

THE CONCEPT OF TANĀSUH

Azranee bin Abdullah
(Matric No. P010442)

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1000012507

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
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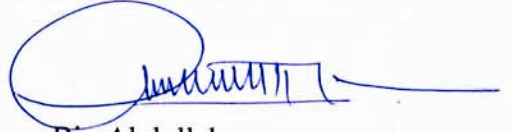
AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 18 March 2004

Signature :



Name : Azranee Bin Abdullah

Matric No : P 010442

Address : Kg. Dlm. Kemunting, Joh, Labok

18500 Kelantan Darul Naim.

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In the Name of Allah, the Most Compassionate and the Most Merciful, and peace be upon the Prophet Muhammad SAW.

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ABSTRAK

Kajian ini secara umumnya telah menggunakan teknik pengumpulan data, yang berpandukan ayat-ayat suci Al-Quran dan Hadis, serta buku-buku rujukan tempatan dan luar negara. Objektif kajian ini dijalankan adalah untuk memperkenalkan konsep sebenar nasihat dan kepentingannya dalam kehidupan manusia pada hari ini. Dengan pendedahan ini, umat Islam akan saling ingat-mengingati antara satu sama lain sebagaimana yang dituntut oleh Islam itu sendiri.

ABSTRACT

During this study, the author mainly used data collection methods, in which contains data analyzing verses from Holy Qur'an and authentic Sunnah, local academic books and other references from overseas. The aim of this study is to perform the true concept of advices, and reasons of how important it is to be implemented by Muslims nowadays. Thus, by revealing the true concept of advices, Muslims may keep reprimanding each others as it will erect the exclamation of Islam itself.

ملخص البحث

يتناول هذا البحث موضوع فكرة التناصح في الإسلام، وقد اتبع الباحث منهجا مكتبيا وجمع معلومات وقام بدرستها وتحليلها كما استشهد بنصوص من القرآن والسنة النبوية الشريفة، وكذلك قام بقراءة بعض المراجع المحلية والعالمية. وهدف هذه الدراسة هو معرفة حقيقة التناصح في الإسلام وأهميتها وكيفية تطبيقها بين المسلمين في الوقت الحاضر، ومعرفة حقيقة التناصح نأمل أن ينتج منها جمع شمل المسلمين ودفع عجلة الدعوة الإسلامية الى الأمام.

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GLOSSARY

<i>tazkiyatun an-nafsi</i>	Soul purification
<i>Istiqāmah</i>	Permanency stand on a decision
<i>Tawadduk</i>	An action of showing due obedience to Allah SWT
<i>husnu zann</i>	A good expectation to others
<i>tadabbur</i>	Make arrangements or preparations for
<i>fardhu kifāyah</i>	An obligation to individuals
<i>dhimīs</i>	Non-Muslims in which Muslims may claim war upon them
<i>syara'</i>	The law of Islam
Mukmin	The Believers of Islam
Dā'is	Group of Islamic Preachers
<i>ibādah</i>	The practices intentionally to worship God
<i>ukhuwah</i>	Fraternity
<i>Shariah</i>	The Muslim code of religious law
<i>Wudu'</i>	Water used in ablution
<i>Da'wah</i>	Propagation of a belief

**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

1. ALPHABET

Arabic	Latin	Example	Transliteration
ء	,	فرقة	fa'r
ب	b	بلغ	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جهد	juhd
ح	h	حليب	halīb
خ	kh	خاتم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhabab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha b
ص	ṣ	سنة	su'nnah
ض	.d	دين	dīn
ط	t	طالب	tālīb
ظ	.z	ظالم	zālīm
ع	c	عدل	adl
غ	gh	غزوة	ghazwh
ف	f	فضل	fadl
ق	q	قلب	qalb
ك	k	كبير	kabīr
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ولي	walī
ي	y	يوم	yaumī

2. Short Vowel

Arabic	Latin	Example	Transliteration
-----	a	كـب	Kataba
-----	i	عـلـيـم	'alima
-----	u	غـلـب	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
ا,ى	ā	عـالـم, فـتـى	ᶤālim, fat ā
ي	ī	عـلـيـم, دـاعـي	ᶤal īm, d āᶤ ī
و	ū	عـلـوم, أـدـعـو	ᶤul ūm, Adᶤ ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نـوم	nawm
ي	ay	لـيـل	layl
يَّ	iyy	شـافـعـي	shāfiᶤ iyy(ending)
وَّ	uww	عـلـوَّ	ᶤuluww(ending)

ABBREVIATIONS

AS	alayh al-salam
H	hijriyyah
Def.	definition
ed.	editor/edition/edited by
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	Translator/translated by
RA	radiya Allah anhu/anha/ anhum
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta ala
Vers.	Version
Vol.	volume
Writ.	Written by
Op.cit.	From Latin language (opera citato): The writer and title from Same book with previous references, but from a different pages and alternated with other references.
Ibid.	From Latin Language (Ibidem): The writer, title and pages from same book with previous references.

