

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ

(الكهف: 29)

Trans: And say: "The truth is from your lord. Then whosoever wills let him believe and whosoever wills let him disbelieve."

النَّهْيُ عَنِ الْمُنْكَرِ

Forbidding the wrong

Permission is given for this book to be reproduced for Islamic educational and religious purposes only. No part may be altered without the prior consent of the writer.

For all enquiries please email askfatwa.nz@gmail.com

FORWARD

حامدا و مصليا و مسلما

In the Name of Allah, the Most Gracious, the Most Merciful

This is a short article concerning *Al-Amro Bel Ma'roof Wan Nahyo Anel Munkar* - commanding the good and forbidding the evil, **and mainly focusing on the aspect of An Nahyo anel Munkar.**

There are lengthy books written on this issue and there are many etiquettes related to *Al-Amro Bel Ma'roof Wan Nahyo Anel Munkar* as mentioned by Hadrat Hakeemul Ummat Maulana Ashraf Ali Thanwi *Rahimahullah* in his Khutbaat Pg 71-VI 13¹, however this booklet has been kept as brief as possible so that more people could take benefit from it.

The object of this short treatise is for us to understand the importance of Nahi Anel Munkar and to act accordingly.

The small booklet is divided in 5 parts:

- 1) Definition and Ruling
- 2) Ayats of Qur'an
- 3) Ahadeeth
- 4) Incidents of our pious predecessors
- 5) Final remarks

¹ Hadrat Thanwi *Rahimahullah* advises that *Nisabul Ihtisab* of Qadhi Dhiya'uddin Sanami *Rahimahullah* should be read (*Anfas-e-Eesa Pg 249*)

This composition is my weak attempt which definitely contains many errors, we request the reader to please inform us of any errors which could be corrected in the second edition.²

May Allah Ta'ala make this treatise beneficial and may Allah Ta'ala grant this slave first and foremost Ikhlaas, forgive my shortcomings and make this a means of success in this world and the hereafter.

Ameen.

Muhammad Irshad Motara
9th Zhul Hijjah-Yaum-ul-Arafah 1438
1st Septepmber 2017

² قال عماد الدين الاسفهباني رحمه الله : ابي رأيت انه لا يكتب انسان كتابا في يومه الا قال في غده : لو غيّر هذا لكان احسن, ولو زيد كذا لكان يستحسن, ولو قدّم هذا لكان افضل, و لو ترك هذا لكان اجمل, وهذا من اعظم العبر, و هو دليل على استيلاء النقص على جملة البشر (المدخل لدراسة الفقه لمحمد موسى ص 6)
و قد روى عن المزني رحمه الله تلميذ الامام الشافعي رحمه الله انه قال : قرأت كتاب الرسالة على الشافعي ثمانين مرة, فما من مرة الا وكنا نقف على خطأ, فقال الشافعي: هيه, ابي الله ان يكون كتاب صحيحا غير كتابه (كشف الاسرار للبخاري-1-4)

Taken from المذهب الحنفي لشيخ احمد بن محمد نصير الدين النقيب Pg 22-23-Maktaba Abu Hurairah Kharod, India.

DEFINITION AND RULING

An-Nahyo Anel Munkar means:

طلب الكف عن فعل ما ليس فيه رضى الله تعالى³

To seek the ceasing of an action in which the happiness of Allah Ta'ala is not found.

The word Munkar refers to any action which is prohibited in the eyes of Shariah i.e. Haram-Major or Minor sin, Karahat and Adam-e-Awwaleyat (not preferred) etc⁴

Furthermore, even those with the incorrect Aqeedah should be invited towards the Haq, by providing proofs and dispelling wrong notions⁵, however this is obviously for those who have knowledge⁶.

Imam Nawawi *Rahimahullah* has mentioned that there is consensus on the WujooB (necessity) of Al-Amro Bel Ma'rof and An-Nahyo

التعريفات للجرجاني والمصباح المنير مادة (عرف) و (امر) و شرح الاحياء 7-3 از الموسوعة الفقهية الكويتية ج6-ص247³

⁴ Islaahi Madaameen-Mufti Ahmad Khanpoori Sahib *damat barakatuhu*. Pg 374/3

قال ابن الجوزى رحمه الله: اندرج في عموم الامر بالمعروف والنهي عن المنكر الصغائر والكبائر فلا يختص الانكار بالكبائر (كنز الاكبر-223-1)

(والنهي عن المنكر) ضد المنكر كترك واجب او فعل حرام صغيرة كان او كبيرة (دليل الفالحين-394-1- دار الحديث قاهرة)

⁵ Ahkaamul Qur'aan Lel Jassaas 53/2- Qadeemi

⁶ Khutbaat Hakeemul Ummat -VI 13

قال شيخ عبد القادر الكيلاني قدس الله روحه-والمنكر ينقسم الى قسمين احدهما: ظاهر تعرفه العوام كالزنا و شرب الخمر... فهذا

القسم يجب انكاره على العوام كما يجب على الخواص. والقسم الثاني: ما لا يعرفه الا الخواص مثل اعتقاد ما يجوز على الباري سبحانه و ما لا يجوز عليه فهذا يختص بالعلماء انكاره. فان اخبر احد العلماء بذلك لواحد من العوام جاز له ذلك و و جب على

العامي الانكار عند القدرة و لا يجوز قبل ذلك (كنز الاكبر-230)

Anel Munkar⁷ , and it is prohibited for the one who possesses the ability to leave it out⁸ Therefore, prohibiting the wrong is also a necessary injunction on the believers and not only on those who possess authority such as the leaders⁹. However, Hadrat Hakeemul Ummat *Rahimahullah* explains that Da'wat-e-Khaasah i.e addressing specific people, such as ones family and friends and those whom one has power over is a responsibility for all believers contrary to Da'wat-e-Aamah i.e. lectures.

10

If the person who is Mukallaf (duty bound) is incapable to make An-Nahyo Anel Munkar with the tongue than he must show displeasure on his face and he should leave (the gathering of sin) if he is able¹¹

The Fuqaha have stated that the Shahadah of such a person will not be accepted who is present in a place of sin and vice and does not prohibit the wrong¹²

Even if a person is aware that the person being prohibited from evil will not accept than too it is more virtuous to prohibit him¹³. Allama

⁷ Mau'soo'ah: 248/6, Ahkaamul Qur'aan Lel Jassaas 45/2- Qadeemi

الهدية العالمية-358-دمشق⁸

و اخرج البزار عن ابن عمر رضى الله عنها قال: سمعت الحجاج يخطب، فذكر كلاما انكرته، فاردت ان اغيّر فذكرت قول رسول الله صلى الله عليه و سلم (لا ينبغي للمؤمن ان يذلل نفسه) قال قلت: يا رسول الله! كيف يذلل نفسه؟ قال (بتعرض من البلاء لما لا يطيق) الخ (حياة الصحابة-ج2-872)

⁹ Refer to Mirqaat Sharh Mishkaat : 327/9- Rasheediya

¹⁰ Khutbaat-e-Hakeemul Ummah Pg 48 and Pg 134.

Hadrat Thanwi *Rahimahullah* states that we feel remorseful when we miss our Salaah, however do we feel the same when we miss the injunction of advising our friends and family? (Ibid-137/13) *Khitaab bel Mansoos* i.e.propagating those Masail which are clearly mentioned in the Shariah such as proclaiming loudly that Imaan is Fardh, and Salah, Zakaah and Hajj are Fard etc are not restricted to the Ulama (Ibid-139/13).

¹¹ 250/6- Al Mau'soo'ah, Islaahi Madaamen VI 8 Pg 441.

