



An important book containing the virtues and rulings
of calling towards righteousness and prohibiting evil.

Excellence of
**CALLING TOWARDS
RIGHTEOUSNESS**



Presented by
Majlis **Al-Madina-tul-'Ilmiyyah**
Translated into English by
Translation Department (Dawat-e-Islami)

نیکی کی دعوت کے فضائل

Nayki ki Da'wat kay Faza`il

الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

Excellence of calling towards righteousness

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Excellence of calling towards righteousness

An English translation of 'Nayki ki Da'wat kay Faza`il'



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Safar-ul-Muzaffar, 1445 AH - (August 2023)

Publisher: Maktaba-tul-Madinah

Quantity: ---

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Karachi, Pakistan

✉ **Email:** global@maktabatulmadinah.com | feedback@maktabatulmadinah.com

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net | www.maktabatulmadinah.com

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Durood upon the Beloved Rasool *صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* once before and after the Du'a.

Table of Contents

Excellence of calling to righteousness and preventing from evil.....	3
People are in need of call towards righteousness.....	7
The benefit of calling towards righteousness:.....	11
The Consequence of Not Calling towards Righteousness:	12
Understanding of the Holy Quran by Sayyiduna Abu Bakr Siddiq <small>رضي الله عنه</small> :	16
The concept of "Ma'ruf" (Righteousness):.....	18
Definition of "Munkar" (evil, wrongdoing):.....	18
The Command of Enjoining Good and Forbidding Evil.....	19
Great Mottos:.....	22
Conditions for the one who calls towards righteousness and prohibits evil:.....	23
The conditions of enjoining what is good and forbidding what is evil are as follows:.....	33
Do not search for (hidden) faults:.....	36
An incredible story of the Second Caliph:.....	37
Different Methods to Eradicate Evil:.....	41
Explanation of the Hadith:.....	46
Answer for dispelling a doubt:.....	46
Explanation of the Hadith:.....	50
Etiquettes of calling towards goodness and prohibiting evil:	51

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Excellence of calling towards righteousness

Allah Almighty has said:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

الْمُسْلِمِينَ ﴿٣٣﴾

*Translation from Kanz-ul-Iman: And whose speech is better than he who calls towards his Lord and does righteous deeds, and says, 'I am a Muslim.'*¹

My dear Islamic brothers! The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds a paramount position in guiding this Ummah towards righteousness and deterring evil. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ initiated the call to worship Almighty Allah and renounce disbelief, polytheism, and (evil) innovations. Hence, advocating righteousness and condemning evil is the path followed by the Prophets عَلَيْهِمُ السَّلَامُ, and those who

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-meem AL-Sajdah, verse 33)

faithfully follow their teachings. This duty serves as a distinguishing factor between true believers and hypocrites, as emphasized in the Holy Qur'an by Almighty Allah:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ
الْفٰسِقُونَ ﴿٦٧﴾

Translation from Kanz-ul-Iman: The hypocrite men and women are all the same; enjoining evil and forbidding good; and restrain their hands (from spending in the cause of Allah); they left Allah; so, Allah left them. Indeed, the hypocrites; it is they who are firmly disobedient.¹

And He عَزَّوَجَلَّ said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَ
رَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٨﴾

Translation from Kanz-ul-Iman: And the Muslim men and the Muslim women are the friends (i.e. helpers) of one another;

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah AL-Tawbah, verse 67)

Excellence of calling towards righteousness

commanding good and forbidding evil, and keeping Salah established and paying Zakah, and obeying the commandment of Allah and His Messenger; they are those upon whom Allah will soon show mercy; indeed, Allah is Dominant, Ever Wise.¹

They are companions to one another, enjoin others to do good deeds and forbid others from doing bad deeds; establish Salah, give Zakah, and obey the Messenger of Allah Almighty. They are the ones Allah Almighty will have mercy upon them; indeed, Allah Almighty has Supreme Wisdom.

Excellence of calling to righteousness and preventing from evil

There are numerous virtues and benefits associated with calling to righteousness and preventing from evil. Here are a few examples:

1. It establishes and maintains the system of the world properly because people are created solely for the worship of Allah Almighty. It is stated in the Holy Quran as:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Translation from Kanz-ul-Iman: And I have created Jinn and human beings only for this, that they should worship Me.²

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah AL-Tawbah, verse 71)

² [Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah AL-Zariyat, verse 56)

As per the decree of Allah Almighty, those who engage in acts of worship shall be appointed as His deputies on earth. They shall be bestowed with the power to derive benefits from all the creations that He عَزَّوَجَلَّ has made for them, as mentioned in the Holy Quran:

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَادَخَلْنَا لَهُمْ
 جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ
 رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ
 مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

Translation from Kanz-ul-Iman: And if the People of the Book accepted faith and adopted piety; so, We would have definitely removed their sins and would have certainly taken them into the Gardens of Bliss. And if they kept established the Tawrah and the Injeel, and whatever was sent down towards them from their Lord; so, they would have received sustenance from above and from beneath their feet. Amongst them is a group who is moderate, and most of them are committing extremely evil actions.¹

Allah Almighty has stated at another place:

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah AL-Maa'idah, verses 65-66)

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَ
الْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

Translation from Kanz-ul-Iman: And had the people of the towns believed and feared (Allah); so, We would have definitely opened for them the blessings from the heaven and from the earth. But they belied; so, We seized them on account of their actions.¹

2. By virtue of calling towards righteousness and preventing misdeeds, calamities are removed from the earth and its inhabitants. Previous nations faced punishment for failing to fulfil this responsibility, resulting in their destruction. By calling towards righteousness and preventing from misdeeds calamities and torment are removed from the habitants of earth. As Allah Almighty has stated:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

Translation from Kanz-ul-Iman: And if Allah does not keep away some people by some others, then certainly the earth will be destroyed, but Allah is Most Bountiful upon all the worlds.²

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah AL-A'raaf, verse 96)

² [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah AL-Baqarah, verse 251)

3. People establish evidence by calling towards righteousness and preventing from evil. Therefore, no excuse will remain for them in the court of Allah Almighty. As Allah Almighty has stated:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يُكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ط

Translation from Kanz-ul-Iman: (We sent) Messengers giving glad tidings and giving warnings; (in order) that no excuse remains for people before Allah, after the (arrival of) Messengers,¹

4. Provide counsel and advice to someone willing to accept it. Therefore, Allah Almighty has stated in the Holy Quran:

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ط

Translation from Kanz-ul-Iman: Therefore, you keep on advising (the people), if advising is beneficial (to them).²

At another place He عَزَّوَجَلَّ has stated:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ؕ

Translation from Kanz-ul-Iman: And give advice (i.e. remind), that giving advice benefits the Muslims.³

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah AL-Nisaa`, verse 165)

² [Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah AL-A'la, verse 9)

³ [Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah AL-Zariyat, verse 55)

The world's system thrives when people call for righteousness and discourage wrongdoing. Neglecting this responsibility can lead to chaos and harm. As long as individuals persist in performing virtuous deeds and encouraging others to do the same while refraining from misdeeds and preventing others from committing them.

People are in need of call towards righteousness

Since Satan has been granted influence over humans, this is the reason he does not separate from them. According to a Hadith the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'There is no one among you who is not assigned a companion jinn (i.e. Satan).' People humbly requested, 'O Messenger of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, does this apply to you as well?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes, but Allah Almighty helped me against him, and he became Muslim. Now he only advises me towards goodness.'¹

It is evident that humans often succumb to Satanic whispers, preventing them from engaging in acts of goodness. Therefore, humans consistently require preaching and advice, and the era of Prophethood is deemed superior to all others. As the gap between our current era and the era of Prophethood widens, the necessity of enjoining good and forbidding evil becomes even more critical. Sayyiduna Abdullah bin Masood's رَضِيَ اللهُ عَنْهُ statement, 'Every preceding era is better than the following one,' serves as

¹ *Sahih Al-Muslim, p. 1168, Hadith 7108*

evidence for this. When asked about the prosperity and lower inflation in our era compared to the past, he رَضِيَ اللهُ عَنْهُ inquired about the presence of Islamic Jurists and Quran reciters. Upon learning that those were more abundant in the past era and closer to the era of prophethood, Sayyiduna Abdullah bin Masood رَضِيَ اللهُ عَنْهُ responded, "That was precisely my point."