CHAPTER ONE

CHAPTER ONE

INTRODUCTION

1.1 Problem statement

The lack of understanding the concept of advices has caused many Muslims neglecting this practice. Recently, this practice has been take place by acts of selfishness, in which it may lead committees to come apart.

1.2 Research background

The main purpose of the man creation is to perform religious obligation to the Almighty Allah. He has created this world as a test courtyard or examination hall to all human kind for whom that are better in their good practicing. Thus, Allah did created various creations or inventions such as farming lands, gold and silver, status, men and women, children and many more, by the purpose of, either they (human) will enslave themselves to Him or not, or they'll love Allah and His messenger more than everything above. Furthermore, human beings are catered by the nature of forget ness and incautious. Therefore, they will not forget and rash on their real mission of life to worship and execute all what have be recommended by Allah and His messenger. By the way, it is important for us to advice each other. The advice is totally one of the Muslims practice. For Muslims, all given advice should be thanks if it is imparted by full of wisdom and wisely.

In other word, the concept of advice is truly essence to all human beings, especially for Muslims. As nasīhah is one of the matters or acts organized by Islam, it's really appropriate due to the nowadays situation of committees. By doing this study, I'll try to rub out all confusions that are haunting committees mind.

1.3 The importance of the research

Base on the information of this concept, I hope it may contribute or help to bring out some ideas of how important to practice nasīhah. Beside that, I also hope all readers may understand clearly the meaning of nasīhah based on Islamic views such as, the verses from the Holy Qur'an and authentic Sunnah (Al-Hadith), so they will perfectly understand what I'll try to impart to them.

1.4 Objective

- To recognize the true concept of tanāsuh according to Islamic view and the allotments of tanāsuh.
- To announce committees of how important to practice tanāsuh.
- To provide information to all readers with byword stories, as it is related to this concept of tanāsuh. The story may come from the Holy Book, Hadith, and any other references.
- This study may increase or live the spirit of tanāsuh.
- To prove that, Islamic teaching insist all humans to practice tanāsuh.

1.5 Scope

Generally, this study is not only focus on the variety meanings and terms of tanāsuh, but also comprehend of its allotments, status of nasīhah, forms of tanāsuh, who and to whom it should be organize, its implementation and the importance to execute tanāsuh, and related examples.

1.6 Research methodology

The word methodology came from the **Greek** words, *Methodos*, meaning 'ways', and '*logos*' meaning 'knowledge'. According to the Webster's Encyclopedia of Dictionaries, the word methodology means, manner of proceeding especially in scientific research. Then came Dr. Rohi Baalbaki in *Al-Mawrid* dictionaries, expressed the meaning of methodology (منهجية) as *methodical ness* or *systematic ness*.

Basically, there is one form of methodology, which will be use in this study. The form is; '*Data collection methods*'.

DCM meaning that, any data gathered from any previous study or references. All collected data may be use as main source of this study, which later, it will be describe briefly in the thesis.

Generally, this type of data will be focus especially on lab studies over printed sources, such as books, journals, articles, papers etc. it is also include two types of sources, *historical methods* and *documentation methods*.

Historical methods are normally to find out any previous study done by the historians, which may accurate the concept of tanāsuh, and have its own historical values.

Documentation methods are any printed matters or documentations that should be include as the methods of gathering data. This will certainly include:

- The Holy Qur'an
- The authentic Sunnah (Al-hadith)
- Any contemporary books, articles etc.

CHAPTER TWO

CHAPTER TWO

DEFINITION

2.1 The meaning of Nasīhah

2.1.1 *Tanāsuh* in term of language

The word *tanāsuh* is a derivative word of *nush; nasīhah* (نصيحة), which means 'sincere advice', friendly admonition and friendly reminder.¹ It is also referred as, an opinion offered as to what one should do; counsel; information;² opinion; deliberation together; recommendation; admonish. Since *nasīhah* can apply to competing or even conflicting interest, it tends to defy the idea of a comprehensive definition, which is precisely why there is no clear definition for advice. There are, of course, many attempts by writers and commentators to define advice, yet they are all open to some level of uncertainty and doubt. To the mystic, advice often defines as one of good manner, for good reasons of its implications upon the individuals or societies.