¹² Raddul Muhtar: 482/5- Saeed

الهدية العالمية مع حاشيته-287-دمشق¹³

Sarakhsi *Rahimahullah* states that commanding the good is Wajib whether the person will take heed or not¹⁴

One should prohibit the wrong eventhough a person engages in the very same wrong, as by him leaving out An-Nahyo Anel Munkar he will be guilty of leaving out two obligatory actions, one being the abandment of Nahi anel Munkar, and the second will be the performance of the wrong. ¹⁵

Ma'ariful Qur'an (English) Mufti Muhammad Shafi *Rahimahullah* 207/3

قال ابو حامد الغزالي رحمه الله: بل مندوب اليه فلقد كان من عادة السلف-رضى الله عنهم-التعرض للاخطار, والتصريح بالانكار من غير مبالاة بملاك المهجة والتعرض لانواع العذاب لعلمهم ان ذلك شهادة. لما سبق من حديث عبادة بن الصامت-رضى الله عنه-وعلى ان نقول الحق ايضا كنا و لا نخاف في الله لومة لائم (كنز الاكبر-207)

¹⁴ Fatawa Hindiyya 353/5 and 63/1- Rasheediya. Also refer to Raddul Muhtar 350/1 and 127/4- Saeed

¹⁵ Ibid, Al- Bahrur Raaiq 189/8- Saeed, Ahkamul Qur'an Lel Jassas- 50/2- Qadeemi, Daleelul Faleheen 396/1 and 416/1

(باب تغليظ عقوبة من امر بمعروف او نهي عن منكر و خالف قوله فعله)

و اخرج ابن عساكر عن ابى الدرداء رضى الله عنه قال: انى لآمر بالمعروف و ما افعله, و لكنى ارجو من الله ان أوجرّ عليه, كذا في الكنز (2-140) و اخرج ابو نعيم في الحلية (1-213) عنه نحوه-حياة الصحابة-ج2-ص868

AYATS FROM THE NOBLE QUR'AN:

Allah Ta'ala has mentioned (using the words Al-Amro Bel Ma'rof wan-Nahyo anel Munkar) the importance of Al-Amro Bel Ma'rof wan-Nahyo anel Munkar at least ten places in the Noble Qur'an, and if we include the Aayats in which a similar message is delivered, such as the wordings of Tableegh, Inzaar, Tabsheer, Da'wat and Shahadat-e-Haq than the number will be much more.¹⁶ We will suffice on only a few Ayats; Allah Ta'ala states in the Noble Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
(آل عمران: 104)

Trans: Let there arise out of you a group of people inviting to all that is good, enjoining good and forbidding evil. And it is they who are the successful.

Some have taken the word “من” in the above Aayat as Bayaaniya (it is in the meaning of “i.e.”), such as Allama Kaazim *Rahimahullah*, whilst others have taken Tab'eedh (a portion/some). Depending on each opinion the ruling will change accordingly¹⁷

¹⁶ Qaamoos-ul-Fiqh 231/2

¹⁷ Islaahi Madaameen-Mufti Ahmad Khanpoori Sahib *damat barakatuhu*. Pg 375/3, Ahkamul Qur'aan Lel Jassaas 44/2- Qadeemi, Daleelul Faleheen 394/1

منكم قيل من تبعية لوجوب هذا الامر والنهي على الكفاية وقيل تبيينة ولا يعارض وجوبه على الكفاية لان عموم الخطاب لا يقتضى الوجوب على العين الخ (بيان القرآن-ج1-ص260-ادارة تاليفات اشرافية)

فالجمهور على انه فرض كفاية, فاذا قام به بعض سقط عن الباقيين. و ذهب جماعة من العلماء الى انه فرض عين, فبينت على كل مسلم الامر بالمعروف, والنهي عن المنكر متى قدر على ذلك, وتمكن منه-تفسير البحر المحيط-ص23-ج3-دار الكتب العلمية)

كُنْتُمْ¹⁸ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

(آل عمران: 110)

Trans: You are the best of peoples ever raised up for mankind, you enjoin al-ma'ruf and forbid al-munkar.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

(التوبة: 71)

Trans: The believer's men and women are auliya (supporters) of one another they enjoin al-ma'ruf and forbid from al-munkar.¹⁹

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

(الكهف: 29)

Trans: And say: "the truth is from your lord. Then whosoever wills let him believe and whosoever wills let him disbelieve."

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

(الاعراف: 165)

Trans: We rescued those who forbade evil...

لَوْلَا يَنْهَهُمُ الرَّبِّيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّحْتَ ط لَبَسَ مَا كَانُوا

يَصْنَعُونَ

(المائدة: 63)

The Jamhoor (majority) are of the opinion that is Fard-e-Kifayah (refer to Mau'sooah VI-6 Pg 248, Fatawa Uthmani 242/1, Fatawa Haqqaaniya quoting from Ahkamul Qur'an lel Jassaas 438/2, Fatawa Mahoodiyyah Vol. 4, Pg 203)

كنتم في روح المعاني قد تستعمل للزوم الشيء و عدم انفكاكه نحو و كان الانسان اكثر شئ جدلا (بيان القرآن-ج1-ص264)¹⁸

¹⁹ انظر دليل الفالحين-395- 1

Trans: Why do the Men of the Lord²⁰ and the Men of Knowledge²¹ not forbid them from their saying of the sinful and eating of the unlawful? Indeed, evil is what they have been doing

In Ma'riful Qur'an the following has been mentioned by Mufti Muhammad Shafee *Rahimahullah* under the above Ayat:

At this place in the Qur'an, two words have been used. The first word is: *Rabbaniyoon*, which means Men of Allah, that is, those who are intensely devoted to acts of worship and abstain from worldly temptations - commonly known as Derwish, Pir or Shaykh. The second word used is '*Ahbar*.' Religious scholars among Jews are called '*Ahbar*.' This tells us that the real responsibility of the Qur'anic injunction of Al-Amr bil-Ma'rif (bidding the Fair) and Nahy anil-Munkar (forbidding the Unfair) falls on these two groups, that is, on the Shaykhs and 'Alims.

However, some commentators have said that '*Rabbaniyyon*' refers to 'Ulama who have been appointed by Government and are fully authorized, while *Ahbar* means the 'Ulama in general. Taken in that sense, the responsibility of stopping people from committing crimes comes to fall on government officials and 'Ulama both. Incidentally, this has been further clarified in some other verses as well.

For 'Ulama and Mashaikh - a Note of Warning Towards the end of the verse (63), it was said: *لئس ما كانوا يصنعون* : "Evil is what they have been doing" - which means that it is bad habit on the part of such religious leaders known as Mashaikh and 'Ulama that they have abandoned their cardinal duty of bidding the Fair and forbidding the Unfair. They see people ruining themselves and they do not stand up and stop them. Commentators with knowledge and insight

علماء النصارى (ص80-ج8- الجامع لاحكام القرآن-قرطبي-بيروت)²⁰

علماء اليهود (ص80-ج8- الجامع لاحكام القرآن-قرطبي-بيروت)²¹

have pointed out that at the end of the first verse (62) which mentioned the errors made by common people, what was said is: لبئس ما كانوا يعملون (Evil is what they have been doing). But, in the second verse (63), where the Mashayikh and 'Ulama have been admonished for their failing, the concluding sentence used is لبئس ما كانوا يصنعون evil is what they have been doing [by design]." The reason is that, according to the Arabic usage, the word فعل fi'l (that which is done) includes everything done, whether with intention, or without. But, the word عمل (that which is acted upon) is applied to what is done particularly with intention and volition. As for the words, صنع Sana'a and صنعت San' at (that which is done by design) are concerned, they are applied when something is done with intention, and volition or choice, and that it is done repeatedly as a matter of habit and considered purpose both. Therefore, as a result of the evil done by common people, the word chosen was لبئس ما كانوا يعملون (Evil is what they have been doing). But, as a result of the wrong done by Mashayikh and 'Ulama particularly, the word selected was Sana'a, as in لبئس ما كانوا يصنعون "Evil is what they have been doing [by design]." In this arrangement here, there may be a hint that the attitude of such religious leaders was false because they knew that if they were to stop their people, they would listen to them and, it was likely, that they would abstain from evil deeds. Yet, such is their greed for whatever offerings they may get from them, or such is their fear of losing the faith of their clients, that their hearts are not moved enough to stand up to defend and uphold the truth. This failing of theirs is far too grave than the evil doings of those evil doers. The outcome is : If the people of a country get involved in sins and crimes, and their religious leaders know that they will listen and abstain if asked to stop, then, under such a condition, if they do not try to stop the flood of sins and

crimes because of temptation, fear or apathy, their crime is more grave than the crime of real criminals and sinners.