Regarding the statement "Every preceding era is better than the following one," Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ said, "I understand it in the context of the blessed era of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

Thus, the correctness and goodness of an era depend on the correctness and goodness of its people, while the corruption and evil of an era depend on their own moral character and lack of goodness. The blessed era of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to all other eras, and subsequent eras have less goodness, as mentioned in a Hadith. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The best people are of my era and then those who will follow them, and then those who will follow the latter".¹

We have learned that the blessed era of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is better than the subsequent eras, and this will persist (i.e. a gradual decrease in goodness over time). Therefore, an era's worthiness is not solely determined by the happiness and prosperity experienced during that time. Sometimes, evil may

¹ *Sahih al-Bukhari*, p. 297, *Hadith 3651*

prevail even in prosperous times, making it unsuitable to be called the best era. Conversely, during periods of scarcity, evil and sins may decrease, leading to the recognition of such times as the best era. This perspective is also mentioned in the Hadith.

Sayyiduna Abdullah bin Amr bin Aas رضي الله عنه said, "I heard the Messenger of Allah صلى الله عليه وآله وسلم saying, "Knowledge will not be taken away suddenly from the hearts of people by Allah Almighty, but it will be taken away along with the death of scholars." When no scholar is left, then people will take ignorant ones as their leaders and ask them questions, and they will issue Fatawa without knowledge. They will be misguided by themselves, and they will also misguide others."¹

In times of widespread evil, people are in need of such individuals who can enlighten them, show them goodwill, make them hopeful for the mercy of Allah Almighty, and make them fear Allah's wrath. Those who engage in the noble act of calling others towards righteousness are the ones who will soon achieve success, with glad tidings from Allah Almighty. Allah Almighty has stated in the Holy Quran:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٠﴾

¹ Sahih al-Bukhari, p. 11, Hadith 100

Translation from Kanz-ul-Iman: And there should be such a group amongst you who invite (people) towards righteousness, and command that which is good, and forbid that which is evil; and it is these people who are the successful.¹

"When a severe punishment from Allah Almighty will descend, the ones who call towards righteousness and forbade from evil will be protected. Allah Almighty has stated in the Holy Quran:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ

ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

Translation from Kanz-ul-Iman: And when they forgot what they had been advised, We rescued those who used to forbid evil and seized the unjust with a dreadful punishment; the recompense of their disobedience.²

The practice of calling towards righteousness and forbidding evil has been upheld by the righteous people in every era, and it will continue until the Day of Judgment. As the Holy Prophet ﷺ gave a glad tiding in a Hadith regarding this matter. It is also narrated from Sayyiduna Anas رضى الله عنه that the Holy

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah AL-e-'Imran, verse 104)

² [Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah AL-A'raaf, verse 165)

Excellence of calling towards righteousness

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The Day of Judgment will come when there is no one on Earth who says, 'Allah, Allah'."¹

The benefit of calling towards righteousness:

Dear Islamic brothers! Undoubtedly, Allah Almighty has entrusted the preservation and dissemination of His religion to His mercy, as He عَزَّوَجَلَّ states in the Holy Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*Translation from Kanz-ul-Iman: Indeed, We have sent down this Qur'aan, and indeed, We Ourselves are its Protector.*²

Therefore, the one who calls towards righteousness receives assistance through his calling. It is not that he propagated Allah's religion if he had not been there, the propagation of His message would not have taken place. Every person who helped the religion undoubtedly sought help in the religion for himself. Allah Almighty is independent, and it is the individuals who are dependent on Him. The calling towards His religion does not depend upon anyone, but those who call towards righteousness are in need, and those who call towards His religion save themselves and others (from destruction). When someone shows

¹ Sahih Al-Muslim, p. 702, Hadith 375

² [Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah AL-Hijr, verse 9)

laziness and abandons call to righteousness, they not only bring destruction upon themselves but also lead others to ruin.

The Consequence of Not Calling towards Righteousness:

The Almighty Allah, in Surah Al-Ma'idah, narrated the story of a person from previous nations as a warning to the Ummah of the Last Prophet (ﷺ) against giving up this important task of the religion, so that they may seek guidance. Fortunate is the person who seeks advice from others. We narrate this story just as it is mentioned in the Holy Quran and blessed Hadith. Therefore, it is narrated by Sayyiduna Abdullah bin Masood رضي الله عنه, the Prophet صلى الله عليه وآله وسلم said, "The first affliction that befell on Bane Israel was that a person would meet another person (on the first day) and say, 'O so-and-so! Fear Allah Almighty and abandon what you are doing because it is not permissible for you.' But when he met the next day, he did not stop the other person from it, but rather he would eat, drink, and associate freely with him. When they did such an act, Allah Almighty caused their hearts to become similar. Then the following verse was recited:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤٨﴾
 كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٤٩﴾
 تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خُلْدٌ ۚ وَ لَوْ كَانُوا

يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا
مِّنْهُمْ فَاسِقُونَ ﴿٨١﴾

Translation from Kanz-ul-Iman: Cursed are those who committed disbelief from amongst the Children of Israel, through the tongue of Dawood, and 'Eisa; the son of Maryam; this (i.e. the curse) was the recompense of their disobedience and transgression of what they spoke ill of. They would not prevent each other from any evil which they themselves would commit; they definitely used to commit extremely evil actions. You will see many amongst them, that they befriend the disbelievers. What an evil thing they sent forth for themselves; this; that they became subjected to Allah's Wrath and they will remain in punishment forever. And if they believed in Allah and this Prophet (i.e. the Beloved Muhammad), and upon that which came down to him, they would not have therefore befriended the disbelievers, but most of them are evildoers.¹

Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Beware! By Allah Almighty, you must continue calling towards righteousness and forbidding them from evil. Hold the hand of the oppressor and bring him towards the truth." And force him to accept the right thing.²

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah AL-Ma'idah, verse 78-81)

² Sunan Abi Dawood, p. 1539, Hadith 4336

In the Hadith, the phrase “نَأَى طُرُقَهُمْ” means “تَلَزَمُوهُمْ بِإِتِّبَاعِ الْحَقِّ” to compel them to follow the truth. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave another example to illustrate the consequences of not calling towards righteousness and refraining from evil. It is narrated by Sayyiduna Noman bin Bashir رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "For those who remain steadfast on the commandments of Allah (meaning those who call towards righteousness), and those who violate His boundaries, their example is like that people who distributed the portions of a ship among themselves, some getting the upper part and others the lower part. When those on the lower part became thirsty, they had to go to those on the upper part for water. They said, 'Let us make a hole in our portion so that we do not have to bother those on the upper part.' If those on the upper part leave them, all of them will be destroyed. But if they stop them, then they will be saved, and the others will also be saved."¹

Procrastinating in such an important task will only invite troubles that can become overwhelming and leave one helpless to overcome them. As it is narrated from Sayyiduna Abu Umamah Bahili رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "What will happen to you when your women will become disobedient, your youth will indulge in immorality and transgression, and you will abandon Jihad?" People asked, "O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), will

¹ *Sahih al-Bukhari, p. 196, Hadith 2493*

this (situation) happen?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "By the One in whose control is my life! The situation will be even more severe." They asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what could be more severe than this?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "What will happen to you when you stop calling towards righteousness and forbidding evil?" They asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will all of this happen?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Yes, by the One in whose control is my life! The situation will be even more critical in the coming time." People said: "O Messenger of Allah Almighty (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), "What will be more severe than this?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "What will be your condition when you consider good as evil and evil as good?" They said: "O Messenger of Allah Almighty (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Will such a situation occur?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Yes! I swear by the One in whose control is my soul! The situation will be even more severe." People said: "What could be more severe than this?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "What will be your state when you invite towards evil and prohibit good?" They said: "O Messenger of Allah Almighty (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Will such a situation occur?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Yes! I swear by the One in whose control is my life! The situation will be even more severe." Allah Almighty says: "I swear by My Majesty and Glory! I will put them through such a test that even a sensible person will be astonished."¹

