

# *Kitaab ul-Hisbah*

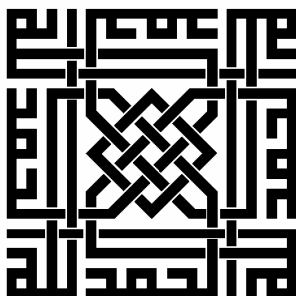
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*Commanding Good and Forbidding Evil*

**Sheikh Omar Bakri Muhammad**

الشيخ عمر بكري محمد





*“O you who believe! fear Allah as He should be feared, and die not except in a state of Islaam. And hold fast, all together, to the rope which Allah (stretches out for you), and be not divided among yourselves; And remember with gratitude Allah’s favour on you; For you were enemies and He joined your hearts in love, so that by His Grace, you became brothers; And you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you: that you may be guided.”<sup>1</sup>*

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<sup>1</sup> Al-Qur’an, Surah ale-Imraan, 3: 102-103



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## *About the Author*

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Sheikh Omar bin Bakri bin Mohammad was born in 1958 into an orthodox and wealthy family in the ancient Islamic city of *al-Halab* (Aleppo) Syria. From the age of five he was enrolled into *al-Kutaab* Islamic Boarding Schools wherein he studied the Sciences of *Qur'an*, *Hadith*, *Fiqh*, *Seerah* and so forth. In his early adulthood, he continued his studies through *Musahaba* (companionship) with numerous noteworthy and respected *Ulema'* of *Ash-Shaam* studying *Usul al-Fiqh*, *Al-I'jaaz*, Arabic Language, *I'lm al-Khataba*, *I'lm al-Tassawuf*, *Fiqh* and *Ilm as-Seerah*.

He then joined the *Shari'ah* Institute at Damascus University where he studied *Fiqh* and *Shari'ah*. Having completed his studies, obtaining a BA in *Shari'ah* and *Usul al-Fiqh*, he proceeded to Al-Azhar, Beirut where he began his studies in *Shar'iah* transferring to Al-Azhar, Cairo for completion. He obtained his MA in *Fiqh ul-Madhaahib* from the Imaam Uza'ie University, Lebanon. In the early eighties, Sheikh Omar then moved to Saudi Arabia, where he joined the *Madrassah Al-Saltiyyah* studying and completing a Diploma in *Jami' Al-Qur'an*. During this time he also completed a thesis entitled, '*Nizaam al-Khilafah fil Islaam'*.

Throughout his life, Sheikh Omar joined many Islamic movements including Muslim Students, *Ebad ul Rahman*, *al-Ikhwan* (*al-Tali'ah* section), and *Hizb ut Tahrir*. He established the *Al-Muhajiroun* Islamic movement in 1996, and continued as its *Ameer* until 2003. Currently he heads the *Attbaa' Ahl us-Sunnah wal Jama'ah* movement.

As has been well publicised in the Arab Media, following a period of deep research, studies and reflection Sheikh Omar changed his *A'qeedah* from ascribing to the deviant and innovated *Maaturidi* beliefs to that of the *Sahabah* and the *Salafu Saalih*, the *A'qeedah* of *Ahl us-Sunnah Wal Jama'ah*.

He is the author of many books in Arabic and English, including:

*Usul al Fiqh (The Foundation of Islamic Jurisprudence)*

*Ahkam al Salah (The rules of prayer)*

*Ahkam al Nikah (The rules of marriage and divorce)*

*Ahkam al Boyou' (The rules of transactions)*

*Khabar al Ahad (The book on single reports)*

*The duty of Jihad between Mind and Text*

*How to observe Ramadan*

*Why Islam declares war against Insurance*

*Political struggle in Islam*

*A nation without a cause is like a body without a soul*

*The way to Palestine*

*A quick reference to the Islamic economic system*

*Business and Company Structure in Islam*

*Ahl Al Sunnah Wal Jama'ah, their beliefs, attributes and qualities*

*As-Sahabah the Islamic Standard*

*The Fruits of at-Tawheed*

*The Road to Jannah*

*Are the Sayings of the Sahabah Evidence in Islam?*

In addition to being a speaker and *Khateeb* in many mosques, he also has audio and visual tapes, including the commentary on the *Qur'an*. Sheikh Omar is currently the Principal lecturer at the London School of *Shari'ah* where he teaches *Usul ad-Deen* and *ad-Deen* according to the understanding of *Ahl us-Sunnah wal-Jama'ah*.



## *Introduction*

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*In the name of Allah, Al-Rahman, Al-Raheem*

*Surely all praise and thanks are to Allah, we praise and thank Him and seek His help and ask His forgiveness, and we seek refuge in Allah from the evil within ourselves and the evil of our actions, He whom Allah guides none can lead astray, and he whom Allah misleads, none can guide. We testify that there is none worthy to be worshipped in truth except for Allah, He is alone and He has no partner and we testify that Muhammad is his slave and messenger.*

Allah says,

*"Let there rise among you groups from among you, who call to the Khair (Islam), who command good (Ma'rouf) and forbid evil (Munkar), they are the successful ones."*<sup>2</sup>

Allah                blessed us with Islam<sup>3</sup> and blessed us with *Tawheed*<sup>4</sup> and the *Haqq* (right) of that blessing is that we are grateful (have *Shukr*) to Allah                and the *Shukr* is manifested in praising him, by referring to him and by obeying his commands and prohibitions.

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<sup>2</sup> Al-Qur'an, Surah ale-Imraan, 3: 104

<sup>3</sup> *Al Islam*, is to submit fully and exclusively to Allah                and to practise with full obedience and to have complete disavowal and disassociation from *Al Shirk* (ascribing partners to Allah) and its people. It is the religion of over 1.5 billion Muslims all over the world and is the ruling system that lead and ruled much of the world for 1302 years from the time of the messenger of Allah, Muhammad                until 3<sup>rd</sup> of March 1924 when it collapsed under the treacherous hands of Mustafa Kemal Attaturk and his British employers.

<sup>4</sup> *Al Tawheed* is to direct all forms of worship and ritual acts solely, directly and exclusively to Allah                without to associate any partners with him; this includes to love, follow and obey Him exclusively and not to love or obey anyone besides Allah. *Al Tawheed* is the foundation and pillar of *Islam*. Without it nobody can be Muslim nor enter paradise and will rather be doomed in the hereafter whatever he had of other good deeds, similarly whoever dies with it will enter paradise as an inevitability; it has pillars and conditions, all of which must be fulfilled to retain and benefit from it and we will attempt to elaborate them ahead *Inshaa Allah*. See *Kitabul Imaan* or *Mukhtasar Al Tawheed* by Sheikh Omar Bakri Muhammad for more details.

Part of our *Shukr* is to worship Allah exclusively, rejecting all *Taghout*<sup>5</sup> and believing in Allah exclusively, part of the *Shukr* is to call others to obey Allah exclusively and to forbid them from obeying or worshipping *Taghout*.

This is the first and foremost duty for any Muslim (i.e. to reject *Taghout* and to believe in Allah); it is the first and foremost *Da'wah*<sup>6</sup> and is the fundamental duty for which Allah created all of mankind and sent for it all the prophets and messengers; verily it is manifested the clearest in the *Kalima*<sup>7</sup> *Laa ilaaha illallah*.

*Laa ilaaha illallah*, does not mean that “there is no creator but Allah,” nor that “there is no provider but Allah” as many people misinterpret<sup>8</sup>. *Laa ilaha illallah* negates and it affirms, it negates all gods and negates any similarity to Allah, it negates all *Taghout* and then it affirms belief in Allah as the only *Ilaah*. Abdullah ibn Abbas said,

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<sup>5</sup> sing. *Al Taghout* (pl. *Tawagheet*); it is recorded in Tafseer Qurtubi and narrated by Qatada that Abdullah ibn Abbas said that “*Al Taghout* is anything that is worshipped instead of Allah, whether *Ma'boud* (worshipped by directing to it ritual acts instead of Allah), *Mattbou'* (by being followed instead of Allah) or *Mutaa'* (by being obeyed instead of Allah).” Anybody who allows himself to be worshipped is one of the heads of *Taghout* and that includes the one who rules or the one who judges by other than what Allah revealed and the people obey them instead of Allah. It is obligatory and the first pillar of *Al Tawheed* is to reject and distance ourselves from him and all other *Tawagheet*. See *Kitabul Imaan* or *Mukhtasar Al Tawheed* by Sheikh Omar Bakri Muhammad for more details.

<sup>6</sup> *Al Da'wah*: call or invitation; we are speaking here in particular about the obligatory duty of inviting people to Islam.

<sup>7</sup> The *Kalima* is the word to which one testifies in order to enter into the fold of Islam, it reads *Laa ilaaha illallah Muhammadan Rasulallah* meaning that “There is none worthy to be worshipped, obeyed or followed in truth except for Allah and that Muhammad is the Messenger of Allah.” The *Sahabah* used to repeat it many times everyday and used to teach others to do the same out of fear from making *Kufr* or *Shirk* in Allah, in case we became *Kafir* without to know – this is particularly pertinent advice nowadays when many people do not even know what *Kufr* or *Shirk* is! Verily it is one of the signs of the hour mentioned by the prophet that people will wake up Muslim and go to bed *Kafir*, highlighting the ease in which we may become disbelievers without to know.

<sup>8</sup> Although the statement is true it is not the correct meaning

*“Al Ilaah is Al Ma’boud (the one who is worshipped), Al Mattbou’ (the one who is followed) and Al Muta’ (the one who is obeyed).”*

So therefore, this *Kalima Laa ilaaha illallah* means,

*“There is none worthy to be worshipped, obeyed or followed in truth except for Allah.”*

And Allah made this clear in his statement,

*“There is no compulsion in the Deen, the right path has become distinct from the wrong path, whoever rejects Taghout and then believes in Allah, he has grasped the most trustworthy handhold that will never break (Al ‘Urwatul Wuthqa) and Allah is the All hearing, all knowing.”<sup>9</sup>*

Abdullah ibn Abbas said in his *Tafseer* of this ayah,

*“Al ‘Urwatul Wuthqa is the Kalima Laa ilaaha illallah”*

These are the two pillars of *Tawheed*, to give up and reject *Taghout* and then to take up belief in Allah; that rejection must include to believe that it is falsehood, to distance and disassociate ourselves from it, to hold animosity and hatred against it and to believe and declare it to be *Kufr* (and/or *Kafir*<sup>10</sup> for the human or *Jinn Taghout*).

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<sup>9</sup> Al-Qur’an, Surah Al Baqarah, 2: 256

<sup>10</sup> sing. *Kafir* (pl. *Kuffar*), disbeliever in Islam and/or in the Messengership of Muhammad  
i.e. the non-muslim. (note: *Kufr* is disbelief)

Furthermore the propagation of this *Tawheed* is obligatory in Islam, to command the people to it and to forbid the people from the *Shirk*<sup>11</sup>. It is the same *Da'wah* carried by all prophets in the past including Ibrahim (as), Allah informed us,

*“And verily we have sent among every Ummah a Messenger (proclaiming): “Worship Allah (alone), and keep distance from Taghout.” Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.”*<sup>12</sup>

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<sup>11</sup> *Al Shirk* is to associate with Allah in his lordliness (*Al Rububiyyah*), or in directing our ritual acts to other than him or in his sovereignty (*Al Uluhiyyah*); this includes to associate with his names and attributes (*Al Asmaa' Wal Sifaat*) [e.g. to say Allah is *Al Rahman* (the most merciful) or *Al Hakam* (the legislator) and so-and-so is also *Al Rahman* or *Al Hakam*] and also includes to associate with his right of ruling and legislation (*Al Haakimiyyah*), e.g. to rule by other than what Allah revealed or to obey that ruling. *Shirk* can be by the form of *Al Sarf*, to direct any ritual act or to attribute a name or function of Allah to something or someone else besides Allah; or it could be by the form of *Al 'Atef*; this is to associate the attributes or worship etc alongside Allah, e.g. saying Allah is the commander (*Al Ameer*) and so-and-so is the commander also, or to obey Allah and to obey the *Kufr* (non-islamic) law of the land together is *Al 'Atef*. See *Kitabul Imaan* or *Mukhtasar Al Tawheed* by Sheikh Omar Bakri Muhammad for more details.

<sup>12</sup> Al-Qur'an, Surah Al Nahl, 16: 36

And He                      taught us the example for our *Da'wah*,

*“Verily, for you is a good example in Ibrahim and those with him, they said to the people at that time, we are free from you (we have Baraa’) and whatever you worship (or obey or follow) instead of Allah, we reject you, and between us and you is complete hatred and animosity until you worship Allah exclusively.”<sup>13</sup>*

This *Da'wah* is one of the heaviest duties and responsibilities upon the Muslims and from among the most essential; in fact it is a foundation of the *Deen* to propagate and spread it by the word and sword until it is dominant over all other religions and ways of life.

This duty of commanding good (*Al Ma'rouf*) and forbidding evil (*Al Munkar*) is a virtuous and critical one, it's neglect is a source of destruction of any nation and we must fulfil it correctly and perfectly, we must understand it's conditions and restrictions, its levels, its conventions and methods and this is the topic of this book and we will do our best to clarify the matter *Inshaa Allah*.

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<sup>13</sup> Al-Qur'an, Surah Al Mumtahanah, 60: 4



## CHAPTER 1

### *Al Ma'rouf and Al Munkar*

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When we speak about good (*Ma'rouf*) or evil (*Munkar*), everyone except the Muslim has his own idea of its definition and everyone has different emotions regarding what is correct or incorrect. Some people believe that *"Everything is ok as long as you do not harm anyone."* Others say *"Do what you feel is best."*; and yet others will claim that *"There is no such thing as evil as long as your heart is pure."*

Further still are those who believe in the god called "democracy", they refer to whatever the majority of the people deem acceptable as good and whatever they deem unacceptable as evil.<sup>14</sup>

The Muslim however by very definition is the one who submits fully and completely to whatever Allah has decreed and legislated for him; it is incumbent upon him when referring to any term, saying or belief to refer back to Allah and his Messenger

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<sup>14</sup> Although at the same time they will also deem any animosity towards democracy as the greatest of all evils - even if that is from a nation where the majority of people reject democracy and/or are inclined to *Islam*.

Whatever the term may be, we are obliged in *Islam* to refer to whatever Allah has revealed about it and to establish and stand firm to that without to refer to any of the desires or ration of the people. Allah

says,

*“And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you, and if they turn away, then know that Allah’s will is to smite them for some sin of theirs. Verily most people are Fasiqun (evil-doers)”*<sup>15</sup>

So it is impossible for us to give any weight to the above mentioned definitions and ideas of the people, whether that is from the majority or a minority of them as they are at best only opinions and they originate only from their rational desires (*Hawaa*); rather, when Allah mentions *Ma’rouf* (good) and *Munkar* (evil) in the *Qur’an*<sup>16</sup> we must look to the meaning of *Ma’rouf* in the Arabic language by which it was revealed and more importantly to the meaning ordained by

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<sup>15</sup> Al-Qur’an, Surah Al Ma’idah, 5: 49

<sup>16</sup> *Al Qur’an* is the divine text to which the Muslims refer to, recite and memorise as an obligation in Islam, it is defined as follows, “*The words of Allah which were revealed to his servant Muhammad in the Arabic language, which is worship when recited and written in the Uthmani script and transmitted by a Mutawaatir (multiple) chain.*” It’s wording and meaning is from Allah and whoever denies, disagrees or contradicts it is a disbeliever, non-muslim and is punishable by the hellfire.



Allah in the Islamic *Shari'ah*<sup>17</sup> – verily Allah is the best to name a thing good or evil and we know nothing about it except what Allah has taught us. Allah says,

*“Allah taught Adam the names of all things, then showed them to the angels, saying, ‘tell me the names of these, if you are truthful’; They said: ‘glory be to you (Subhanallah), we have no knowledge except that which you have taught us. Verily, you, only you are Al Aleem (the knower), Al Hakeem (the wise).”*<sup>18</sup>

### ***Al Ma'rouf:***

Linguistically, the word *Al Ma'rouf* is from the verb '*Arafa* – this is anything that is known and becomes desirable. In the *Shari'ah* it has been defined more specifically and more comprehensively as below:

*“Al Ma'rouf is a noun that combines all that is known to be obedience to Allah and anything that is obedience to the Messenger Muhammad, whether obligatory (Fardh<sup>19</sup>) or recommended (Mandoub<sup>20</sup>).”*

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<sup>17</sup> *Al Shari'ah* is the law and order, and there is no *Shari'ah* worthy to be accepted or obeyed except for the law and order of Allah – the Islamic *Shari'ah* is composed of all the divine commands and prohibitions from Allah derived from the *Qur'an* and

*Sunnah* as understood by the prophet and his companions.

<sup>18</sup> Al-Qur'an, Surah Al Baqarah, 2: 31-32

<sup>19</sup> *Al Fardh* or *Al Waajib* (they are synonymous for most scholars and schools of thought) means obligatory, it is the ruling on an action that is compulsory to perform such that the person will be sinful if he/she does not fulfill it and rewarded if he/she does; it is

This includes *Al Tawheed* - to worship Allah exclusively without to ascribe any partners to Him and that is the greatest and most important obligation upon all Muslims and is the highest of all *Ma'rouf*.

It is important to note here, the clear distinction between what is considered to be correct in the minds of the people and that which is actually *Al Ma'rouf*, which is specifically and exclusively obedience to what the legislator<sup>21</sup> has commanded. This means that whatever man decides to be lawful without to refer to the revelation<sup>22</sup> of Allah will never be considered to be *Al Ma'rouf* nor desirable even if it were to agree with *Islam*; this is because its origin was not out of obedience to Allah .

### ***Al Munkar:***

*Al Munkar* is the opposite of *Al Ma'rouf*. In the Arabic language it is known as that which is rejected or undesirable or that which nobody accepts or which is deniable.

The more comprehensive and specific definition in the *Shari'ah* is that:

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defined in the *Shari'ah* as, "The decisive request by the legislator to the responsible person to do." (e.g. *Tawheed, Salah, Zakat* etc)

<sup>20</sup> *Al Mandoub* means recommended and is the ruling for the duty that is rewardable when performed though the person is not sinful or dispraised if he/she does not perform it, it is defined as "The non-decisive request by the legislator to the responsible person to do." (e.g. two *Rak'ah* optional [*Nafilah*] *Salah* after *Salatul Maghrib, Miswak* etc)

<sup>21</sup> By legislator it is meant, Allah and his legislation being what has been revealed in the *Qur'an* and *Sunnah* according to the understanding of the *Sahabah*

<sup>22</sup> The revelation is of two and it cannot be anything else, it is either *Qur'anic* revelation (*Al Wahi Al Qur'ani*) or it is prophetic revelation (*Al Wahi Al Nabawi*), i.e. it is the *Qur'an* and the *Sunnah* of Muhammad .

*"Al Munkar is a noun that combines all that which Allah and his Messenger forbids, whether prohibited (Haram<sup>23</sup>) or disliked (Makrouh<sup>24</sup>)."*

Included in this definition of *Al Munkar* is *Al Shirk*; which is the direct opposite to *Al Tawheed* - it is to worship, obey or follow anything besides Allah . Furthermore, just as *Al Tawheed* is the highest of *Al Ma'rouf*, similarly *Al Shirk* is the mother of all *Munkaraat* such that Allah has promised forgiveness and paradise for the one who meets Him without to commit any *Shirk* even if his sins were to reach the sky and He has forbidden himself to forgive the one (i.e. suspending his own attribute of forgiveness) who meets Him committing even a small amount of *Shirk*, Allah says:

*"Allah does not forgive Shirk, but he will forgive anything less than that if he wishes, to set up partners with Allah is to devise a sin most heinous indeed."* <sup>25</sup>

So by Allah's obliging upon us to command good (*Al Ma'rouf*) and forbid evil (*Al Munkar*), He is commanding us to order the people to obey Allah, and particularly to worship Him

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<sup>23</sup> *Al Haram* meaning prohibited is the ruling for the actions that are forbidden and will cause the acquirement of sin and dispraise for the one who commits it and reward for the one who leaves it for the sake of Allah, it is defined as, "The decisive request from the legislator to the responsible person not to do." (e.g. to drink alcohol, to gamble or to fornicate are all *Haram*.)

<sup>24</sup> *Al Makrouh* is what is disliked and is defined as, "The non-decisive request from the legislator to the responsible person not to do." (e.g. to whistle, to drink while standing up etc)

<sup>25</sup> Al-Qur'an, Surah Al Nisa, 4: 48

exclusively (this includes to follow and obey Him exclusively); and to forbid the people from disobeying his commands and most importantly to forbid people from worshipping, anything or anyone besides Allah .

This is why as Allah revealed in Makkah (at the beginning of the *Da'wah* of Muhammad )::

*"O Al Mudathir, rise and warn (command good and forbid evil)."* <sup>26</sup>

Immediately after it's revelation the Messenger of Allah rose and called for *Al Tawheed* and exposed *Al Shirk*.