Therefore, Sayyidna 'Abdullah ibn 'Abbas *Radiyahallahu anhuma* had said that a stronger warning for Mashayikh and 'Ulama does not appear anywhere in the entire Qur'an other than the one in this verse. The recognized authority in Tafsir, Dahhak has said: **In my view, this is the most frightening Ayah for Mashayikh and 'Ulama.** (Ibn Jarir & Ibn Kathir)²² The reason is that in the light of this verse, the failing of religious leaders gets to be rated as far more serious than the actual crime committed by thieves and robbers and sinners (Refuge with Allah)²³

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

(المائدة 78-79)

Trans: "Then among the children of Israel who disbelieved were cursed by the tongue of Dawood and Esa (alaihimasalaam). That was because they disobeyed and were ever transgressing bounds. They used not to forbid one another from the munkar which they have committed²⁴. Vile indeed was what they used to do".

قال الامام ابو بكر البيهقي في الشعب: كل من من علماء المسلمين الذين يجمعون بين فضل العلم و صلاح العمل فعليه ان يدعو الى المعروف و يذرع عن المنكر بمقدار طاقته، فان كان يطبق ابطال المنكر و رفعه و رده المتعاطى له عنه فعليه، و ان كان لا يطبق بنفسه و يطبقه مع يستعين عليه فعليه

الكنز الاكبر في الامر بالمعروف والنهي عن المنكر-190

علماء حقاني كا مذاق: سو ياد ركهو اجو عالم حقاني بوگا-وه دين كے معاملے ميں كسى رعائت برگزنه كرهے گا-نه كسى كى موافقت و مخالفت كى پرواه كرهے گا (خطبات حكيم الامت-163-13)

²³ Ma'ariful Quran English translation -Surah Al-Ma'idah Pg 207

²⁴ اخرج ابن ابى الدنيا وابن عساكر عن يحيى بن يعمر انّ على بن ابى طالب رضى الله عنه خطب الناس، فحمد الله و اثنى عليه، ثم قال: ايها الناس! انما هلك من كان قبلكم بركوبهم المعاصى و لم ينههم الربانيون والاحبار، انزل الله بهم العقوبات، الا! فمروا

They were disfigured into swine's due to the curse of Hadrat Dawood *alaihis salam* and they were transformed into monkeys due to the curse of Hadrat Eesa *alaihis salam* (refer to Ma'ariful Qur'an under the above Ayat).

Allama Aaloosy Baghdaadi *Rahimahullah* mentions after making Tafseer of the above Ayat :

وفيها ترهيب عظيم فيا حسرة على المؤمنين في اعراضهم عن باب التناهي عن
المناكير وقلّة عبثهم به

And there is great apprehension in this Ayat, O what distress on the belivers with regards to their disregard to prohibiting evil and their carelessness with regards to it. ²⁵

بالمعروف وانموا عن المنكر قبل ان ينزل بكم الذى نزل بهم, واعلموا انّ الامر بالمعروف والنهي عن المنكر لا يقطع رزقا, و لا يقرب
اجلا الخ (حياة الصحابة- ج3-ص667)

²⁵ Rooh-ul-Ma'aani: 517/6- Maktaba Rasheediya

AHADEETH

The Ahadeeth have also stressed on the importance of prohibiting the wrong. Refer to the below narrations:

عن أبي سعيد الخدري رضي الله عنه قال : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

رواه مسلم. أخرجه : مسلم 50/1 (49) (78) .

Trans: Narrated Abu Saeed Khudri (RA), Allah's Messenger (Sallallahu Alaihi Wasallam) said, whoever amongst you sees an evil²⁶, he must change it with his hand²⁷, if he is not able to do so²⁸, then with his tongue²⁹, and if he is not able to do so, then with his heart, and this is the weakest form of faith.

²⁶ Inkaar takes place when the Munkar is taking place, however if the sin has not materialized, however the person has a firm resolution on committing the evil, than he will be advised rather than making Inkaar. (Kanzul Akbar-234/1)

²⁷ Refer to Hayatus Sahaba VI 2-Pg 464 "At-Tash'eedo ala man Khaalafa Amraho Sallallahu alai wa sallam" incidents of Hadrat Umar bin Khattab radiyallahu anhu tearing garments made of silk, and the chapter "Al Ghadab lel Akabir" ibid Pg 607-VI 2. Also refer to Ahsanul Fatawa 264/8.

²⁸ Wherein a person fears harm to ones body or wealth, and not that one is over awed and scared. 438 مشكاة المصابيح - ترمذی -

The fear of people should not stop anyone of you to speak the truth when he is aware of it.

(دلیل الفالحین-396-1)

²⁹ There are many incidents wherein the Sahabah radiyallahu anhu would always speak out and voice their concerns, the following are some examples: the incident in which Khaleefa Marwan delivered the Khutbah before the Salaah and a man stood up and said "خالفت السنة، كانت الخطبة بعد الصلاة" (You have opposed the Sunnah, the Khutbah was done after the Salaah!) thereafter Abu Saeed Khudri radiyallahu anhu read the above Hadeeth (Ahkamul Qur'an Lel Jassaas- Pg 45/2-Qadeemi), the two incidents of Hadrat Abdullah bin Mas'ood and Hadrat Umar

From the above Hadeeth we learn that the command of Nahi Anel Munkar will be binding on a person (according to his ability) when he witnesses the wrong and not if it takes place in his absence³⁰

There are two opinions with regards to the above Hadeeth, some say it applies to all, whilst others have mentioned that each portion refers to a specific group, for example the prohibiting of wrong via the tongue is the responsibility of the Ulama³¹.

Therefore, the least level is that a person becomes displeased with the disobedience and internally rejects it³². He should have a concern of how he can change the evil and have a firm resolution that if he had the ability than he would stop that evil³³

Ali radiallahuanhu used to say: If a heart does not cherish once it sees a good being done and does not feel hurt and upset on

bin Khattab *radiyallahu anhu* wherein they had commanded a person who's pants were below his ankles to lift his pants (refer to Hayatus Sahaba Pg 61-VI 2 and Mukhtarat Pg 48-VI 1 from Saheeh Bukhari-Kitabul Manaqib.

فاناهم و عليه برنس له, فجلس فلما سمع ما يقولون قام-و كان رجلا حديدا-فقال: انا عبدالله بن مسعود!والله الذى لا اله غيره!

لقد جئتم ببدعة ظلما... (حياة الصحابة ج3ص353-ابونعيم فى الحلية)

In the above incident Hadrat Abdullah bin Mas'ood *radiyallahu anhu* concealed himself in a gathering and stood up and proclaimed the Haq.