According to Dr. Mahmud Mohammad Babeli, the term *nasīhah* means, a desire for achieving goodness to those who are in need (sincere advices), counsel them to gain spatial option. Then, Dr. Mahmud explained the term of *tanāsuh* as advising each others.

The author of *An-Nihāyah* stated that, *nasīhah* is a word, which is representing an expression of a word: a good commitment to a person who is given the advice³. No any other words could represent this long theme but the *nasīhah* itself. According to language notion, '*nush*' means 'pure base'. However, *Al-Khitabhy* said that, the word *nasīhah* has a wide connotation meaning, giving much profit to person who received *nasīhah*.

¹ Mohammad Hashim Kamali.1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.34.

² John Gage Allee.1958. *Webster's Dictionary*. U.S.A. Ottemheimer Publishers, Inc. p.11.

³ Salafuddin. 2000. *Haditsuts Tsulatsa' Ceramah-ceramah Hasan Al-Banna*. Solo. Era InterMedia. p.18.

As the counsel synonym of the word sincere advice, Sapora Sipon and Wan Anor definite counsel as 'helping action to solve individual privacy, did by an expertise and knowledgeable counselor till the person may do his own choice regarding to the counsel given'.⁴

2.1.2 Nasīhah in Holy Qur'an

Al-Qur'an as words of God (*Kalāmullāh*) is generally purpose to guide all human beings to the goodness. By the reason, in the Qur'an itself talked widely and briefly on term of 'nasīhah'.

In the holy Qur'an, the word nasīhah sometimes come with other words, which are synonyms by the word nasīhah or sincere advice.

Al-Wasā (الوصى):

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢٠٠﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٢٠١﴾

*Verily Man is in loss, except such as have Faith, and does righteous deeds, and (joins together) in the mutual teaching of Truth, and of Patience and Constancy.*⁵

Az-Dhikr (الذكر):

فَذَكِّرْهُ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٤١﴾

*Therefore give admonition in case the admonition profits (the hearer).*⁶

Al-Mau'izah (الموعظة):

⁴ Sapora Sipon. 2002. *Kaunseling Individu*. Malaysia. Prentice Hall. p.1.

⁵ Al-Qur'an. Al-Asr. 103:2-3.

⁶ Al-Qur'an. Al-A'la. 87:9.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُم بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord know best, who have strayed from His Path, and who receive guidance.⁷

An-Nazr (النذر):

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٧٠﴾

"Do ye wonder that there hath come to you a message from your Lord, through a man of your own People, to warn you, so that ye may fear Allah and haply receive His Mercy?."⁸

The purpose of nasīhah in the perspective of Qur'an is totally for leading all human beings toward the bliss of life. As an example, in surah An-Nahl above, Allah asked and commanded His messenger, Prophet Muhammad SAW to perform sincere advices using good words to those (non- Muslims) to be in (convert to) Islam. As Islam is the only religion that purpose by Allah SWT.

While in sūrah Al-Aʿalā, verse 9, Allah mentioned, those who imparting nasīhah to others, may obtain benefits, either the advisors or the receivers. In other word, the term of nasihah according to Holy Qur'an, meaning that, good result or nice ending.

In surah Luqman, Allah said briefly on term of nasīhah as the story came on how Luqman imparting nasīhah to his children. Luqman was an intelligent and well known person. Al-Qur'an did explain how Luqman thought his children through nasīhah as

⁷ Al-Qur'an. An-Nahl. 16:125.

⁸ Al-Qur'an. Al-Aʿraf. 7:63.

not to worship god but Allah S.W.T. He did fulfill his responsibility as a father to educate his children with religious teaching (Islam). Whenever the religious teaching moved well, he then took another step of teaching.⁹

Nasīhah of Luqman in the Qur'an, as the Almighty say:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Behold, Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."¹⁰

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

And We have enjoined on man (To be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."¹¹

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (And consideration), and follow the way of those who turn to Me (in love). In the End the return

⁹ Fachruddin Hs. 1985. *Membentuk Moral Bimbingan Al-Qur'an*. Malaysia. Pt Bina Aksara. p.95.

¹⁰ Al-Qur'an. Luqman. 31:13.

¹¹ Al-Qur'an. Luqman. 31:14.

of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." ¹²

يَدْبُنِيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١١﴾

"O my son!" (Said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (any where) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them). ¹³

يَدْبُنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ
وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٢﴾

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs." ¹⁴

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُفْرًا
مُخْتَالٍ فَخُورٍ ﴿١٣﴾

"And swell not thy cheek (For pride) at men, nor walk in insolence through the earth: for Allah love not any arrogant boaster." ¹⁵

What can we conclude here to the verses above, Luqman did impart his sincere advices to make sure his children do well and prevent evils. Thus, the execution of

¹² Al-Qur'an. Luqman. 31:15.