¹ *Ihya` 'Uloom al-deen, vol. 2, p. 380*

Understanding of the Holy Quran by Sayyiduna

Abu Bakr Siddiq رضي الله عنه:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَايُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

Translation from Kanz-ul-Iman: O believers! Take care of yourselves. The one who became misguided will not cause you any harm at all as long as you are on the (right) path, the return of you all is towards Allah only, He will then inform you of what you used to do.¹

The correct interpretation of this verse and the one who first conveyed it to the people is Sayyiduna Abu Bakr Siddiq رضي الله عنه. He رضي الله عنه warned the people against misinterpreting this verse and such explanation that hindered the Muslims from calling towards righteousness. Therefore, it is narrated about Sayyiduna Abu Bakr Siddiq رضي الله عنه that he said regarding the aforementioned verse, "O people! You continue to recite this sacred verse and you keep it away from its proper context. Indeed, we have heard from the Messenger of Allah (صلى الله عليه وآله وسلم) saying, 'When people witness an oppressor committing injustice and do not hold his hands, then it is near that Allah Almighty will inflict punishment on them.'²

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah AL-Ma'idah, verse 105)

² Sunan Abi Dawood, p. 1539, Hadith 4338

The companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abu Sa'lbah Khushani رَضِيَ اللهُ عَنْهُ followed the warning about the above said verse by Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ. Therefore, Sayyiduna Abu Umayyah Sha'bani رَضِيَ اللهُ عَنْهُ narrates that I asked Sayyiduna Abu Sa'lbah Khushani رَضِيَ اللهُ عَنْهُ: "O Abu Sa'lbah! What do you say about this verse?" He رَضِيَ اللهُ عَنْهُ replied: "By Allah Almighty! I asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about this sacred verse, who comprehensively knows the true sense of this verse. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised me: 'Call towards righteousness and forbid evil, to such an extent that when you see that people are inclined towards stinginess, pursuing their desires, and giving preference to the worldly life, and everyone considers his own opinion to be good, then it is necessary for you to reform yourself and leave the (opinions of the) ordinary people. Because after you, there will be days of patience. Patience during those days is like holding hot coal, and the one who performs good deeds during that time will be rewarded equivalent to the reward of fifty people.'"¹

In a narration, it is as follows: It was asked, O the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the reward of fifty men from among us, or from them? He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Rather, the reward of fifty men from you".²

¹ Sunan Abi Dawood, p. 1539, Hadith 4341

² Sunan Abi Dawood, p. 1539, Hadith 4341 Extracted

The concept of "Ma'ruf" (Righteousness):

"Ma'ruf" is a term with comprehensive meanings, encompassing all desirable acts, such as obeying Allah Almighty, seeking His closeness, treating others with kindness, following the guidelines of Shari'ah (Islamic law), and refraining from forbidden actions. It is a well-known and recognized attribute among people, and they do not deny its importance when they witness it.

The call towards righteousness can be expressed through words alone, like encouraging others to give charity to the destitute, or through actions alone, such as generously donating wealth to those in need. Sometimes, the call is conveyed through both words and actions. For instance, one may advise someone to fulfil their obligation of Zakah through words, while simultaneously practising what they preach by giving Zakah themselves.

In summary, "Ma'ruf" represents a broad range of virtuous actions and attitudes, and the call towards righteousness can be communicated through various means, including words, actions, or a combination of both.

Definition of "Munkar" (evil, wrongdoing):

"Munkar" refers to all actions contrary to "Ma'ruf". It refers to all that things which are against goodness and have been explicitly condemned by the Shari'ah. It includes what is disapproved and declared as Haraam by Shari'ah. Sometimes it is forbidden

Excellence of calling towards righteousness

through words, such as prohibiting drinking alcohol, and sometimes it is forbidden through actions, such as letting alcohol flow. When something is prohibited through words, it is called “نَهَى عَنِ الْمُنْكَرِ” (forbidding evil), and when it is prohibited through actions, it is called “تَغْيِيرُ الْمُنْكَرِ” which means replacing evil.

The Command of Enjoining Good and Forbidding Evil

Sayyiduna Abu Sa'id Khudri رَضِيَ اللهُ عَنْهُ said: I heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنَّمَا يَسْتِطِيعُ فَيَلْسَانِهِ فَإِنَّمَا يَسْتِطِيعُ فَيَقْلِبُهُ وَذَلِكَ
أَضْعَفُ الْإِيْمَانِ

‘Amongst you the person who sees any evil, should change it with his hands. If he does not have this power, then he should change it with the tongue. If he does not even have this power, then he should consider it bad from his heart; and he is the one with weak faith.’¹

Sayyiduna Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Allah Almighty, has sent Prophets before me, and for every nation, He عَزَّوَجَلَّ appointed helpers and companions from among its people who followed their Prophet's

¹ Sahih Al-Muslim, p. 688, Hadith 177

sunnah and obeyed his commands. After them, such groups of people came who said what they did not do and did the actions that were not commanded to them. So, whoever does Jihad against them with his hand is a believer, and whoever does Jihad against them with his tongue is also a believer, and whoever does Jihad against them with his heart is also a believer. And below that one does not have faith even equivalent to a grain of mustard seed."¹

Sayyiduna Abu Sa'id Khudri رَضِيَ اللهُ عَنْهُ has stated: I heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, saying: "Whoever sees an evil, and changes it with his hand, then he has attained salvation. And if he is unable to change it with his hand, he changes it with his tongue, then he obtained absolution. And if one is unable to do so with his tongue, but he hates it in his heart, he attained absolution as well. And that is the weakest level of faith."²

Sayyiduna Hudhayfah bin Yaman رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "I swear by the One who has control over my soul! You must continue to enjoin good and forbid evil, (otherwise), Allah Almighty will soon inflict His punishment upon you. Then, even if you make supplications, they will not be accepted."³

Sayyiduna Jarir bin Abdullah رَضِيَ اللهُ عَنْهُ said: I heard the Holy

¹ *Sahih Al-Muslim, p. 688, Hadith 179*

² *Sunan Nisa`ee, p. 2411, Hadith 5012*

³ *Jami' Tirmizi, p. 1869, Hadith 2169*

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: "When sins are committed in a nation, and there are people amongst them who are capable of changing them but they do not, then Allah Almighty will send upon them His punishment before their death."¹

Dear Islamic brothers, when calling towards righteousness and forbidding evil is stopped, then in the light of the words mentioned below, some jurists hold the opinion that it is Fard-e-Ayn² to call towards righteousness when it is not being done, and forbidding evil when it is not being done. These words are: “فَلْيُعْزِرْهُ” mentioned in the aforementioned Hadith (It is obligatory that he should change it); “لَتَأْمُرُنَّ” (You must call), “وَلَتُكُنَّ مِنْكُمْ” is mentioned in verse No. 104 of Surah Aal e Imran, and “كُنْتُمْ خَيْرَ أُمَّةٍ” is mentioned in verse No. 110. And for some jurists, enjoining good and forbidding evil is Fard e Kifaya, i.e., if a few individuals fulfil this duty, the obligation is lifted from the rest. However, if everyone abandons it, then all those will be sinners who possess the capability to carry it out and do not have any valid excuse and fear. Occasionally, the responsibility falls upon an individual who finds themselves in a situation where others are unaware of this obligation, or where someone with knowledge is incapable of averting or halting the evil. In such instances, the responsibility to call towards righteousness and forbid evil solely rests on that individual.