### ***Al Qabeeh & Al Hasan:***

When we consider *Ma'rouf* or *Munkar*, or when we refer to what is considered bad or evil and what is good and desirable, we must refer to the *Qur'an* and *Sunnah*<sup>27</sup> only and furthermore we must understand and remember that we cannot understand these texts in any way that we wish, we must refer to the Islamic standard set by Allah -

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<sup>26</sup> Al-Qur'an, Surah Al Mudathir, 74 : 1-2

<sup>27</sup> *Al Sunnah* has many meanings and is used in the Shari'ah in varying manners and various contexts, here we are speaking about the *Sunnah* as the second divine source of legislation, in this respect it is, "*What has been attributed to the Messenger Muhammad*

*specifically on what has never been mentioned in the Qur'an, rather has been mentioned by the Messenger as elaboration of the Qur'an.*" More generally it is anything that is authentically "*attributed to the Messenger Muhammad* whether sayings, actions or consent or a description of the way he looks or his character or his biography whether before missionhood (i.e. bestowing of the prophethood at the age of 40) or after missionhood." Please refer to the "Chapter 3: Al-Sunnah" of the book *Ahl Al Sunnah Wal Jama'ah: their beliefs and qualities* by Sheikh Omar Bakri Muhammad for more details and a full elaboration of *Al Sunnah*.

that must be our criteria for all matters and that is the understanding of *Ahl Al Sunnah Wal Jama'ah*<sup>28</sup> for Allah says:

*"You are the best Ummah<sup>29</sup> raised up from mankind, because you command good and forbid evil, and you believe in Allah."*<sup>30</sup>

On this *Ayah* we should firstly reflect on how Allah mentioned commanding good and forbidding evil before mentioning belief in Allah ; He made commanding good and forbidding evil in this *Ayah* a pre-requisite to the *Imaan*.<sup>31</sup>

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<sup>28</sup> It is recorded in Tafseer Al Tabari and Ibn Kathir that Abdullah ibn Abbas said regarding the verse of Surah ale-Imraan, 3: 106 *"On the Day of Judgement, some peoples faces will be bright, and others will be dark"* that *"Those whose faces will be bright will be Ahl us-Sunnah wal Jama'ah, and those whose faces will be dark will be Ahl Al Bid'ah wal Firqah."* Ahl Sunnah Wal Jama'ah is a sect, it is the saved sect which the prophet

mentioned in the hadith and it is specifically the prophet and his companions and the way in which they believed in their *Aqeedah* (belief) and all other aspects of the *Deen* (religion). It is narrated by Abdullah ibn Amru and recorded in Al Tirmidhi, Hadith No. 2565, that the prophet said, *my Ummah will divide into 73 sects, all of them will be in the hellfire, and one of them will be in paradise.* We asked *"Which one is saved?"* The Prophet said, *"The one that is with me and my Companions."* see the book *Ahl Al Sunnah Wal Jama'ah: their beliefs and qualities* by Sheikh Omar Bakri Muhammad for more details.

<sup>29</sup> *Ummah* here means nation

<sup>30</sup> Al-Qur'an, Surah ale-Imraan, 3: 110

<sup>31</sup> Some of the scholars of *Tawheed* also discussed which would precede the other, the tongue (i.e. tawheed in the sayings), the heart, or the actions? They concluded that the tongue (sayings) and actions are first preceding the heart. This is because you testify first by your tongue to your *Imaan* before you are considered *Mu'min* even if you believed in your heart before it and further because of the *Ayah* "... you command good, forbid evil and you believe in Allah." [Al Qur'an, Surah ale-Imraan, 3:110]

We should also note here that *Imaan* is not only a hidden belief in the heart, but it is also our sayings and actions together without any separation between the three, rather the *Imaan* is the *"conviction in the heart, testifying by the tongue and practicing willingly."* Moreover we do not judge the *Imaan* or *Kufr* (disbelief) of a person according to what is

Moreover, Ibn Kathir mentioned on this *Ayah*<sup>32</sup> in his *Tafseer*<sup>33</sup> that

“The ‘best Ummah risen up from mankind’ is the *Sahabah*<sup>34</sup> of  
*Rasulullah*<sup>35</sup> .”<sup>36</sup>

This understanding of the above *Ayah* is an essential foundation of this study as we are obliged as stressed in numerous *Ayat* and *Ahadith*<sup>37</sup> to follow the path of the *Sahabah* in general and also to follow them specifically in the way that they commanded good and forbade the evil as demonstrated in this *Ayah*.

Indeed we must resemble them in their *Da’wah* and we cannot innovate any new path after them, Abdullah ibn Mas’oud narrated:

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hidden (*Batin*) in the heart, but rather according to their apparent (*Zahir*) *Imaan* in their sayings and actions, e.g. if someone prays *Salah* we will testify him to be *Mu’min* and if someone prostates to an idol we will testify him to be *Kafir* (and *Mushrik*).

<sup>32</sup> *Ayah* (pl. *Ayat*): verse of the *Qur’an*

<sup>33</sup> *Tafseer* is the commentary or elaboration of the *Qur’an*; we must be careful of making our own interpretation or commentary of the *Qur’an* as that is heavily dispraised and forbidden by Allah , rather we must refer only to the *Tafseer* of the prophet

and his companions and that is binding upon us as they are the saved sect and standard for us and their understanding of the *Qur’an* is praised by Allah explicitly in the *Qur’an* itself as is the command to follow them in it.

<sup>34</sup> (pl.) *Al Sahabah* (sing. *Sahabi*): Companions of the messenger , they are those who saw the prophet Muhammad and died believing upon him; they are in levels, some are greater and more virtuous than others and we will love and follow them according to that hierarchy. The family of the prophet has further virtue over other companions and the best of them is Abu Bakr Al Siddiq and then Umar ibn Khattab, then Uthman, Then Ali ibn Abi Talib then the rest of the ten companions promised paradise, then the rest of the Muhajireen, then the Ansar, then the families of the Muhajireen and the Ansar, then the other companions after them ... etc

<sup>35</sup> i.e. Messenger of Allah

<sup>36</sup> *Tafseer* ibn Kathir

<sup>37</sup> pl. *Ahadith* (sing. *Hadith*): reports transmitted through chains of narrators, usually mentioned about reports concerning the sayings, actions or consent of the prophet or his companions.

*“Whoever wants to resemble somebody let him resemble the companions of the Messenger of Allah , they have the purest hearts of this Ummah and are the deepest in knowledge and the least in exaggeration and they are the group of people whom Allah chose them to be companions to the Nabi (prophet). Be aware of their rights, verily they were on the straight path.”*<sup>38</sup>

Without any doubt, the best example after Muhammad for us to follow is the companions of the Messenger of Allah

. They are the ones whom Allah chose to accompany and learn from the Prophet , they are the ones who are praised in the *Qur’an*; the ones declared by Allah to be true believers, those whom Allah informed us that He is pleased with them and even testified by name for a number of them and to their place in *Jannah* (paradise).

Undoubtedly, if Allah is pleased with their understanding of the *Qur’an* and *Sunnah* to the extent that he would reward them with *Jannah* - then clearly they are the best for us to follow over any other person, whether the scholars, Imams, MPs or prime ministers that have come after them.

Furthermore it is their understanding of the *Qur’an* and the *Sunnah* that we are obliged to adopt; verily, there is no scholar who would dare claim to be more knowledgeable than Abu Bakr Al Siddiq; nor claim to understand *Islam* better than Umar ibn Al Khattab or Imam Ali; nor would anyone claim to have a proof from Allah as to their *Imaan* in their chests nor for it’s perfection, whereas the *Sahabah*

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<sup>38</sup> Sunan Al Darimi

have this very testimony from Allah and His Messenger

For this reason we must reject the deviation from the path of *Ahl Al Sunnah Wal Jama'ah* (i.e. from the path of Muhammad and his companions) and we must follow their understanding on all matters regarding our *Deen*<sup>39</sup> including both our belief (*Aqeedah*) and our actions (*Al Shari'ah*) and there is no separation nor division between the two – rather they are united as a single *Deen*.

One such deviation that we should be careful of is about the terms *Al Qabeeh* (Bad) and *Al Hasan* (Good) – clearly this is essential to this study of *Al Ma'rouf* and *Al Munkar* and any deviation regarding it will be detrimental to our understanding of our duty to Allah .

On *Al Qabeeh* and *Al Hasan*, *Ahl Al Sunnah Wal Jama'ah* believe:

*“Al Qabeeh (Bad, Haram, evil, crime etc) is what the legislator (Qur'an and Sunnah) defined is Qabeeh” and “Al Hasan (good) is what the legislator defined is Hasan (good).”*

This is clear and in accordance to what has been mentioned earlier. However, from among those who deviate from the companions of Muhammad there are the *Mu'tazilah*<sup>40</sup> who say:

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<sup>39</sup> The *Deen* is the way of life as defined by Abdullah ibn Abbas, *“(It is) what you believe in (i.e. Al Tawheed), live by (i.e. Al Shari'ah) and die for (i.e. Da'wah and Jihad).”* And Allah says, *“This day I have perfected your Deen and completed my favour upon you and chosen for you Al Islam as your Deen,”* [Al-Qur'an, Surah Al Ma'idah, 5: 3] and He says, *“And whosoever seeks a deen other than Islam, it will never be accepted and in the hereafter they will be losers.”* [Al-Qur'an, Surah ale-Imraan, 3: 85]

<sup>40</sup> The *Mu'tazilah* are a sect who came to be so called on account of their separation from the *Ahl us-Sunnah wal Jama'ah*. This separation came about due to the disagreement over the question of how to classify a person who has committed a major sin. Some of them



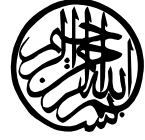
*“Al Qabeeh (Bad, Haram, evil, crime etc) is what the ration defined is Qabeeh” and “Al Hasan is what the ration defined is Hasan.”*

This suggests that the good and bad can be derived rationally with or without the divine text. This is rejected as it is in complete opposition to the understanding of the *Sahabah* and we have been ordered by Allah to believe in what they believe in order for us to be guided.<sup>41</sup> So we must command what they commanded and forbid what they forbade, we cannot apply our own ration to decide what or how to command or forbid or we will become misguided.

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said, *“Such people are believers, to the extent of the Imaan they still possess.”* There were also some who said, *“No! They are unbelievers.”* Then along came Wasil ibn ‘Ata’ (d.132h) with a third opinion on the issue. He parted company with the Muslims, and separated himself off from the believers, for he said, *“Those who commit major sins are neither believers nor unbelievers. They have a status between the two statuses (Manzil Bayna Manzilatayn).”* They acquired this name on account of their separation from the council convened by Al Imaam Hasan Al Basri and as he (Wasil ibn ‘Ata) walked passed them, Al-Hasan remarked, *“These people are Mu’tazilah (a bunch of separatists)!”* And so it came about that this nickname stuck to them.

<sup>41</sup> See Al-Qur’an, Surah Al Baqarah, 2: 137



## CHAPTER 2

# *Commanding Good (Al Ma'rouf) & Forbidding Evil (Al Munkar)*

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For anything that is good (*Ma'rouf*) or evil (*Munkar*) that is known from *Islam* by necessity<sup>42</sup>; it is *Fardh* upon every Muslim to command or forbid it; as for anything that it is not known by necessity – it is *Fardh* upon the *Ulema*<sup>43</sup> to command and forbid and subsequently when a scholar addresses such a *Munkar* or *Ma'rouf* - it is binding upon the general people to abide by it.

We must also consider that there are different types of *Munkar* and different types of *Ma'rouf*, it is not always possible to enjoin or forbid them as a lone individual, rather Allah ordered:

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<sup>42</sup> *Al Ma'loum min Al Deen bil Dharoura*: What is known from the *Deen* by necessity is that which every Muslims is obliged to know from his *Deen*; upon it there is no *Ijtihad* or difference of opinion and the scholar (*'Alim*) and the general people are equal in it (e.g. even non-muslims know that alcohol is *Haram* and every Muslim must know it), to deny anything from them is disbelief. See the book, "*What is Known from the Deen by Necessity*" by Sheikh Omar Bakri Muhammad for more details.

<sup>43</sup> pl. *Ulema'* (sing. *'Alim*): meaning the scholars who have knowledge about the sciences of the *Qur'an*, *Hadith* and the divine general evidences and can make *Ijtihad* (i.e. can exhaust utmost effort studying to extract the divine ruling.)

*"Let there rise among you groups from among you, who call to the Khair (Islam), who command good (Ma'rouf) and forbid evil (Munkar), they are the successful."* <sup>44</sup>

That is why *Ulema'* such as Ibn Taymiyyah said:

*"Allah ordered the Muslims to collectively command good and forbid evil ..."*

There are some evils (*Munkar*) and some *Ma'rouf* that cannot be forbidden by the people, or enjoined by the people except in a collective body – a *Jama'ah*<sup>45</sup> (i.e. the Societal *Munkar*<sup>46</sup>). Ibn Taymiyyah continued to say:

*"...and Allah praised those who command good and forbid evil, and said that they are successful." (And he quoted the Ayah)*

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<sup>44</sup> Al-Qur'an, Surah ale-Imraan, 3: 104

<sup>45</sup> *Al Jama'ah* has many meanings, among them is the Muslim *Ummah* united together as one unit under a single ruler (*Khalifah*), this is known as the big group, (*Jama'atul Kubra*) although here we are speaking about the small group (*Jama'atul Sughra*), which is a collective body of Muslims who gather together to fulfill a particular duty, appointing among them an *Ameer* (leader).

<sup>46</sup> This term is explained ahead later in this chapter

*"Those that turn (to Allah) in repentance; that serve Him and praise Him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that command good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers."*<sup>47</sup>.

The prophet said,

*"If one travels alone, the Shaytan is with him, if two travel the third is Shaytan with them, if three travel the Shaytan is far from them."*

And in another narration, he said,

*"... if three travel let them appoint an Ameer."*

This is the *Jama'ah* and it must have an *Ameer* and must be organised and focused on forbidding the entire society and community from the *Munkar*.

Furthermore, this *Da'wah* is to the general public (i.e. the society) and not to any individual person and so it cannot be hidden from the society but rather must be open and public and harsh against the *Munkar*.

Even in the time when Muhammad was weak with his companions in Makkah, their *Da'wah* was open for all to hear, and verily everybody in the east and the west witnessed the prophet

and his companions exposing the systems of the Quraish, their way of life, exposing their *Kufr* and *Shirk*.

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<sup>47</sup> Al-Qur'an, Surah Al Tauba, 9: 112

The prophet would not simply go to the people individually, secretly telling them to “*fear Allah*”; rather he went out publicly exposing the evil of society and their actions. When Allah revealed,

*“Proclaim publicly what you have been ordered and turn away from the Mushrikeen, Allah is sufficient against those who mock ...”*<sup>48</sup>

He came out in Makkah and he commanded the good and forbade the evil collectively with the *Sahabah*, they attacked and exposed harshly all the *Munkaraat* of the society such as their *Kufr* economic, social and judicial systems by which they ruled instead of what Allah revealed, they recited the verses such as those condemning their practises of abortion,

*“When the female (infant), buried alive, is questioned; for what crime she was killed”*<sup>49</sup>

And those concerning their trading practises,

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<sup>48</sup> Al-Qur’an, Surah Al Hijr, 15: 94-95

<sup>49</sup> Al-Qur’an, Surah Al Takweer, 81: 8-9

*"Woe to those that deal in fraud (i.e. naming their economic system), Those who when they have to receive by measure from men exact full measure, but when they have to give by measure or weight to men they give less than due. Do they not think that they will be called to account?"<sup>50</sup>*

Not to mention those verses openly attacking their idols and the other *Shirk* that the people had fallen to.

*"Have ye seen Lat and Uzzah. And another, the third, Manaaf<sup>51</sup>? What! For you the male sex and for Him the female? Behold, such would be indeed a division most unfair! These are nothing but names which ye have devised, ye and your fathers, for which God has sent down no authority (whatsoever). They follow nothing but conjecture and what their own souls desire! Even though there has already come to them Guidance from their Lord!"<sup>52</sup>*

He was harsh and unambiguous in his forbidding of the societal *Munkaraat* and did not shy away from reciting the *Ayat* that Allah revealed however ruthless and insulting his call may have sounded to the *Mushrikeen* of Makkah. He attacked the non-muslims and their *Tawagheet* rulers and idols whom they

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<sup>50</sup> Al-Qur'an, Surah Al Mutaffifeen, 83: 1-4

<sup>51</sup> Names of the most prominent idols of Quraish, see the book, "*The Road to Jannah*" by Sheikh Omar Bakri Muhammad for more details.

<sup>52</sup> Al-Qur'an, Surah Al Najm, 53: 19-23

worshipped instead of Allah, he did so directly and to a maximum degree, such as with the *Ayah*,

*“Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.”*<sup>53</sup>

And nor did he spare the *Taghout* rulers of Quraish who ruled by other than what Allah revealed, who legislated and judged the people by man-made law and invited the people to arbitrate<sup>54</sup> to them instead of Allah, he attacked them by name,

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,

*“Perish the two hands of Abu Lahab (and perish he)! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sa’dan which she used to put on the way of the Prophet , or use to slander him)! In her neck is a twisted rope of Masad.”*<sup>55</sup>

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<sup>53</sup> Al-Qur’an, Surah Al Anbiya’, 21: 98

<sup>54</sup> *Al Tahakum*: Arbitration is a ritual act of worship that can only be directed to Allah exclusively, it is defined as “To refer to and arbitrate to another who will resolve the dispute of any problem between two or more parties.” It is considered *Shirk Al Akbar* to arbitrate to any law, constitution, court or judge etc instead of Allah; this includes *Tawagheet* such as the United Nations, the British or US law or constitutions or any other man-made law, anyone who arbitrates to them is *Kafir* and *Mushrik* even if they pray *Salah* say the *Kalima*.

<sup>55</sup> Al-Qur’an, Surah Al Masad, 111: 1-5

All this is particularly relevant to us today because arguably we are in a very similar situation to Muhammad in Makkah<sup>56</sup>, we are surrounded and overwhelmed with the *Shirk* and *Kufr* law with no Islamic authority of our own, there is no *Khalifah* and no *Shari'ah* established anywhere in the earth.

We must not hide behind any excuses (e.g. because we are weak) and instead we must call the way the prophet called publicly even in Makkah when the *Ummah* was even weaker and smaller in number and Allah says,

*"Say: If you love Allah, follow me (Muhammad) and Allah will love you."*<sup>57</sup>

and,

*"Indeed in the Messenger of Allah you have the best example for him who looks to Allah and the last Day and remembers Allah much."*<sup>58</sup>

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<sup>56</sup> This is not to say that we can wind back the legislation and only accept what was revealed in Makkah as some people claim; there is no such thing as a 'Makkan period' and today the *Qur'an* and the revelation is complete and we are obliged to fulfill everything that Islam obliges upon us, including public *Da'wah*, fighting both offensive and defensive *Jihad*, establishing *Khilafah* and commanding good and forbidding evil openly and publicly like Muhammad had done even in Makkah etc.

<sup>57</sup> Al-Qur'an, Surah Ale-Imraan, 3: 31



This is because Allah has instilled in the words, the actions and the consent of the prophet - the *Sunnah*, all of which is revelation from the seventh heaven, He says,

*"Nor does he (Muhammad) say (aught) of (his own) desire. It is no less than inspiration sent down to him"*<sup>59</sup>

Verily there is no other path but to follow him and his companions, who called their society in this manner and Allah says,

*"And whoever contradicts and opposes the Messenger after the path has become manifest to him, and follows a path different to that of the believers (i.e. the Sahabah), We shall keep him in the path he has chosen and throw him to the hellfire and what a terrible destiny that is!"*<sup>60</sup>

### ***Individual Munkar:***

As mentioned earlier, there are types of *Munkar* and types of *Ma'rouf*, one such type is the individual evil; this is the evil that is not linked or defended by the law of the land; it is also any individual transaction

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<sup>58</sup> Al-Qur'an, Surah Al Ahzab, 33: 21

<sup>59</sup> Al-Qur'an, Surah Al Najm, 53: 3-4

<sup>60</sup> Al-Qur'an, Surah Al Nisaa', 4 : 115



use their hands to directly change the *Munkar* by force, and are not sinful if they do not<sup>62</sup>.

This is not to say however that they are free to roam under the rule of the *Kuffar* as they please while silently consenting to all their *Munkaraat*<sup>63</sup>, the reality is far from that. Forbidding *Munkar* is of three, it is either (i) Changing *Munkar* with the hand- *Al Taghyeer Al Munkar* (ii) Forbidding *Munkar* by the tongue - *Al Nahi 'anil Munkar* (iii) Rejecting *Munkar* by the heart - *Al Baraa' min Al Munkar* and this is the lowest level of *Imaan*.

Furthermore we should note that the last form of rejecting the *Munkar* by the heart necessitates that you walk out of it's presence; you cannot stay with the *Munkar* by it's side and sit in it's *Majlis*<sup>64</sup> claiming to be "hating it in your heart."

### *Al Taghyeer Al Munkar*

Changing the *Munkar* with the hand directly is by far the best and most appropriate way to forbid the *Munkar* whenever possible and the one who leaves it is at a great risk similar to those who commit the *Munkar* themselves and have no guarantee to be saved from the punishment of Allah for that *Munkar*, Umm Salamah narrated that the Prophet said:

*"Whosoever sees a Munkar amongst them while he has more strength or greater numbers than the one committing the Munkar and he does not change it by his hand - he is sinful ... If the corruption becomes dominant in my Ummah Allah will send upon*

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<sup>62</sup> That is not to say that it cannot or should not be done by the hand, certainly it is better and the *Sunnah* of Muhammad and Ibrahim (as) as mentioned later in this book and it is the highest form of rejecting the *Munkar*.

<sup>63</sup> sing. *Munkar* pl. *Munkaraat*

<sup>64</sup> sing. *Majlis* (pl. *Majalis*): gathering

them from Him a punishment," I asked Rasulullah "are none from among them good?" he said: "yes, among them is some who are good," I asked "How will Allah punish them?" he said, "Allah will give them the same punishment, and on the day of judgement, he will forgive them if he wishes."

So if we are less in number we have a permit (*Rukhsah*<sup>65</sup>) to forbid it by our tongues, but if we are greater in number and strength - then we have no excuse; if we neglect to change it Allah may or may not forgive us and that is up to Allah .

