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The method of speaking to someone can vary from one person to the next

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

With regards to how a person is to be spoken to, the Shaykh Muhammad ibn Saalih al ‘Uthaymeen (رَحِمَهُ اللهُ)¹ comments on the hadeeth where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) responded to a man’s request for advice by advising him to not get angry:

That the person being addressed is addressed with that which his own (particular) circumstance necessitates. And this is an important principle.

So if we affirm this then the following doubt does not occur to us – and it is that it might be said, “Why did he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not enjoin him with having Taqwaa (fear of and dutifulness to) Allaah (عزوجل)²?”

Just as Allaah (عزوجل) said:

[And We enjoined those who were given the Book before you and (enjoined) you to have Taqwaa of Allaah.]³

So the answer is that each person is addressed with that which his own situation necessitates. Therefore it is as if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) knew from this man that he was one prone to anger, so he advised him according to that.

Another example: a man came to you and said, “Advise me!” And you know that this man keeps company with evildoers. So it is correct for you to say, “I advise you to not keep company with evildoers” because that is what his (particular) standing necessitates.

And another man comes, saying, “Advise me!” and you know that this man has evil conduct towards his family, so you say to him, “Make the relations with your family good!”

(Sharh al Arba’een an Nawawee (p182-3) of Shaykh Muhammad ibn Saalih al ‘Uthaymeen (رَحِمَهُ اللهُ))

¹ (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

² (عزوجل) (Azza wa Jaal) Mighty and Majestic is He

³ سورة النساء - Soorah an- Nisaa [4:131]

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