¹ Sunan Abi Dawood, p. 1539, Hadith 4339

² An obligation upon every single adult and sane Muslim

Great Mottos:

Calling towards righteousness and preventing evil stand as the greatest mottos of Islam, which Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have made it obligatory so that society may remain on the right track and sins and crimes be reduced. The honourable scholars رَحِمَهُمُ اللهُ who believe that calling towards righteousness and preventing evil is Fard-e-Ayn say: "Even it is obligatory for an ignorant person because he can call towards righteousness and prevent evil in the matters he knows." For example, performing Salah and keeping Fast, and forbidding from acts that are not hidden from him such as theft and adultery."

They also affirm, "It is Fard (obligatory) for all individuals to call towards righteousness and deter from evil, aiming to safeguard the Ummah from discord and mischief."

The scholars who say this is an act of Fard e Kifaya derive their argument from the following commandment of Allah Almighty that is stated in the Holy Quran:

وَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

Translation from Kanz-ul-Iman: And there should be such a group amongst you who invite (people) towards righteousness, and command that which is good,¹

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah AL-e-'Imran, verse 104)

They give evidence from the abovementioned verse and say, “The word, “**تَدْعُونَ**” (i.e., for some). Thus, inviting towards righteousness and prohibiting evil is an obligatory collective duty (Fard e Kifayah). They further say, “It is the responsibility of scholars.” In real, it is Fard e Kifayah for all people. An ignorant is not supposed to make an excuse because he can invite and forbid the thing he is aware of and no one has any objection to it. For example, performing Salah, and forbidding from theft and adultery.

Conditions for the one who calls towards righteousness and prohibits evil:

Conditions for the one who calls towards righteousness and prohibits evil are as follows:

1. **Being Capable:** Inviting towards righteousness and prohibiting evil is solely compulsory to those who have the capacity for it, as it carries a compulsory nature. This, however, does not imply that it is impermissible for a child. Hence, the ruling for a child is akin to that of Salah and Fasting, in the sense that they are not compulsory duties for the child. Preventing a child from performing Salah and fasting is not permissible, and if a child does not invite towards righteousness and prohibit evil, he will not be sinful.

2. **Being a Muslim:** Inviting towards righteousness and prohibiting evil is only Wajib for Muslims, not for non-Muslims.
3. **Having the power:** It is essential for the individual inviting towards righteousness and prohibiting evil to possess the authority to command and prevent, and to be empowered to replace evil with good. If the ability to substitute good for evil is lacking, then the Wajib does not apply directly to them. Nevertheless, it remains necessary for them to hold disdain for it within their heart. This entails disapproving of sins, expressing condemnation, and severing ties with those persisting sins. Similarly, if there is a fear of harm in fulfilling this duty, or if preventing evil leads to a big problem, then it is not Wajib upon them to call towards righteousness and prohibit evil.

However, if one realizes that calling towards righteousness and preventing evil will yield no positive outcomes, and their efforts would likely result in physical harm, then this responsibility does not become Wajib for them. Nonetheless, it remains their duty to hold a deep aversion to sins and to harbour this sentiment within their heart. They should distance themselves from those involved in committing sins, and abstain from sinful acts and environments. For someone who is aware that their efforts to prevent evil will result in a reduction of wrongdoing, even if not entirely eradicated, it

becomes Wajib for them to intervene. On the other hand, if they foresee that prohibiting a specific evil will lead to an equally severe or comparable evil, they have the discretion to decide whether or not to intervene. However, when someone recognizes that eliminating one evil will give rise to a more substantial evil, the obligation to prohibit that initial evil is lifted, and prohibiting it becomes prohibited (Haraam). In cases where one is certain that encouraging good or deterring evil will not yield any desired benefit and there is no fear of potential trouble, they are not obliged to encourage good or discourage evil, as these actions would be ineffective. Nevertheless, even in such instances, it is preferable (Mustahib) to invite to goodness and prohibit evil. This helps underscore the motto of Islam and communicates that this duty is rooted in our religion.

A person who has the ability to eliminate evil through his actions, but knows that eliminating evil will bring him some harm, then it is not compulsory for him to eliminate evil in such a situation. However, it is highly preferable to eliminate evil, not because it being compulsory but because it is an act of goodness, and if one knows about only apparent matters, it is compulsory for him to invite to goodness and prevent evil related to those matters, such as abandoning drinking alcohol, adultery, theft, and non-offering of Salah. Apart from these matters (for which he does not have profound knowledge), it is not compulsory to invite to goodness or

prevent evil because if he does so, sometimes it may result in commanding evil or preventing good, and it will lead to greater corruption and disorder than reforming. And a strong likelihood about the exemption from the compulsoriness of inviting to goodness and preventing evil is enough.

Therefore, when there is a high likelihood that preventing it will not bring any desired benefit, then it is not compulsory to prevent it. And when there is a high likelihood that it will cause some harm (by preventing), then it is also not compulsory to prevent it. And if there is a high likelihood that it will not cause any harm, then in that case, inviting to goodness and preventing evil becomes compulsory. Therefore, if there is not a high likelihood, but in case of doubt, it will not exempt the obligation.

4. **To be just:** Some esteemed scholars state: "It is necessary for the one who invites towards goodness and prohibit evil must himself avoid transgression." They derive this argument from the two blessed commandments of Allah Almighty, which are:

(1) *أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ*

Translation from Kanz-ul-Iman: Do you order righteousness to (other) people and forget yourselves,¹

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah AL-Baqarah, verse 44)

(2) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢٨﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ

أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢٨﴾

Translation from Kanz-ul-Iman: O believers! Why do you say that which you do not practice? How detestable it is to Allah that you say that which you do not practice.¹

Their viewpoint revolves around the idea that guiding others toward righteousness is rooted in one's own virtuous conduct, just as guiding others onto the correct path relies on one's personal steadfastness. After all, how can someone bring about positive change in others if they themselves struggle to improve? It is indeed imperative that those who promote goodness abstain from transgressions, forming a flawless prerequisite. It becomes essential for them to diligently pursue their own self-improvement before offering guidance to others. As a poet eloquently expressed:

لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ عَاذَ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ
إِبْدَأْ بِنَفْسِكَ فَإِنَّهَا عَنِ غَيْبِهَا فَإِذَا اتَّهَمْتَ عَنْهُ فَأَنْتَ حَكِيمٌ

Translation of Couplet: (1) Do not forbid others from an evil act that you yourself engage in, for when you do so, you will face severe reproach. (2) Begin with disciplining your Nafs and prevent it from

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah AL-Saff, verses 2-3)

disobedience. If it adheres to obedience, then you are truly a wise person.

"Another poet has expressed it in the following manner:"

وَعَيْرَتِّي يَا مُرَّ النَّاسِ بِالشُّعْيِ طَيِّبٌ يَدَاوِي النَّاسَ وَهُوَ عَائِلٌ

Translation: "The person who gives advice to others but doesn't follow it themselves is like a doctor who is sick but treats others."

Sayyiduna Usama bin Zaid رضي الله عنهما said, "I heard the Messenger of Allah (صلى الله عليه وآله وسلم) saying this: On the Day of Judgment, a person will be dragged and thrown into Hell. The intestines of his stomach will spill out, and he will rotate like a donkey rotates with a millstone. All the inhabitants of Hell will gather around and ask, 'O so-and-so! What happened to you? Didn't you invite people to goodness and forbid them from evil?' He will reply, 'Yes, I did. But I did not act upon it myself and prohibit others from doing evil, but I was myself engaged in evil.'¹

It is narrated from Sayyiduna Anas bin Malik رضي الله عنه that the Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind صلى الله عليه وآله وسلم said, "On the Night of Ascension (Al-Isra), I saw people whose lips were being cut by scissors of fire. I asked, 'O Jibril, who are these people?' Jibril عليه السلام replied, 'They are the preachers of your Ummah who

¹ *Sahih al-Muslim, p. 1195, Hadith 7483*

invited people towards goodness but they forgot themselves.' Though, they would recite this commandment of Allah Almighty stated in the Holy Quran: “**أَفَلَا يَعْقِلُونَ**”¹ Translation of Kanzul Iman: So, do they not understand?”²