### ***Al Nahi 'Anil Munkar***

However it is not to be understood that if we are less in number such that we cannot change it by our hand that we are unconditionally free from any sin, rather we must still engage it with our tongues, forbidding, condemning and exposing it if we are to be saved from the punishment of Allah ; verily, it is that threat and curse that befell the Jews before us on account of their neglect of this very duty, Allah says:

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<sup>65</sup> A *Rukhsah* is only a divine permit from the legislator to leave the original command (*Al Azimah*) or ruling at specific times and circumstances, e.g. under duress there may be a permit to do something ordinarily *Haram* or even *Kufr* as long as your heart is full of *Imaan*; outside of duress however, you cannot take this *Rukhsah* despite any amount of temptation or inclination (to that act) and regardless of however much your heart is full of *Imaan* - and *Imaan* is in the heart, sayings and actions together. Another example is where the *Azimah* is to pray four units (*Rak'ah*) for *Salatul Zuhr* and the permit (*Al Rukhsah*) is to pray only two *Rak'ah* if you are on a long journey (i.e. *Safar*).

*"The curse upon the disbelievers from Bani Israel, who were cursed by Dawood, and Isa, ibn Maryam because they used to disobey Allah, and transgressed, they used not to forbid one another from the Munkar that they used to do, vile is what they used to do."* <sup>66</sup>

It is this same threat that the prophet \_\_\_\_\_ re-iterated for us so that we do not fall into the same hole as the Jews and consequently facing the same punishment, he \_\_\_\_\_ said:

*"By the one who my soul is in His hand, clearly you must command the Ma'rouf, and you must forbid the Munkar or otherwise Allah will send upon you a punishment, and you will supplicate and ask to him and he will not respond to you."* (... the Hadith continues and he \_\_\_\_\_ quotes the above Ayah)

*"The curse upon the disbelievers from Bani Israel, who were cursed by Dawood, and Isa ibn Maryam because they used to disobey Allah, and transgressed, they used not to forbid one another from the Munkar that they used to do, vile is what they used to do."* <sup>67</sup> <sup>68</sup>

Verily to neglect this great duty of commanding good and forbidding evil is clearly established as being part of the history of the Jews for

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<sup>66</sup> Al-Qur'an, Surah Al Ma'idah, 5: 78-79

<sup>67</sup> Al-Qur'an, Surah Al Ma'idah, 5: 78-79

<sup>68</sup> Sunan Al Tirmidhi

which they have been made an example of to warn all future nations not to give up this vital duty, the Prophet said:

*“The first defection that occurred among bani Israel that we must be careful of is that there would be a man who was among another who was engaged in Munkar, and he said to him “Fear Allah” but the next day he did not stop to sit with him, eat with him and speak with him. Surely, by Allah, you must command good and forbid evil, and you must take the hand of the Zalim (oppressor). And expose him (from all directions) and force him to follow the truth.”<sup>69</sup>*

***Al Baraa' min Al Munkar:***

Furthermore we should remember that Allah does not punish only the oppressors and sinners selectively, when he destroys a nation He destroys them all together including both the sinners and those consenting to them even if they did not commit the sin themselves. Unless we prevent others from falling into sin or at least abandon and leave them while rejecting their sin, it could become a cause of our own destruction, Allah says:

*“And fear tumult or oppression, which affects not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.”<sup>70</sup>*

Verily if we consent to the sinners around us we are not free from punishment even if we ourselves refrain from the sin, Ibn Abbas' *Tafseer* of the above *Ayah* is clear in this matter, he said,

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<sup>69</sup> *Hadith Saheeh*, Abu Dawood, Musnad Imam Ahmad

<sup>70</sup> Al-Qur'an, Surah Al Anfal, 8: 25

*“Allah ordered the believers not to consent to the Munkar around them, or the punishment of Allah will touch them.”*

Why is this? It is because Allah ordered us to protect his sanctity; that is, his commands and his prohibitions. Imam Qurtubi said:

*“Allah says “Nobody will be accounted because of the sin of another”<sup>71</sup>, when the Munkar prevails among the people, it becomes Fardh upon anyone who sees it to change it; if all of them are silent, (then) all of them are sinful; one because he did it, one because he consented to it and one because he is silent, they are all the same.”*

It was the above *Ayah* that was incorrectly used in the time of Muhammad to attempt to remain silent against the *Taghout*<sup>72</sup> similar to the way the people are silent today. It is narrated about Khalid bin Waleed when he raided and fought against Musailamah Kazzab<sup>73</sup>; he captured from the leaders of his city and readied to kill them all, starting with one man called Majaa'a who used to be known as a Muslim. He pleaded with Khalid,

*“O Khalid, I am a Muslim; I never believed in Musailamah, he was only from my tribe.” (He wanted Khalid to free him, declaring his innocence) Khalid replied: “between freeing, and killing, there is a middle way; I will imprison you until Allah shows me a*

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<sup>71</sup> Al-Qur'an, Surah Al An'am, 6: 164

<sup>72</sup> see footnote 5

<sup>73</sup> Musailamah Kazzab was one of the worst *Tawagheet* in the time of Muhammad who claimed to be a prophet and the people followed and obeyed him.

way.<sup>74</sup>” *Majaa’a thought that he imprisoned him in hope of extracting information about Musailamah, he called him and said: “O Khalid, you know me that I was among the people who gave Bay’ah to Muhammad , what was my crime? It just happened to be that he was from my tribe and Allah said:*

*Every soul draws the mead of its acts on none but itself: no bearer of burdens can bear the burden of another.*<sup>75</sup>”

Khalid replied,

*“Your crime is that you never forbade the evil. You were the best at that time (as he was well-known in the tribe) and you were silent; did you speak against him like those who spoke out? (so and so) spoke out, (so and so) spoke out (and were tortured or killed). If you did not have the means to do so, did you write a letter to me? Did you ask for my help? Did you make Hijrah<sup>76</sup>?”*

Verily we cannot come close to the people of sin, sitting, eating, playing and co-operating with them lest the hellfire should reach us along with them, we cannot sit silently amongst the people of sin and for greater reason amongst the people who propagate *Kufr* and *Shirk*, or we will fall into the threat of the above *Ayat* and *Ahadith* and Allah also says:

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<sup>74</sup> Note: it is not allowed to hold Muslims as captive, Khalid was treating Majaa’a as an apostate (*Murtad*) as confirmed later and in another narration where Majaa’a is executed as such.

<sup>75</sup> Al-Qur’an, Surah Al An’am, 6: 164

<sup>76</sup> *Hijrah* is emigration, it is obligatory in Islam to emigrate from the place where you are unable to fulfill your obligations to Allah to the place where you can do so.



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*“And incline not to those who do wrong or the Fire will touch you; and ye have no protectors other than Allah nor shall ye be helped.”*<sup>77</sup>

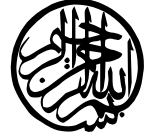
This begs the question: what about those nowadays who sit silently amongst and consent to the *Kufr* rulers who rule by other than what Allah revealed? Or worse those who participate with them in their parliaments? Clearly they have neither changed nor forbidden nor rejected the *Munkar* even by their heart, rather they defend the *Kufr* and *Taghout* and help and support them – clearly this is what the prophet warned us against.

### ***Societal Ma'rouf and Individual Ma'rouf***

As far as *Al Ma'rouf* is concerned, it can also be classified similarly as above, those commands and obligations that the people neglect individually must be commanded individually and similar to the above, those duties (such as ruling by *Islam*) which are linked to the law and order and/or is forbidden by the law of the land must be commanded collectively by Muslims in *Jama'ah*.

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<sup>77</sup> Al-Qur'an, Surah Hud, 11: 113-117



## CHAPTER 3

# *The Foundations of Commanding Good & Forbidding evil*

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In *Islam*, refraining from the *Haram* (prohibitions) takes precedence over fulfilling the obligations and duties, which includes even the *Faraa'idh* (obligations); similarly changing the *Munkar* always takes precedence in the *Shari'ah* over commanding the *Ma'rouf*.

### ***Forbidding Al Munkar:***

Furthermore, when we speak about *Al Munkar* and the obligation to forbid it; we are speaking about what has been prohibited in *Islam* that is currently present – this is the *Munkar* that must be changed. We cannot engage in our *Da'wah* by forbidding all ancient evils that no longer exist or is currently absent, e.g. we cannot forbid the adoption of the opinion that the *Qur'an* is *Makhlouq*<sup>78</sup> (creation) by the *Khalifah*<sup>79</sup>

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<sup>78</sup> See 'Appendix 1: Imam Ahmed ibn Hanbal' of the book *Ahl Al Sunnah Wal Jama'ah: their beliefs and qualities* by Sheikh Omar Bakri Muhammad for more details about the *Fitnah* concerning the *Qur'an* and it's creation and the struggle of Imam Ahmed against it.

<sup>79</sup> sing. *Khalifah* (pl. *Khulafah*), The *Khalifah* is the single ruler of all the Muslims as one body and rules them by *Islam* internally and externally, he has general authority over them and is the shield of all the Muslims whom fight from behind him, their cannot be two simultaneous *Khulafah* and the prophet ordered to strike the neck of the latter if two were to rise. It is prohibited to otherwise rise against the *Khalifah* unless he

as today this opinion is not adopted nor is there a *Khalifah!* Another example would be like forbidding the Bedouin who lives a simple life in a tent in the desert from extravagance (although extravagance is certainly *Munkar* you cannot forbid it unless someone actually engages in it).

Rather we should speak about the *Munkar* that is a present reality, e.g. the legislation of *Ribaa* (Usury) throughout the world today, this kind of *Munkar* must be addressed and forbidden as it is present and has become so widespread throughout every nation. Not only is the usury prohibited and a great sin, but it's legislation by the leaders and parliaments is an even greater *Munkar* that must be rejected, it is the *Shirk* of the leaders in that they associate themselves with Allah

in his legislation while Allah says,

*"The right of legislation is for none but Allah ..."*<sup>80</sup>

This is *Istihlal* (i.e. permitting what Allah has forbidden) and in doing so, not only have they (those rulers) committed clear disbelief (*Al Kufr Al Bawah*), but also by it they have become *Tawagheet* that the people worship besides Allah. He explains how the same catastrophe befell the people of the book before us,

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commits a clear cut *Kufr* (*Al Kufr Al Bawah*) e.g. if he implements a single clear *Kufr* law or legislates a new legislation instead of referring to the *Qur'an*.

<sup>80</sup> Al-Qur'an, Surah Al An'am, 6: 57

*“They take their Ahbaar (scholars or rabbis) and Ruhbaan (priests) as Arbaab (lords) besides Allah and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but one Ilah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).”<sup>81</sup>*

Anyone who takes their rabbis, priests or prime ministers as lords instead of Allah, even by simply obeying them in their commands and prohibitions instead of Allah’s commands, they are *Mushrik*<sup>82</sup>. Uday bin Haatim narrated:

*“I came to the messenger of Allah wearing a cross of gold, the prophet said, “O Uday, remove this Wathn.<sup>83</sup>” I threw it immediately, when I came to him while he was reciting “they take their rabbis and priests as lords instead of Allah,” I said, “we did not worship them O Rasulullah,” he said, “Didn’t they forbid what Allah permitted, and permit what Allah forbade?” I said, “Yes, indeed.” He said, “That is how they were worshipped.”<sup>84</sup>*

Clearly this is the same *Shirk* of the current world leaders and the apostate regimes in the Muslim lands, Allah warned us from it and them and we have been commanded to take them as a priority

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<sup>81</sup> Al-Qur’an, Surah Al Tauba 9: 31

<sup>82</sup> The one who commits *Shirk* is called the *Mushrik* (pl. *Mushrikeen*).

<sup>83</sup> *Al Wathn* is any object that is worshipped like an idol or cross, *Al Sanm* is specifically the idol which is in the shape of a person.

<sup>84</sup> Saheeh Al Bukhari

for our *Da'wah* and we cannot under any circumstances neglect to forbid them because it is present and apparent before all of our eyes and similarly for all other current evils.

### ***Commanding Al Ma'rouf***

As we mentioned, addressing the *Munkar* takes precedence over *Ma'rouf*, and we address the *Munkar* that is present. As for the *Ma'rouf* we must address and command what is absent; i.e. there is no need to command the *Ma'rouf* that is already practised by all the people.

For example, there is no need to call people to keep beards in a place where all the men wear long beards already, nor to call women to wear *Khimar* and *Jilbaab* in places where all women already cover.

Rather we must call people to the *Ma'rouf* that is missing, that people have forgotten and abandoned such as to call people who have become too busy to pray *Salah*, to pray and make up their lost *Salah*, or to remind the people that paying a portion of their wealth for the *Jihad* is *Fardh* when they have forgotten (like most people today).

Also to call the people to liberate Palestine, as today it is in the hands of the *Kuffar* we must call the people to fulfil the duty of *Jihad*<sup>85</sup>, today there is an absence of this *Ma'rouf* in that although Palestine is currently under the occupation of the Jews of 'Israel' neither the Muslims living in the region nor immediately surrounding it nor the Muslims living further away have engaged in the war against the occupiers except for a few. This is an example (beside the similar cases

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<sup>85</sup> *Jihad* has many types, including fighting ones desires, struggling against the *Munkar*, fighting the *Shaytan*, but when mentioned generally and in this case, it is the highest form of *Jihad*, "striving and exhausting the utmost effort fighting against the *Kuffar* in order to make the word of Allah the highest." Nowadays it is *Fardh* (obligatory) upon every Muslim to fight with the tongue, wealth and body according to their individual capability because today, much of the Muslim lands are occupied by the *Kuffar*.

in Afghanistan, Iraq, Chechnya and other occupied countries) of an absent *Ma'rouf* that we are obliged to command. Allah says,

*"... If they (your Muslim brothers or sisters) seek your help in the Deen, it is your duty to help except against those with whom you have a covenant."*<sup>86</sup>

A further example is the obligation to rule and judge the people by whatever Allah revealed; since the collapse of the *Khilafah* on 3<sup>rd</sup> of March 1924 and with it the division of the *Ummah* into small puppet states each ruled by *Kufr*, there has not been a single state to rule by *Islam* though Allah says,

*"When you rule and judge between people, rule by Al 'Adl [the Shari'ah]."*<sup>87</sup>

And,

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<sup>86</sup> Al-Qur'an, Surah Al Anfal, 8: 72

<sup>87</sup> Al-Qur'an, Surah Al Nisa, 4: 58

*“Surely, We have sent down to you the Book (this Qur’an) in truth that you might judge between men by that which Allah has shown to you.”<sup>88</sup>*

This *Ma’rouf* is currently absent from the world and we are obliged to gather together to rise to fulfil it and command the people to it, this is why Qadi Iyaad said after quoting the ayah,

*“Let there rise among you groups from among you, who call to the Khair (Islam), who command good (Ma’rouf) and forbid evil (Munkar), they are the successful ones.”<sup>89</sup> “If any corruption occurs in the rulers, or (he) implements Kufr or any Bid’ah<sup>90</sup> in the Ummah - he no longer holds the authority and it becomes Haram to obey him, and it becomes a duty upon Muslims to rise against him and becomes a duty for groups of Muslims to rise to remove them.”<sup>91</sup>*

This duty is one of the most essential for every Muslim after *Al Tawheed*, particularly as the absence of the *Shari’ah* will lead to neglect

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<sup>88</sup> Al-Qur’an, Surah Al-Nisa, 4: 105

<sup>89</sup> Al-Qur’an, Surah ale-Imraan, 3: 104

<sup>90</sup> The *Bid’ah* is any innovation in the *Deen*, it is a form of competing with Allah by introducing a new matter into the *Deen* not found in the divine texts intending to become closer to Allah ; every *Bid’ah* is misguidance and every misguidance is in the hellfire. *Al Bid’ah* can be of two, *Al Bid’ah Al Akbar* that takes one out of the fold of Islam or *Al Bid’ah Al Asghar* which decreases the *Imaan* without to negate it.

<sup>91</sup> Sharh Muslim, vol. 12, p. 229

in many other duties (e.g. the establishment of the *Hudud*, collection and distribution of *Zakat*, gathering the armies and engaging in offensive *Jihad*<sup>92</sup> etc) and will lead to the spread of many other *Munkaraat* and harm for the people, not to mention the punishment from Allah .

***Foundations of changing or forbidding the Munkar:***

Before engaging in this great duty we must first understand its foundations and conditions – especially considering that we do not engage in it for our own sake but only for the sake of Allah . We do not forbid *Munkar* for our own benefit or interest but rather in seeking the pleasure of Allah exclusively without ascribing any partners to Him. Therefore we cannot ignore the conditions and criteria set by Allah in the *Qur'an* and *Sunnah* in relation to it.

For this reason we have listed the following essential topics that we will attempt to discuss and elaborate in this book *Inshaa Allah*:

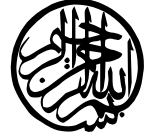
- 1. The Shari'ah is the criteria to define Al Ma'rouf and Al Munkar***
- 2. Al 'Ilm about Al Ma'rouf and Al Munkar***
- 3. The conditions of forbidding or rejecting Al Munkar***
- 4. Maraatib Inkaar Al Munkar, The levels of rejecting evil***
- 5. What takes precedence while forbidding/rejecting/changing Munkar***
- 6. Benefit and harm while forbidding/rejecting/changing Munkar***
- 7. Verification is pre-requisite to change/forbid/reject Munkar***
- 8. The consequences of neglecting the duty of commanding good and forbidding evil***

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<sup>92</sup> Offensive *Jihad* is where the Muslims take the initiative to fight the non-muslims and enter on them to conquer their lands in order to extend the *Khilafah* whether or not they fight us. Although it is the duty and obligation upon the *Khalifah* it is not restricted to him, rather it can be fulfilled even without *Dar ul Islam* (like today) by any group of Muslims who have the capability to do so.







## CHAPTER 4

# *The Shari'ah is the Criteria to Define Al Ma'rouf and Al Munkar*

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This is a principle in the *Shari'ah* and a foundation of commanding good and forbidding evil; it is also the cause of immediate conflict with many sections of the people, including the *Mu'tazilah*, the secularists, the *Kuffar* (non-Muslims) and many others who dislike to be the slave of Allah exclusively.

As for the Muslims, they desire and enjoy to be obedient slaves of Allah and do not care about what others think. The slave is not the one who does as he pleases, rather the slave is the one who ceases all that his Master has forbidden and he does not begin any action without first to refer to his Lord.

It is this mentality of the *Sahabah* that made them '*the best nation raised up from mankind*' and this was the foundation upon which they commanded good and forbade the evil; they set the *Qur'an* and the *Sunnah* as the criteria for the actions and the criteria by which they will treat, command and forbid others – that is what we must follow as an example and standard for our *Da'wah*.

So the criteria is set by: (i) the *Qur'an* (ii) and the *Sunnah* (iii) according specifically to the **understanding of the Sahabah** of the Messenger Muhammad . Clearly they will define and lay down for us what is *Al Ma'rouf* and *Al Munkar* and it is prohibited to seek any other meaning. Allah says,

*"By your lord, they are not believers until they refer to you [Muhammad ] in all their disputes without feeling any hardship (in the decision) and they submit fully."*<sup>93</sup>

Allah has never left us any choice in our criteria, nor allowed for us any opportunity to dislike, hesitate or even to feel hardship in referring to the *Qur'an* and *Sunnah* in all matters nor to leave any part of Allah's legislation; rather Allah has ordered and obliged us to refer to this criteria in any and every single matter and to submit fully to whatever Allah has decided, He says,

*"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in*

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<sup>93</sup> Al-Qur'an, Surah Al Nisa, 4: 65

*Allah and the Last Day: That is best and most suitable for final determination”<sup>94</sup>*

Moreover in the above ayah Allah made the command to obey Allah specific to Him , and we obey His messenger out of obedience to Allah . Further Allah made a distinction between obeying them and obeying those Muslim rulers and scholars<sup>95</sup> in authority above us, restricting obedience to them only if they obey Allah and stick to what he has already defined as good, evil, lawful and unlawful, such that if we differ with them – then the criteria to distinguish the truth is with Allah and his Messenger .

Furthermore, Allah did not leave any scope for opinion or choice in Allah’s decision, whatever the *Qur’an* and *Sunnah* has decided is final and whoever disagrees or disobeys it, is misguided and unequivocally in error, Allah says,

*“It is not fitting for a believing man or woman, when a matter has been decided by Allah and His Messenger to have any option about*

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<sup>94</sup> Al-Qur’an, Surah Al Nisa, 4: 59

<sup>95</sup> Note: it is not as people claim that we have to obey any ruler that is above us, Allah ordered us only to obey the ruler from among us (i.e. the Muslim) and he explicitly forbade us from obeying any non-muslim whether a ruler or not and forbade the non-muslim from being in authority over us, He says, *“Do not obey the Kafir or Munafiq.”* [Al-Qur’an, Surah Al Ahzab, 33: 1]

*their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong path*<sup>96</sup>." <sup>97</sup>

These are the only sources by which we may judge and by it we must order and forbid the people; anybody who neglects to command good and forbid evil (according to this criterion) is sinful even if he prays, fasts and pays *Zakat*.

Verily commanding good and forbidding evil is the mother of all obligations after *Al Tawheed* and *Al Jihad*; such that some scholars even said that it is above *Jihad* because it's obligation was revealed immediately after *Tawheed* i.e. before *Jihad*.

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<sup>96</sup> "... a clearly wrong path (*Al Dalaalan Mubeen*) ." among the *Mufasssireen* is *Al Shirk Al Akbar*.

<sup>97</sup> Al-Qur'an, Surah Al Ahzab, 33: 36



## CHAPTER 5

### *Al 'Ilm about Al Ma'rouf and Al Munkar*

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A further essential foundation and principle, without which we cannot begin to command good and forbid evil is that we must first know about *Al Ma'rouf* and it's reality and about *Al Munkar* and it's reality. Verily, if we try to forbid *Munkar* without any knowledge about it, we will result only in making more *Munkar*.