وقد روى احمد بن ابراهيم الدورقى عن الامام احمد-رحمه الله-انه صلى يوما الى جانب رجل لا يتم ركوعه و لا سجوده فقال: يا هذا

اقم صلبك و احسن صلاتك (كنز الاكبر-233-1)

(Side note: Sometimes the *Ahlullah* act upon *Tark-e-Amr* and internally it is *Amr*. However, it is for us is to advise with the tongue (Khutbat-e-Hakemul Ummat-148/13).

Refer to Kanzul Akbar 250/1 for a detailed discussion on *Taghyeer bel Yad*.

³⁰ Refer to 139/2 Ma'arifur Qur'an and also Kanz-ul-Akbar fel Amre Bel Ma'roof wan Nahyi Anel Munkar 240-1

³¹ Islaahi Madaameen. Pg 374/3

³² Mirqaat Sharh Mishkaat : 324/9- Rasheediya

³³ Daleelul Faleheen 397/1

knowing of a bad, that heart is as though it has been turned upside down, devoid of any type of goodness.³⁴

Abdullah bin Masu'd *radiallahu anhu* used to say: That person is destroyed whose heart does not recognize the right and dislike the wrong.³⁵

عن حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم قال: وَالَّذِي نَفْسِي
بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ

عِقَابًا مِنْهُ

ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

رواه الترمذي ، وَقَالَ : حديث حسن. أخرجه : الترمذي (2169) .

Trans: Narrated Hudhaifah (RA), Allah's Messenger (Sallallahu Alaihi Wasallam) said, By him in whose hand my soul is you either enjoin good and forbid evil, or Allah will certainly soon send his punishment to you. Then you will make supplication and it will not be accepted.

Under the above Hadeeth, Mulla Ali Qari *Rahimahullah* mentions another narration from Bazaar and Tabrani in which it is mentioned that if the commanding of good and forbidding of evil does not take place than Allah Ta'ala will place the worst from amongst you in charge of you.³⁶

³⁴ Vol.2 Pg.865 Hayaatus Sahaabah, Delhi print

³⁵ Vol.2 Pg.866 Hayaatus Sahaabah

³⁶ Mirqaat Sharh Mishkaat : 330/9- Rasheediya, also refer to Hayatus Sahabah 865/2

عن ابن مسعود رضي الله عنه قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ
أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ ، فَيَقُولُ : يَا
هَذَا ، اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَجِلُّ لَكَ ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ وَهُوَ عَلَى حَالِهِ ،
فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيبَهُ وَقَعِيدَهُ ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ
بَعْضِهِمْ بِبَعْضٍ ثُمَّ قَالَ : لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَن مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا
كَانُوا يَفْعَلُونَ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ إِلَى
قَوْلِهِ فَاسْتَقُون [المائدة : 78 - 81] ثُمَّ قَالَ : كَلَّا ، وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ ،
وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ ، وَلَتَأْخُذَنَّ عَلَى يَدِ الظَّالِمِ ، وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا ،
وَلَتَقْضُرَنَّهُ عَلَى الْحَقِّ قِصْرًا ، أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ، ثُمَّ
لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ

رواه أبو داود والترمذي ، وقال : حديث حسن . أخرجه : أبو داود (4336) ، وابن ماجه (4006) (م)
، والترمذي (

(3047) . وقال : حديث حسن غريب على أن سند الحديث منقطع .

Trans: Narrated Abdullah Bin Masood (*radiyallahu anhu*), Allah's Messenger (*Sallallahu Alaihi Wasallam*) said, the first depravity crept in the children of israel in the way of that man would meet another and say to him Fear Allah and abstain from what you are doing for this is not lawful for you. Then he would meet him the next day and find no change in him but this would not prevent him from eating with him drinking with him and sitting in his

assemblies.³⁷ When it came to this Allah led their hearts into evil ways³⁸ on account of their association with others. Then he recited: *“Then among the children of Israel who disbelieved were cursed by the tongue of Dawood and Esa (alaihis salaam). That was because they disobeyed and were ever transgressing bounds. They used not to forbid one another from the munkar which they have committed. Vile indeed was what they used to do. You see many of taking the disbelievers as their Auliya (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that reason Allah’s wrath fell upon them and in torment will they abide. And had they believed in Allah and in the Prophet Muhammad (Sallallahu Alaihi Wasallam) and in what has been revealed to him never would they have taken them as Auliya. But many of them are the fasiqeen (rebellious and disobedient to Allah).*

Then he continued: indeed by Allah, you either enjoy good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth³⁹ or Allah will involve the hearts of some of you with the hearts of others and will curse you as he had cursed them.

فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ

و كان عيسى عليه السلام يقول ((يا معشر الخواريين, تحبوا الى الله تعالى يبغض اهل المعاصي, و تقربوا اليه بالتباعد عنهم الخ³⁷ رواه ابو نعيم و في رواية تقربوا الى الله يبغض اهل المعاصي, و التمسوا رضوانه بالتباعد منهم. قالوا: فمن نجلس. قال: يذكركم بالله رؤيته, و يرغبكم في الآخرة علمه, و يزيدكم في فهمكم منطقه)... قال العلماء الذين رزقوا نور البصيرة: اما يبغض من اهل المعاصي الافعال التي نهي الشرع عنها و ذمها لا ذاتم (كنز الاكبر-474-475-ج2)

From the above quotation we learn that one should despise the sin, ones attitude should not remain the same with those who continue to break the commands of Allah Ta’ala.

³⁸ Their hearts became hard and could not accept the truth and goodness: Mirqaat 342/9

³⁹ And if they continue their evil than you should cut ties with them- Mirqaat 342/9

With regards to the above portion of the Hadeeth “Allah will involve the hearts of some of you with the hearts of others” Hadrat Mufti Ahmad Khanpoori *Rahimahullah* states “When something good is mixed with something bad than the good also becomes bad i.e. the evil will no longer be regarded as evil to those who did not engage in the evil, however at the same time, they did not prohibit the evil... for example, a son brings a television to the house and the father is not pleased at this, the father also prohibits the son and says that O my son do not keep a television, it is a grave sin, it is Haraam. The father tries to convince him but he does not listen. Despite this, the father continues to keep his relations with the son exactly as before, now once he sees his son watching the television on a daily basis the evil of the Television will come out of his heart. This is a natural and psychological thing, **that once a evil is seen over and over again, than its evil escapes the heart.** Just like the principle of Joseph Goebbels “ If you repeat a lie long enough, it becomes truth” The outcome of this is that the listener will regard a lie as the truth, in the same manner, **when evil continues to take place in front of you and you do not prohibit it than a time will come wherein the evil of that action will leave your heart.**⁴⁰

Hadrat Shaikhul Hadeeth Maulana Muhammad Zakariyya Sahib *Rahimahullah* writes in Faza'il-e-A'maal under the above Hadeeth:

“Nowadays it is considered a virtue to be at peace with all, and to please everyone on every occasion. They say it is a requirement of good manners with the evildoers⁴¹ Obviously, this is a wrong policy, because at most there may be some religious sanction for keeping quiet in extreme case, but never for falling in line with the tyrants

⁴⁰ Islaahi Madhameen-4221/3

⁴¹ Hadrat Thanwi Rahimahullah has also spoken about the false aspect of Sulh-e-Kul-refer to Khutbaat Hakeemul Ummah- Pg 75- VI 13

and transgressors. At the very least, every one must instruct those people to do good whom he easily can influence for instance: his subordinates, his servants, his wife, his children, and his relations. In such circumstances, to be absolutely silent about Tabligh is unpardonable before Allah.

Hadhrat Sufyaan Thowri *rahimahullah* says: "Whoever is very popular with his relations and neighbours, we suspect him to be compromising in preaching the true teachings of religion."

Numerous traditions say that when a sin is committed secretly, its harm is generally limited to the sinner only; but when a sin is committed openly, and those possessing the capability do not prevent it, then it ultimately affects all the people around.