It is narrated from Sayyiduna Jundub bin Abdullah Al-Azdi رضي الله عنه that the Mercy for the entire creation, the Guide to the path of salvation صلى الله عليه وآله وسلم, said, "The example of a person who tells others to do good but forgets himself is like a lamp that illuminates others but burns itself."³

It is also narrated that a person came to Sayyiduna Abdullah bin Abbas رضي الله عنهما and said, "O Ibn Abbas رضي الله عنهما, I wish to invite people to goodness and forbid them from evil." Sayyiduna Ibn Abbas رضي الله عنهما said, "Have you reached the level of perfection in reforming yourself?" The person replied, "I hope so." Sayyiduna Ibn Abbas رضي الله عنهما advised, "If you are not afraid of being humiliated because of three letters of the Noble Quran, then go ahead and fulfil your intention." The person asked, "Which letters are you referring to?" Sayyiduna Ibn Abbas رضي الله عنهما recited the following blessed verse:

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Yaa-Seen, verse 68)

² Al-Targheeb wa al-Tarheeb, p. 187, Hadith 3548

³ Al-Targheeb wa al-Tarheeb, p. 188, Hadith 3553

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

Translation from Kanz-ul-Iman: Do you order righteousness to (other) people and forget yourselves,¹

After reciting, he رَضِيَ اللهُ عَنْهُمَا asked him, "Do you know the commandment of this verse?" He replied, "No." Then he asked him, "Which is the next letter?" He رَضِيَ اللهُ عَنْهُمَا recited this blessed verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ

تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢﴾

Translation from Kanz-ul-Iman: O believers! Why do you say that which you do not practice? How detestable it is to Allah that you say that which you do not practice.²

Then he رَضِيَ اللهُ عَنْهُمَا asked, "Do you know the commandment of this verse?" He replied, "No." Again he asked, "Which is the third letter?" He رَضِيَ اللهُ عَنْهُمَا said, "It is the saying of Allah's blessed Prophet, Sayyiduna Shu'aib (عليه السلام), that is mentioned in the Holy Quran. Allah Almighty has said:

وَمَا أَرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُمْ عَنْهُ^ط

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah AL-Baqarah, verse 44)

² [Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah AL-Saff, verses 2-3)

Translation from Kanz-ul-Iman: And I do not want to act against what I forbid you from,¹

After reciting it, he asked, "Are you aware of the commandment of this verse?" He replied, "No." Then he رضى الله عنهما instructed, "Begin with yourself."²

As per the esteemed scholars رحمه الله, the accurate standpoint is that an individual who encourages righteousness and discourages evil need not be entirely righteous in their own conduct, nor must someone who discourages be entirely devoid of those actions. Instead, it is compulsory for them to actively promote righteousness, even if they themselves are not fully engaged in those deeds. Similarly, they are obligated to discourage evil, even if they themselves are not entirely free from such actions.

Because two things are compulsory for them: 1. Inviting himself towards righteousness and refrain himself from evil. 2. Inviting others towards righteousness and deterring them from evil should not involve neglecting or delaying in one aspect while attending to the other. The prerequisites for inviting towards righteousness and discouraging evil do not demand a state of complete freedom from all sins. Imposing such a condition would only hinder the endeavour to promote righteousness and prevent evil. This is why Sayyiduna Sa'id bin Jubayr رضى الله عنه

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 88)

² Shu'ab al-Eman, vol. 6, p. 88, Hadith 7569

stated: "If it were required for those who advocate righteousness and discourage wrongdoing to be entirely devoid of any wrongdoing and adorned with every virtue, there would hardly be anyone left to carry out this noble task."

The strong admonition mentioned in the narrated Hadith from Sayyiduna Usama and Sayyiduna Anas رَضِيَ اللهُ عَنْهُمَا is not directed towards those who invite towards righteousness, but rather towards individuals who commit evil though they hold the status of Islamic scholar, advise people and make them hate evil. Neither a practising person nor a non-practising person is exempted from inviting towards righteousness. Indeed, this act is brimming with goodness, and what the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ meant by 'admonition' is that the those who invite towards goodness and prohibit from evil should align their actions with their words so that their words have an impact when they eradicate evil and promote goodness.

5. **Permission:** Permission is necessary because the ruler will be questioned first of all, regarding inviting towards righteousness and forbidding evil. Some esteemed scholars رَحِمَهُمُ اللهُ have considered the permission to be mandatory to ensure that inviting towards goodness and prohibiting from evil does not lead to turmoil. This is because the ruler has the authority to select individuals who can carry out this important task in the best possible manner. The correct opinion is that no one should be prevented from inviting

towards goodness, as the commandment for inviting towards goodness and prohibiting from evil is general in the Holy Qur'an and blessed Sunnah, which makes it compulsory for everyone to invite towards goodness and prohibit from evil, and adjudges the person as a sinner who can stop evil, despite he remains silent after witnessing the evil. Hence, people kept inviting towards goodness and prohibiting evil in every era, regardless of whether the ruler of the time has appointed an Ombudsman or not for this purpose.

The conditions of enjoining what is good and forbidding what is evil are as follows:

Inviting to goodness encompasses giving advice, providing guidance, and imparting religious knowledge. This honourable pursuit is not bound by specific conditions or particular moments; it is permissible at all times and in every situation. On the other hand, altering and deterring evil do require specific prerequisites, which are outlined below:"

1. **Existence of Evil:** "Munkar" refers to every evil that is Haraam or has been disliked by Shari'ah or every action that is prohibited by Shariah. If the forbidden act is committed by an accountable person (mukallaf), it is a sin against him. If it is committed by a non-accountable person, it is forbidden for him. Regardless of the individual's accountability status, the prevention of such evil acts should adhere to the specified

conditions outlined by Shari'ah. For instance, if an individual witnesses a child or someone with mental impairments consuming alcohol, they are bound to discard the alcohol and halt the consumption, even if the drinker may not bear legal responsibility. Irrespective of the magnitude of the wrongdoing, it is compulsory to intervene and prohibit its occurrence. An action cannot be classified as an evil act until it is substantiated by evidence from the Holy Qur'an, blessed Hadith, and the consensus of the Ummah. And as for matters of Ijtihad without any supporting evidence, no Mujtahid (Islamic Jurist) can be accused of wrongdoing. Instead, if they are correct, they attain two virtues, and if they make a mistake, it is counted as one virtue.

2. **Existence of Evil while Preventing it:** When a man is sitting alone with a strange woman, it is advisable to discourage such a situation. If he is observed drinking alcohol, it should be promptly disposed of. However, once the evil act has occurred, the act of prevention becomes moot. Nevertheless, the individual can be apprehended for the offence. However, the responsibility for taking action rests solely with the authorized authority; it is not within the purview of the general public to mete out punishment. Even if an average person has oppressed him, and he harmed that person and committed a sin by violating that person's right. Additionally, in scenarios where the potential for wrongdoing is evident—such as an individual loitering near a

school or college entrance to interact with girls, or someone arranging a table for alcohol consumption—it is permissible to offer guidance and counsel to him in these circumstances. However, if a person expresses disgust towards fornication or drinking alcohol and has prepared the table for dining, it is not permissible to give advice and counsel, as it reflects a negative presumption towards a fellow Muslim.