***It is essential to seek knowledge about Al Ma'rouf and Al Munkar:***

In order to command *Ma'rouf* you must know what deeds are *Ma'rouf*, and to forbid *Munkar* you must know what deeds are *Munkar*<sup>98</sup>, Allah says:

*“Know that Laa ilaha illallah and ask forgiveness for your sin and for the believing men and believing women. Allah knows (both) your place of turmoil and your place of rest.”<sup>99</sup>*

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<sup>98</sup> This is also why the *Ameer* of a *Jama'ah* who rises to command good and forbid evil must be an '*Alim* (scholar) whether male or female.

This is why Allah obliged upon us to seek 'Ilm<sup>100</sup> and the Da'ee<sup>101</sup> can never progress or succeed in his/her Da'wah unless he/she seeks knowledge, Abdullah ibn Umar narrated that the Prophet said:

*"Seeking knowledge is Fardh upon every Muslim"* <sup>102</sup>

It is obligatory upon every Muslim to learn what is known by necessity from the *Deen (Ma'loum min al Deen bil Dharoura)*, that is the meaning of the above hadith, it could not of course mean to learn everything inclusively as nobody can achieve to know everything except Allah, nor can it mean to learn the affairs of the *Kuffar* or about Mathematics, Chemistry etc as firstly it is not from the criteria mentioned earlier, furthermore because the *Sahabah* did not make the slightest effort to study them.

However it is *Fardh* upon us to study and know about what is known from *Islam* by necessity and to command and forbid it, Imam Shafi'i said:

*"To seek the necessary knowledge is Fardh ..."*

And Imam Bukhari made a chapter called "*Knowledge is prerequisite for the actions,*" in relation to the above verse and he said:

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<sup>99</sup> Al-Qur'an, Surah Muhammad, 47: 19

<sup>100</sup> *Al Ilm* is knowledge and is the opposite to *Al Jahl* - ignorance, which is for someone to be empty from knowledge. The 'Ilm that we must seek, is knowledge about *Islam*, about *Qur'an*, *Hadith*, *Sunnah* etc. It is not so essential however to seek knowledge about other worldly matters taught in schools such as biology, physics etc.

<sup>101</sup> i.e. the caller, the one who gives *Da'wah*; that is inviting people to Islam, commanding good and forbidding evil.

<sup>102</sup> Bukhari and Muslim

*"The Ilm is the pre-requisite of the sayings and the actions."* <sup>103</sup>

***What is required to fulfil the obligation of commanding good and forbidding evil:***

This (above) does not mean that you have to learn all sciences of the *Deen* before you can act, it is not the case that you must study *Usul ul Fiqh*<sup>104</sup> and *Ulum ul Qur'an*<sup>105</sup> and all other sciences before commanding good or forbidding evil - it means that you must seek and know the *Hukm*<sup>106</sup> of your actions before you act upon it, command it or forbid it, Allah says:

*"Say: 'That is my way, I call for the sake of Allah, with full knowledge, I and those who follow me. Glory be to Allah, I am not from the Mushrikeen.'"* <sup>107</sup>

He explained here that you need to have (*Baseerah*) knowledge (i) about the call (i.e. the *Hukm Shari'i* – the Divine Ruling) (ii) about the called (one you will call) and (iii) about how to call them and this is how the prophet taught his companions and

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<sup>103</sup> Saheeh Al Bukhari, vol. 1, p.159

<sup>104</sup> *Usul ul Fiqh* is the foundations of jurisprudence, it is defined as, "The knowledge about the divine general evidences and the knowledge of general principles which leads to Al-Fiqh (jurisprudence, i.e. the rulings of Fardh, Haram, Mandoub etc)."

<sup>105</sup> The sciences of the *Qur'an*

<sup>106</sup> *Hukm Shari'i* is the divine ruling and is defined as, "The address of the legislator to the responsible person in terms of request, choice or by circumstance." i.e. either Fardh, Mandoub, Mubah, Makrouh or Haram.

<sup>107</sup> Al-Qur'an, Surah Yusuf, 12: 108



how he set the example for us after them; the Prophet said to Mu'adh ibn Jabl before sending him to call the people of Yemen,

*"You are going to meet the people of the book, those who believe that 'Isa is the son of God, and those who the fitnah is in their heart, call them to laa ilaha illallah."* and Mu'adh started to ask about who they are ..."<sup>108</sup>

Firstly he explained to him about the reality of people of the book whom he was intending to call and then about how to begin his *Da'wah* with the *Da'wah* to *Tawheed* – then Mu'adh continued to ask the prophet to fully understand about who he will call.

This knowledge is essential to our *Da'wah*, we must know about who our audience is before we call them and then adapt our *Da'wah* and approach to suit both them and the reality that affects them; we must know about their situation and command and forbid them accordingly, prioritising between whatever is most relevant to them.

We cannot forbid any *Munkar* without first to know who and how to call, a good example is that if a woman is involved in *Munkar*, it is not always correct for any man to simply stop her and forbid her - there is a restriction on forbidding the evil here because she is a woman and he is a man. You must call according to what is suitable for the audience (i.e. as stipulated by the *Qur'an* and *Sunnah*), Allah says:

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<sup>108</sup> Saheeh Al Bukhari, vol.3, p357, Hadith no. 1496

*“Call to the way of your Lord, with Hikmah [wisdom, Fiqh, Sunnah of Muhammad ] and the best manner, and reason with them in the better way. Verily! Your Lord is best aware of him who is misguided from His way, and He is Best Aware of those who are on guidance.”<sup>109</sup>*

Allah explained to us how to call and made the prophet our example for our *Da'wah*, Abdullah ibn Amru narrated that the Prophet said:

*“Convey on behalf of me, even one verse”<sup>110</sup>*

So the basis of the call is the *Sunnah*, you do not call to your *Hawaa*<sup>111</sup> but rather to the *Wahi* (revelation) and whatever it obliges and forbids; all of our *Da'wah* must originate from here as the Prophet said:

*“Any action that is not based on our Deen, it is rejected”<sup>112</sup>*

### ***Knowledge is in levels:***

Verily, this is essential to understand as the *Ilm* (knowledge) is in levels, it is not the case that we are sinful for not commanding or forbidding what we do not know about nor are we obliged to engage

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<sup>109</sup> Al-Qur'an, Surah Al Nahl, 16: 125

<sup>110</sup> Saheeh Al Bukhari, vol. 6, p. 496

<sup>111</sup> *Al Hawaa* in Arabic means what you love and are inclined to, it is of two types, the praised *Hawaa* (that confirmed and permitted by the divine text) and the dispraised *Hawaa* (anything prohibited or opposing the divine text); this type of *Hawaa* is the greatest enemy to the revelation and is a *Taghout* for the one who follows it instead of Allah and the prophet said, “No one of you is a believer until his *Hawaa* is in accordance to what I have brought.”

<sup>112</sup> Bukhari and Muslim

in that; Allah never expects from us what we cannot achieve,  
Imam Ali said:

*"The amount of knowledge we have compared to what we do not have, is like the water on a needle after you dip into the ocean and take it out again."*

There is no scholar who can know everything and so for greater reason the general people who do not know near as much are not obliged to forbid what is not known by necessity, Sheikh Ibn Taymiyyah said:

*"You are obliged to command a good and forbidding an evil if you have knowledge of that Ma'rouf or that Munkar ..."*

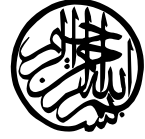
If you do any action without knowledge, it is ignorance and so it is a requirement of our *Da'wah* that we first seek knowledge of it the way that Qadi Abu Ya'la said:

*"He must have knowledge about the Ma'rouf that he wants to command and knowledge about the Munkar he wants to forbid, (he must be) kind when he commands and kind when he forbids, patient when he commands and patient when he forbids."*

In summary we must seek the knowledge about what we are calling for, about whom we are calling and about the way in which we are obliged to call as a pre-requisite for our *Da'wah*.<sup>113</sup>

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<sup>113</sup> See also *Al Mukhtasar* for ibn Qudama Al Maqdisi and *Kitab Al Mu'tamad*



## *The conditions of forbidding or rejecting Munkar*

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As we have established, we must know about the correct way in which we call and about the appropriate approach to forbid the *Munkar*, part of this is to study the conditions of its forbiddance and rejection.

When we set to change or forbid any *Munkar* we must understand that it is subject to certain restrictions or conditions, we cannot hurry into any action without first to understand these conditions - this is essential in order to purify our *Da'wah* and fulfil our duty correctly and with full knowledge for the sake of Allah. The conditions of forbidding *Munkar* are as follows: (a) Establishing the reality of the *Munkar* (b) The *Munkar* must be present (c) The *Munkar* must be prevalent and not concealed (d) There must be no disagreement amongst the *Ulema'* that it is *Munkar*

### ***(a) Establishing the reality of the Munkar:***

It is not correct to forbid a *Munkar* based on any ambiguity - rather there must be verification that the *Munkar* is present, about whether or not it is really *Munkar*, about whether it is *Haram*, *Makrouh*, *Kufr* or

*Shirk*. All this and more will affect heavily the way in which we will approach it.

It has been mentioned and agreed about the *Hisbah* (commanding good and forbidding evil) that you must also know about the person in question (i.e. whom commits the *Munkar*),

*“The one who indulges in that (Hisbah) he must know the reality of the one doing the Munkar, his age, his sanity, ... etc”*<sup>114</sup>

That *Hisbah* is to command good and forbid evil and the *Qadi Hisbah* is the judge who commands good and forbids evil and particularly changes it by the hand, he or any others who engage in it must know if the person committing the *Munkar* is: (i) sane or insane (ii) mature or immature (iii) Muslim or *Kafir* etc all these affect how we deal with him/her.

Clearly we do not deal with the sane person equal to the insane person, nor the child to the adult – it could be that they deserve punishment and it could be that they do not. Even in the question of *Kufr Akbar*<sup>115</sup>, it is not dealt with in the same way for the child or insane nor for the new Muslim who doesn't know.

Furthermore we must verify the reality of the *Munkar*, what is it's *Hukm*? Is it *Haram* or is it *Makrouh*? The way to establish this reality is one of two, either: (i) It is known from the *Deen* by necessity (and so is

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<sup>114</sup> *Kitab ul Hisbah* for ibn Taymiyyah, *Ahkaam As Sultaniyyah* for Abu Ya'la, p.284, *Ahkaam As Sultaniyyah* for Imam Mawardi, p.299 & *Al Muqadima* for ibn Quldun

<sup>115</sup> The *Kufr* is two types and *Shirk* is also two, the *Fisq* two, the *Bid'ah* two and the *Zulm* two etc; they are all divided similar to the *Kufr*, that is into *Kufr Akbar* (big disbelief) and *Kufr Asghar* (small disbelief), the first taking the committer out of the fold of Islam and permitting the shedding of his wealth and taking of his wealth and the latter reducing his *Imaan* but without to take him out of the *Millah* of Islam. Similarly *Shirk* is also *Akbar* and *Asghar* and *Fisq* and *Bid'ah* etc are big and small, all in a similar fashion.

already an obligation upon you to know), otherwise we will (ii) Ask *Ahl Al 'Ilm* (the people of knowledge i.e. scholars), Allah says,

*“Ask Ahl Al Zhikr if you do not know”<sup>116</sup>*

Abdullah ibn Abbas (ra) said in his *Tafseer* of this *Ayah* that,

*“Ahl Al Zhikr are Ahl Al 'Ilm”*

**(b) The Munkar must be present:**

Secondly, you cannot forbid a *Munkar* that is not present or a *Munkar* that is not visible, rather it must be either,

**(i)** Present in a place that it is known publicly that it is a place of *Munkar*, such as a night club, a brothel, a casino or similar places such that you put an end to it while lowering your gaze (you cannot look to all *Awraat*<sup>117</sup> and *Haram* claiming that you are forbidding or hating it in your heart) to the extent that Abu Ya'la said:

*“He looks with one eye while lowering his gaze”*

Or **(ii)** It must be changed immediately and on the spot i.e. that the *Munkar* is committed at that exact moment, he cannot chase after him the next day.

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<sup>116</sup> Al-Qur'an, Surah Al Nahl, 16: 43

<sup>117</sup> sing. *Awrah* (pl. *Awraat*): the private parts that are forbidden in Islam to look at or to reveal in front of another.

(iii) The person must have had direct involvement in the *Munkar*, it could not have been the case that he was passing near a pub and you assume for him to have been drinking alcohol there.

Or if it is not on the spot, sometimes it could be that (iv) the *Munkar* has already been committed such that nothing is left of it except the effect. For example, if someone has been robbed, here you will follow up in order to change it.<sup>118</sup>

(v) The punishment must also be immediate and on the spot, you cannot continue to punish the person for days or weeks after that in the name of one *Munkar* that he once committed.

Or (vi) there are also circumstances where the *Munkar* cannot be changed instantly, for example if a man is wearing silk trousers - you cannot take them off him on the spot because he is carrying the *Munkar* with him and covering with it his *Awrah*, here you would punish him later.

**(c) It must be prevalent and not concealed:**

It is not allowed to spy on someone and then forbid any *Munkar* that you find upon him - the *Munkar* must be prevalent in public, it must be clear and not be hidden.

This is because *Islam* guarantees for man that nobody can enter his home without permission - he has privacy. This is why Imam Abu Hanifah when he dealt with a case of a thief who had entered a house to burgle and subsequently witnessed its owner committing *Zina* (fornication) from behind a curtain - Abu Hanifah did not accept his

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<sup>118</sup> *Kitab ul Hisbah* for ibn Taymiyyah, *Ahkaam as Sultaniyyah* for Abu Ya'la, *Ahkaam as Sultaniyyah* for Imam Mawardi, p.299, *Al Muqadima* for ibn Quldun & *Kitab al Ihya Ulum ud Deen* for Imam Ghazali, vol. 2, p. 414

testimony; he asked him about where he was, the man said: “*I was in a position where I could see them properly,*” Abu Hanifah was very shrewd and realised that he would have to have been in the house to see and so asked him directly if he had gone into the house to steal; the man confirmed that he had done so but said:

*“O Abu Hanifah, what I did was wrong but what they did was worse.”*

Abu Hanifah ordered that he should be lashed 100 lashes because he entered the house without permission and because of his false testimony<sup>119</sup>. He did not lash the fornicator until after another witness came forward testifying that he saw the man and woman enter the house together; Abu Hanifah lashed them *Ta'zir*<sup>120</sup> for being in *Khalwah*<sup>121</sup> together and not for committing fornication<sup>122</sup>. Allah

says:

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<sup>119</sup> Because he was a *Fasiq* (by entering without permission) so he could not be a valid witness for *Zina* (fornication), nor did he have any trustworthy witnesses to support his accusation.

<sup>120</sup> *Al Ta'zir*: A non-fixed punishment set by the judge unequal to the *Hudud*. *Al Hudud* are those penalties for certain crimes that Allah has stipulated and cannot be reduced or increased nor replaced (e.g. lashing or stoning the fornicator, cutting the hand of the thief etc).

<sup>121</sup> *Al Khalwah* is seclusion between a single man and a single woman who are foreign to each other (i.e. *Ghair Mahram*, not closely related or married) where nobody can see or hear them or enter without permission, it is *Haram* in all except life and death circumstances.

<sup>122</sup> The fornicator cannot be lashed or stoned in Islam unless there are four trustworthy Muslim witnesses who witnessed penetration.



*“O you who believe, do not enter houses that do not belong to you until you have permission...”<sup>123</sup>*

So it is impossible that we fulfil our duties by spying on the people; similarly when Umar ibn Khattab went into someone else’s house and found alcohol he initially said:

*“O enemy of Allah, you drink alcohol in the city of Rasulallah?” the man said, “If I have disobeyed Allah in one thing, you have disobeyed him in three things, Allah says “Do not enter into a house without permission”, and Allah (obliged) to say Salam when you enter and you did not ask me if I drank the alcohol (before to accuse me i.e. you cannot spy on me).” ... [the hadith continues, Umar acknowledged that the man was correct and so left, knocked on the door and said Salam then awaited for his reply - then he smelt him and asked him if he drank alcohol, the man admitted that he did, and then Umar lashed him]*

From this we learn that you cannot spy on others and that is confirmed in the *Hadith* of Abu Huraira who said that,

*“Whosoever looks into another’s house without permission, it is Halal for them to remove his eye; the prophet said so and he has no blood money,”<sup>124</sup>*

It is also narrated that,

*“A person looked into the house of the prophet and he took a pair of scissors and wanted to stab him,”<sup>125</sup>*

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<sup>123</sup> Al-Qur’an, Surah Al Nur, 24: 27

<sup>124</sup> Saheeh Muslim, Hadith no. 2158

<sup>125</sup> Saheeh Al Bukhari, Hadith no, 6242 and Saheeh Muslim, Hadith no. 2157

Moreover Allah explicitly forbade for us to spy on each other,  
Allah says:

*“O Believers, avoid doubt and conjecture, most of conjecture is sin, and do not spy...”<sup>126</sup>*

You must never spy, rather you need a permit (*Rukhsah*) to spy e.g. in war; to the extent that the scholars disputed as to whether or not you can spy on the *Ahl Al Kitab Zimmi* (non-muslim citizens of the Islamic State); *Ahl Al Sunnah Wal Jama'ah* believe that it is not allowed.

Rather we must take the advice of the prophet as narrated  
by Abu Huraira (ra) that the Prophet said:

*“O believers, avoid doubt, doubt is (the) lie of any speech, and do not spy on each other, and do not bid over each other (compete for bad deeds), and do not have envy of each other, and do not hate each other, and do not give your back to each other, and be O servants of Allah, a brotherhood.”<sup>127</sup>*

The exception to this rule is for (i) The occupiers (ii) The thief (iii) and the *Mujaahir*, the Prophet said:

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<sup>126</sup> Al-Qur'an, Surah Al Hujurat, 49: 12

<sup>127</sup> Saheeh Al Bukhari, Kitab ul Adab, vol. 10, p.484, Hadith no.6066

*“All of my Ummah are safe (has sanctity) except Al Mujahireen, and from the Mujaahireen is somebody who did something evil and Allah covered him, but the next day he exposed himself.”<sup>128</sup>*

The *Mujaahir* is the one who is the one that is *Fasiq Fajir* (The one who commits all the *Haram* and leaves all the obligations) openly, publicly and proudly. Imam Shafi'i said:

*“Those who come with their Fusq openly and publicly are mocking Allah, mocking the Deen and the believers.”*

Clearly we cannot spy on anyone in order to command good and forbid evil, but rather it must be verified, clearly present and that it is not hidden but rather prevalent, Abu Ya'la and Imam Mawardi said

*“The condition to command the good is that it is absent, and the condition to forbid the evil is that it is present (i.e. and not hidden).”*

***(d) There must be no disagreement that it is Munkar***

It must not have any legitimate disagreement (i.e. *Ijtihad*) amongst the scholars that the sin in question is actually *Munkar*. Sometimes there may be an *Ijtihad* different to the one that the *Muhtasib* follows that permits what he sees as *Munkar* – it could be that the person follows that opinion or that he had asked about it and received a *Fatwa* accordingly. Allah says:

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<sup>128</sup> Saheeh Al Bukhari, Hadith no.6069

*"If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute except those on whom your Lord has bestowed His mercy (Rahma): and for this did He create them: and the Word of your Lord shall be fulfilled: "I will fill Hell with Jinn and men all together."<sup>129</sup>*

We cannot ignore this kind of disagreement and it is a condition for forbidding a *Munkar* or changing it by the hand that it must be known by necessity for which there is no disagreement or *Ijtihad*.<sup>130</sup> Imam Nawawi said:

*"Anything that is Munkar (that is) known by necessity, it is for someone to forbid it (i.e. it is allowed); and anything that there is a difference therein, they will respect the other opinion."*

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<sup>129</sup> Al-Qur'an, Surah Hud, 118-119

<sup>130</sup> *Kitab Ahkaam al Sultaniyyah* for Imam Mawardi



## *Maraatib Inkaar Al Munkar - The Levels of Rejecting Evil*

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The *Munkaraat* are types and are in levels, and its rejection is also in levels. The *Munkar* is either: a) known from the *Deen* by necessity (*Al Ilm Al Dharouri*) or b) not known by necessity.

***(a) Munkar that is known by necessity:***

This can be further divided into two, (i) *Munkar Assasie* and (ii) *Munkar Far'ee*.

(i) *Munkar Assasie* or the "Root Evil" is the one that is a foundation or root to other *Munkaraat* e.g. if people enter into a room of Muslims and they begin to dance and sing and the people gather to watch and listen, then those singers and dancers are the cause of other *Munkaraat*.

This type of *Munkar* can be either a Societal *Munkar* (if it is permitted by the law and order e.g. legislation of nudism, free-mixing, music etc) or an Individual *Munkar* (if they are not permitted by the law e.g. drug dealers)

(ii) *Munkar Far'ee* or the Branch Evil is where the *Munkar* is a branch of another *Munkar*, e.g. to be a bouncer outside a nightclub is *Munkar*, but it is a branch - the root of which is the *Munkar* of the nightclub itself; if there was no nightclub there would be no bouncer.

This type of *Munkar* can also be either a Societal *Munkar* or an Individual *Munkar*; if it is permitted by the law to be a bouncer for the nightclub then it is a Societal *Munkar*, but if it is not permitted by the state then it is an Individual *Munkar*.

***(b) Munkar that is not known by necessity:***

This is also classified in the same way as above, that there is *Munkar Assasie* (both Societal and Individual) and there is *Munkar Far'ee* (Societal and Individual)

***Levels of changing a Munkar:***

The levels (*Maraatib*) of changing the *Munkar* are three: (1) Changing the *Munkar* by the hand (2) Forbidding the *Munkar* by the tongue & (3) Rejecting the *Munkar* by the heart.