¹³ Al-Qur'an. Luqman. 31:16.

¹⁴ Al-Qur'an. Luqman. 31:17.

¹⁵ Al-Qur'an. Luqman. 31:18.

nasīhah shows that, the centrality of the nasīhah is to promote goodness and prevent evils.¹⁶

Al-Qur'an as Book of nasīhah.

In fact, Al-Qur'an itself, adage as book of nasīhah, guidance, and explanations. Allah descended it to lead all human to the right path of life (Islam).

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

*Here is a plain statement to men, a guidance and instruction to those who fear Allah!*¹⁷

It guides all those Muttaqīn as Qur'an explained them the ways, and how to live in best way.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

*This is the book; in it is guidance, sure, without doubt, to those who fear Allah.*¹⁸

The messenger of god did come as guidance and advisor to all human kind.

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا
 آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
 مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
 سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

(Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and

¹⁶ Mohammad Hashim Kamali. 1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.35.

¹⁷ Al-Qur'an. Āli-Imran. 3:138.

¹⁸ Al-Qur'an. Al-Baqarah 2:2.

*the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks." And We ordained laws for him in the Tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked, (how they lie desolate)."*¹⁹

Nasīhah truly needed by soul to calming the heart, basically whenever the nasīhah did come sincerely from a holy soul.²⁰

Al-Qur'an as brought by Rasulullah SAW had impressive all previous intelligentsias and poetries, for the verses of Qur'an as it full of wisdoms and sincere advices. In fact is, nasīhah in Qur'an basically contain full of nasīhah to *tazkiyatun an-nafsi*, *Istiqāmah*, lead passions, politeness and *tawadduk*, self dignity, *husnu zann* (good expectation), and patient.²¹

2.1.3 Nasīhah according to hadith

As we basically informed, sincere advice is one of the important roles of Da'iyah in giving or performing sincere advices to others in way to maintain goodness for fraternity. In hadith, Prophet Muhammad SAW did mentioned about nasīhah in many places if hadīth narrated by Ibnu Najar.

المؤمن أخو المؤمن لا يدع نصيحة على كل حال.

¹⁹ Al-Qur'an. Al-A'rāf. 7:144-145.

²⁰ Drs. Abdul Rahman Abdullah. 1996. *Pendidikan Al-Qur'an Membina Minda dan Jiwa Cemerlang*. Malaysia. Jahabersa. p. 178.

²¹ Dr. Abdurrahman Umdirah. 1995. *Membentuk Insan Kamil: Motivasi Pendidikan Islam*. Kuala Lumpur. Darul Nu'man. p. 199.

However, the word *nasīhah* that had been used by Prophet in *hadīth*, are not specifically using the word *nasīhah* (نصيحة), as they are some other words that are synonyms on word *nasīhah*.

Ar-Rusyd (الرشد)

استرشدوا العاقل ترشدوا، ولا تعصوه فتندموا.

As-Syuwāra (الشورى)

المستشار موعظن اذا استشير فليشر بما هو صانع لنفسه.

In the other hand, the Prophet also used some figurative words as placed in a *hadīth* narrative by Bukhari and Muslim.

من رأى منكم منكرا فليغيره بيده فان لم يستطيع
فبلسانه، فان لم يستطيع فبقليه وذلك أضعف الإيمان.

Referred to the *hadīth* above, the word 'tongue' (اللسان) used by the Prophet was to claim the meaning 'word of reprimand'. In other word, it means sincere advice.

2.2 The place of *Nasihah* in Islam

Prophet Muhammad said in a *hadīth* narrated by Muslim;

الدين النصيحة، قلنا لمن يا رسول الله، قال الله وكتبه
ولنبيه ولأئمة المسلمين وعامتهم.

Religion is nasīhah, to whom (does the right/duty of nasīhah belong), O Messenger of God?' To this, the Prophet replied, ' To God, to His Book, to His Messenger, and to the Leaders and commonalty of the believers'.

Khatabi said that, the phrase 'Religion is sincere advice' (*al-din al-nasīhah*) means that *nasīhah* is the sustainer of religion and a pillar there of (*qiwām al-din wa-ʿimaduhu*).²² For an example; when we say, 'there is a building', so we basically knew that there are pillars in that building. No pillars, no house.