3. **Revealing Evil without searching one's faults:** If an act of wrongdoing cannot be uncovered without deliberate investigation or discovery, it is not permissible to expose it. This is because Allah Almighty has forbidden the act of delving into others' faults. Therefore, Allah Almighty has said:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not search for (hidden) faults,¹

The second rationale is rooted in the sanctity and dignity inherent in every place and individual. It remains impermissible to breach this sanctity before the exposure of any wrongdoing. The third justification stems from the blessed teachings of the Last Prophet, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who forbade the pursuit of people's shortcomings. It is thus narrated from Sayyiduna Abu Barzah رَضِيَ اللهُ عَنْهُ, that the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said: "The Prophet of

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah AL-Hujurat, verse 12)

Rahmañ, the Intercessor of Ummañ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O you who have established faith with your tongues, but faith has not entered your hearts! Do not backbite Muslims and do not look into their hidden matters. Whoever looks into the hidden matters of others, Allah عَزَّوَجَلَّ will reveal his faults and when Allah عَزَّوَجَلَّ reveals his faults, the person will be disgraced even if he is within the confines of his own home.'¹

Amir al-Mu'minin, Sayyiduna Amir Muawiyah, رَضِيَ اللهُ عَنْهُ, said: "I heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, saying: 'If you engage in searching for people's faults, you ruined their dignity or soon you will ruin their dignity.'²

If someone commits an evil privately, it is not permissible to search for it, as Allah Almighty has prohibited it. Allah Almighty has said:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not search for (hidden) faults,³

Do not search for (hidden) faults:

Sayyiduna Abdur Rahman ibn Awf, رَضِيَ اللهُ عَنْهُ, said: "One night, I

¹ Sunan Abi Dawood, p. 1571, Hadith 4880

² Sunan Abi Dawood, p. 1582, Hadith 4888

³ [Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah AL-Hujurat, verse 12)

went out along with Sayyiduna Umar Farooq-e-Azam رضي الله عنه. We were walking when suddenly we saw a lamp, so we intended to approach it. As we got closer to it, we found the door closed, but we could hear the sounds of hustle coming from inside. Sayyiduna Umar Farooq-e-Azam رضي الله عنه held my hand and asked, 'Do you know whose house this is?' I replied, 'No.' He رضي الله عنه then said, 'This is the house of Rabee'ah ibn Umayyah ibn Khalf, and these people are currently engaged in drinking alcohol, what is your opinion about them?' He رضي الله عنه asked. I said, 'My opinion is that whatever Allah Almighty has forbidden us, we should avoid it.' Therefore, Allah Almighty has said in the Holy Quran:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not search for (hidden) faults,¹
So, Amir al-Mu'minin, Sayyiduna Umar Farooq-e-Azam, رضي الله عنه, returned back and left them.

An incredible story of the Second Caliph:

It is narrated that one night, Amir al-Mu'minin, Sayyiduna Umar Farooq al-Azam, رضي الله عنه, was walking in the blessed city of Madinah زَادَهَا اللَّهُ شَرَفًا وَتَعَطُّبًا. He رضي الله عنه heard the voice of someone singing from a house, so he jumped over the wall and entered inside. There, he found a woman and a bottle of alcohol. He

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah AL-Hujurat, verse 12)

exclaimed, "O enemy of Allah! Do you think you can continue committing sins while Allah Almighty conceals your actions?" He replied, "O Amir al-Mu'minin رَضِيَ اللهُ عَنْهُ, please don't hasten!" I have committed one disobedience to Allah Almighty, whereas you have committed three." Allah Almighty has stated:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not search for (hidden) faults,¹ While you رَضِيَ اللهُ عَنْهُ are busy in searching the faults of others. Allah Almighty has stated:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

Translation from Kanz-ul-Iman: And it is not a virtue at all that you enter (your) houses by breaking the back wall;² "While you رَضِيَ اللهُ عَنْهُ have jumped over my wall to enter inside." Almighty Allah has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا

Translation from Kanz-ul-Iman: O believers! Do not enter the houses except your own, until you have obtained permission³

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah AL-Hujurat, verse 12)

² [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah AL-Baqarah, verse 189)

³ [Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah AL-Nor, verse 27)

"While you رَضِيَ اللهُ عَنْهُ entered my house suddenly and without greeting. Upon this, Sayyiduna Umar-e-Farooq, رَضِيَ اللهُ عَنْهُ, said, 'If I forgive you, what goodness to be expected? He replied, 'Yes! O Leader of the Believers! By Allah Almighty, if you رَضِيَ اللهُ عَنْهُ forgive me, I will never do such an act again.' Sayyiduna Umar-e-Farooq, رَضِيَ اللهُ عَنْهُ forgave him and left.

A person who hides in his own house and closes the door will be granted safety, no matter whatsoever sin he commits. However, if his sin is endangering Muslims, then he will not be granted safety. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, has forbidden listening to others' private conversation secretly and searching faults of others. As you have already learnt it. It has been narrated by Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُمَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'He who listens to the conversation of people secretly despite their displeasure, on the Day of Judgment, melted lead will be poured into his ears.'¹

It is narrated that the scribe of Sayyiduna Uqba bin Amir رَضِيَ اللهُ عَنْهُ, Sayyiduna Abu Haysam, رَضِيَ اللهُ عَنْهُ, addressed him, 'My neighbours drink wine, so I want to have them arrested?' Sayyiduna 'Uqbah Bin 'Aamir رَضِيَ اللهُ عَنْهُ said, 'Do not do that. Preach and advise them.' He رَضِيَ اللهُ عَنْهُ said, 'I forbade them but they do not refrain from it. So, I want to get them arrested.' Listening to it, he رَضِيَ اللهُ عَنْهُ said: Do not do that. I have certainly heard the Greatest Rasool

¹ *Sahih al-Bukhari*, p. 588, Hadith 7042

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'One who concealed the fault of anyone, it is as if he resurrected the girl buried alive in the grave.'¹

As long as a sinner conceals their sins, it is not permissible for us to reveal his sins, which have been concealed by Allah Almighty. However, if he openly sins, he exposed himself, whereas Allah Almighty had kept him hidden. Therefore, he does not have the honour and respect any more. In short, searching for someone's faults and actions is a Haraam act.

- 4. Eliminating Evil Appropriately:** When someone possesses the ability to prevent evil, it is impermissible for them to either reduce or augment it. He will not completely eliminate the evil until he exhausts all his efforts in preventing it, as he has the power for it. However, if he exaggerates in eliminating evil, while it could be easily eliminated, he commits the offence for one who commits evil because he has oppressed the committer of evil. But if he is unable to eliminate evil, it is permissible for him to prohibit it as much as he can. If the evil can be prevented by hand, but the person is unable to prohibit it by hand, he should prohibit it verbally. And if he is also unable to prohibit it verbally, then he should detest it in his heart.

From our discussion, it's clear that when dealing with evil and the evildoer, varied approaches should be employed for

¹ *Sahih Ibn-e-Hubban, vol. 1, p. 367, Hadith 518*

prevention. There are instances where one individual may possess the capability to curb a specific evil, while another may not. Additionally, there are situations where someone might have the authority to eliminate one type of evil but not another.

Different Methods to Eradicate Evil:

Some noble scholars رَحْمَةُ اللهِ عَلَيْهِمْ have outlined the following different methods to eradicate evil:

1. **Indicating Evil:** At times, a person might unknowingly engage in an act that is considered evil. The most effective way to address this is by gently informing them of the evil and guiding them with kindness and care. This approach brings their unawareness to light and may hurt his feelings. Nonetheless, the utmost priority remains the elimination of evil. Hence, it becomes compulsory to compassionately explain to them, lest we fall into the sin of hurting the Muslims' feelings. Because causing distress to any Muslim (without a Shariah reason) is Haraam.
2. **Eliminating Evil through Preaching and Advising:** This approach is suitable when the individual involved in the wrongful behaviour is already aware that their actions are morally wrong, and there is a strong likelihood that they will desist from it. For instance, if someone partakes in

backbiting, fully aware of it being Haraam, it is important to invoke a sense of Allah-fearing within them. Sharing anecdotes from the blessed Hadith can serve as enlightening illustrations, with the optimistic anticipation that they will cease the behaviour once they have been provided guidance.

Madani Pearls: It holds paramount significance for the one advocating against evo; to approach the individual involved in such behaviour with a sincere and caring demeanour. This approach should be rooted in the understanding that someone on the verge of committing a misdeed may potentially cause harm to himself. However, the advisor must steadfastly avoid adopting an air of superiority. The notion of considering oneself as more virtuous, elevated in the blessed court of Allah Almighty, while looking down upon the wrongdoer as ignorant, carries a weightier transgression than that committed by the wrongdoer themselves. Remember, Satan's expulsion from Paradise was a consequence of his pride and arrogance, resulting in his cursed state. The advisor must regard the person they are guiding as a brother, aiming to steer them away from the path of sin and becoming a beacon of resistance against the allure of Satan. Their efforts should extend to distancing the individual from the company of wrongdoers, associating them with those who embody virtuous traits. The true hallmark of effective guidance lies in preventing wrongdoing through an abundance of genuine love and unwavering compassion, ensuring that no trace of anger or sternness taints the approach.

