنصاري، أنا الحافظ ابن حجر نبأنا أبو الحسن بن أبي المجد شفاها عن يحيى بن أحمد ابن سعيد عن جعفر بن علي عن العسقلاني،: أبي القاسم خلف ابن عبد الملك بن بشكوال عن عبد الرحمن بن محمد بن عتاب عن حاتم بن محمد الطرابلسي عن إسماعيل بن إسحاق الأزدي أنبأنا أبو بكر محمد بن أحمد المفيد عن أحمد بن عبد الله وقد أجزت الأخ صهيب ويب برواية بن ميمون الصواف عن الحارث المحاسبي رحمه الله تعالى. الكتاب وتقريرهم على الطلاب، كما أجزته بغيره ما صحت لي وعني روايته إجازة عامة. وأسألكم الدعاء لي بالخير والبركة.

العلامة الرباني د. محمد أكرم الندوي حفظه الله

Author's Introduction

“All praise is due to Allah, the First, the Eternal, the One, the Great; who has no likeness or similarity. I praise Him equal to His blessing and to the extend of His favors.

الحمد لله الأول القديم
الواحد الجليل الذي ليس
له شبيهه ولا نظير أحده
حمداً يوافي نعمه ويبلغ
مدى نعمائه

Author's Introduction

I witness that there is nothing worthy of worship, in truth, but Allah who is one with no partners. The statement of one who knows His lordship and is cognizant of His [absolute] oneness.

أشهد أن لا إله إلا الله و
وحده لا شريك له،
شهادة عالم بربوبيته
عارف بوحدانيته.

Author's Introduction

I witness that Muhammad (sa) is His servant and Messenger. He chose him for His revelation and sealed the agency of prophet-hood with him, making him a proof over all His creation.

وأشـد أن محمداً عبده
ورسوله اصطفاه لوجيه
وختم به أنبيائه وجعله
حجة على جميع خلقه

Author's Introduction

“So that he who was to perish will perish after clear proof, and he who was to live, will live with clear evidence.” 8:42

ليهلك من هلك عن بينة
ويحيى من حي عن بينة

Author's Introduction

Know that Allah chose from His servants believers of unique insight; knowledgeable of Him and things related to Him. He described them as honest, virtuous, fearing Him and revering Him.”

واعلم أن الله عز وجل
احتبى من عباده
المؤمنين
ذوي الألباب العالمين به
وبأمره فوصفهم بالوفاء
والأخلاق الفاضلة
والخوف والخشية

Author's Introduction

Allah says,

'Only those who have intellect will comprehend. Those who fulfill the promise of Allah and do not break that promise. Those who join what Allah has commended to be joined. The fear their sustainer and dread an evil reckoning.' 13:19-21

فقال الله عز و علا:
"إنما يتذكر أولوا الأبواب الذين
يوفون بعهد الله ولا ينقضون
الميثاق والذين يصلون ما
أمر الله به أن يوصل
ويخشون ربهم ويخافون
سوء الحساب

Key to Success

Then, [for] whoever Allah opened his chest to faith, certainty reached his heart and he hopes desires to draw nearer to Him: it is incumbent to follow the people of knowledge in light of the limits established by shari'ah- the Qur'an, the Sunna and the consensus of the rightly guided."

فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ وَوَصَلَ
التَّصَدِيقَ إِلَى قَلْبِهِ وَرَغِبَ
فِي الْوَسِيلَةِ إِلَيْهِ لَزِمَ مِنْهَا جِ
ذَوِي الْأَبَابِ بِرِ عَايَةِ حُدُودِ
الشَّرِيعَةِ مِنْ كِتَابِ اللَّهِ تَعَالَى
وَسُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَمَا اجْتَمَعَ عَلَيْهِ
المُهْتَدُونَ مِنَ الْأَيِّمَةِ

What is the Straight Way?

This is the correct way which Allah calls His [faithful] servants to:

‘This is my straight path. Then, follow it! And do not follow other ways, then you will deviate from from His way. He has enjoined this upon you so you will be dutiful.’