Now everyone can see for himself, how many sins are committed before him every day, and he, in spite of having the power to prevent them neglects to do so. And it is a pity that, if anyone gets up to put the wrong down, the ignorant and shameless people oppose him instead of co-operating with him.

Those who do wrong will come to know by what a great reverse they will be overturned.

Hadhrat Jareer bin Abdullah (*Radhiyallahu anho*) says, "I heard the Messenger of Allah (*Sallallahu alaihe wa-sallam*) saying: "When a sin is committed before an individual or a group and they do not prevent it, in spite of having the capability, then Allah inflicts a severe punishment on them before their death." (Targheeb)

O my friends who desire the improvement of Islam and the Muslims! now you have clearly seen the causes of our decline. Not to speak of strangers, we generally do not prevent even our own family and our subordinates from wrong-doing.

We do not even make up our minds to prevent evil, much less doing something practical about it. Whatever our own son does against the Commandments of Allah, we do not check him even; but if he takes some interest in politics, or mixes up in a certain political party, we are seriously anxious not only about him, but about our own safety and honour. Then we warn him and also think about some plans to be safe and secure from any harm; but on the other hand, when he transgresses against Allah's Commandments, we are never anxious about the life in the Hereafter, and about the Reckoning of the Day of Judgement.

Sometimes you know full well that your son is addicted to some idle pursuits and is very lax in his prayers, but you have no courage to prevent him from such habits, or to chastise him, although Allah has clearly commanded you to be severe in uprooting such evils and even sever relations with the transgressor.

There is many a father who would be angry with his son, because he is lazy and does not attend to his studies or services or business properly, but is there anyone who is angry with his son, because he does not perform the fundamental observances of Islam?

As a matter of fact, the adverse effect of this negligence is not limited to the great loss in the Hereafter but it is a pity this evidently extends to our worldly affairs and interests also, which are so dear to us. This blindness of ours is horrible, for Allah says:

"Whoever is blind in this world, he will be surely blind in the Hereafter."

And such transgressors have taken leave of their senses because "Allah has sealed up their hearts, and on their ears and eyes there are veils (so they neither hear nor see the truth)."

It has been reported by Hadhrat Anas (*Radhiyal-laho anho*) that the Holy Prophet (*Sallalloho alaihe wa-sallam*) said: "So long as a person says "La ilaaha ilallaah" (no one is worthy of worship but Allah), he receives spiritual benefits, and is saved from miseries and calamities, unless he neglects its rights." His Companions said: "O Messenger of Allah (*Sallalloho alaihe wasallam*)! how are its rights neglected?" He answered: "When sins are committed openly, and the person who recites the kalimah does not prevent the sinners from wrongdoings." (Targheeb)

Now you can yourself consider how very often sins are committed during these times, yet there is no serious attempt to check or prevent them. In such a dangerous and ungodly atmosphere, the very existence of the Muslims in the world is a great blessing of Allah, otherwise we are inviting ruination through all possible means."⁴²

To Sayyidina Yusha' ibn Nun *alaihis salam*, (Joshua) the Israelite prophet, Allah Almighty revealed that one hundred thousand of his people will be destroyed by a punishment. Of them, forty thousand were righteous and sixty thousand, evil. Sayyidina Yusha' said: O Lord, the ruin of the evil is obvious but why the good ones? It was said: The good ones had friendly relations with the bad ones. Together, they ate and drank and enjoyed life and never frowned on people sinning and disobeying their Creator⁴³.

قال بعض السلف : كل بلدة يكون فيها اربعة فاهلها معصومون من البلاء: امام عادل لا يظلم, و عالم على سبيل الهدى, و مشايخ يأمرن بالمعروف و ينهون عن

⁴² Faza'il-e-A'maal- Virtues of Tabligh- Pg 16-18

⁴³ Ma'ariful Qur'an English: 208/3 -Details can be seen in Al-Bahr al-Muhit 533/3- Surah Ma'idah verse 63.

المنكر و يحرضون على طلب العلم و القرآن و نساء مستورات لا يتبرجن تبرج
الجاهلية الاولى⁴⁴

For this reason some of the Salaf have said that if a town consists of four people than they will be saved from any calamity. From amongst them one is that there should be Mashaaiikh who command good and forbid evil.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

*Beware of the Fitna which will not only take place on the oppressors
but will envelop everyone!*⁴⁵

One meaning of Fitna is that the Haq and Baatil will become very unclear and a person will not be able to differentiate one from the other (Islaahi Madaameen).

⁴⁴ (الكنز الاكبر في الامر بالمعروف والنهي عن المنكر-191)

⁴⁵ آج امت پر جو طرح طرح کے مصائب ٹوٹ رہے ہیں، اور ہم گونا گونا گوں خطرات میں گھرے ہوئے ہیں۔ اس کی بڑی وجہ یہ ہے کہ اسلامی معاشرے کی "احتسابی حس" کمزور اور "نہی عن المنکر" کی آواز بہت دھیمی ہوگئی۔ جس دن یہ آواز بالکل خاموش ہو جائے گی اس دن ہمیں اللہ تعالیٰ کی گرفت سے بچانے والا کوئی نہیں ہوگا۔ اللہ تعالیٰ ہمیں اس روز بد سے محفوظ رکھیں (آپکے مسائل اور انکا حل-198-8-مکتبہ لدھیانوی)

Also refer to Fatawa Raheemiya 213/3-Darul Ishaat

INCIDENTS FROM OUR PIOUS PREDECESSORS

We can see from the following few incidents how our Akabereen were true torch bearers of the Sunnah and they always practiced An-Nahyo Anel Munkar:

1) Hadhrat Faqeehul Asr Mufti Rashid Ahmad Ludhyaanwi (Rahmatullahi Alayh) Sahib-e-Ahsanul Fatawa :

Once, a person from northern Nazimabad (Karachi) came to Hadhrat Mufti Rashid Sahib. The man had a white beard, was old and apparently pious and Shar'i-conscious. He was very affluent as well. He also said that Hadhrat Mufti Sahib was a distant relative of his. He requested Hadhrat to perform the nikaah of his son and join the groom's party for the nikaah. Hadhrat responded: "The curse of photography in nikaah gatherings is widespread. Therefore, I do not go (to nikaahs)."

The man gave assurance that there will be no photography. Hadhrat responded: "If whilst performing the nikaah photographs are taken then I will immediately get up and walk away. Think carefully now, lest you become perturbed at your honour being wrecked."

The man still gave the assurance and took full responsibility of no photographs to be taken. Hadhrat went. The groom's procession left from northern Nazimabad by road reaching Manora. The nikaah was with the Navy captain's daughter. Upon reaching Manora a huge tent pitched on an open ground was seen there. All around were photographers with their cameras. Hadhrat said sharply:

"Until you do not hand me all these weapons of Shaitaan (the cameras) I am not going to go to that tent." Since there was

no possibility of this command being met Hadhrat said that he was going to a certain Musjid and after the nikaah is over they should fetch him from there.

The man begged Hadhrat and said: “For your sake we did not call any other person to conduct the nikaah. We are going to be in much difficulty for not having anyone to perform the nikaah now. Furthermore, it will be cause for much disgrace upon us.”

Hadhrat replied: “Let that be. Leave alone performing the nikaah I cannot even go to that tent.”

Thus saying Hadhrat went to the Musjid. When he reached the Musjid he realised that it is not permissible to even associate with such people. “Do not sit with the wrong-doers after admonition.” (Qur’aan)

Via boat he went to Kemari and from there taking a taxi he reached home.