3. **Forbidding with strictness:** This strategy should be embraced when endeavours to convey guidance with compassion yield no results, and it becomes apparent that the individual engaged in misconduct remains impervious to counsel. In such cases, they persist in their actions, even resorting to mockery and jesting in response to well-intentioned advice. Sayyiduna Ibrahim عَلَيْهِ السَّلَام asked his people, (that is mentioned in the Holy Quran as):

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ
﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ
أَمْ أَنْتَ مِنَ اللَّعِينِينَ ﴿٥٥﴾

*Translation from Kanz-ul-Iman: 'What are these idols in front of whom you are sitting devotedly (to worship)?' They said, 'We found our forefathers worshipping them.' He (Ibrahim) said, 'Indeed, you and your forefathers are all in open error.' They said, 'Have you brought the truth to us, or are you just playing?'*¹

Thus, it became evident to him عَلَيْهِ السَّلَام, that instead of seeking repentance, this nation remained resolute in their inclination to worship idols and even ridiculed his message. The verses mentioned earlier served as a clear indication of their mockery.

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah AL-Ambiya, verse 52-55)

Therefore, he عَلَيْهِ السَّلَام, addressed them with sternness, which is mentioned in the Holy Quran as:

أَفِئَّتْكُمْ وَوَلِيَّاتُ عِبَادَتِ اللَّهِ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

*Translation: 'Shame on you and on those idols whom you worship instead of Allah; so, do you not have intellect?'*¹

It is essential for him who forbids strictly to consider two things:

1) Adopt strictness when gentleness does not benefit: 2) Only speak the truth and speak as per need. For sternness serves as a remedy to combat evil. When circumstances warrant, it is both appropriate and permissible to employ direct language, such as labelling someone a 'Transgressor!' or addressing them as 'Foolish!' or 'Ignorant!' For indeed, if their actions reflect transgression and foolishness, it is fitting to acknowledge as such. Without a doubt, disobedience to Allah Almighty constitutes transgression. It is worth noting that had they not been ignorant, transgressors, and foolish, they would not engage in acts of disobedience. As the Hadith narrates: 'The truly wise one is he who moulds his inner-self into obedience and prepares for the life after death.'²

Interacting strictly is one of the methods to eliminate evil.

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah AL-Ambiya`, verse 67)

² Jami' Tirmizi, p. 1899, Hadith 2459

4. **Eliminating evil by force (hand):** It is the solemn responsibility of the contemporary leader. The ruler bears the crucial role of dismantling musical instruments, banishing alcohol, reclaiming unlawfully seized homes, and eradicating all sources of pain and adversity that impede the path of the Muslim community.
5. **Issuing threats of punishment or death:** This duty falls upon a Muslim leader. Ordinary individuals are permitted to employ words as a form of dissuasion, while the exclusive power to issue warnings resides with the reigning ruler. In moments of necessity, the ruler may convert these warnings into actions, ensuring honesty prevails. Should falsehood taint the ruler's words, their aura of respect and reverence among the people may wane.
6. **Inflicting punishment or giving a death sentence:** This is permissible only for a Muslim ruler. Calling towards righteousness and preventing evil is the foremost responsibility of the ruler, and holds significant importance within the fabric of a Muslim society.

Necessary Explanation: In the past, everyone was allowed to adopt the mentioned methods of eradicating evil, because everyone was aware of them. However, out of the mentioned methods, the authority to exercise the last three methods lies solely with the ruler of the time, to ensure the peace in the

society. The Beloved and Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Amongst you the person who sees any evil, should change it with his hands. If he does not have this power, then he should change it with the tongue. If he does not even have this power, then he should consider it bad from his heart; and he is the one with weak faith.'¹

Explanation of the Hadith:

In elaborating upon the aforementioned Hadith, esteemed scholars رَحِمَهُمُ اللهُ assert: 'Taking direct action to eliminate wrongdoing falls within the realm of responsibility for the ruling authority. Addressing evil verbally is the role of an Islamic Scholar or someone skilled in guiding towards righteousness in a good manner. Disapproving of evil in the heart is the duty of common Muslims who cannot voice their opposition, either through words or actions.'

Answer for dispelling a doubt:

In this context, a question might arise: 'Is it allowable for children to employ the mentioned approaches in deterring their parents from evil, and likewise, for a wife to prevent her husband from evil?'

¹ *Sahih al-Muslim*, p. 688, *Hadith 177*

The answer to this is that children may utilize only the first and second approaches to deter their parents from evil. This entails openly acknowledging the presence of evil before their parents and, if they recognize its wrongness, explaining the adverse outcomes. However, children are prohibited from adopting a stern demeanour, issuing threats, or resorting to physical force. In the event that their parents develop a pattern of misconduct, children should endeavour to rectify it, all the while ensuring that not even the slightest harm is inflicted upon their personality.

For instance, they could discard any alcohol or return stolen or unlawfully acquired property to its rightful owner. While the directive to prevent evil applies broadly, parents are granted an exemption due to Allah Almighty's prohibition against even the slightest disrespectful gesture towards them. As Allah Almighty has stated:

فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Translation from Kanz-ul-Iman: so, do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect.¹

Similarly, the same guidance extends to wives, mirroring the instructions given for children. In essence, wives may employ the first two methods out of the six methods previously outlined. Thus, they are permitted to highlight the presence of evil and

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani-Isra`eel, verse 23)

offer counsel to their husbands, urging them to abstain from it. This is because it is narrated from Sayyiduna Abu Hurairah رضي الله عنه that the Holy Prophet صلى الله عليه وآله وسلم said, "If I were to command anyone (amongst creation) to prostrate to anyone else, I would have commanded the wife to prostrate to her husband."¹

Explanation:

In a nutshell, it is compulsory for every Muslim to invite towards goodness and prevent evil, with three conditions:

1. **Knowledge:** The one inviting towards goodness and preventing evil must possess knowledge of both. As offering directives for goodness and inhibiting evil without proper recognition would be erroneous. There's a potential risk of inadvertently endorsing evil and discouraging goodness.
2. **No possibility for major evil:** Efforts to promote goodness and prevent evil should not inadvertently give rise to a greater evil by eradicating a lesser one. For instance, if abstaining from alcohol leads to a surge in killings and discord, then engaging in the act of inviting towards goodness and deterring from evil becomes impermissible in such a scenario.
3. **High likelihood of eliminating evil:** It is essential to hold a

¹ *Jami' Tirmizi, p. 1765, Hadith 1159*

strong conviction or a significant probability that through the act of deterring from evil, its occurrence will be curbed, and similarly, that promoting goodness will yield effective and advantageous outcomes. In the absence of such certainty or substantial likelihood, the obligation to advocate for goodness and prevent evil does not apply.

The first and second conditions establish permissibility, while the third condition designates compulsoriness. Consequently, if the first and second conditions are unmet, the act of inviting towards goodness and deterring from evil is not permissible. If the third condition is unfulfilled, yet the first and second conditions hold, it becomes permissible but not compulsory to promote goodness and prevent evil.