Each of these are pre-requisite to each other; such that if you change a *Munkar* by your hand, that means that inevitably you must reject it by your tongue and heart as well.

***(1) Changing the Munkar by the hand:***

Abu Sa'eed al Khidree (ra) narrated that the Prophet said:

*"Whoever sees a Munkar he must change it with his hand, if he cannot then by his tongue, and if he cannot then by his heart, and that is the weakest of Imaan."*<sup>131</sup>

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<sup>131</sup> Saheeh Muslim, Kitab ul Imaan, vol.1, p.169 and Sunan Abu Dawood, Kitab ul Salah, vol.1 p.677

This first method is the highest form of changing *Munkar*, and is the *Sunnah* of Ibrahim (as). However its performance is subject to certain conditions and conventions, it cannot be done however you please but only according to the *Qur'an* and *Sunnah* according to the understanding of the *Sahabah*. The conditions for changing *Munkar* by the hand are many and we have listed them below *Inshaa Allah*.

***(a) The one changing the Munkar must understand the reality:***

He must understand: that the *Munkar* must be present publicly and visibly, that it must be known from the *Deen* by necessity and not under any dispute (that it is *Munkar*) nor having any *Ijtihad* nor any *Rukhsah* (permit) and other knowledge about the *Munkar* and about the one committing the *Munkar* as mentioned earlier in this book.

***(b) You must change the Munkar by what is permissible:***

The means used to change the *Munkar* must itself be permissible and appropriate, e.g. you cannot beat any Muslim because they do not cover their *Awrah* correctly or any other small sin, nor use a gun to shoot off a gold ring from a man's finger etc.

***(c) Changing the Munkar by the hand must not itself lead to a greater Munkar:***

Like the above examples, you cannot beat someone because of his prohibited haircut or because he is wearing gold nor can you expose prostitutes in front of everyone publicly; another example is the one mentioned earlier of the man who wears silk trousers, you cannot take off his trousers in public exposing his *Awrah* as this is a greater *Munkar* than the silk and will become a cause for other *Haram*.

***(d) To have authority or a divine permit:***

You must be in a position to change the *Munkar* by the hand, it is not acceptable to forcibly change the *Munkar* by hand unless you are in a

position of authority (e.g. Khalifah, Judge, Deputy of the leader, Father, Husband etc) or if you have the divine permit (*Rukhsah*).

An important example and demonstration of this is in the case of a man who sees his daughter uncovering her hair - he may discipline or shout at her as he is in a position of authority over her, however another man cannot decide to beat her in the name of changing the *Munkar*, it is not his place to do so. Ibn Taymiyyah said:

*“Changing a Munkar ... must not be the job of someone else, for example cutting the hand of the thief.”*

You must either be in authority or you must have the divine permit to do so; the permit is for the *Munkar Far’ee* (Branch evil, whether societal or individual) as long as you are able to do it in a permissible way and with permissible means without to create a bigger *Munkar* and that it is on public property in the public arena e.g. you cover up posters containing nudity in the streets etc

***(e) To have the least amount of doubt that he/she will be able to change it by hand:***

Abdullah ibn Mas’oud narrated the Prophet said:

*“There is no nabi that Allah has sent before me except that He has sent him companions and friends that follow in his path; after those Prophets were other generations who do not follow what they followed and they do things that they were never asked to do, whoever makes Jihad of the hand for them is a Mu’min, and whoever makes Jihad of the tongue against them is Mu’min, and whoever*



*makes Jihad of the hearts against them is Mu'min, and there is no Imaan after that.*"<sup>132</sup>

The *Jihad* mentioned here means to struggle against the *Munkar* and to change it; if he is clearly unable to change it, then he should not attempt to do so but instead should forbid it verbally or to take the necessary steps and preparation so that he can do so, for example Allah taught us about Ibrahim (as) and how he chose the appropriate time and place when he was sure that he could change the *Munkar* by the hand. Allah says about Ibrahim (as):

*"(Ibrahim (as) said,) 'And by Allah I am going to circumvent your idols after you have gone away and turned your backs,' and then he destroyed them all (reducing them) into fragments except the largest of them so that they may recourse to it."*<sup>133</sup>

Allah taught us that the way to change a *Munkar* is to return when the people are absent in order to change it by the hand, in the same way that Ibrahim (as) destroyed the idols after the people had left and so he was able to do it in secret.

This is the *Sunnah* of Ibrahim (as) and many other *Anbiyaa* (prophets) before and after him (as) including Muhammad . Imam Ali ibn Abi Talib (ra) narrated about an incident in Makkah (before the *Hijrah*),

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<sup>132</sup> Saheeh Muslim, Kitab ul Imaan

<sup>133</sup> Al-Qur'an, Surah Al Anbiya, 21: 57-58

*"I went out with the Prophet until we came to the Ka'bah. So the Messenger of Allāh said to me, 'Sit,' and he climbed upon my shoulders. So I began to lift him up, but he perceived a weakness from me. So he got down and the Prophet of Allāh sat for me and said, 'Climb upon my shoulders.' He (i.e. 'Alī) said, 'So I climbed upon his shoulders.' He (i.e. 'Alī) said, 'So he stood up with me.' He (i.e. 'Alī) said, 'So it seemed to me that if I wished, I could have reached the horizon of the sky, until I climbed upon the house (i.e. Ka'bah) upon which, were copper statues. So I would engage it on its right and its left and in front and behind it, until I was in control of it. The Messenger of Allāh said to me, 'Now throw it!' So I threw it and it shattered like a broken bottle. Then I got down and the Messenger of Allāh and I left, racing until we would hide amongst the houses, due to the fear that someone from the people would catch us."*<sup>134</sup>

These *Ahadith* reflect the virtues of changing the *Munkar* by the hand and that it is the highest form of rejecting the *Munkar* and that it is the example of the prophets (as), Allah says:

*"He said to them: "look to what you worship, I am going to destroy it and burn it, and throw it in the sea."*<sup>135</sup>

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<sup>134</sup> Musnad Imam Ahmad, 1/84

<sup>135</sup> Al-Qur'an, Surah Ta ha, 20: 97

This was in relation to Musa (as) when he left the people to meet his lord and returned to find them worshipping a calf, he changed this *Munkar* by his own hands and this is the *Sunnah* of Muhammad

in weakness and strength, both before and after the *Hijrah*, Abdullah ibn Mas'oud narrated:

*"When the Prophet destroyed the idols in Makkah (this time after the Hijrah), he was saying, Qul Jaa' al Haqq wa dhahaqul Baatil 'The truth has come out and the falsehood has vanished.'<sup>136</sup>"*

Moreover it is the example of the companions of the Messenger

who are an example for us and the standard that we must resemble, one example narrated in Saheeh Muslim is of Abdullah ibn Abbas (ra) when he entered on a man and found him wearing a gold ring; he took it from his finger and told him to sell it.<sup>137</sup>

### ***(2) Forbidding the Munkar by the tongue:***

For the one who is unable to change the *Munkar* by the hand, whether because he is alone or small in numbers or does not have any authority or power, he has the permit and must forbid it by his tongue instead.

This is the next level of rejecting the *Munkar* after changing it with the hand and is a must for all people who are capable, even for women as is the example of the *Sahabiyyaat* of the Messenger .

There are three steps to changing a *Munkar* by the tongue, each precedes the next and should be attempted in the following order, (i) By kind words (i.e. by kindly speaking and convincing them to stop the *Munkar*) (ii) (if that fails) By preaching (to preach to him, scaring

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<sup>136</sup> Al-Qur'an, Surah Al Isra', 17: 18

<sup>137</sup> Saheeh Muslim, Hadith no. 2090

him with strong *Ahadith*, *Ayat* about the punishment of Allah etc.) & (iii) Finally (if all else fails) by harsh words.

*Umm ul Mu'mineen* Aisha (ra) narrated that:

*"The Prophet entered and there was someone in his house playing the flute, this was when Aisha was still very young. Abu Bakr said: "the flute of Shaytan in the house of Allah," the Prophet told Abu Bakr to leave, reassuring him, and said: "This thing is not good," and convinced the person to stop, the Prophet said: "Allah likes you to be kind in everything.""*<sup>138</sup>

And she (ra) also narrated that

*"The Prophet said: "Whenever there is kindness in a matter, it will always become good, and anything that kindness is removed, it will be (bad)..."*<sup>139</sup>

The Prophet never used to name a person directly when he was seen committing a *Munkar*, rather he spoke in general saying "why do people do so...and...so?" advising generally while in his presence, this kind and merciful method is the first step in forbidding the *Munkar* with the tongue,

Imam Ahmad narrated about how the *Sahabah* (ra) used also to first use kind words to advise and verbally stop the *Munkar* instead of shouting or attacking harshly:

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<sup>138</sup> Saheeh Al Bukhari, vol. 10, p.449

<sup>139</sup> Saheeh Muslim, vol. 4, Hadith no. 2594

*"The friend of ibn Mas'oud (narrated); whenever they went past a Munkar they used to say, "take it easy, take it easy."."*

This is how we should initially begin our approach to any individual engaged in *Munkar* even with the *Kuffar*. It is narrated that the Jews used to say to the Prophet *"Assaamu 'Alaikum (death be upon you)"* and so on one occasion the Prophet said:

*"Wa alaikum assaam (and upon you death [also])" and he let them enter, Aisha (ra) asked him why, he said: "Allah likes kindness in all matters" she asked "did you not hear what they said? The Prophet said: "didn't you hear what I said? Allah will accept ours and reject theirs."<sup>140</sup>*

Allah says:

*"And do not argue with the people of the book (Ahl Al Kitab) except in a way that is better except with the oppressor among them; and say, "We believe in that which has been revealed to us and that which has been revealed to you, our God and your God is One and to Him we surrender."<sup>141</sup>*

Allah taught us here to balance our *Da'wah* and to use the best method seeking the maximum benefit to the *Deen* and preventing from it harm and Allah says:

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<sup>140</sup> Saheeh Muslim, vol. 4, Hadith no. 2165

<sup>141</sup> Al-Qur'an, Surah Al 'Ankabut, 29: 46

*"And warn for warning benefits the believers"*<sup>142</sup>

So we should not use the *Da'wah* in such a way that will harm the believers or their *Deen*; this is how the scholars spoke about *Naseehah* (advice) and Imam Shafi'i made poetry:

*"Give me Naseehah privately, do not give me Naseehah publicly, and if you do not follow my advice do not be surprised if you are not obeyed."*<sup>143</sup>

We do not expose our Muslim brother openly and publicly while his sin was hidden and while he feared Allah and tried to cover it up seeking forgiveness from Allah, rather we will give him *Naseehah* privately so that he will not feel any shame or harm from it, whereas if we advise him in front of others we will harm him unnecessarily.

We should take our time and advise our brothers calmly first and with ease without to hurry and without to rush into any rash statement, Allah says:

*"Man is made of haste, I shall show you my portents but do not ask me to hasten."*<sup>144</sup>

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<sup>142</sup> Al-Qur'an, Surah Al Dhariyaat, 51: 55

<sup>143</sup> *Kitab uqalah* for ibn Hibbaan, p.158

<sup>144</sup> Al-Qur'an, Surah Al Anbiya, 21: 37

### ***(3) Rejecting the Munkar by the heart:***

For the one who is unable to fulfil either of these two neither changing the *Munkar* by the hand or forbidding it with his tongue is obliged to hate it in his heart and to reject and desert it, this is the lowest form of *Imaan* and there is no *Imaan* after that.

This last level of rejection should not however be taken as an excuse to leave the duties of forbidding and changing the *Munkar* with the tongue and hand; it is not a substitute for the other forms of the duty and those who are capable must fulfil it as an obligation and duty, Abdullah ibn Mas'oud narrated that the Messenger said:

*"Do you know who is the living dead? The one who does not command good, nor does he reject Munkar."*<sup>145</sup>

The Prophet also said,

*"The living is the one who commands good and forbids evil, and the one who does not command good and forbid evil is the one who has desires (Hawaa) in his heart."*<sup>146</sup>

Even the Muslim woman, ordinarily shy and quiet as opposed to men used to command good and forbid evil and are obliged to do so, *Umm ul Mu'mineen* Aisha (ra) narrated how she saw a woman between Safar and Marwa wearing a dress with ropes, she (ra) said:

*"Take it off, the Messenger whenever he saw something like this, he used to rip it off."*<sup>147</sup>

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<sup>145</sup> Saheeh Muslim (also reported by Hudhaifah)

<sup>146</sup> Saheeh Al Bukhari, Fath ul Baari

<sup>147</sup> Saheeh Muslim, Hadith no. 5952

The women used even to command good and forbid evil to men despite ordinarily being segregated and separate from them; an example of this is the woman who complained to the Messenger

about the men who used to pray in the back row of the *Masjid* (the one closest to the row of the women) without to cover up properly, she explained that some of their *Awrah* could be seen when they make *Ruku'* and *Sujud*<sup>148</sup>; Muhammad acted upon it and ordered that we must wear something under our clothes when praying (i.e. that you cannot pray in a single piece of clothing without underwear while you have clothes that you could wear).

Similarly we have the example of Aisha (ra): she passed a man who was sitting down and later said to his wife in *Masjid ul Haram*<sup>149</sup>,

*"Ask your husbands to take showers. I feel shy to tell him, but Rasulullah always told men to take showers."*

Also to her (ra) brother Abdul Rahman (ra) as he hurried to make *Wudu'*<sup>150</sup> in order to make *Janazah*<sup>151</sup> over Sa'd ibn Abu Waqqas, she said to him,

*"Make your Wudu' properly, cover every part and even extra as well, the Prophet said: "be careful for your feet; make*

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<sup>148</sup> *Ruku'* and *Sujud* are the bowing and prostration (respectively) performed as part of the prayer (*Salah*) five times a day, they are both *Ibadaat* and can only be performed to Allah and never to anyone or thing besides Him even if only out of respect.

<sup>149</sup> *Masjid ul Haram*: The main *Masjid* in *Makkah* within which is the *Ka'bah* towards which all Muslims face during their *Salah*.

<sup>150</sup> *Al Wudu'* is the ritual act of washing the face, arms, hair and feet for purity needed in *Salah* and other ritual acts.

<sup>151</sup> *Al Janazah* (pl. *Al Janaa'iz*): the funeral prayer.



*sure they are washed properly up to the ankle, the feet that are not washed properly are in the hellfire.”<sup>152</sup>*

Neglecting or leaving this duty of commanding good and forbidding evil is not an option and rather we must engage in it and preserve and revive it. If however there is a true reason why we cannot forbid a *Munkar*, e.g. out of lack of power or fear of being killed etc, we must continue to be free from it and reject and hate it in our hearts, we must have *Baraa'*<sup>153</sup> from it. Moreover if we cannot prevent or forbid the person from committing the *Munkar* we cannot continue to sit with them, rather we must reject and leave the *Majlis* completely, even if it is in *Khutbah Jumu'ah*<sup>154</sup>, if the *Imam* says a word of *Kufr Akbar*, we must stand up and forbid him and/or walk out from the *Masjid*.

It is not possible to maintain friendship and relations with the people of sin and transgression (and for greater reason with any non-muslim) and to reject their *Munkar* by the heart you must at the very least leave their *Majlis*, Allah says:

*“And if you see people speaking about the Ayat, applying their Hawaa to them, do not sit with them, unless they turn to a different*

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<sup>152</sup> Saheeh Muslim, vol. 1, Hadith no. 2040

<sup>153</sup> *Baraa'*, meaning disassociation and disavowal composes all forms breaking relationship and distancing ourselves, in this case from the *Munkar* (we must also have *Baraa'* from all *Taghout*, *Shirk* and their people); it combines full hatred, animosity, keeping distance from, desertion, declining to help, disrespect, putting down, rejecting to ally with, rejecting to support etc – all this is obligatory for the Muslim to hold in his heart, sayings and actions against all the *Tawagheet*, *Shirk*, *Kufr*, *Munkar*, *Kuffar*, *Mushrikeen* etc.

<sup>154</sup> *Al Khutbah Jumu'ah* is the sermon before the Friday prayer.

*theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.*"<sup>155</sup>

Allah                says:

*"It has already been revealed to you in the book that, if you hear the verses of Allah being rejected and mocked, do not sit with them until they engage in another conversation, verily if you stayed you would be like them, verily Allah will gather the hypocrites (Munafiqeen) and the disbelievers (Kafireen) all together in the hellfire."*<sup>156</sup>

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<sup>155</sup> Al-Qur'an, Surah Al An'am, 6: 68

<sup>156</sup> Al-Qur'an, Surah Al Nisa, 4: 140



## *What takes precedence while forbidding Munkar?*

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As we have discussed, commanding good and forbidding evil is an obligation in *Islam*, moreover we have discussed its conditions and conventions. Further to that we have discussed the reality of the *Munkar* that it is of types, some *Munkaraat* leading to others and some related to the individual and some related to the entire society.

### *The root evil takes priority over the Munkar that branches from it:*

The question then rises when faced with all these *Munkaraat* and their types, which *Munkar* should we address first? Which one takes priority and which can be addressed later? Verily the *Munkaraat* do not occur alone but often occur altogether and cannot be changed simultaneously, particularly if we face a *Munkar Assassie* i.e. the *Munkar* that leads to or has led to other *Munkaraat*; in this case which do we prioritise first, the root *Munkar* or its branch?

Verily when we rise to command good and forbid evil, we must make priority to what is more important. In the above case, the *Munkar Assassie* (root evil that leads to more evil) always takes precedence

over the *Munkar Far'ee* (branch evil from that root); we will forbid and struggle against the source and cause before it's effect.

*Al Shirk is the greatest of Munkaraat and the first priority:*

Furthermore we must remember and contemplate about which is the greater *Munkar - Shirk Al Akbar* that has spread across the *Ummah* and society or others sins such as a woman who has exposed her soft *Awrah* (e.g. hair or arms)? Clearly the *Shirk* is far greater and so we must address the *Shirk* as a far greater priority to anything else.

Verily, if man-made law is prevalent and at the same time the women walk naked – it is incumbent upon us to address first the *Shirk* of man made law and when we address the uncovered women then we must link it to it's root cause i.e. the man-made law. This *Shirk* is the greatest of evils and is the cause for other *Munkaraat* and it must be the priority and starting point for the *Da'wah*; it's forbiddance must be the main call and concern for any *Da'ee* the way that it was the priority for the prophets and messengers before us, Allah says:

*“And verily we have sent among every Ummah a Messenger (proclaiming): “Worship Allah (alone), and keep distance from Taghout.” Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.”<sup>157</sup>*

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<sup>157</sup> Al-Qur'an, Surah Al Nahl, 16: 36

Allah set the priority for our *Da'wah*, He demonstrated to us what is important i.e. that the *Shirk* is the greatest *Munkar* of all and that it is our first and greatest enemy.

If you see an individual person committing *Shirk*; certainly you must address it; however if there is the higher and greater *Shirk* of the society (i.e. like today), then we must prioritise and address the man-made law first in order to make the *Tawheed* dominant and the *Shari'ah* prevalent; in which case we would have authority and power to punish that initial person properly.

Allah stressed and re-stressed the gravity of *Shirk* and the importance of *Tawheed* throughout the *Qur'an* and based on it a distinction between the people into the camp of *Islam* and the camp of *Kufr*, into the people of *Jannah* (paradise) and the people of *Jahannam* (hellfire).

It is impossible to engage in *Da'wah* except to give priority to the *Tawheed* and to rejecting and forbidding *Shirk* and that is the very essence of our *Da'wah*.

Verily, the priority of the call to *Tawheed* and away from *Shirk* is repeated throughout the *Qur'an* and is reflected in the lives of all the prophets, Allah says:

*"And we sent no messenger before you except that we revealed to him, 'there is no god (ilah) except me so worship me.'"*<sup>158</sup>

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<sup>158</sup> Al-Qur'an, Surah Al Anbiya, 21: 25

Allah says:

*"Did I not command you O children of Adam? That you should not worship Shaytan, verily he is a plain enemy to you. And that you should worship me alone, that is the straight path. And indeed he did lead astray a great multitude of you, did you not then understand?"<sup>159</sup>*

Allah says:

*"And ask those of Our messengers that we sent before you, did We make any gods besides Ar Rahman for them to worship (and submit to fully)?"<sup>160</sup>*

and Allah says:

... (: ) ...

*"(The prophets Nuh, Hud, Saalih & Shu'aib each said) O my people, submit to Allah exclusively, you have no god except him ..."<sup>161</sup>*

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<sup>159</sup> Al-Qur'an, Surah Yaa-sin, 36: 60- 62

<sup>160</sup> Al-Qur'an, Surah Al Zukhruf, 43: 45

<sup>161</sup> Al-Qur'an, Surah Al A'raf, 7: 59, 65, 73 & 85 and Surah Hud, 11: 50, 61 & 84

Allah repeated these verses many times in many Ayat, quoting the call of the many prophets and messengers whom Allah sent, stressing to us that the *Tawheed* is the utmost priority and the most crucial matter. Our *Da'wah* must always be surrounding *Al Tawheed* as the core of our call i.e. to call the people to worship Allah exclusively without to associate any partners with him, to reject the *Taghout* and *Al Shirk* and it's people.

This call must encompass all of *Al Tawheed*, both *Al Tawheed Al Rububiyyah* (believing exclusively in the Lordliness of Allah) and *Al Tawheed Al Uluhiyyah* (or *Al Ilaahiyyah*, exclusivity in all of our worship and obedience to Allah); Allah says:

*"Verily my Salat, my sacrifices, my living and my death are for Allah, the Lord of Al-Alameen (i.e. everything). He has no partner and of this I have been commanded and I am the first of the Muslims."*<sup>162</sup>

Furthermore, it must encompass all that is classified within that, to call the people to believe in the names, attributes and functions of Allah exclusively without to associate any partner with him in any

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<sup>162</sup> Al-Qur'an, Surah Al An'am, 6: 161-163

one of them (*Al Tawheed Al Asmaa' Wal Sifaat*), also to believe that the exclusive right of legislation and all sovereignty is for none but Allah and that he has no partners (*Al Tawheed Al Haakimiyyah*).