Furthermore, the word of 'nasīhah to Allah' means, believing on His Oneness, not to disobey on His traits as He own perfections. All human need to chaste Him of all deficits and worship Him sincerely, while loathing those who disbelieved Him. 'Nasīhah to His Book' means, profess its truth ness and do practice what it did commend. Then be *tadabbur* to the meaning contains in the Qur'an, while it do fulfill the rights of readers as source of gaining knowledge, and serving examples or lessons.²³ 'Nasīhah to Messenger' is, profess that, Muhammad SAW is the messenger of Allah, and for what have been brought by Him (Islam).

'Nasīhah to Leader' is to assist them in righteousness and give them sincere counsel in the spirit of promoting good and forbidding evil,²⁴ and give them loyalty to those who are just in governing, and do not rebel them for their misrule.

Finally is, 'nasīhah to public'. It means that, gives others counsels and sincere advices, to lead them to the objective of life (worshipping Allah SWT).²⁵

²² Mohammad Hashim Kamali. 1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.35.

²³ Abdul Qadir Ahmad Atha. 1999. *Adabun Nabi: Meneladani Akhlak Rasulullah SAW*. Kuala Lumpur. Pustaka Azam. p.18.

²⁴ Ibid. p.19.

Some of the Islamic Theologians did commenting that, this hadīth stresses on the significance of nasīhah, which is declared to be the embodiment of Islam itself²⁶. Therefore, Dr. Mahmud in his book stated that, tanāsuh is an Islamic behaves which is compulsory for the relative ness of pious. Principally, we need to love others as we love ourselves.

A description of the status of tanāsuh could be seen clearly since in the period of Prophet Muhammad SAW. In that time, Rasūlullāh did applied syūra (consultation) when there are conflicts of thoughts among the companions. The syūra might let everyone to propose their ideas or nasīhah to those who applied for it. If someone did give nasīhah, which is pernicious, a good one, the advisor would be considered as a betrayal for cheating his own friend. This betrayal shouldn't not be happened or done by those who are profess themselves as Muslims, as Islam itself compelled syūra to those who did responsible on others.

As the concept of consultation has great significance in the political system of Islam. The Holy Prophet himself always consulted his companions concerning important matters of administration and his practice has immensely enforced the importance of this concept. The political leaders in various Muslim countries have recently made very high claims to fit the apparel of modern democracy onto the body politic of Islam.²⁷ The Qur'an advices the Prophet in these words:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of

²⁵ Mohd. Nakhaie. 1996. *Huraian Kepada Al-Qur'an dan Hadith bagi Pegawai dan Kakitangan Perkhidmatan Awam*. Malaysia. Bahagian Hal Ehwal Islam Jabatan Perdana Menteri.

²⁶ Mohammad Hashim Kamali. 1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.35.

²⁷ Afzalur Rahman. 1955. *Islam: Ideology and the way of life*. Kuala Lumpur. A.S. NORDEEN. p.311.

*moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him).*²⁸

Should be remember, giving sincere advices to Muslims is *fardhu kifāyah*. However, the penalty for advising each others is compelled by Islam. It must be accomplish whenever there are cruelty and sinful. The impression of this penalty as *Abu Shaufi* said in his book stated that, someday in hereafter, there will be someone who'll depend on someone else, as he do not recognize the person. Then, the first person says, "What is going on with you? I don't know you!" the second person reply, "you did saw me when I'm doing evils and harmful on earth. But, why didn't you forbid me?!"²⁹

It means that, a person who did have intention to ban evils, but didn't even try to prevent it from happened. The one who committed evil then will charge the person as collaborating in doing evils. This situation probably appropriate to what Allah did say in Holy Qur'an:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا ٱللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

*"O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly."*³⁰

Imām Ahmad bin Hanbal is reported to have held that Muslims are not bound by an obligation to give *nasīhah* to non-Muslims (*dhimīs*) but to Muslims only. This conclusion is said to be based on a hadīth which reads to the effect that every Muslims is required to participate in imparting *nasīhah*: 'Good counsel is for every Muslim (*al-nush li- kulli Muslim*). The terms of this hadīth, do not actually categorically conclude that the *dhimīs* are outside the purview of *nasīhah*. What is clear in this hadīth is the

²⁸ Al-Qur'an. Āli-Imran. 3:159.

²⁹ Abu Shaufi. 1993. *Membentuk Insan Beriman*. n.pl. Melindo Publications. p.20.

³⁰ Al-Qur'an. Muhammad. 47:7.

conclusion, as al-Maqdisi points out, that nasīhah is a collective obligation of all Muslims.³¹

³¹ Mohammad Hashim Kamali.1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.39.