There exist certain forms of evils that are beyond the capacity of every individual Muslim to eradicate, particularly when these wrongs are overt and conspicuous. Not everyone possesses the ability to effectively address them, as doing so might disrupt harmony, worsen worldly conditions, and foster enmity. The duty of rectifying such significant evils rests with the relevant authorities, thereby placing the responsibility squarely upon their shoulders. Thus, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Allah (Almighty) does not inflict punishment on common people because of the deeds of specific individuals. However, if common people have the ability to change the evil but do not prevent

others from it, then Allah (Almighty) may inflict punishment upon both the common and specific people."¹

Sayyiduna Abdullah bin Amr bin Aas رَضِيَ اللهُ عَنْهُمَا narrated that we were sitting around the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when the topic of mischief was mentioned. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "When you see people breaking their promises and neglecting their trusts; then intertwining his blessed fingers of one hand with the other one the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said. "And people become like this." (The narrator says) I stood up and humbly asked, "O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! May I be sacrificed by Allah Almighty upon you. What should I do in such a situation?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Try to stay in your home, control your tongue, adopt good things, give up bad things, and focus on your own reformation and give up focusing on common people."²

Explanation of the Hadith:

When you see that people's commitments and promises are broken, and their attention towards trusts and responsibilities diminishes, their matters get worse, and there is no distinction between the trustworthy and the treacherous, and you cannot distinguish between a virtuous and evil person, then stay in your own homes. Avoid discussing people's conditions, so that they do

¹ *Jami' al-Hadith, vol. 2, p. 296, Hadith 5512*

² *Sunan abi Dawood, p. 1540, Hadith 4343*

not cause you any trouble. Remain steadfast on acts of goodness and completely abstain from bad deeds. Engage yourself in your personal religious and worldly matters. And this commandment of Allah Almighty is regarding such a situation:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ

Translation from Kanz-ul-Iman: O believers! Take care of yourselves. The one who became misguided will not cause you any harm at all as long as you are on the (right) path,¹

And the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also given a command regarding such a situation: "Rather, invite towards goodness and prohibit from evil until you see that obedience to miserliness and pursuit of desires is prevalent, and the world is given priority, and everyone is pleased with his own opinion, then focus on your own reformation and leave the thoughts of common people."²

In such circumstances, calling to goodness and prohibiting evil is not compulsory, as there is no benefit of it and it may even cause distress to the one calling towards goodness. However, even in such situations, it is preferable to call towards goodness.

Etiquettes of calling towards goodness and prohibiting evil:

Dear Islamic brothers! Extending an invitation to goodness and admonishing against evil is a noble endeavour. When the

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah AL-Ma`idah, verse 105)

² Sunan Ibn-e-Majah, p. 2718, Hadith 4014

emissary of goodness is adorned with knowledge, patience, and virtuous conduct, they hold the power to eradicate evil. Hence, it is of paramount importance to embody the following attributes in order to effectively fulfil this duty:

1. **Good character:** The one giving the invitation to goodness should have good character. Indeed, Allah Almighty has instructed His Beloved Prophet ﷺ :

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٦﴾

Translation from Kanz-ul-Iman: So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them. And if you had been harsh and hard-hearted, they would have therefore certainly been anxious in your surrounding; so forgive them, and intercede for them and consult with them in matters. And when you come to a firm decision regarding any matter, so have trust in Allah; indeed, Allah loves those who have trust (in Him)¹.

2. **Being tolerant:** The one giving the invitation to goodness should possess forbearance, wisdom, and patience. If the first attempt at giving the invitation towards goodness proves ineffective, then it should be given again, and try to interact

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah AL-e-'Imran, verse 159)

gently. This is because the person to whom the invitation to goodness is being given is under the influence of his inner-self and Satan. Therefore, even if one is reluctant to behave politely, even then he should do so to the extent that he may become part of the circle of true believers and have influence over Satan and his inner-self.

3. **Having Knowledge:** It is also necessary for the one giving the invitation to goodness and prohibiting evil to be knowledgeable. He should refrain from actions that are collectively called bad deeds by Islamic scholars. However, it is not permissible for anyone to prohibit matters that are derived from principles based on rational evidence. For example, a person was sitting in the Masjid waiting for the Maghrib salah after performing the Asr Salah. At that time, another person entered the Masjid and started performing two Rak'at Salah of Tahiyat al-Masjid whereas, he had already performed Asr Salah. In this case, it is not permissible for the person who was waiting for the Maghrib Salah to forbid the other person from performing Salah and give the reason that it is not permissible to perform the Nafl Salah after the Asr Salah. Because in the view of the person who is offering Salah, it is Nafl Salah which carries a reason, (that it

is offered after entering the Masjid).¹

Similarly, if a person was waiting for the Maghrib Salah in the Masjid and someone entered a little before the time of Maghrib and sat without performing Tahiyyat al-Masjid. It is not permissible for the person who is already sitting to object and ask him to perform Salah Tahiyyat al-Masjid. This is because in the view of other person coming in, it is not permissible, and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has prohibited performing Nafil Salah during three specific times: (1) at the time of the sunrise, (2) at the time of Zawal, and (3) at the time of sunset.

If the one giving the invitation to goodness is not adorned with knowledge, piety, and good character, he will not be able to eliminate evil. At times, when the invitation to goodness exceeds the limits of the Shariah, it may then become evil.

¹ According to the Hanafi school of thought, performing the Nafil Salah after Asr Salah is forbidden. Therefore, on page 456 of the 1250-page book *Bahar-e-Shariat Volume I*, published by the publishing house of Dawat-e-Islami, *Maktaba-tul-Madinah*, Maulana Mufti Muhammad Amjad Ali Azami رَحْمَةُ اللهِ عَلَيْهِ, says: “The Nafil Salah is prohibited after the Asr Salah till the sun turns yellow. If the Nafil Salah was started and left incomplete, its Qada (make-up) is also prohibited at that time. If it was offered, it would not be considered sufficient, and the responsibility of its Qada would not be waived.”

Sayyiduna Abdullah bin Amr bin 'As رَضِيَ اللهُ عَنْهُمَا narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The person who gives the invitation to goodness, he should do so with gentleness and affection."¹

- 4. Being Practising:** One crucial facet of extending an invitation to goodness is that the inviter should exemplify virtuous conduct by engaging in righteous deeds and abstaining from evil, as we have elucidated earlier. The very essence of inviting towards goodness is to counteract evil and promote virtue. When individuals witness the inviter actively participating in virtuous actions, they are likely to emulate such behaviour and swiftly distance themselves from evil. Conversely, if the inviter themselves does not practice their faith, their influence will diminish, leading people to disregard their message, consequently perpetuating the persistence in wrongdoing.

Sayyiduna Mansur bin Zazan رَضِيَ اللهُ عَنْهُ states: I have been informed that when some people are thrown into Hell, their bad smell will cause great pain to other Hell dwellers. They will be asked, "May you ruin. What would you do? Was our torment not enough that now we have been afflicted with your bad smell?' He will say, 'I had knowledge, but I did not derive any benefit from it.'

¹ *Al-Jami' al-Saghir*, p. 519, Hadith 8531

Sayyiduna Imam Hassan Basri رحمته الله عليه states: 'If you are among those who invite others towards goodness, then be such a person that people follow you; otherwise, you will be destroyed.'

A poet has beautifully said:

هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ	يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ
وَمِنَ الضَّنَاءِ الدَّاءِ أَنْتَ سَقِيمٌ	تَصِفُ الدَّوَاءَ لِذِي الضَّنَاءِ
فَإِذَا اتَّهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ	إِبْدَأْ بِنَفْسِكَ فَانْهَاهَا عَنْ غَيِّهَا
بِالْعِلْمِ مِنْكَ وَيَنْفَعُ التَّعْلِيمِ	فَهُنَاكَ يُقْبَلُ مَا وَعْظَتْ وَيُقْتَدَى

Translation:

- (1) "O you who teach others, why did you not educate yourself?"
- (2) "You prescribe medicine for other patients while you yourself are sick."
- (3) "Start with disciplining your inner-self and prevent it from being rebellious. If it returns to obedience, then you, are the possessor of wisdom."
- (4) "Then your advice will be accepted, your knowledge will be followed, and your guidance will be beneficial."

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtimā' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah Almighty with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Pious Deeds' booklet every day whilst reflecting upon your deeds and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **رَبِّ الْعَالَمِينَ**'. In order to reform ourselves, we must act upon Pious Deeds and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **رَبِّ الْعَالَمِينَ**.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Karachi, Pakistan
UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com