The next day that man came and said: “On our return when we did not find you we were overcome with worry.” Hadhrat responded: “That was the punishment of your doings.”⁴⁶

2) Once, Hazrat Moulana Khaleel Ahmad Saharanpuri (*rahmatullahi ‘alaih*) was invited to a wedding in Meerut. The boy’s side requested Hazrat to pass on the clothing to the groom for tabarruk. Hazrat went into the room where the boy was waiting after having had a bath. I (Mufti ‘Aashiq Ilaahi) was present with Hazrat. He picked up the kurtah and pants and handed these over to the boy. When he was about to pass the achkan (long coat), Hazrat asked me to check if it was made of silk. I checked carefully and said: “Yes Hazrat, it appears

⁴⁶ Anwaarur Rasheed- Tasweer aur C.D ke Shar’ee Ahkaam Pg 44.

to be of silk.” He kept it aside and said: **“It is haraam to wear silk and haraam to make others wear it.”** When he looked at the topi, he saw it embedded with gold threads. And so he said in a sharp tone: “This is also haraam.” The boy’s family was not cautious and did not bother about Hazrat’s reprimand. They picked up the items themselves and made the boy wear them. Hazrat’s face turned red with anger but he controlled himself and said to me: “Let’s go.” And we departed from there. He did not even go to the place where he was staying over. He was filled with sorrow and grief, and went to the house of Haji Wajeehud Deen Saheb. He said: **“What type of bond do they have with me that they invite me to take part in sinful acts? All those who attend this wedding will be sinning, for it is a place where the bridegroom is seated wearing haraam clothing, as one person (the bridegroom) will be committing the haraam and there will be others (the attendees) who will condone it.”**

When the family heard of this, they felt ashamed because it was an issue of family pride. Many people were attached to Hazrat – they could neither leave him nor leave the family. They tried to get the boy to change his clothes. But many of the people had neither any attachment to Hazrat nor any concern for following the sharee’ah. They considered the changing of clothes to be an ill-omen and said: “It is essential for the bridegroom to wear the clothes which have been sent to him from the bride’s family.” However, the others were sharper than them. Haji Wajeehud Deen Saheb took out his expensive Egyptian achkan (long coat) and gave it to the boy saying he will not get a better suit than this in the whole of India. He made him wear it, and instead of the topi, he tied a turban on his head. He

presented the boy before Hazrat and requested him to attend the wedding. Hazrat got up and joined in the wedding.⁴⁷

(Mufti Ebrahim Salejee mentions in one of his lectures: It is a friend or family on one side and they have asked us to come to a waleemah, but you know that at the waleemah there is going to be a mixed crowd or there is going to be music or there is going to be some videoing carrying on, something is going to take place. In your mind you are going to say that it is a family member or a friend and I don't want to break the relationship. I have a got an old standing relationship with him, and I don't want to break it and spoil it. On the other end your mind is telling you that I have got a relationship with Allah Ta'ala. If I got a friendship and relationship then this is short term. The friendship will die and end up at some point, with death or whatever. But the friendship and relationship with Allah Ta'ala cannot break. I have to be with Allah Ta'ala, in the loneliness of the grave I will be with Him, in my advanced old age I will be with Him, in the loneliness of my home I will be with Him, in my old age I will be with Him. I cannot avoid Him. My friends, I can avoid them, I can do something. But the relationship with Allah Ta'ala I cannot avoid. Now what must I do? If I relent and go to the function then I am going to break the relationship with Allah Ta'ala, and if I am not going to go I am going to break it with my friends. Now, how do I reconcile? So a Muslim and a Mu'min says that one friend or a million friends' relationship I can break that, but the allegiance and relationship with

⁴⁷ Tazkiratul Khaleel, pg. 322

فان كان ممن يقتدى به فلم يقدر على منعهم خرج و لم يقعد لان في ذلك شين الدين و فتح باب المعصية على المسلمين... لانه لا يلزمه الاجابة اذا كان هناك منكر لما روى عن على رضى الله عنه قال صنعت للنبي صلى الله عليه و سلم طعاما فدعوته له فحضر فرأى في البيت نساوير فرجع (البحر الرائق: 188-ج8- سعيد)

Allah Ta'ala, I cannot break that, no matter what. That I must keep, I will live with that and I will die with that.

Sometimes people complain, that what can we do, the environment got the better over us, we just got pulled and sucked into the environment. That is not an excuse. Again look at the analogy of a husband and wife. The husband says that I just got sucked into this old relationship, so just make me maaf. She will say that this is not a crime that can be forgiven and pardoned. Or if it works the other way around, the wife says it was an old relationship, from school days, I just got sucked in. The husband will say that it is unpardonable, he can't stand it. So when the husband can't stand that, when you cannot stand that, then how do you expect Allah Ta'ala to withstand that. It is either Allah Ta'ala or the other way. It is your faithfulness, loyalty and your allegiance that you have got. What is the strength of the allegiance?)

3) Hadrat Mufti Taqi Uthmani *damat barakatuhu* states that Allah Ta'ala had granted Hadrat Binnori *Rahimahullah* with a special quality of having Ghairat and sternness in the issue of the Haq. As he was soft in his individual life and also in his public conduct he was also naked sword regarding false ideologies. In such cases he was not concerned being soft and neither of any Masaalih. It was a specific Mizaaj (temperment) of Maulana that he could tolerate with silence any ideology which was against the majority Ulama of the Salaf and Khalaf. This was also his condition in open gatherings that he would speak the truth against any wrong speech. In 1968 when Idaara-e-Tahqeeqat-e-Islaami organized a conference than in the first gathering a person explained the interpretations of Hadrat Umar *radiyallahu anhu* in a wrong manner whereby leeway could be made for the "Mujaddedeen" with regards to their free and unrestricted Ijtihad, together with this he had portrayed it in such

a manner that there is no real difference between us and Hadrat Umar *radiyallahu anhu* regarding the strength of Ijtihad. In this gathering famous and great Ulama of the world were present, however the first voice to echo in this full gathering was Hadrat Maulana Binnori *Rahimahullah*, during the speech Maulana Binnori *Rahimahullah* addressed the person in charge of the gathering, the grand Mufti of Palestine exclaiming :

سیدی رئیس! ارجوكم ان تلجموا هذا الخطيب , ارجوكم ان تلجموه ماذا يقول!

O my honorable person in charge! please seal the mouth of this speaker, please seal the mouth of this speaker, what is he saying!

Till this day these eloquent words of Hadrat Binnori *Rahimahullah* echo in my ears⁴⁸

Another incident of Hadrat Binnori *Rahimahullah*: Munshi Eesa Bhai Kaawi (Bharooch, India) writes:

During the time which Hadrat Binnori *Rahimahullah* was in Dhabel a student of Hadrat invited him to my town (Kaawi, Bharooch). He arrived with the intention of performing the Jumah Salaah, and it was decided that Hadrat will be delivering the lecture after the Jumua prayers. It was the practice in this Masjid that Surah Kahf would be collectively recited loudly. In this manner Surah Kahf was being recited loudly together with others performing their Sunan prayers. Hadrat while entering the Masjid prohibited this action and he said "Recite quietly, so that those praying Salaah do not get disturbed". However, some remained adamant and continued to recite loudly.

⁴⁸ Nuqooshe Raftgaa Pg-88.

After the Jumuah prayers Hadrat Binnori *Rahimahullah* got up to deliver the lecture and he exclaimed “ My intention was to speak on some other topic however the situation has forced me to speak on Surah Kahf!”. Hadrat Binnori *Rahimahullah* mentioned many Ahadeeth on the virtue of Surah Kahf and in the end he said that this does not mean at all that it should be recited in the wrong occasion, but rather the correct time and place should be considered. The common practice which is taking place is not suitable as it causes disturbance to those who are performing their Sunan prayers. The effect of the powerful oration, scholarly honour and firm stance of Hadrat was that this Bid’at came to an end from that very day. **فجزاهم الله خير الجزاء.**

49

This was the great lion Hadrat Allama Yusuf Binnori *Rahimahullah*, the stalwart and indomitable. Hadrat was on his death bed and the doctors wanted to give some medicine, however Hadrat told the staff :

**بمیں تو مہمان لینے کے لئے آگئے ہیں اب دوائی بس کریں اور
بم چلے**

The guests have come to take me, stop the medicine, I am going.