CHAPTER THREE

CHAPTER THREE

THE FORMS OF TANĀSUH AND ITS IMPLEMENTATION

3.1 THE FORMS OF NASĪHAH

3.1.1 NASĪHAH AS GUIDANCE

As human beings, we'll do something without our capability to observe ourselves, and then we did it decisively as we call this a self weakness. However, Allah did create all Muslims as a mirror of each other. Through what they did, we may see ourselves.

Through the teaching of the prophet, a Muslim is a mirror of his friend. Just remember, a mirror will give a spatial description, no malformation, and no addition. So, we must do such things whenever we impart description of others (Muslims) in giving advices.

A wise man may receive benefits from any critics of his enemy for what he did practiced by amending his mistakes as it did saw by others and not himself. Actually, a good friend who gives sincere advice to us is worthless one.

Nasīhah is a dual communication³²; the one who is given *nasīhah* must take it by pleasure and open minded, a bit of smiles and thanks. Then, followed by an action to improve or amend him. At the same time, one who gave *nasīhah* should be patient and cautious in using any words that is relevant, and try to choose a suitable time (the right emotional condition). The receiver must not be aggrieve if he can't detach any immediate change on the receiver's behave. That kind of change normally needs a period of time in between of intension to change and changing action.

³² Hisham Al-Talib. 1992. *Panduan Latihan Bagi Petugas Islam (Malay translation)*. n.pl. The International Institute of Islamic Thought. p.174.

For more effectiveness, the advisor need to present love and sincerity. The tone of words mustn't be preferred more on elated feelings, proud ness, secrets, and punishment.

Islamic ethics exclaimed us to communicate in a privacy condition, and not in a public condition.³³ This is to avoid of raising a bad perception. The purpose of *nasīhah* is to amend individual weaknesses, not to announce his (receiver) mistakes.

لا يدخل النار احد في قلبه مثقل حبة خردل من
 ايمان ولا يدخل الجنة احد في قلبه حبة خردل من
 الكبر.

Even we have been asked to be open in receiving advice, we need to control ourselves from any deceives.

وَقَالَا يَتَابَتَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿١١﴾

*And he swore to them both, that he was their sincere adviser.*³⁴

قَالُوا يَتَابَتَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿١١﴾

*They said: "O our father! Why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?"*³⁵

By the way, according to Abul Khairi al-Latifi, there are deceive that may trap advisors. These types of advisors are a group of people who are involving themselves in imparting advices and training others. The top level of this group is the one who

³³ Drs. Wan Aminurrashid. 2002. *Etiket Islam: Panduan Sopan Santun. Malaysia*. PTS Publications. p.16.

³⁴ Al-Qur'an. Al-A'lā. 7:21.

³⁵ Al-Qur'an. Yūsuf. 12:11.

talks on mentality behaviors and heart natures that embrace the feeling of fear (*Khauf*) and hoping (*Rajaa*), patient and thankfulness, moderation, confident and sincerity.

They thought, as they talk over on those matters, they are free of the natures. But, they have forgotten! As they exclaimed others to be near to the Almighty Allah, they themselves are went away of Him. They are the most terrible group that has been deceived.

Some of them did lose away of right path on how to impart sincere advice. The advice given should be basically to the stories that is unproven, while say further words that truly out of syara', and just based on minds to attract others to his talks.

3.1.2 NASĪHAH IN ACTIONS FORM

A. General to specialize one

Giving advices doesn't mean a teaching session. It was assumed to be as the knowledge gained. Knowledge in Islam is compulsory, but it's not enough yet! Sometimes, we may forget; and didn't aware what have we practiced. When we are doing something, we didn't see what we have done, but others did. If they aren't informing our mistaken, we'll be always in that condition. This will be our deficiency, but Allah SWT did give us a solution for that. The solution comes from our involvement in the 'reprimand societies'.³⁶

First, there are keep going system of *dhikrullāh*. Islam did inform it in *dhikr*.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَدِئًا سُبْحَانَكَ فَقِنَا عَذَابَ

النَّارِ ﴿١١﴾

³⁶ Hisham Al-Talib. 1992. *Panduan Latihan Bagi Petugas Islam (Malay translation)*. n.pl. The International Institute of Islamic Thought. p.176

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire."³⁷

Secondly is, the stages of Muslims practicing. The *nasīhah* came as “mirror to other *Mukmin*”. We may see ourselves in the physical mirror, also may have a visual talks with it. But, in the mirror of friend relationships, *Mukmin* should communicate distinctly to his friends.

