

Mawlana Shaykh Muhammad Adil ar-Rabbani

THE CONSULTED IS ENTRUSTED

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥirīn.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Islām is a religion of morality; it is a religion of good character and doing good to others. The ḥadīths of our Prophet ṣallā Llāhu ‘alayhi wa-sallam serve as lessons for humanity. Those who wish to live like a true human being value his ﷺ words and strive to fulfill his ﷺ commands to the best of their ability. If one falls short, may Allāh ﷻ forgive them; however, knowingly acting contrary to that works only to one’s own detriment.

In one of his ﷺ blessed sayings, our Prophet ṣallā Llāhu ‘alayhi wa-sallam says,

المستشار مؤتمن

“Al-mustasharu mu’taman”, “The person being consulted holds a position of trust.” One must not betray the trust of someone who comes to seek your advice, counsel, or opinion. If you have knowledge regarding the matter, you must speak the truth. For instance, if asked, “What kind of person is this? This man is asking for the hand of a relative; what is his character like?”—one must respond honestly, as thorough inquiry is essential in all matters, especially regarding marriage. If asked, “What is your opinion of this man?” you might say, “In my view, he is a good person; he prays and harms no one.” However, if the man has serious flaws, pointing them out does not constitute backbiting. Since the person is consulting you, you are obliged to state what you know exactly as it is, for this is a matter of trust. To remain faithful to that trust, you should say, “This man has such-and-such flaws.” Minor faults are, of course, insignificant; however, if he has major vices—such as gambling or alcohol consumption—you must disclose this. Stating such facts is permissible and does not fall under the category of backbiting, given that the individual is seeking your counsel. Or perhaps they ask, “We want to enter this field; what is this business like?” You explain, “This venture has such-and-such advantages, and such-and-such drawbacks.”

Our Prophet ṣallā Llāhu ‘alayhi wa-sallam instructs us to always speak the truth to anyone who consults us on any matter. That person has placed their trust in you. If you know, you speak; if you do not, you simply say, “I do not know, my brother.” Saying, “I’m sorry, I have no knowledge of this matter; you should research it further or ask

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someone else,” is also a way of honoring that trust. When someone seeks your counsel on a topic you are unfamiliar with, you must say, “I do not know.” There is no requirement to know everything; no one can know everything. You tell the person consulting you, “This is not my field; it is a subject I do not understand—ask someone else.”

This is one of the beautiful manners recommended by our Prophet ṣallā Llāhu ‘alayhi wa-sallam—a practice of Islām that provides guidance for both this world and the Hereafter. In Islām, every aspect of our lives—from birth to the grave—is governed by order and discipline. Therefore, those who follow the way of Islām succeed, while those who do not, know for themselves. May Allāh ﷻ never let us stray from that beautiful way; may we act upon what we know to the best of our ability, in shā’a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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