وَهَذَا هُوَ الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِي دَعَا إِلَيْهِ عِبَادَهُ فَقَالَ
جَلِّ وَعَزْ {وَأَنْ هَذَا
صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرُقَ
بِكُمْ عَنْ سَبِيلِهِ ذَلِكَمُ
وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ}

What is the Straight Way?

The Prophet (sa) said, 'Cling to my sunna and the sunna of the rightly guided caliphs after me. Cling to it with your molars.'

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (عَلَيْكُمْ بِسُنَّتِي
وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ
مَنْ بَعْدِي عَضُوا عَلَيْهَا
بِالنَّوْاجِذِ

The Rights of the Qur'an

Know that the Qur'an's rights upon you are:

1. Acting on its rulings- orders or prohibitions
2. Fearing its threats
3. Hoping in its promises
4. Believing in its allegorical texts
5. Learning from its stories and parables

وَاعْلَمُ أَنَّ فَرِيضَةَ كِتَابِ اللَّهِ
الْعَمَلُ بِحُكْمِهِ مِنَ الْأَمْرِ
وَالنَّهْيِ وَالْخَوْفِ
وَالرَّجَاءِ لَوَعْدِهِ وَوَعْدِهِ
وَالْإِيمَانَ بِمُتَشَابِهِهِ
وَالِإِعْتِبَارَ بِقِصَصِهِ
وَأَمْثَالِهِ

The Light of Guidance

Observe this and you will escape the darkness of ignorance into the light of knowledge, the torment of doubt to the comfort of conviction.

فَإِذَا أَتَيْتَ بِذَلِكَ فَقَدْ خَرَجْتَ
مِنَ ظُلُمَاتِ الْجَهْلِ إِلَى
نُورِ الْعِلْمِ وَمِنَ عَذَابِ
الشَّكِّ إِلَى رُوحِ الْيَقِينِ

A Beautiful Likeness

Allah says,

“Allah is the protector of those who believe; He brings them from darkness's to light.”

قَالَ اللَّهُ جَلَّ ذِكْرُهُ {اللَّهُ وَلِي
الَّذِينَ آمَنُوا يَخْرِجُهُمْ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ

Recipe for Increased Faith

Only the people of knowledge-granted understanding from Allah, can discern this and incline towards it. Those who observe the outer and abstain from the doubtful. The Prophet (sa) said, 'The lawful is clear, and the unlawful is clear. Between them are doubtful matters. Leaving them is better than observing them.'

وَإِنَّمَا يُمَيِّزُ ذَلِكَ وَيَرْغَبُ فِيهِ أَهْلُ
الْعَقْلِ عَنِ اللَّهِ الَّذِينَ عَمِلُوا فِي
إِحْكَامِ الظَّاهِرِ وَتَنَزَّهُوا عَنِ
الشُّبُهَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (الْحَلَالُ بَيْنَ
وَالْحَرَامِ بَيْنَ وَبَيْنَ ذَلِكَ أُمُورٌ
مُشْتَبِهَاتٌ) تَرَكَهَا خَيْرٌ مِنْ
أَخْذِهَا

First things First

Inspect your intention and know your objective. Because rewards are based solely on the intention. The Prophet (sa) said, “Actions are only by their intentions.”

فَافْحَصْ عَنِ النِّيَّةِ وَاعْرِفْ
الْإِرَادَةَ فَإِنَّ الْمَجَازَاةَ
بِالنِّيَّةِ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا
نَوَى)

What is Taqwa?

Constantly be dutiful to Allah because a Muslim is he whose tongue and hands other Muslims are safe, and a believer is he who people are secure from his evil.

وَالزَّم تَقْوَى اللّٰهِ فَإِنَّ (الْمُسْلِمَ
مَنْ سَلَّمَ النَّاسَ مِنْ يَدِهِ
وَلِسَانِهِ وَالْمُؤْمِنَ مَنْ أَمِنَ
النَّاسَ بِوَأْتِقِهِ)

Abu Bakr's Advice

Abu Bakr said, 'Fear Allah with His obedience. Obey Him by fearing him. Keep your hands from the blood of the Muslims, your stomach from their wealth and your tongue from their honor. And call yourself to account at every thought.'

قَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ
اللَّهُ عَنْهُ اتَّقِ اللَّهَ بِطَاعَتِهِ
وَأَطِعِ اللَّهَ بِتَقْوَاهُ وَارْتَحِفْ
بِذَاكَ مِنْ دِمَاءِ الْمُسْلِمِينَ
وَبِطْنِكَ مِنْ أَمْوَالِهِمْ وَلِسَانِكَ
مِنْ أَعْرَاضِهِمْ وَحَاسِبِ
نَفْسِكَ فِي كُلِّ خَطْرَةٍ

Every Breath Counts

Be aware of Allah at every breath. 'Umar said, 'Audit your souls before they are audited. Weigh them before they are weighed. Prepare yourself for a great appearance on the day when nothing hidden will remain concealed from you.'

وراقب الله في كل نفس قال
عمر رضي الله عنه
حاسبوا أنفسكم قبل أن
تحاسبوا وزنوها قبل أن
توزنوا وتزينوا للعرض
الأكبر يوم لا تخفى منكم
خافية

Fear and Hope = A Balanced Believer

Fear Allah regarding your religion and hope in Him in all your affairs.

وَأَخْفِ اللَّهَ فِي دِينِكَ وَارْجِهِ
فِي جَمِيعِ أُمُورِكَ

Patience and Faith

Be patient with what afflicts you. Ali (ra) said, 'Fear nothing but your sin. Hope in none but save your Lord. The ignorant should not be shy to ask until he knows. He who knows should not be shy to say I don't know when asked about something he doesn't.'

واصبر على ما أصابك قال
عليّ رضي الله عنه لا
تخف إلا ذنبك ولا ترج إلا
ربك ولا يستحي الذي يعلم
أن يسأل حتى يعلم ولا
يستحي من يسأل عما لا
يعلم أن يقول لا أعلم

Patience and Faith

Know that the relationship between patience and faith is like the head to the body- if the head is amputated, the entire body will perish. Thus, if you hear what angers you regarding your honor, you should pardon and overlook. This is one of the greatest accomplishments

وَاعْلَمْ أَنَّ الصَّبْرَ مِنَ
الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ
الْجَسَدِ فَإِذَا قُطِعَ الرَّأْسُ
ذَهَبَ الْجَسَدُ وَإِذَا سَمِعْتَ
كَلِمَةً تَغْضَبُكَ فِي
عَرَضِكَ فَاعْفُ وَأَصْفَحْ
فَإِنَّ ذَلِكَ مِنْ عِزِّ الْأُمُورِ

The Fear of Allah

'Umar said, "Who who fears Allah, will never show his anger, who is dutiful to Him will never do whatever he wants and were it not for the last Day, things would not be as you seen them.

قَالَ عَمْرُ بْنُ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ مَنْ خَافَ
اللَّهَ لَمْ يَشْفِ غَيْظَهُ وَمَنْ
اتَّقَاهُ لَمْ يَصْنَعْ مَا يُرِيدُ
وَلَوْ لَا يَوْمَ الْقِيَامَةِ لَكَانَ
غَيْرَ مَا تَرَوْنَ

Guard your Concerns

Guard your concerns. Occupy yourself with your rectification instead of worrying about the mistakes of others. It is said: 'it is enough of a mistake of a person that he sees what is clearly a mistake of others while [the same mistake] is hidden in himself, that he abhors them for what he does, that he harms his friends or he speaks about things that do not concern him.

• وراع همك واشتغل
بإصلاح نفسك عن عيب
غيرك فإنه كان يُقال كفى
بالمرء عيباً أن يستبين له
من الناس ما يخفى عليه من
نفسه أو يمقت الناس فيما
يأتي مثله أو يؤذي جليسه
أو يقول في الناس ما لا
يعنيه

Plan with Trust

Use your intellect for Allah by leaving planning, seek His aide for what has been given to you. Ali (ra) said, 'O son of Adam! Do not rejoice over prosperity nor be saddened by poverty. Do not grieve over calamities nor be rejoice with ease. The purity of gold is tested with fire, and the purity of a righteous servant is tested with hardships.