This is the most vital call and we cannot claim to command good while ignoring this - the greatest of all *Ma'rouf*; nor can we claim that we are forbidding the evil while we ignore the *Shirk* while it is the worst of all the *Munkaraat*.

The Messenger started with this call from the very beginning; he called to *Tawheed* while in Makkah (i.e. before the *Hijrah* to Madina as well as after), though it is not as some people think that he called only to the belief in Allah, that he is the creator and provider etc, the call of Muhammad was far wider and encompassed the *Tawheed* of the actions, sayings and the heart together.

He called them to believe that Allah is the only one worthy of any obedience, worship or to be followed, he called the people all to leave the *Shirk* of their idols, to leave their worship to them, to leave their obedience to the *Taghout* man-made laws of *Quraish*, to give up obedience to their leaders such as Abu Lahab, Abu Jahl and Waleed ibn Mughirah - he attacked them heavily and directly and by name leaving no ambiguity in his *Da'wah* against the *Shirk* and *Taghout* even though the *Ummah* at that time was small and weak.

Moreover he called the people to give up all arbitration except to Allah, under no circumstances consenting to any law except the law of Allah - rather he forbade the people from accepting any aspect of the *Kufr* law, neither their



rules for abortion nor for trade in the markets, he attacked them all and called them all to worship and obey Allah instead.

If we command good and forbid evil then we must take Muhammad and his companions and their *Da'wah* as our example and they are the best to follow; we must follow them and call by the heart, tongue and body all together.

Moreover we should consider how for 13 years Muhammad called for *Tawheed* in Makkah; he forbade them from committing *Shirk*, before calling them even for *Salah*. He did not aim only to make individuals *Muwahhid*<sup>163</sup>, but rather he aimed and worked to make the entire society subservient to Allah. This is the priority and he did so in his heart, with his tongue and with his body.

***The priority of Tashree' precedes the priority of Takleef:***

Allah revealed the *Wahi* (revelation) in this order, revealing the command to *Tawheed* and the prohibition of *Shirk* first before all else in order to teach us the priority in our *Deen* and our *Da'wah*. Verily it will always take priority over anything else.

However as for those who wish to claim that because Allah did not legislate *Salah* in Makkah that we should not call for *Salah* - this is incorrect and rejected; we call to both but we prioritise the *Tawheed* before the *Salah* without to stop the call for *Salah*.

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<sup>163</sup> The *Muwahhid* is the one who has *Tawheed*, *Al Muwahhid* is Allah whom is worshipped with *Tawheed*.

This is evident from the *Sahabah* whom - after the Prophet died - gathered together to manage many different problems together. In their hands was the command of the prophet to send the army of Usama bin Zaid<sup>164</sup>, they also had to make *Janazah* and bury the Prophet and they also had to appoint a new caliph as soon as possible, they prioritised between all these obligations and fulfilled them all - and this became a matter of *Ijma'* (consensus).

A practical example for us today would be of the man who doubts that Muhammad is the Messenger of Allah while he also votes for man made law and he also happens to be wearing a golden ring - we cannot leave all his *Kufr* and greater *Munkaraat* in order to forbid the golden ring, we must prioritise which *Munkar* to address first.

This is why when a man came to the Prophet and informed him that he wanted to fight alongside the Muslims, the Prophet questioned if he was Muslim and found that he was not although he wanted to help; the Prophet asked him to testify to the *Kalima*<sup>165</sup>, the man then did so and went to fight and was subsequently killed. (i.e. he asked him to believe in his heart, then testify with his tongue by saying the *Kalima*, and then act in his actions by fighting.) Jibreel (as) informed him that the man had believes and had acted upon what he believed.

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<sup>164</sup> Abu Bakr Al Siddiq narrated that the prophet said on his death bed, "do not delay the army of Usama!" and in another narration "send the army of Usama!" and there are many other similar narrations found in the two books of *Sihah*, *Bukhari and Muslim*

<sup>165</sup> See footnote 7

The prophet prioritised between the *Ma'rouf*, he

halted the call to *Jihad* because the man was not Muslim and it was far more important to call him first to *Tawheed* and to embrace *Islam*.

Similarly when the Prophet sent Mu'adh ibn Jabl to Yemen, he instructed him:

*"O Mu'adh you are going to people who are Ahl al Kitab (people of the book), let the first thing you call them to (i.e. the society) be Laa ilaha illallah."*<sup>166</sup>

He asked Mu'adh to give priority to *Tawheed* before anything else. Furthermore we can learn another important lesson from this *Hadith*; this incident was after the *Khilafah* was established and the prophet was sending him to extend the Islamic state, i.e. he sent him specifically with the intention of changing the society in Yemen to one where *Kufr* is prevalent to one where the law of Allah is sovereign. This is the most important form of our *Da'wah* and we should all have this as our main goal and objective in our *Da'wah*.

Moreover we must remember that to have *Tawheed* means that you must reject the *Shirk*; there is a principle in *Islam*, that if the *Tawheed* and *Shirk* meet, then the *Shirk* will always outweigh between the two. - you cannot have *Tawheed* and retain any *Shirk*. We must expose and dismantle the *Shirk* and *Kufr* man made law first in order to implement the Islamic law.

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<sup>166</sup> Saheeh Al Bukhari, Fath ul Baari, vol. 3, p. 357

So when we are calling people to *Islam*, what do we call for? Practically, we may start to speak about something small and then link it to the larger issue i.e. *Tawheed*, exposing man-made law; that is the true essence of the *Da'wah*.



## *Benefit and harm while forbidding or rejecting or changing Munkar*

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There is a need for the *Da'ee* to consider the benefit and harm that may or may not arise because of his actions and to act appropriately according to that. However it is not the case as people may think that we can leave commanding good or forbidding evil (which is sin) if there is some possible 'harm' that could come to ourselves or our income; nor is it at all correct as some people wrongly claim that you can take a prohibited (*Haram*) means to command good or to change the *Munkar* in the name of 'bringing some benefit'.

The example of this is the one who claims that he can participate in the *Munkar* of democratic elections claiming that he intends to bring with it some good or to prevent some harm; this is rejected and defeats the very purpose of commanding good and forbidding evil as he is creating by it a new *Munkar*!

This arises from the misunderstood principle in the *Shari'ah* regarding 'seeking to prevent the greater harm by means of the lesser of the two harms'. Some people misquote it as '... the lesser of the two evils' until they reach their strange conclusion that they can engage in *Haram* to

prevent another *Haram*; however there is nothing like this in the *Shari'ah* and rather the evidences are in complete opposition to that and clearly the lesser of the two evils that they incline to, is at best still an evil.

It is related in Saheeh Al Bukhari about the story of the man who was given three choices, to drink alcohol, to commit fornication or to commit murder, he chose what he saw as the lesser evil – to drink the alcohol - he subsequently became drunk, committed fornication and committed murder under intoxication; Imam Nawawi noted his clear mistake, he said,

*“His mistake is that he took one of the choices, he should have taken the fourth choice - not to do any of them.”*

The man chose what he saw was the lesser of the two evils (i.e. the alcohol) but the prophet has said that,

*“Alcohol is the mother of all Khabaa'ith”*

Similarly people today vote for man-made law as they see it as ‘the lesser of the two evils’; yet voting for *Kufr* law is the biggest of *Shirkiyaat* and is far worse than even the alcohol!

The correct implementation of the principle is for example as follows: if you were to approach a set of traffic lights while it is red, although it is permissible (*Mubah*) to pass through them ignoring the light and the law prohibiting entry, however there are many cars passing quickly from the other direction; in this case it is permissible both to pass through and to stop and there is benefit in passing through as you can reach your destination much quicker, however it will also cause a greater harm by it as you will crash and possibly be injured or killed.

There is no doubt as to how we should outweigh the benefit and harm in this case; to save yourself from injury is clearly more harmful than to be late and so you will stop at the lights.

Similarly if you want to forbid an evil, you cannot cause a greater harm by it; this is of course bearing in mind that the benefit and harm we speak of is according only to the *Shari'ah*.

Another example of the principle is that if you leave your car keys inside your car and lock yourself out, it is harmful to break your own car window to retrieve them but is permissible - however you should break the smaller window rather than the main windscreen as that is less harmful (though both are originally permissible) and if you can enter the car without to break any windows you must do so instead, otherwise you will be sinful.

As we mentioned, the benefit and harm is decided exclusively by the *Shari'ah* and is taken in account only in the *Mubah*; you cannot claim that you will receive some benefit from an MP so that 'therefore we must vote for him'. You cannot commit *Shirk* in order to seek some benefit (as in this example), in fact Allah did not leave any opportunity to leave even a single duty e.g. *Jihad* for the sake of some worldly benefit, Allah counted all the most beneficial and dearest matters in the hearts of people,

*“Say: if your fathers (& mothers), your sons (& daughters), your brothers (& sisters), your wives (or husbands), your relatives, your wealth that you have accumulated, your trade that you fear decline, your homes where you live are dearer to you than Allah and his messenger and Jihad for the sake of Allah, wait until the punishment of Allah reaches you and Allah does not guide people who are Al Fasiqun (sinners, disbelievers)”<sup>167</sup>*

Allah forbade to seek refuge in any single worldly benefit in leaving a single obligation (e.g. *Jihad*) and for greater reason it is impossible that we violate *Tawheed* which is of far greater importance (and which clearly takes precedence over the *Jihad*.) in order to protect any of these interests or to seek this type of ‘benefit’.

Even if voting for the MP was not *Shirk* but only a smaller *Haram*, the priority in the *Shari’ah* is to leave the *Haram* before fulfilling the *Fardh* as the prophet said,

*“Whatever I order you, do as much as you can and whatever I forbid you, leave it.”*

He left no lee-way in the matters of prohibition like in the obligations but rather gave it the priority; similarly if we must leave our personal interests when it conflicts with the fulfilment of our obligations (*Faraa’idh*) (i.e. as stipulated in the above ayah), similarly and for greater reason we cannot seek them (personal benefit or interests) through committing *Haram*.

***Outweighing between benefit and harm is only in the Mubah.***

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<sup>167</sup> Al-Qur’an, Surah Al Tauba, 9: 24



There is no such thing as ‘the lesser of the two evils’, there is only ‘the lesser of two harms’ and even that is generally only in emergencies, Allah says:

*“Kill them wherever you meet them, and throw them out of where they threw you out, the Fitnah (Shirk) is harder than fighting.”<sup>168</sup>*

Here Allah made it clear that the *Shirk* (e.g. voting for man-made law) is greater even than fighting and being killed, which is clearly the greatest possible worldly harm that a person may fear from; so the *Shari’ah* has decided that the harm of *Shirk* and disobedience to Allah is always the greater harm; we do not seek to outweigh between the lesser and greater harm except in what is permissible in the *Shari’ah (Mubah)*.

In the above case the balance is clear, Allah has declared that the harm of *Shirk* is greater than the possible harm in fighting and even being killed.

Some people may claim that *Al Fitnah* in these ayat is not *Al Shirk*; but as for *Ahl Al Sunnah Wal Jama’ah*, we do not make commentary for the *Qur’an* except what has been attributed to the prophet and his companions (ra) as they are the standard and criteria. Abdullah ibn Mas’oud said about the saying of Allah ,:

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<sup>168</sup> Al-Qur’an, Surah Al Baqarah, 2: 191

*"Fitnah is greater than murder."*<sup>169</sup>

That,

*"Al Fitnah is Al Kufr."*

And also Abdullah ibn Abbas said about the *Ayah*,

*"Fight them until there is no more Fitnah and the Deen is all for Allah ..."*<sup>170</sup>

that,

*"Al Fitnah is Al Shirk."*

Again the above ayah is clear and sufficient for us to understand that removing the *Shirk* is the greatest priority and benefit, and that there is no harm to fight and even to die in it's process.

So despite the clear personal benefit in leaving the *Jihad* and the clear harm to fight and to possibly be killed, Allah stipulated what is the real harm and the real benefit, and this is the stipulation (i.e. that of the *Shari'ah*) that we refer to when we speak about outweighing or balancing between the benefit and harm.

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<sup>169</sup> Al-Qur'an, Surah Al Baqarah, 2: 217

<sup>170</sup> Al-Qur'an, Surah Al Anfal, 8: 39

In fact, the same as above can be said about the *Da'wah* and commanding good and forbidding evil, the perceived harm of being dispraised, attacked, killed or losing your wealth or business because of your forbidding the *Munkar* cannot be used as an excuse to leave the duty as the Messenger Muhammad said:

*"No one of you should keep silent about the truth (if he sees or hears falsehood) out of fear of the people"*<sup>171</sup>

In another narration it is even clearer in the saying of the prophet

that these fears are not only an unacceptable excuse but also unfounded, it is narrated upon the authority of Ibn Abbas (ra) that the Prophet Muhammad said:

*"No one of you should fear the people when he speaks the truth or addresses the oppression because his saying will never make him nearer to his Ajal (lifespan) nor will it distance him from his Rizq<sup>172</sup> (provision)."*<sup>173</sup>

Verily we should carry the *Da'wah* like a *Mujahid* without to fear from the people or from death. That is how we will find real benefit in our *Da'wah*, we cannot think that we know better than Allah what is harmful or beneficial to us and anyone who claims so, disobeying

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<sup>171</sup> In the collection of Ibn Hibban, Al Tabarani and Sunan Al Bayhaqi

<sup>172</sup> *Ajal* is the life-span of any individual, it is decided and written in the divine fate from beforehand and will never increase or decrease even a second whatever precaution you take or whatever danger you face (e.g. *Jihad*), similarly *Al Rizq* (provision) is pre-determined and will chase you even if you do not chase it and no-one will complete his *Ajal* until he has fully received his *Rizq*, *Rizq* is not your wealth but is rather whatever you have benefited from, even if you have abundant wealth it is not considered provision until you benefit from it.

<sup>173</sup> Sunan Al Bayhaqi

Allah in the name of 'seeking benefit and preventing harm' is a liar as Allah says,

*"They will swear 'we meant nothing but good' and Allah bears witness that they are liars."<sup>174</sup>*

***Balancing benefit and harm by Allah:***

The only balancing between benefit and harm is that made by Allah, further examples of which are found in His saying:

*"They ask you about the alcohol and gambling, say that it is a big sin, but there is some small benefit, but the sin is greater than their benefit"<sup>175</sup>*

Allah taught us here that the alcohol, although it has some benefit in it, the harm and sin of it is greater and so we should stay far away from it regardless if we think it will benefit us.

Allah also says:

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<sup>174</sup> Al-Qur'an, Surah Al Tauba, 9: 107

<sup>175</sup> Al-Qur'an, Surah Al Baqarah, 2: 219

*“And do not swear against those who are called to other than Allah, they will swear at Allah without to know.”<sup>176</sup>*

Allah forbade us here to swear at the gods of the *Mushrikeen* not because we hold any love or inclination to them but because doing so we will cause a far greater harm i.e. that they will swear back at Allah

Similarly the prophet forbade us from harming our own fathers by swearing at others’ parents as they will swear back at ours, he said,

*“One of the biggest sins is for a man to curse his mother and father,” Someone asked, “How could it be that a man would swear at his (own) mother and father?” the messenger said, “a man will swear at someone else’s father, and the answer will return against his father.”<sup>177</sup>*

### ***Balancing the Da’wah according to benefit and harm:***

How does this affect our *Da’wah*? An example of using the *Da’wah* to prevent harm is narrated by Abdullah ibn Mas’oud, he said that,

*“During the time of Fitnah, the Prophet used to preach to us a lot to prevent the people from taking part in the Fitnah.”<sup>178</sup>*

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<sup>176</sup> Al-Qur’an, Surah Al An’am, 6: 108

<sup>177</sup> Saheeh Al Bukhari

<sup>178</sup> Saheeh Al Bukhari, vol. 1, p. 285

This is a very good example of commanding good and forbidding evil in accordance to possible benefit or harm, the prophet timed and utilized his *Da'wah* in order to prevent the *Sahabah* from entering into harm.

Another example of this is narrated by Mu'adh ibn Jabal (ra) that the Prophet called him and so he went to him saying

*"Here I am O Messenger of Allah, in your two hands," the Prophet repeated it and Mu'adh repeated it three times. He said: "Anyone who testifies that Laa ilaha illallah and Muhammadan rasulullah with conviction in his heart Allah will forbid upon him hellfire," Mu'adh asked "Should I give the people the good news?" the Prophet said "no or the people will become lazy (having Tawaakul<sup>179</sup>)"*<sup>180</sup>

Mu'adh narrated this Hadith only at the very end of his life before he died and he said:

*"May Allah forgive me."*

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<sup>179</sup> *Al Tawakkul* is the sign of a believer and is obligatory in Islam, it is to rely entirely and solely on Allah without to fear from hunger, poverty or death as we know that Allah is the only provider and the only one who gives and takes life; however at the same time, it is to rely on Allah while making effort to seek our *Rizq* (by working or trading etc) and to take precautions rather than intentionally endangering our life though this is with full knowledge that they (our precautions) cannot prevent anything that has already been written for us. *Al Tawaakul* however is to rely on Allah but without to make any effort at all, to become lazy and rely on Allah to send us to paradise if he has written so and without to attempt to earn his place in *Jannah* or his *Rizq* or to protect his life etc.

<sup>180</sup> Saheeh Al Bukhari, Kitab ul Ilm, vol. 1, p. 226

Mu'adh balanced his *Da'wah* in order to account for possible benefit and harm that may come from it, initially the prophet taught him not to convey this hadith as it will cause the harm that the people will rely on it instead to strive hard with their deeds – however Mu'adh at the end of his life conveyed it to prevent the greater harm of this *Hadith* being withheld from the people and because Allah forbade and dispraised heavily the one who conceals the *'Ilm*.

A similar lesson is narrated by Abu Huraira that the Prophet said:

*“If you see someone says laa ilaha illallah, give him the good news of Jannah,” Abu Huraira went outside after hearing this Hadith to tell the people and met Umar ibn Khattab who stopped him and shook him; he took him back to Muhammad and requested the Prophet not to inform the people as they will become lazy.”<sup>181</sup>*

Here the Prophet after telling Abu Huraira to tell the people, outweighed the benefit of telling them by the harm of them becoming lazy from it.

So here we can learn about the priorities that the prophet and his companions (ra) exercised in their *Da'wah*, they employed their call and their commanding good and forbidding evil in such a way as to prevent people from entering harm (such as entering into *Fitnah*, becoming lazy etc) whether directly or indirectly. Similarly Allah forbade us from swearing at the gods of the non-

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<sup>181</sup> Saheeh Muslim, vol. 1, p. 60-61

muslims even though we hold the utmost hatred and animosity towards them, that is so that they do not swear back Allah – which is a greater harm and *Kufr*.

We also learn from this a little about how the *Shari'ah* speaks about benefit and harm in the *Da'wah* and we should not mix it with our own desires, nor can we apply any ideas about benefit or harm except by referring to divine texts.

We cannot for example give up forbidding the *Munkar* or the evils of the society where we live or to stop attacking and exposing the ideology and man-made law of the non-muslims simply because they will become upset by it or because they will attack or insult us because of it. This is because Allah never stipulated that our *Da'wah* should please them nor did Allah or His Messenger

see any harm for them to be upset or angry because of the prevalence of *Islam*, Allah says,

*“He is the one who sent the Messenger with the guidance and the Deen of truth in order for it to become dominant over all other Deens even if the Mushrikeen hate it.”*<sup>182</sup>

And the prophet did so in Makkah angering them and causing them to attack, insult and even torture the prophet and his *Sahabah* and he never asked any one of them to compromise

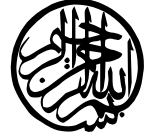
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<sup>182</sup> Al-Qur'an, Surah Al Tauba, 9: 33



because of it; he even heavily admonished them when they asked for some reprieve by the *Du'a* of Muhammad .

Nor can we praise the gods, religion (e.g. Christianity, Judaism, Democracy etc) or people of *Shirk* nor play with them or support or ally with them claiming that it will cause them to incline to *Islam* or benefit the Muslims (e.g. through funding for mosques and schools etc); rather all of these are prohibited in *Islam* and we only outweigh in what is permissible.



## CHAPTER 10

### *Verification is a pre-requisite to changing or forbidding or rejecting Munkar*

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You must verify that a *Munkar* has been committed before forbidding it. You cannot for example: after seeing someone walk oddly, assume that he must be drunk, rather you must verify before you forbid.

You must not hurry in your forbidding the *Munkar*; you should take time to verify first whatever you see or hear, Allah says:

*“O you who believe, if a Fasiq comes to you with news, verify it lest you treat harm a people out of ignorance and afterwards you become regretful to what you have done.”<sup>183</sup>*

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<sup>183</sup> Al-Qur'an, Surah Al Hujurat, 49: 6

In fact even if he is not *Fasiq* but is someone known to be trustworthy you must verify any bad news<sup>184</sup>, especially if it involves an accusation against any Muslim, Allah says:

*"We made it clear for people who have certainty."*<sup>185</sup>

And Allah says,

*"The believers are those who believe in Allah and his Messenger and after that they have no uncertainty, and (they) fight with their wealth and their bodies in the way of Allah"*<sup>186</sup>

A sign of the *Imaan* is to have certainty and not to hurry, we should be especially careful when speaking about Muslims, we must not accuse them baselessly or without evidence.

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<sup>184</sup> Note: it is not necessary to verify any good news, e.g. if we hear that 'so-and-so helps the poor people', we should take the news happily and look upon the person with favour; we need not check about it.