And here will be the mistakes. We are failing to do what we should do. Our friends normally ready to amend our mistaken as they become aware of it. However, if the mirror (friends) didn't show mistook we've did, we'll continuingly do mistakes in the future. It is not enough to inform others to be good as he realize, that he need to be good. You should stay out of general action to a specific one.³⁸ You need to tell him that he's smelly, the feet stinks, the breath smells, the collar of his shirt dirty, etc.

B. From knowledge to practice

In the scientific research, we need to begin from general to specific one; in that time and where does it happen. Thus, someone who has been given advices may realize the position of the problems, and begin to take action to amend it. When we did found a mistake, we are responsible to amend it. If we just keep ignoring it, we'll be responsible for it in hereafter. 'Umar Al-Kattab said in his words “*May Allah blesses anyone who informed my mistaken and I'll consider it as a gift to me*”. He did saw his mistook as a gift, as it not only a precious gift, but also, as something couldn't be refused.

³⁷ Al-Qur'an. Āli-Imrān. 3:191.

³⁸ Hisham Al-Talib. 1992. *Panduan Latihan Bagi Petugas Islam (Malay translation)*. n.pl. The International Institute of Islamic Thought. p.176

For example, there is a story related to the *nasīhah* that has come in action form. The story is about Saiyidina Hasan (RA) and his brother, Saiyidina Husin (RA), which known as the symbols of honor and generosity of good deeds. One day, both of them walked around in a village. As they walked, they saw an old man took wudu'. The old man just washing part of his face, incompleting the wudu' at all over his hand and wash only one of his feet. Therefore, in other word, the wudu' of the old man wasn't perfect as guide by Islam.

Thus, intentionally, both of them thought on how to amend the way of wudu' took by the old man. However, something inflamed them. The old man was older than them. They worried as they give direct reprimand, the old man might felt aggrieved. So, they must be cautious and beware in imparting a reprimand.

Hasan and Husin then looked for a way on how to make the reprimand and to amend the old man wudu'. Finally, Hasan moved forward in front of the old man then he decently said, " sorry for bothering you uncle, my friend thought that he knew better than me of how to take wudu'. Therefore, I would like to ask you to look on how both of us take wudu' ". The old man just kept smiling. He then stood aside them to watch on how they took wudu'. Hasan was the first one took wudu' then followed by his brother. After looked at how both of them took wudu', the old man realized about his mistook.³⁹

3.1.3 NASĪHAH AS A RESPONSIBILITY

Giving advice is one of our duties as Muslims, without complaining how it comes. Rasūlullāh SAW did informed us for what did happened to the elder societies because of their halfheartedly ignorance on advices given to them. What more important is, advice should be given obviously for the Almighty Allah, and not plainly for the earthly matters. In this matter, all Dā'is must be models in performing this well manner (advice).

³⁹ Mohd. Nakhaie. 1996. *Huraian Kepada Al-Qur'an dan Hadith bagi Pegawai dan Kakitangan Perkhidmatan Awam*. Malaysia. Bahagian Hal Ehwal Islam Jabatan Perdana Menteri.

We should not be disappointed by them who refused to accept sincere advice. Experience show that, they aren't feel comfortable by the open and good advice given as someday, they will appreciate it.

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Finally, one thing we should concern here, when we gave advices to someone, it didn't mean the ideas given are good or perfectly suitable. The advisor may be wrong, and the receiver is right. In this case, the advising session shouldn't turn to a debate session. It must be a matured talk as it was the responsibility of both parties.⁴⁰

In the other hand, according to the term of hadīth, when someone wishes to give *nasīhah* to a person in authority, then let him not declare it openly but let him take his hand and speak to him in privacy. If it accepted, the purpose is achieved, and if not, the donor (advisor) has still fulfilled his duty.

Sometimes, advices properly accepted.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ
وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾

*So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counselors!"*⁴¹

So, let's reach once again all the Qur'anic principles of *nasīhah*:

1. All Muslims do responsible to impart sincere advices.
2. Sometimes, advices are not properly accepted.

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⁴⁰ Hisham Al-Talib. 1992. *Panduan Latihan Bagi Petugas Islam (Malay translation)*. n.pl. The International Institute of Islamic Thought. p.176.

⁴¹ Al-Qur'an. Al-A'raf. 7:79.

3. We should watch out on any artifice in giving advices.⁴²
4. We are responsible to impart sincere advices, as all going to be success by the permission of God.

Basically, *tanāsuh* also need to be practice in services, especially nowadays. This concept should be practice in every services centre either government sectors or private sectors. This types or culture must be enjoying intelligently by all staffs in pledging smart services that provide qualities to publics and customers.

The culture should be in a dual network,⁴³ advices to the staff and advices to public or users.

(1) Advices to the institution's staff.