وَاسْتَعْمَلْ لِقَدْرِكَ عَقْلَكَ بِتَرْكِ التَّوَكُّلِ
وَاسْتَعْنِ بِاللَّهِ عَلَى صَرْفِ
الْمَقَادِيرِ قَالَ عَلِيٌّ رَضِيَ اللَّهُ
عَنْهُ يَا ابْنَ آدَمَ لَا تَفْرَحْ بِالْغِنَى
وَلَا تَقْنَطُ بِالْفَقْرِ وَلَا تَحْزَنُ
وَلَا تَفْرَحُ بِالرِّخَاءِ فَإِنَّ بِالْبَلَاءِ
الذَّهَبَ يَجْرَبُ بِالنَّارِ وَإِنَّ الْعَبْدَ
الصَّالِحَ يَجْرَبُ بِالْبَلَاءِ

How to Achieve your Dreams

You will not achieve what you want unless you give up what you desire, and you will never achieve your dreams until you are patient with what you hate.

وَإِنَّكَ لَأَنْتَ نَالٌ مَّا تُرِيدُ إِلَّا بِتَرْكِ
مَّا تُشْتَهِي وَلَنْ تَبْلُغَ مَّا تُؤْمَلُ
إِلَّا بِالصَّبْرِ عَلَى مَّا تُكْرَهُ

Guard the Obligations

Exercise all of your efforts towards guarding what was obligated upon you.

وابذل جهدك لرعاية مَا
افترض عَلَيْكَ

Pleasure with Allah

And be pleased with what Allah has decided for you. Ibn Ma'sud said, 'Be pleased with what Allah has give you and you will be the richest person. Leave what He has forbidden for you and you will be the most scrupulous person. Perform what Allah obligated upon you, you will be the most sincere worshiper.'

وَأَرْضَ بِمَا أَرَادَكَ اللَّهُ بِهِ قَالَ
ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
أَرْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ
مِنْ أَغْنَى النَّاسِ وَاجْتَنِبْ مَا
حَرَّمَ اللَّهُ عَلَيْكَ تَكُنْ مِنْ
أَوْرَعِ النَّاسِ وَأَدِّ مَا افْتَرَضَ
اللَّهُ عَلَيْكَ تَكُنْ مِنْ أَعْبِدِ
النَّاسِ

Do not Complain

Do not complain about the Most Merciful to one who is not merciful to you. Seek help from Allah (alone), you will be those He has chosen.

وَلَا تَشْكُ مِنْهُ وَهُوَ أَرْحَمُ بِكَ
إِلَىٰ مَنْ لَا يَرْحَمُكَ
وَاسْتَعْنِ بِاللَّهِ تَكُنْ مِنْ
أَهْلِ خَاصَّتِهِ

A Father's Advice

- *'Ubada ibn al-Samit* advised his son, "O my son, you should exhibit indifference to the people's possessions for that is true prosperity. Beware of coveting and of asking people to fulfill your needs because that is poverty.'

قَالَ عَبَادَةُ بْنُ الصَّامِتِ
رَضِيَ اللَّهُ عَنْهُ أَظْهَرَ
الْيَأْسَ مِمَّا فِي أَيْدِي
النَّاسِ فَإِنَّهُ الْغِنَى وَإِيَّاكَ
وَالطَّمَعُ وَطَلَبُ الْحَاجَاتِ
فَإِنَّهُ الْفَقْرُ

Your Last Prayer

When you pray, pray as though it is your last. And know that you will never taste the sweetness of faith until you believe in *Qadar*, the good and that bad.

وَإِذَا صَلَّيْتَ فَصَلِّ صَلَاةَ
مُودِعٍ وَأَعْلَمْ أَنَّكَ لَنْ تَجِدَ
طَعْمَ الْإِيمَانِ حَتَّى تُؤْمِنَ
بِالْقَدْرِ خَيْرَهُ وَشَرَّهُ

Speak the Truth

Be a person who speaks that truth and acts according to it; Allah will increase you in light and insight.

وَكَنْ بِالْحَقِّ عَامِلًا يَزِدْكَ
اللَّهُ نُورًا وَبَصِيرَةً

Practice what You Preach

Do not be like a person who enjoins the truth but fails to act on it. You will bear its sin and you will present yourself to the anger of of Allah.