<sup>185</sup> Al-Qur'an, Surah Al Baqarah, 2: 118

<sup>186</sup> Al-Qur'an, Surah Al Hujurat, 49: 15

There are people nowadays however who call many sections of the Muslims, *Kafir* or *Khawaarij*<sup>187</sup> or *Zindeeq*<sup>188</sup> without to verify and without evidence, this is extremely dangerous and we must stay far away from it, verily this is the mistake and is itself the very deviation of the *Khawaarij*, Allah forbade us to call a Muslim a *Kafir* without first to verify about it. Allah says:

*“O you believe, if you travel for the sake of Allah (for Jihad) verify, do not say to someone who says Salam, that they are not Mu’min seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you*

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<sup>187</sup> The *Khawaarij* were the first deviant sect in Islam, they are very close to and similar to *Ahl Al Sunnah wal Jama’ah* in many aspects but they are worlds apart in matters of *Takfeer* (declaring someone *Kafir*), they descended from a man in the time Muhammad

called Dhul Khuwaisirah Al Tamimi and they rose against Imam Ali – during his Caliphate - wrongly declaring some companions disbelievers out of their own ignorance, they believe that *Imaan* is one rigid unit that does not decrease except as a single block (i.e. by complete negation), this is why they declare *Takfeer* on the one who commits major sins; *Ahl Al Sunnah Wal Jama’ah* believe that *Imaan* increases with the good deeds and decrease with disobedience to Allah and negates only by *Kufr Akbar*. Nowadays, some people use this to accuse the *Mujahideen* who fight against the *Taghout* rulers and their allies trying to draw similitude between the ruined and *Kufr* ruling of the apostate rulers today and the rightly guided and firm Caliphate of Imam Ali (ra)! Verily the prophet ordered us to rise against the ruler who rules by clear *Kufr* and there is no shortage of *Kufr* in the ruling of today’s leaders. See “*Ahl Al Sunnah Wal Jama’ah: their beliefs and qualities*” by Sheikh Omar Bakri Muhammad for full details about the *Khawaarij*.

<sup>188</sup> The *Zindeeq* is the one who disbelieves and tries to justify his *Kufr* by using Islam; it is usually used for non-Muslims who claim Islam e.g. Qadianis who believe in a prophet after Muhammad but claim to be Muslim – the *Zindeeq* is worse than the apostate and is executed even if he repents.

*yourselves before till Allâh conferred on you His Favours (i.e. you used also to be kafir like him and after that you became Muslim), therefore, be cautious in discrimination. Allâh is Ever Well Aware of what you do.*"<sup>189</sup>

This *Ayah* is explained in *Saheeh Al Bukhari*, Abdullah ibn Abbas said:

*"A man was taking booty and he captured someone who was not Muslim, the (captured) man said "Assalamu 'Alaikum" and they killed him and took his booty – so Allah sent the Ayah, "O you believe, if you travel for the sake of Allah (for Jihad) verify, do not say to someone who says Salam, that they are not Mu'min, seeking the perishable goods of the worldly life (i.e. the booty). There are much more profits and booties with Allâh. Before this you were kafir like him, ...".*"<sup>190</sup>

Similarly Usama bin Zaid was sent in an expedition and he spoke about one man in the battlefield, he said:

*"... I saw one of them, he said "laa ilaaha illallah". I stabbed him, and after that I felt bad and so told Muhammad what I did. The Prophet asked: "did he say laa ilaha illallah and you killed him?" I said: "He said it (the Kalima) only out of fear for my sword." He asked "did you check his heart to see if he believed it?" he kept on repeating that question until I wished that I was not Muslim yet until that day.*"<sup>191</sup>

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<sup>189</sup> Al-Qur'an, Surah Al Nisa, 4: 94

<sup>190</sup> Saheeh Al Bukhari, vol. 8, p. 258

<sup>191</sup> Saheeh Muslim, vol. 2, p. 127

Imam Nawawi repeated another narration where the prophet continued,

*“(the Prophet said) ... did you kill him?” I said: “yes” he said “what will you do if that laa ilaha illallah comes to you on the day of judgement?” I asked “ask forgiveness for me O Rasulullah.” and every time he saw me after that he would ask me “what will you do if that laa ilaaha illallah comes to you on the day of judgement?””<sup>192</sup>*

Moreover we have the example of Umar ibn Khattab when he faced a Jew during his rule as *Khalifah*; when the Muslims went to collect the *Jizyah*<sup>193</sup> from him he declared the *Shahadah*<sup>194</sup> and claimed that the *Jizyah* is no longer obligatory upon him (as he has become *Muslim*); Umar ibn Khattab did not hurry to call him *Kafir* but instead ordered to accept his *Islam* and to collect his *Zakat* instead and that if he changes his mind about *Islam* to strike his neck as an apostate.<sup>195</sup>

We should be patient and not to hurry to speak about anything which could affect Muslims or the *Ummah*; especially to spread the thoughts or ideas transmitted by people without to know it's circumstances or implications, Allah says,

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<sup>192</sup> Saheeh Muslim, vol. 1, Hadith no. 160

<sup>193</sup> The *Jizyah* is the tax that the young non-muslim male citizens of the *Khilafah* (i.e. the *Dhimmi* man) must pay in return for his safety and to secure his life and wealth (otherwise *Halal* and permissible) from the Muslims. It is one of the examples of the *Shari'ah* principle originating from the saying Muhammad that, “*Islam is superior and nothing will ever supersede it.*” The non-muslims must not only pay but must also submit with it to the Islamic law of the land with humiliation and feeling belittled (as mentioned in the ayah), Imam Abu Hanifah even believed that they must pay it while lowering his head in humiliation.

<sup>194</sup> i.e. he declared the *Kalima* and embraced Islam.

<sup>195</sup> Fath ul baari, Sharh Saheeh Al Bukhari, vol. 7 p. 157

*'When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.'*<sup>196</sup>

The above ayah is speaking about those who simply hear something and then speak about it without to verify about it first; this can never be considered commanding good or forbidding evil, rather we must verify any news before we act upon it and before we criticize or condemn anybody or their actions out of ignorance.

The mechanism of verification always begins to ask the scholars if we do not know, Allah says,

*"O you who believe, Obey Allah and Obey the Messenger, and those in authority from among you, if you have differ in any matter refer back to Allah and his Messenger if you are believers in Allah and the last day that is better for you and more seemly in the end.."*<sup>197</sup>

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<sup>196</sup> Al-Qur'an, Surah Al Nur, 24: 15

<sup>197</sup> Al-Qur'an, Surah Al Nisa, 4: 59

The way in which we refer and arbitrate to Allah and his Messenger is to ask the *Ulema'*, Allah further says,

*'When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaytan, save a few of you.'*<sup>198</sup>

Umar bin Al-Khattab (ra) taught us how to verify about news, he asked about a person,

*"Who can be a witness for so and so man" one man said "I can," Umar bin Al-Khattab (ra) asked "Did you ever travel with him?" the man said, "no," he asked, "Did you ever put Amaanah (a trust) in his hand and he gave it back?" the man said, "no," he asked, "Have you ever had any transaction with him on any matter of Haq (right)?" he said, "no." Umar admonished him and said, "Then be silent, dare you – you do not know him, maybe it is that you only saw him in the Masjid or prayed with him"*<sup>199</sup>

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<sup>198</sup> Al-Qur'an, Surah Al Nisa, 4: 83

<sup>199</sup> Sunan Al Bayhaqi, Adab Al-Qaadi (The etiquette of the Judge), vol. 10, p. 125



Muhammad taught Imaam Ali (ra) to verify when he sent him to Yemen, he said to him:

*"Allah will guide your heart and make your tongue firm – when the two parties come before you do not judge until you hear from the second the way you heard from the first."*<sup>200</sup>

And Allah warned us about those who accuse Muslims without evidence and taught us to reject any news until we verify it, He says,

*"Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?"*

*"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allâh they are the liars."*<sup>201</sup>

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<sup>200</sup> Sunan Abu Dawood, Kitab ul-Qadha, vol. 3, p. 391, Hadith no. 3582

<sup>201</sup> Al-Qur'an, Surah Al Nur, 24: 12-13

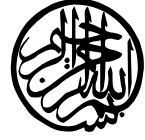
Verily, verification is essential and we should not hurry in accusing, condemning or attacking anybody; that is the guidance of the Messenger and Anas bin Maalik narrated that the prophet said:

*“Verification is what Allah guides you to and hurrying and speaking without verification is from the Shaytan”<sup>202</sup>*

It is crucial to verify any news before we attempt to forbid it, we cannot assume that someone is committing any *Munkar* and so we forbid him or worse that we punish him or attempt to change his ‘*Munkar*’ by hand, this will be a cause of *Fitnah* and great harm.

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<sup>202</sup> Haafiz Abu Yala, vol. 7, p. 247 & Sunan Al Bayhaqi, Adab Al-Qaadi, vol. 10, p. 104



## *The consequences of neglecting the duty of commanding good and forbidding evil*

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The duty of commanding good and forbidding evil is fundamental to our *Deen* and to our well-being both in the *Dunya* (this life) and in the hereafter. Neglect of this duty, even by a little can be devastating and will lead to serious consequences, the following are a few examples of this and why we must persist in this responsibility without to weaken or pause in it even if it may cause us some personal harm.

### *Spreading of the Khabeeth (Kathratul Khabeeth):*

Leaving this duty will cause all the disobedience to Allah and his commands to spread everywhere; the shame and indignity that should ordinarily be attached to any *Munkar* will disappear and people will begin to commit all forms of *Munkar* loudly and proudly, they will no longer fear from committing any *Haram*, *Kufr* or even *Shirk*; this is especially true for the Societal *Munkar*, for which the people have already received a licence for it from the law and order.

Under the *Khilafah*, under the Islamic rule, even the *Kuffar* would be afraid to commit their *Kufr* in public, Umar ibn Khattab stipulated to the non-muslims from *Ahl Al Dhimmah* during his rule,

*'You are under my covenant unless any one of you does the following: do not build in your cities or roads churches or shrines or monasteries or centres and do not repair any dilapidated churches; secondly you should not come out with any books or crosses nor to sell alcohol nor to hide in your churches spies and do not conceal any cheating against Muslims and do not discourage people from the Deen of Islam and do not call anyone for your Deen and do not prevent any of your family from embracing Islam and do not prevent your children from attending the Majlis of Muslims and do not prevent your children from studying in Muslim schools, and do not carry weapons or swords or sticks unless you are blind or old or disabled nor look like Muslims [Muslims never used to wear shoes rather slippers, they were only for the Kuffar, now the Muslims have started wearing them] ... (and many other conditions)''<sup>203</sup>*

This was how society looked in the past, whereas today we see the peak of crime, sin and *Fahishah*<sup>204</sup> in the east and the west, we see the spread of all *Khabeeth*<sup>205</sup> from intoxicants, pornography, prostitution, rape, theft, *Talbees*<sup>206</sup> and *Shirk* freely and shamelessly extending to every city and community without the slightest of chastisement or dispraise.

We can even see so-called 'Muslims' brave to disobey and even insult Allah and his Messengers (as) openly and publicly, we see

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<sup>203</sup> *Al Bidayah wal Nihayah* for ibn Kathir

<sup>204</sup> *Fahishah* (pl. *Fawaahishah*) is any form of unlawful sexual act, it includes, fornication, adultery, prostitution, homosexuality, lesbianism, bestiality etc all of which is legal and permitted in most countries today (particularly in the west).

<sup>205</sup> *Khabeeth* (pl. *Khabaa'ith*) are the cursed things (e.g. filth) or evil things that have been prohibited by Allah or it is the one who commits them.

<sup>206</sup> See Appendix 1: *Al Talbees* [Note: we included this appendix because we felt it was pertinent to the topic as it is another severe consequence of deserting the Da'wah and the *Jihad*; we have also left it's elaboration for the Appendix rather than speaking at length about it in this chapter.]

people free to insult the *Sahabah*<sup>207</sup>, to insult the honour of Muhammad (including his wives) and even to publish their *Kufr* in books and films – how immense is the difference between the time of Umar (ra) and the times of neglect and silence on *Munkar*, these time when *Islam* is something strange.

***Hurrying the punishment of Allah*** :

Allah warned us of how the punishment of Allah does not only affect those who commit sin but that we will fall into the same penalty if we are silent on it,

*“And fear tumult or oppression, which affects not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.”*<sup>208</sup>

The prophet said,

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<sup>207</sup> To love the *Sahabah* is part of our *Aqeedah* and *Imaan*, and to curse or insult them is disbelief (*Kufr*); nowadays there is a prevalence of attacks and cursing many *Sahabah* by the *Shi'ah Raafidhah*, *Ahbaash* and others, particularly they attack Aisha, Abu Bakr, Umar, Yazeed, Mu'awiyah and others (ra). It is recorded in Tirmidhi that the Messenger

said, “Allah! Allah! On my Companions do not direct controversy on them, whoever loved them, loved me, and whoever loathed them, loathed me, and whoever insults them, insults me, and whoever insults me insults Allah, and Allah may then punish them.” And it is

recorded on the authority of Ibn Abbas, that the Messenger Muhammad said, “Be careful from cursing any of the *Sahabah*, maybe Allah will drag you to *Jahannam* on your faces (because of this).” and that Muhammad also said, “Do not curse or swear against any of the *Sahabah*. One of their actions in one hour is better than all of your actions throughout your whole life.”

<sup>208</sup> Al-Qur'an, Surah Al Anfal, 8: 25

*"By the one who my soul is in His hand, clearly you must command the Ma'rouf, and you must forbid the Munkar or otherwise Allah will send upon you a punishment, and you will supplicate and ask to him and he will not respond to you." (... the Hadith continues and he quotes the Ayah)*

*"The curse upon the disbelievers from Bani Israel, who were cursed by Dawood, and Isa, ibn Maryam because they used to disobey Allah, and transgressed, they used not to forbid one another from the Munkar that they used to do, vile is what they used to do."<sup>209</sup> <sup>210</sup>*

Allah warned us not to let down this task or Allah will hasten our punishment in this life and the next and if we stand firm on it, then it may be the cause for safety from Allah's penalty, the prophet said,

*"If anyone of you sees an aggressive oppressive ruler who makes the unlawful lawful, who dishonours Allah rights, who governs over people not by what Allah has revealed without rising against him with a word or action, Allah will punish him with the oppressor."<sup>211</sup>*

It is also narrated upon the authority of Isma'eel bin Qais that Abu Bakr Al Siddiq (ra) delivered a sermon in which he said:

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<sup>209</sup> Al-Qur'an, Surah Al Ma'idah, 5: 78-79

<sup>210</sup> Sunan Al Tirmidhi

<sup>211</sup> ibn Hibban

"Oh people, you may recite this verse: "Oh believers be careful but you will not be accounted for the misguidance of others" but I heard the Messenger Muhammad say: 'if people see an oppressor and do not stop him Allah will punish them all'"<sup>212</sup>

***It will cause fighting, disputes and division:***

Abandoning this obligation will be the cause for *Fitnah*<sup>213</sup> among the Muslims, people will begin to fight each other, bicker and they will lose the criteria with which they should judge all matters.

***Domination by the enemy:***

The prophet and his companions taught us that we do not win any battle or war by our weapons or numbers but rather by our deeds, our *Imaan*, *Du'a*<sup>214</sup> and our *Tawakkul* in Allah. This is why Umar ibn Khattab when he was asked for soldiers to boost the numbers in a battle, he sent a letter warning them to maintain their deeds as that is what will gain victory.

Verily if we stop correcting each other and commanding the good and forbidding the evil deeds, we will never be victorious and Allah will allow us to be dominated and defeated by the enemy.

***Allah will stop responding to our supplication:***

The prophet warned us that Allah will not answer any of our *Du'a* if we give up our commanding good and forbidding evil, he said,

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<sup>212</sup> Sunan Al Tirmidhi & Sunan Abu Dawood & Musnad Imam Ahmed, vol. 1, p. 7

<sup>213</sup> *Fitnah* means *Kufr*, *Shirk* or it can be a test from Allah or as in this case can be fighting or disputing between Muslims.

<sup>214</sup> *Du'a* is supplication, calling and asking Allah, it is a ritual act that cannot be performed to anyone else nor via anyone or anything else (even Muhammad) i.e. nor by intercession but rather must be directly to Allah exclusively.

*“By the one who my soul is in His hand, clearly you must command the Ma’rouf, and you must forbid the Munkar or otherwise Allah will send upon you a punishment, and you will supplicate and ask him and he will not respond to you...”<sup>215</sup>*

***Severe punishment in the hereafter (Jahannam):***

Allah promised heavy punishment in the hereafter if we leave this *Da’wah*, He warned us many times that we will face the penalty of hellfire if we stop commanding good and forbidding evil.

***Poverty and economic crisis:***

Allah promised economic prosperity if we obey Allah and informed us that we will not lose any of our *Rizq* because we command good and forbid evil and informed us also that we will face poverty and calamities if we leave it.

***Addiction for the prohibitions and evil things:***

If we do not forbid the people from committing evil, it will become easy for them to do so until they become addicted to all their evil practices.

***Deserting the duty of Jihad***

Commanding good and forbidding evil is a type of *Jihad*, if the people begin to desert it, how will they cope with the greater and much more difficult *Jihad*, fighting physically against the *Kuffar* risking serious injury beyond whatever he may have faced on the field of *Da’wah*?

Abdullah ibn Mas’oud narrated the Prophet said:

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<sup>215</sup> Sunan Al Tirmidhi



*“There is no Nabi (prophet) that Allah has sent before me except that He has sent him companions and friends that follow in his path; after those Prophets were other generations who do not follow what they followed and they do things that they were never asked to do, whoever makes Jihad of the hand for them is a Mu’min, and whoever makes Jihad of the tongue against them is Mu’min, and whoever makes Jihad of the hearts against them is Mu’min, and there is no Imaan after that.”*

Clearly leaving the *Jihad* against the *Munkar* with our tongues will lead to the desertion of the greater *Jihad* of fighting against the *Kuffar*.

***Total collapse of the Ummah:***

It is narrated upon the authority of Abdullah Ibn Umar (ra) that the Prophet Muhammad said:

*“If you see my Ummah afraid to say to the oppressors, ‘You are oppressors’ Allah will desert them.”<sup>216</sup>*

Verily this *Ummah* is like a ship whose inhabitants are on two levels or decks; if some of those in the bottom deck who need water, decide to make a hole in the bottom of the ship (instead to ask those in the top deck for water) and their friends above them do not prevent them from this *Munkar*, then the entire ship and the entire *Ummah* within it will collapse and sink together and this is what happened to the people of the book before us, Allah says,

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<sup>216</sup> Al-Hakim, Al-Tabarani and Musnad Imam Ahmed

*“O people of the book, do not exaggerate anything in your deen except the Haq, and do not follow the desires of the people whom are misguided from the Haq before you and they misguided many people and were themselves astray.”<sup>217</sup>*

In this ayah, Allah obliged upon the believers not to do as the Jews and Christians had done – some of them had innovated into their deen and the others were silent (although they may have rejected it in their hearts); instead to forbid it they made *Hijrah*, leaving their people in order to worship Allah alone in isolation. Allah says,

*“They innovated celibacy (to refrain from marriage and also to leave all the people in order to worship Allah in isolation) and it was something that we did not oblige upon them.”<sup>218</sup>*

They did not make a stand for the *Haq* against the *Batil* but instead they ran away from it and when they died, the *Haq* died with them.

The prophet said,

*“Allah looked to the earth and he hated them all - the Arab and the Ajam (non-arabs) except for the remaining true people of the book.”<sup>219</sup>*

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<sup>217</sup> Al-Qur'an, Surah Al Ma'idah, 5: 77

<sup>218</sup> Al-Qur'an, Surah Al Hadid, 57: 27

This means that those few people of the book at that time knew the *Haq* and still believed and acted upon it; however because they did not speak out against the *Munkar*, that *Haq* had died with them and that was the end of the previous nations from the Jews and Christians.

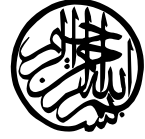
We must prevent this *Ummah* from falling into the same calamity by holding tight onto the rope of Allah and calling the people to unite on it, commanding them the good (i.e. Obedience to Allah, *Al Tawheed*, exclusive worship, following and obedience to Allah) and forbidding them from the evil (i.e. disobedience or disbelief (*Kufr*) in Allah, *Al Shirk*, worshipping, following or obeying other than Allah).

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I pray that this short work can aid a little to that effect and that it can bring some benefit for this *Deen* and I pray that Allah grants us and it's readers *Al Hidayah*; verily all praise is to Him the Lord of the all the worlds.

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<sup>219</sup> Saheeh Muslim



## APPENDIX 1

### *Al Talbees*

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*Al Talbees* is one of the many *Fitan* that we are tested with severely, particularly from the *Tawagheet* of today – and in particular from those *Tawagheet* government scholars. Allah ordered us to reject *Taghout* and the *Taghout* is anything that is worshipped, followed or obeyed instead of Allah . To reject *Taghout* is the first of the two pillars of *Al Tawheed* and without it we cannot be Muslim, and it is a pre-requisite to the second pillar (belief in Allah); both pillars must be fulfilled and the absence of either will result in the absence of *Al Tawheed*. Allah says,

*“There is no compulsion in the deen, the right way is distinct from the wrong path, whosoever rejects Taghout and then believes in Allah, he has grasped the most trustworthy handhold.”*<sup>220</sup>

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<sup>220</sup> Al-Qur’an, Surah Al Baqarah, 2: 256

That is *Al Tawheed* and the worst of the deceptions and *Talbees* is that which attempts to conceal the reality of *Tawheed*.

*Al Talbees* is to cover up the *Haq* (truth) with the *Batil* (falsehood), and it is derived from the word *Iblees*<sup>221</sup>.