Thereafter he proclaimed the Kalimah loudly and said As-salaamo alaikum and turned his face to the Qiblah and passed away⁵⁰

4) Mufti Hifdhur Rahman Simlaki *damat barakatuhu* of Darul Ifta-Jamiah Islamiyah Dhabel writes regarding Hadrat Maulana Muhammad Saeed Buzurg *Rahimahullah* (former principle of Jamiah Islamiyah Dhabel).

⁴⁹ Ibid Jamiah...-Bayyinaat- Pg 624.

⁵⁰ Ibid-Pg 725

Hadrat Maulana Muhammad Saeed Buzurg *Rahimahullah* possessed the rare quality of being courageous and brave with regards to speaking the truth, and this was not restricted to the four corners of the Madrasah but he would also speak the Haq in the villages. Despite naturally being a quite person, Hadrat was unique in expressing himself without any hesitation. In common speech he had the quality of taking into consideration the rank of people, however there was no difference whether the person was a wealthy person or a person of authority when it came to those matters which were against the Shariah. In such cases Hadrat would not consider family relations. Hadrats temperament was very shrewd and perceptive if any practice in the village became common which was against the Shariah. In our present times, wherein the branch of Nahi Anel Munkar has become like the example of Kibreet-e-Ahmar (red sulphur i.e extremely rare), Hadrat would exercise the same manner and attitude with all and sundry, be they rich or poor, those close to him and those far.⁵¹

5) In the statement of exoneration of Hadrat Mufti Ahmad Khanpoori *damat barakatuhu* regarding a photograph which was taken of him he mentions in the end of the statement:

...2. A few years ago I participated in a three day seminar (venue: Azamgarh,UP). In the seminar I witnessed photography taking place. I was extremely hurt by this. For two days I was wearing a scarf over my head in order to save myself. However, on the third day my religious honour (deeni ghayrah) flared-up and I openly condemned photography. Thousands of people were witness to this.

3. Two years prior in Khanqah Mahmudiyya (Jami'ah Islamiah Dhabel) on the night of completion of the Qur'an, one person took a

⁵¹ Nuqoosh-e-Buzurgaa- Pg 118. VI 2

photo of the gathering. When this humble servant was told of this, I immediately condemned it and said: Take hold of him, confiscate his camera and break it. The entire gathering was stunned ⁵²

6) Mufti Ebrahim Salejee mentions in one of his lectures: Hazrat Moulana Madani (rahmatullahi 'alaih) was in Saharanpur. Now these are our akaabir and they understood the Quraan and Hadeeth better than what we understand. If I say that they understood it a billion times better than what we understand I will still be underrating them because really in my heart and mind, I feel you cannot find any person who knew the Quraan and hadeeth more than these personalities. They lived the Quraan and they died the Quraan, they lived the hadeeth, they died the hadeeth. This is how they lived. So anyway, as though their bread and butter was Quraan and hadeeth. So Hazrat Madani (rahmatullahi 'alaih) was in Saharanpur and he meets with Hazrat Shaikh Moulana Muhammad Zakariyya (rahmatullahi 'alaih) and he explains to him that I have got an invite to a seerat conference. So Hazrat Shaikh says, "*Hazrat, ye moulood ka naam ko in logo ne badaldiya, seerat jalsah se.*" People have changed the name of moulood to a seerat jalsah and they are condoning it, they are allowing it to happen. Just the change in the name. As I said, look at the understating of the deen, the stability, and the strength and firmness in deen. So Hazrat Madani is scheduled to give that bayaan, so many people are coming from far and wide because of the personality, such a popular person is coming. So people are coming for that and he says that the jalsah is

⁵² English translation by Mufti Salim Khan.

Also refer to "*Tasweer aur C.D ke Shar'ee Ahkaam*" Pg 36 which has an incident of Hadrat Maulana Abdul Kareem Sahib, a pious individual who did not perform Nafl Hajj due to the Mas'ala of *Tasweer*. Hadrat was lecturing and a person had taken a photo of him in a Jalsa, he became extremely upset and left whilst he was lecturing, the responsible personells tried to convince him however he did not resume the lecture until the photographer made Tauba.

cancelled, finished. *Aap logo ka itiqaad mahaz baara rabee'ul awwal ko hota he* – you people have that faith provided it coincides with 12th Rabee'ul Awwal, so I am cancelling this. See the stability and firmness. Now you say, “No, it’s the people that came here now and I have to respect the occasion, what will they feel?” Bhai, don’t distort, whether it is the 12th Rabee'ul Awwal, or the 27th night it is not a big night, so it is not a big night. We are having bayaans and making an occasion of it. I ask you that at some level is it a distortion or not? We may cover up in different ways and say, “Well, we have a readymade crowd, so let’s take advantage over the crowd.” This will happen for all the years, millions of years, the same mindset. It is not in the hadeeth, it is not a sunnat, it was not the practice of the Sahaabah, it was not a practice of elders so leave it out. The distortion comes about when we will give our two cents. Someone wants to give his five cents someone wants to give his two cents. So then you get a whole distorted picture and the public is the worst victim of this. They say that in this situation this became permissible and suddenly it became impermissible. You see when we play around with words then the confusion it creates in the minds of the public. The simple thing is that I don’t align myself to this and I don’t have anything to do with this. The public now becomes apprehensive and cautious that this is not the right thing and this is not the right occasion.

7) The great giant Imaam Ghazaali *Rahimahullah (450/1058-505/1111)* would also make clear the shortcomings of the affluent and ruling classes and criticized the unjust laws and rules promulgated by the state.

He writes: “The third reason, which really constitutes an incurable disease, is that there are patients but no physicians who are available for their treatment. The scholars are the physicians, but these days they are themselves confined to the sickbed and unable to cure others”

“In short, the debasement of the people proceeds from the corruption of their rulers, who get perverted on account of the moral decline of the cholars of religion. Had there been no self-seeking judges and religious scholars, the rulers would not have become so depraved, for they would have had to be mindful of the warnings of the scholars”

Maulana Abul Hasan Nadwi *Rahimahullah* further comments in *Taarekh-e-Dawat wa Azeemat (English translation: Saviour of Islamic Spirit)* “ The neglect by religious scholars of the time to enjoin right and forbid wrong, as the servants of old used to do, was severely criticized by Ghazaali. He deplored the timidity of the religious teachers of his time, who were not courageous enough to uphold what was right in the face of king because they had been infected by love of wealth, power, and honor. After citing numerous instances where the past scholars had fearlessly stood against injustice of powerful despots and tyrannical rulers, he says in the *Ihya*:

This is how the learned enjoined the right and forbade the wrong. They did not care at all for pomp and glory of the kings⁵³, for they used to put their trust in Allah alone and were confident that He would protect them...

Ghazaali held that, along with the religious scholars, kings and rulers, administrators and nobles were also responsible for the widespread moral and spiritual degeneration of the people. Two hundred year earlier, Abdullah ibn al-Mubarak had expressed in poetic form what Ghazali had felt about kings and nobles:

⁵³ Nabi *Sallallahu alai wa sallam* has mentioned that when there is love for the Dunya than a person will not command the right and forbid the wrong (refer to Hayatus Sahabah quoting from Bazzaar Pg 861/2)

حكيم ترمذی: من اتقى الله عز و جل اهاب الله كل شيء و من لم يتقى الله اهابه الله من كل شيء (کنز الاکبر -331-1)

And who corrupts religion but kings, hermits, and evil scholars?