Allah says, “Hated to Allah is that you say what you don’t do.” al-Saff:3

وَلَا تَكُن مِّمَّن يَأْمُرُ بِهِ
وَيُنَآئِ عَنْهُ فَيُؤْءِ بِآثِمِهِ
وَيَتَعَرَّضُ لِمَقْتِ رَبِّهِ قَالَ
اللَّهُ عَزَّ وَجَلَّ {كَبُرَ مَقْتًا
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ}

Give and Accept

The Prophet (sa) said, “The person who admonishes without accepting admonishment, who reprimands with accepting it and prohibits without avoiding it will be a loser in the sight of Allah.”

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (مَنْ وَعِظَ
وَلَمْ يَتَّعِظْ وَزَجَرَ وَلَمْ
يَنْزَجِرْ وَنَهَى وَلَمْ يَنْتَهَ
فَهُوَ عِنْدَ الْهَلِّ مِنَ
الْخَائِبِينَ)

Companions

Do not mix, save with a pious intelligent person. Only sit in the company a scholar with insight. The Prophet (sa) was asked, “Which of our friend are the best?” He replied, The one, when you see him, he reminds you of Allah, his speech increases you in knowledge and his deeds remind you of the Hereafter.”

وَلَا تَخَالِطْ إِلَّا عَاقِلًا تَقِيًّا وَلَا
تَجَالِسْ إِلَّا عَالِمًا بَصِيرًا وَقَدْ
سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَيُّ جُلَسَائِنَا خَيْرٌ قَالَ
(مَنْ ذَكَرَكُمْ بِاللَّهِ رُؤْيَيْتَهُ
وَزَادَكُمْ فِي عِلْمِكُمْ مَنْطِقَهُ
وَذَكَرَكُمْ بِالْآخِرَةِ عَمَلَهُ

Stay Humble

Stay humble before the truth
and submit to it.

وتواضع للحق واخضع له

Persist in His Remembrance

Persist in His remembrance,
you will achieve nearness to
Him.

وأدم ذكر الله تنل قربه

Remember Him, He will Remember You

The Prophet (sa) said, “Those who will sit with Allah on the Last Day are the reverent, the humble, the fearful and those who remembered Him abundantly.”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (جِلْسَاءُ اللَّهِ
يَوْمَ الْقِيَامَةِ الْخَاضِعُونَ
الْمَتَوَاضِعُونَ الْخَائِفُونَ
الذَّاكِرُونَ اللَّهَ كَثِيرًا)

Advise and Faith

Expend yourself in giving advice for the sake of Allah, His messenger and to the Muslims. Consult those who are reverent to God in your affairs. Allah says, “Only those who Know Allah [truly] fear Him.” 35:38

The Prophet (sa) said, “The religion [is founded on] advice.”

وَابْذُلِ النَّصِيحَةَ لَِّهِ وَاللِّمُؤْمِنِينَ
وَشَاوِرْ فِي أَمْرِكَ
الَّذِينَ يَخْشَوْنَ اللَّهَ قَالَهُ اللَّهُ عَزَّ
وَجَلَّ {إِنَّمَا يَخْشَى اللَّهَ مِنْ
عِبَادِهِ الْعُلَمَاءُ} وَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الدِّينُ
النَّصِيحَةُ)

Who Loves You?

Know that the person who advises you, loves you, and a person who flatters you has deceived you. A person who does not accept your [sincere] advice, is not your brother. 'Umar said, 'There is no good in a people who do not advise, and there is no good in a people who do not love those who give it.'

وَاعْلَمَ أَنَّ مَنْ نَصَحَكَ فَقَدْ أَحَبَكَ
وَمَنْ دَاهَنَكَ فَقَدْ غَشَكَ وَمَنْ
لَمْ يَقْبَلْ نَصِيحَتَكَ فَلَيْسَ بِأَخٍ
لَكَ قَالَ عُمَرُ بْنُ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ لَا خَيْرَ فِي
قَوْمٍ لَيْسُوا بِنَاصِحِينَ وَلَا
خَيْرَ فِي قَوْمٍ لَا يُحِبُّونَ
الْنَاصِحِينَ