Some problems which always arise in any institutions or administrations could be solved by effective counsels. It will gain benefits such as, preventing swindling, decreasing wastages and increasing morals, stabilities, and qualities of work.

The main purpose of these giving advices to the staff is to mount of the quality of services. And so on appreciating a good moral value, the services may efficiently work.

Good instructions and sincere advice is to ensure the services do full fill criterions of *‘ibādah* in other to obtain profits either in this world or here after.

(2) Advices to public or users.

The advices to publics or users normally to give in formations on the provide give services, and products. Is also a clear explanation on the night methods and ways to gain services and achieving vision.⁴⁴

⁴² Mohammad Hashim Kamali.1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.35.

⁴³ Hisham Al-Talib. 1992. *Panduan Latihan Bagi Petugas Islam (Malay translation)*. n.pl. The International Institute of Islamic Thought. p.174.

In fact, Sharī'ah does not regulate the manner in which nasīhah is given, since in all cases this must remain a matter for the good conscience and sincerity of the individual. The only guidance that is found in the Sunnah has been conveyed with a view to identifying the best form of nasīhah, rather than dictating a particular procedure for giving it.⁴⁵ It is thus recommended:

1. That nasīhah must not involve exposing or exploring the privacy and personal weaknesses of people.
2. That it is given in the best possible form, with an awareness of the suitability of the occasion, time and place.
3. That it is founded on certainty and not on speculation, estimation, and suspicion.
4. That it is given to the extent necessary and that excess is avoided.
5. That it is in harmony with the guidance of the Qur'an and the Sunnah.

3.2 The implementation of nasīhah as 'enjoining good rather than forbidding evil'.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٦﴾

*The Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise.*⁴⁶

⁴⁴ Zakaria Ahmad. n.d. *Perkhidmatan Awam Yang Berkesan: Daripada perspektif Tan Sri Dato' Seri Ahmad Sarji bin Abdul Hamid*. Kuala Lumpur. Institut Tadbiran Awam Negara (INTAN). p.196.

⁴⁵ Mohammad Hashim Kamali. 1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p. 37.

⁴⁶ Al-Qur'an. At-Taubah. 9:71.

Prophet Muhammad SAW expected all Muslims to help each others in doing goodness. In other words, the goodness is basically urged by Islam especially in preventing evils.

Generally, in Islam itself, *nasīhah* is laid on the first of its twin aspects, namely, 'enjoining good rather than on forbidding evil' (الأمر بالمعروف وينهون عن المنكر), in which it is to grant the right of every individual, and forbid evil or bad things from occur. Thus, a person who gave sincere advice, he or she, did see the centrality of *nasīhah* is to the promotion of good and prevention of evil as confirmed in a *hadīth*. In which, *nasīhah*, is declared to be the essence of religion, and a necessary ingredient of the fraternity (*ukhuwah*) that Islam encourages among the believers. In addition, may be performing on social, political, or personal affairs.

The uniting in abolishing evils is mainly urged by Prophet Muhammad SAW. In fact, it is hard to prevent evils from occur. This situation happens as the obstacles face in the future. At least, the obstacles are apposed by those who did commit in evils or those who did patronizing the activity.

By using authorities, influential, and forces are the most honorable actions against Rasūlullāh SAW. If they are unable to do so, other persons need to use sincere advices and good reprimands. However, if they afraid or fear of any selves destructions, they need to stay out from collaborating in doing evils. It is clearly stated by Rasūlullāh SAW in a *hadīth* narrated by Muslim.

من رأى منكم منكرا فليغيره بيده فان لم يستطيع
فلسانه، فان لم يستطيع فقلبه وذلك أضعف الإيمان.

Nasīhah may be labeled as the right of freedom of thought and expression (*hurriyyat al-ra'y al-siyasi*)⁴⁷ to all humankind on the condition that it should be used for the

⁴⁷ Dr. Abdul Majid al-Najjar. 1997. *Kebebasan Berpendapat dan Penyatuan Pemikiran Umat*. Selangor. The International Institute of Islamic Thought. p.65.

propagation of virtue and truth and not for spreading evil and wickedness. However, as *Hammad* points out, freedom of expression in political affair is a distinctive feature of *nasīhah*.⁴⁸

The Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. It was the practice of the Muslims to enquire from the Holy Prophet whether on a certain matter a divine injunction had been revealed to him. If he said that he had received no divine injunction, the Muslims freely expressed their opinion and on the matter.

⁴⁸ Mohammad Hashim Kamali. 1998. *Freedom of Expression in Islam*. Kuala Lumpur. Ilmiah Publisher. p.35.