It is important here to note that *Al Ta'weel* (interpretation) is also a type of *Talbees*; it is to interpret the truth, taking it out from its true and apparent meaning to refer instead to a metaphoric meaning.

*Al Talbees* is a defection that had affected many nations before us and Allah ascribed *Al Talbees* particularly to the Jews so much so that it used to be said that "*Talbees is the attribute of the Jews.*" Allah says,

*"O Bani Israel<sup>222</sup>, remember my Ni'ma (favour) upon you, fulfil your covenants and I shall fulfil My covenant and fear Me, and believe on what I revealed (to Muhammad), which confirms what we sent to you before and do not be the first Kaafir (disbeliever), do not*

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<sup>221</sup> *Iblees* is the name of *Shaytan*.

<sup>222</sup> Children of Israel: Israel is one of the names of the prophet Ya'qub (as) and so the Jews are often referred to as Bani Israel

*sell the verses for a cheap price and fear me, do not cover up (i.e. He mentioned Al Talbees) the Haq with the Batil."*<sup>223</sup>

*Talbees* is to cover something similar to the way we cover ourselves with our clothes; Allah forbade us to cover up the truth with the *Batil* in this manner. Despite the prohibition however, Allah informs us that there will inevitably be some *Talbees* occurring from time to time.

Furthermore, Allah informs us of a strange time when *Talbees* will spread to such an extent that a portion of people will seem like total strangers; a time when people become completely astray, when murder and *Zina* will be everywhere, when 'Muslims' will ally with the *Kuffar* against other Muslims, when people will take *Riba* freely and proudly and spread it everywhere, when the people all begin to look like *Kuffar* such that it becomes difficult to tell the Muslim and *Kafir* apart; a time like today when the Muslim seems strange and extreme to the people, when the *Mujahid* is called a terrorist and the *Da'ee* a fundamentalist and verily the prophet said,

*"Islam came as something strange and will return as something strange; paradise is for the strangers."*

Allah warned us from falling into this *Fitnah* in a time when the people co-operate with, befriend and support the *Kuffar* so much that they eventually become *Kafir* themselves, Allah says,

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<sup>223</sup> Al-Qur'an, Surah Al Baqarah, 2: 40-42

*"They wish you to be Kafir like them so that you can be on the same level, do not take from any of them allies."*<sup>224</sup>

That is the wish of the *Kuffar*, they yearn for us to be like them so that we can be as low in status as them, whereas in reality the Muslims are always superior over the *Kuffar* and can never be superseded by any non-muslim, the Messenger said,

*"Islam is superior and nothing will ever supersede it."*

Allah warned us how the *Kuffar* will co-operate with each other to package the *Batil* as *Haq*,

*"As such We have assigned for every Prophet an enemy; the satans of humans and Jinn, revealing varnished speech to each other, all as a delusion. But had your Lord willed, they would not have done so. Therefore leave them and what they invent,"*<sup>225</sup>

This among others is the vital reason for studying about *Al Talbees*, it's effects and its solution. Other reasons for its essential study is as follows:

***To worship Allah*** :

It is essential to study *Al Talbees* firstly in order to worship Allah ; that is because in order to worship him sincerely (with *Ikhlâas*

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<sup>224</sup> Al-Qur'an, Surah Al Nisa, 4: 89

<sup>225</sup> Al-Qur'an, Surah Al An'am, 6: 112

and i.e. *Tawheed*) we must be able to distinguish what is the truth and what is falsehood because Allah says,

*“... the right way has become distinct from the wrong way ...”*<sup>226</sup>

*Al Talbees* confuses this saying of Allah by mixing the truth and falsehood together, to worship Allah correctly we must maintain *Ikhlāas* and the correct path and method in our *Deen*, our *Salah*, our *Hajj*, our fasting and all other *Ibadaat* (ritual acts), we cannot do this as long as the truth is mixed with the falsehood unless we first break them free from each other and make them distinct again.

***Because of the propaganda:***

Furthermore, we must study this topic particularly because nowadays there are many tools of *Talbees* already prevalent; we see how the *Kuffar* and *Tawagheet* use the television, video, radio, newspapers, media and all other tools to spread their lies and propaganda. Verily the prophet said,

*“There will come a time when people will call the Ma’rouf Munkar, and call the Munkar Ma’rouf; and people will call the liars Ameen (trustworthy), and call the trustworthy liars.”*

With all this *Batil* widespread, the *Haq* must be made clear and the truth must prevail; indeed it is the *Sunnah* of Allah that the truth will not prevail until it comes out, confronts and destroys the *Batil*; this highlights at least a little as to our duty and its necessity.

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<sup>226</sup> Al-Qur’an, Surah Al Baqarah, 2: 256



### ***Silence of the 'Ulema:***

Thirdly we must learn about *Talbees* because of the silence of the *Ulema* and students of knowledge; people are silent in the face of the *Batil* and so it has become difficult for the *Haq* to surface.

When the *Shayateen* come out and attempt to package the *Shirk* of democracy as Islam, we see that there are no *Ulema* rising nor countering them with the *Haq* while the messenger said,

*"The one who is silent about the Haq, he is a mute Shaytan."*

If he is silent about the truth though he knows it, he is *Shaytan*; but this begs the question, what about if he speaks about *Batil* like many so-called scholars? Verily, if he speaks about *Batil*, it is better for him to be silent and be a dumb *Shaytan* than to speak and make *Talbees*, in which case he becomes a speaking *Shaytan*.

### ***To expose the Batil:***

Furthermore, we must study about *Talbees* to expose the falsehood and its people publicly, to expose those who have apostatised from the *Deen* of Allah like those who say that it is obligatory to obey the King or Queen; like those who say that it is better for the women not to wear *Khimar* and *Jilbaab*; they must be exposed and their *Batil* must be exposed so that no-one can be fooled by it anymore.

It is essential also to expose those *Tawagheet*, like King Fahd, Bashar Al Asad, Hosni Mubarak and all other *Tawagheet* rulers of the Muslim lands; verily they are all *Murtad* (apostates). Allah says,

*“... in order that the one who is exposed to be exposed in truth with Bayyinah, and for the Haq to prevail ...”<sup>227</sup>*

***Because of the people of secularism:***

Moreover, we must learn about *Talbees* because of those people who call for or follow the *Kufr* of secularism; they wish to separate the *Deen* from the *Dunya* and the life's affairs and yet Allah sent this *Deen* and *Shari'ah* for this very *Dunya* and to govern all our affairs. Allah says,

*“When it is said to them, do not make Fasad (corruption) in the earth, they say verily, we are the peace makers; No! indeed they are the corruption makers but they do not know.”<sup>228</sup>*

***Because of the scholars who retreat from the Haq:***

We must study about *Talbees* also because many scholars who, although they used to be on the *Haq* have started to change and follow

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<sup>227</sup> Al-Qur'an, Surah Al Anfal, 8: 42

<sup>228</sup> Al-Qur'an, Surah Al Baqarah, 2: 12-13

their *Hawaa* in its stead. There are those who have begun to do and say that which no-one has ever claimed before, they pass *Fattawa* (verdicts) that even the most misguided scholars of the past had never passed; verily, even Jahm bin Safwan never declared *Kufr Fattawa* like some of the so-called scholars today.

If we do not expose the *Talbees* then people will continue to quote these misguided scholars and excuse with it every *Kufr* and every *Shirk*.

People retreat from *Haq* because of three reasons, the prophet said,

*"I fear for my Ummah, fitnah."*

Verily it is a thing to be feared, it is something that can change the scholar that is on *Haq* sending him into *Batil*, he warned us about facing *Fitnah* night after night until someone may go to his bed a Muslim and wake up a *Kafir*.

This *Fitnah* is of three types as mentioned by Abdullah ibn Abbas, he said,

*"Fitnah is three, the Fitan of Al Shubuhah (confusion), and the Fitan of Shahawaat (desire), and the Fitan of Shubhu Shahawaat (doubt of desire)."*

The prophet said,

*"The Halal is clear, and the Haram is clear, between that is doubt, so avoid the doubt ..."*

(i) *Fitnah Al Shubuhah*; the doubt can be cured by constantly removing any doubt by certainty. (ii) The *Fitnah* of *Al Shahawaat*<sup>229</sup> (desire) is countered by declaring the *Imaan* by the saying and actions.

All of these reasons and many more all implicate the gravity of *Al Talbees* and the importance of studying and learning about it and in the following pages we will attempt mention how and why *Talbees* occurs and how to counter it *Inshaa Allah*.

*Al Talbees* always occurs in three, (i) *Al Ta'weel Al Faasid*, (ii) *Al Kitm Al Haq* and (iii) *Al Tahreef Al Adillah*,

***Al Ta'weel Al Faasid - false interpretation:***

Firstly, *Al Talbees* occurs in false interpretation (*Al Ta'weel Al Faasid*) - it is the diversion of the true and apparent meaning of a thing to its metaphoric meaning without any evidence.

But what is worse than that is the one who shifts the meaning not only from the true meaning to a metaphoric one, but to a completely new and *Batil* meaning, Ibn Qayyim said,

*"The one who signs on behalf of Allah a Fatwa should be brave to go to the hellfire, the foundation of the destruction and corruption of the Dunya is the Ta'weel that has no evidence from the Qur'an and the Sunnah. ... has any Fitnah occurred (whether) big or small except by (some) Ta'weel? Even the blood of Muslims has been spilled by the Ta'weel."*<sup>230</sup>

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<sup>229</sup> *Hawaa* is of two types, the praised *Hawaa* that matches the *Shari'ah* and the dispraised *Hawaa* which opposes it; The *Shahawaat* when mentioned unrestricted is always regarding the dispraised *Hawaa*.

<sup>230</sup> *Al Muwaqqi'een*, vol. 4, p. 353

The first *Fitnah* that occurred in this *Ummah* was the *Fitnah* of the murder of Uthman ibn Affan (ra); people began to question the appointment by Uthman (ra) of some of his deputies; and in the same way when the *Khawaarij* rose it was because of their *Ta'weel* of the *Ayah*,

*"The right of legislation is for none but Allah."*<sup>231</sup>

The *Ijtihad* of Mu'awiyah and Ali were reconciled by their arbitration to two *Sahabah*: Abu Musa Al Ash'ari and Amru bin Al Aas. Although it is true that *Al Tahakum* to other than Allah is *Al Shirk Al Akbar*, the arbitration to Allah is performed by going to an *Alim*, the way Imam Ali and Mu'awiyah went to two *Ulema*; the *Khawaarij* however made a corrupted *Ta'weel* saying to Imam Ali,

*"If you are on the Haq, then how can you accept arbitration?" Imam Ali said, "I arbitrate to the Qur'an," they said, "no, you arbitrate to Abu Musa Al Ash'ari and Amru ibn Al Aas." He said, "Abu Musa has the Qur'an in his heart, I arbitrate to the Qur'an."*

The *Ta'weel* of the *Khawaarij* led to a great *Fitnah* and even led to *Takfeer* on the *Sahabah* and much bloodshed.

Furthermore, Allah informed us about the *Ta'weel* of the Jews,

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<sup>231</sup> Al-Qur'an, Surah Yusuf, 12: 40

*"And there is a sect among them who twist their tongues with the Book, so you will think it is from the Book, whereas it is not from the Book. They say: 'This is from Allah,' whereas it is not from Allah. And they knowingly tell lies against Allah."*<sup>232</sup>

And Allah says,

*"He is the one who sent down to you the book, among them is ayat that are clear cut, they are the mother of the book (i.e. they combine everything), and some ayat are Al Mutashabihaat (obscure). Those whose hearts are swerving with disbelief, follow the obscure desiring sedition and desiring its interpretation, but no one knows its interpretation except Allah. Those who are well-grounded in knowledge say: 'We believe in it, it is all from our Lord. And none remember except those who are possessed of minds.'" <sup>233</sup>*

These *Ayat Al Mutashabihaat* are those which have meanings and some similarity between its apparent meaning and another metaphoric meaning (i.e. that it is ambiguous); an example of this is where Allah

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<sup>232</sup> Al-Qur'an, Surah ale-Imraan, 3: 78

<sup>233</sup> Al-Qur'an, Surah ale-Imraan, 3: 7

speaks about His hands (*Yadd*), Allah's saying that He has hands does not imply any similarity between us and Allah; but fearing this 'implication', some people will make *Ta'weel* resulting that they negate the true meaning of the word *Yadd* (hand) and they claim that Allah has no hands – this is the *Fitnah*.

*Ahl Al Sunnah Wal Jama'ah* believe as the *Sahabah* used to believe that Allah has two hands and we do not know how or what they look like.

***Al Kitmal Haq - Concealing the truth:***

Secondly, *Al Talbees* occurs by concealment of the *Haq*; in the same way that when the *Haq* is prevalent, the *Batil* disappears, hiding the *Haq* inevitably allows the *Batil* to prevail and this causes *Al Talbees*.

So unless the people of *Haq* come out, the *Batil* will grow and extend everywhere; this means that we have a responsibility to spread the *Haq* allowing the truth to expose the *Batil* and this is why *Al Jihad* for the sake of Allah is the greatest obligation after *Tawheed*.

In Islam, *Jihad* has a position that no other *Fardh* can reach, Imam Ahmed ibn Hanbal said,

*“If people disagree, go to the people of Jihad, Allah opened the gates for them (i.e. those who fight for His sake - Allah shows them the way).”*

*Jihad* brings out the *Haq* and faces the falsehood head on and directly breaking the *Talbees* by force whereas leaving *Jihad* and remaining silent on the *Haq* will lead to *Talbees* and is why silence is prohibited and punishable, Allah says,

*“Those who hide what Allah has revealed in the book and for a small salary, what they eat in their stomachs is nothing but hellfire, on the day of resurrection He will never speak to them nor praise them and they will receive a severe punishment.”<sup>234</sup>*

This *Ayah* easily exposes the *Tawagheet* leaders, their *Tawagheet* scholars and the silent preachers whose tongues are filled with lies and their stomachs filled with hellfire.

Moreover, the Jews had *Suhufut Tawrat* and used to know about the coming of the prophet Muhammad such that they would speak about it and inform everyone, Allah said,

*“They have not valued Allah with His true value, when they said 'Allah has never sent down anything to a mortal.' Say: 'Who, then sent down the Book which Moses brought, a light and guidance for people? You put it on to parchments, revealing them and hiding much, you have now been taught what neither you nor your fathers*

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<sup>234</sup> Al-Qur'an, Surah Al Baqarah, 2: 174



*knew before!' Say: 'Allah.' Then leave them, playing in their plunging.*"<sup>235</sup>

They used to take some, and hide some and were cursed and punished for it, that is what caused the destruction of their *Ummah* and that is why the prophet warned,

*"The one who conceals knowledge that is asked about Allah will fill his mouth with fire."*<sup>236</sup>

Verily, if the *Ulema* are silent, how will the people be guided? The scholars have a role and responsibility to fulfil and are unlike other people, it is incumbent upon them more than others to revive the duty of commanding good and forbidding evil to extinguish the *Talbees*.

***Al Tahreef Al Adillah - distortion of the evidences:***

Thirdly, *Al Talbees* is in distortion of the evidences (*Al Tahreef Al Adillah*) like those who quote the *Ayah* of the Qur'an,

*"O you who believe, Fulfil your contracts ..."*<sup>237</sup>

and then use it to command the Muslims to commit *Kufr* i.e. to 'fulfil their contract' to the British or US Army even to fight against Muslims;

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<sup>235</sup> Al-Qur'an, Surah Al An'am, 6: 91

<sup>236</sup> Saheeh Muslim, Hadith *Saheeh* narrated by Abu Huraira

<sup>237</sup> Al-Qur'an, Surah Al Ma'idah, 5: 1

in reality it is well-known that any condition that contradicts the *Shari'ah* is rejected. The prophet said,

*"There is no obedience to creation in disobedience to the Creator."*

This distortion is the rotten fruit of the first two forms of *Talbees*; false interpretation and concealing the *Haq* will unavoidably result in distortion of the evidences.

***The cure for Talbees:***

The cure for *Talbees* is clear and an obvious one, it is to rise with the *Haq* to confront and destroy the *Batil* both with the word and with the sword. Verily Allah ordered the Muslims whenever there is a problem to make clarification for the divine rules, especially when it has begun to affect life, honour and wealth. Allah says

*"Allah has taken a vow from the people of the book to elaborate the book to the people and not to conceal anything."*<sup>238</sup>

Therefore it becomes a duty upon the Muslims to elaborate to the people and Allah explained that the people who conceal the knowledge are dispraised and are people of hellfire in His saying,

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<sup>238</sup> Al-Qur'an, Surah ale-Imraan, 3: 187

*“Those who hide what we have sent to the people from Ayat and answers and guidance, they are the people that Allah cursed them and the people curse them, except those who repent and do good deeds and declare the truth, those I will forgive them and I am the one who forgives all, Al Raheem.”<sup>239</sup>*

It is our duty to propagate Islam to the whole of mankind and to establish the proof for or against them, to leave them no excuse or prospect except to embrace the truth or to face the hellfire. It is our responsibility to be on guard against the *Batil*, to extinguish it's voice until it vanishes completely the way Allah says,

*“The Haq has come out and the Batil (falsehood) has vanished.”<sup>240</sup>*

It is our obligation to ensure that the *Haq* and *Batil* are distinct from each other, to preserve the saying of Allah ,

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<sup>239</sup> Al-Qur'an, Surah Al Baqarah, 2: 159-160

<sup>240</sup> Al-Qur'an, Surah Al Isra', 17: 18

*“There is no compulsion in the Deen, the right path has become distinct from the wrong path ...”<sup>241</sup>*

It is upon us to challenge every *Talbees* and all its people openly without any fear except for Allah; we must remain with that portion of the *Ummah* who defend the *Haq*, about whom the prophet said,

*“There will continue a portion of my Ummah who will fight for the Haq, it doesn’t harm them whoever disagrees with them or lets them down.”<sup>242</sup>*

In another narration Salamah bin Kafay narrated,

*“I went to Muhammad and said to him, “the people release the horse from his reigns, throw down the weapons and stop the fighting and say that there is no more Jihad,” the prophet said, “Dare them, they are liars! Now the fighting has (only) begun (and) there will continue from my Ummah people Zaahireen (dominating in Da’wah and Jihad) over the people...”*

*Zuhur* is either *Da’wah* or *Jihad*, one is to be dominant with it by force and the sword and the other is to be dominant in his call by the word; in this *Hadith* the messenger said, ‘*Zaahireen*’ in another he mentioned fighting<sup>243</sup> and in the above narration of Bukhari he

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<sup>241</sup> Al-Qur’an, Surah Al Baqarah, 2: 256

<sup>242</sup> Saheeh Al Bukhari

<sup>243</sup> In Saheeh Muslim, related by Uqbah ibn Aamir that the prophet said, “There will always be a small portion from my Ummah who will fight for the sake of Allah; whoever disagrees with them doesn’t harm them and they will continue like this until the Day of Judgement.” and in Musnad of Imaam Ahmed and An-Nasaa’i that Salamah bin Kafay

mentioned defending the *Deen*; that is *Al Taa'ifah Al Zaahirah* (the dominating group) and *Al Taa'ifah Al Mansourah* (the victorious group) about whom Imam Ahmed said in his time,

*"Taa'ifah Mansoorah is Ahl Al Hadith, if not Ahl Al Hadith, then who?"*

In that time, *Ahl Al Hadith* were the only ones who stood up when the *Qur'an* came under attack<sup>244</sup>, when the *Jahl* (ignorance) and *Batil* had spread everywhere - they were the ones who rose with the *Haq* and commanded the good and forbade the evil.

Similarly we must defend the *Deen*, struggle and fight the *Batil* (*Kufr*, *Shirk*, *Munkar*, *Tawagheet*, *Kuffar* etc) until there is no *Talbees* nor *Fitnah* and until the *Deen* is prevalent and dominant as Allah commanded,

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said, "I was sitting with the Prophet \_\_\_\_\_, and I said to him, "O Rasulallah! People remove the saddle from the horses, and put away the weapons, and say there is no Jihad." The Prophet \_\_\_\_\_ arose angrily and said, "They are liars! The fighting is just beginning. There will continue from my Ummah a portion that will fight for the truth, Allah will divert the hearts of some people, and there will be people that will benefit from them until the Day of Judgement. And it has been revealed to me that I will pass away and I will not stay with you, and you will follow me one by one, until a time comes when you will be diverted from following me and you will kill each other, and the household of the believers will return to Al Sham."

<sup>244</sup> i.e. regarding the *Fitnah* of the *Qur'an*, people claimed it was creation (*Makhlouq*) and *Ahl Al Hadith* were the ones who remained steadfast and called for the truth to prevail; that is that the *Qur'an* is the word of Allah, it is in not creation, nor metaphoric, the words and meaning are both truly from Allah directly (not the wording of Jibreel), it has a tune and letters, it can be read, recited and heard.

*“Fight them until there is no more Fitnah and the Deen is all for Allah ...”<sup>245</sup>*

We must support *Ahl Al Sunnah Wal Jama'ah*, be with them, unite with them and never let them down and they are of two, Sheikh ul-Islam Ibn Taymiyyah said,

*“Ahl us-Sunnah wal Jama'ah are of two types, Mujahideen and Munafehoon; one is the Mujahideen of the sword and the other is the Mujahideen of the word.”*

And verily there is no need to feel defeated or weak as eventual victory is promised by Allah and prophesised by Muhammad

*“He (Allah) is the one who sent the Messenger with the guidance and the Deen of Haq in order for it to become dominant (Zaahir) over all other ways of life (i.e. Deens) even though the Mushrikeen hate it.”<sup>246</sup>*

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<sup>245</sup> Al-Qur'an, Surah Al Anfal, 8: 39

<sup>246</sup> Al-Qur'an, Surah Al Tauba, 9: 33