Giving no mind to his personal safety, Ghazali stood up against the unjust ways of the powerful despots and autocratic rulers who considered themselves above every law. It was common practice among scholars of those days to accept donations or stipends granted by the sitting ruler. But Ghazali was courageous enough to denounce these awards as ill gotten. He declared that these grants were at best doubtful and at worst prohibited. He writes, “ The revenues accruing to kings these days are mostly prohibited, for they seldom have a lawful income, and if they have any, it is but trifling”

Ghazali did not merely advise abandoning the donations and grants of kings; he went even further to stress that one ought completely to disassociate oneself from them and detest their tyrannical and despotic ways. He writes in the *Ihya*:

“One should be so completely cut off from kings that he never comes across them. This entails-and indeed safety lies in it-that one detest them for their tyranny. He should never entreat Allah’s blessings for them nor praise them, nor else seek acquaintance of their courtiers. One should nor even desire to know anything about them”.

8) The great Shaikh Abdul Qadir Jilaani *Rahimahullah* (470/1077-561/1166) was another giant who always spoke the truth in the face of darkness. Maulana Ali Miaa *Rahimahullah* states “Shaikh Abdul Qadir did not sermonize and admonish the populace alone. He fearlessly performed the duty made incumbent by the Shari’a of enjoining the right and forbidding the wrong; and whenever he considered it necessary, he publicly denounced the actions and policies of kings, nobles, and officials. He bitterly criticized the faults of the great ones without the slightest consideration of their power or position. Ibn Kathir, a later historian, put it like this:

He admonished all-caliphs, viziers, kings, jurists, elites, and laity-to adopt the righteous course and forsake things forbidden. He openly and unsparingly criticized everyone to his face in his discourses. HE used to denounce the authorities sternly if they appointed a tyrant to public office. He never cared for anyone if he saw the commands of Allah being overstepped (*Al-Bidaya wa Nihaya.12:252; Qala'id al-Jawahir,8*)

The author of *Qala'id al Jawahir* writes that when Caliph Muqtafi li-Amrillah appointed Abul Wafa Yahya, a man notorious for his cruelty, as chief justice, Abd al Qadir admonished the caliph in these words:

You have appointed a man notorious as the “most tyrannical” to rule over the Muslims. What would your answer be tomorrow on the Day of Judgment before the Lord of the Worlds, the Most Merciful? (*Qalaid al Jawahir ,8*)...

Abdul Qadir also vigorously condemned the worldliness of those scholars, jurists and saints who were prepared to accept office or to join the entourage of a ruler. He held this class responsible for the waywardness of the kings and ruling chiefs. In one of his addresses he rebuked these elements this:

Ha! You are the one who have misused your knowledge and wisdom. What have you to do with your predecessors? You are enemies of Allah and his Apostle; you are no more than robbers, tyrants, and hypocrites! How long will you persist in your pious fraud? How long will you continue to don this shroud of affected piety for the sake of your kings and rulers? How long will you remain a slave of power and position, passions and desires? ...

On another occasion he addressed a religious scholar with these words:

Are you not ashamed that your avarice has forced you to serve these tyrants and acquire the unlawful? How long shall you hold on to your mean pursuits? The kingdom of the rulers to whom you are playing fiddle shall shortly be no more, and then you shall be presented before Allah Almighty, who is Eternal, Almighty”

9) Allama Abul Faraj Abdur Rahman Ibn al Jawzi *Rahimahullah* (508/1114-597/1201) has also expressed the truth in his writings such as in his book *Talbis Iblis (The Deceit of Iblis)*. In this book he criticizes all the different classes and sections of the Muslim society of his time, highlighting their weaknesses, misconceptions, and aberrations and delineating the causes that gave birth to different vices which marred their faith, action, and behavior. Ibn al Jawzi details the habits, customs, faults, and self-deceits to which scholars, jurists, preachers, writers, rulers, and the pious often fall prey.

Ibn al-Jawzi also criticizes the scholars for their lack of sincerity:

If the students of any scholar leave their teacher to sit at the feet of another teacher more learned and reputed than him, he feels a burning in his heart that does not befit a sincere scholar. Sincere scholars and teachers are like physicians who treat people simply to secure Allah’s pleasure, and contentedly give their blessing to any other physician who is able to cure their patient.

Ibn Jawzi also points out the weakness of the rulers and administrators in these words:

Besides their persistence in their wrongful ways, they also ardently desire to pay a visit to some pious and godly figure for the purpose of seeking his blessing in their favor. The devil has led them to believe that the solemn invocation of divine blessings by a godly person will lighten the burden of their sins. This is not so. Once, a

trader whose transport filled with trade goods had been withheld by a tax collector went to the venerated master Malik ibn Dinar and requested his help. Malik ibn Dinar went to the collector, who treated him respectfully, saying that he did not have to come himself and could have sent a message through someone, and released the goods of the tradesman. Thereafter the official asked Malik to pray for him, but Malik replied, "Ask this purse in which you keep your ill-gotten money to pray for you. How can I invoke blessings for you when countless people curse you? Do you think," added Malik, "that Allah will accept the entreaties of a single individual in preference to the prayers of a thousand others?"

10) Moulana Zaynul Aabideen A'zami *rahimahullah*, ustadh of Takhassus-fil- Hadeeth in Mazaahire Uloom, Saharanpur said, "Due to Hazrat Madani's political stance, he used to appear quite often on stages at different gatherings. If he saw anyone trying to photograph him, **he would in stern words prohibit them from doing so.**" Hazrat Madani *rahimahullah* himself states, "I never ever had my photo taken knowingly and voluntarily. That takes place when I am unaware, and I do not consider it permissible. Those who do that [i.e. take other peoples' pictures] are responsible for their actions." (Ma'aarif wa Haqaa'iq page 380)

11) Mufti Mahmood Hasan *rahimahullah* narrated the following incident: In Saraa- e-Meer Madrasah I met a certain close friend of Moulana Abdul Ghani Phulphuri *rahimahullah* who told me that he has something special to show me. He then, with great respect and reverence, took out a photo of Moulana Abdul Ghani Saheb and placed it in front of me, saying: "This is Hazrat's photo." (This was most probably the photo he took when he went for Haj.) Mufti Saheb *rahimahullah* said: **I took the photo and tore it up**, since it's not permissible to keep a photo in this manner, with such reverence. This friend then told me that he has another photo also. I told him that you have just seen what I did with the first one, so he

promised that he will tear up the other one also. (Malfoozaate Faqeehul Ummat vol.3 page 114)

Once, somebody showed a photo of Hakeemul Ummat Mowlana Ashraf Ali Thanwi *rahimahullah* to Mufti Mahmood Hasan Gangohi *rahimahullah*. Mufti Saheb took the photo **and tore it up right there and then.** (Narrated by Qari Barkatullah Saheb Lenasia)

12) Once an Aalim who studied for only one year under Mufti Rasheed Ahmad Ludhyaanwi *rahimahullah* attended the Jalsah of a certain Deeni institute. As he came near, he saw a photographer standing there. **He immediately turned around and returned home.** He wrote a note regarding preventing such a major sin and sent it to the rector of that institute, who, at that time did not take any steps to prevent the photographer from his haraam act. Later on, this aalim went to meet the rector in private and explained to him the seriousness of the wrong perpetrated at the jalsah. The rector realized it and immediately expressed his tawbah. This Aalim then explained to him that the tawbah for a sin done in public must be made in public. The rector accepted his advice and announced his tawbah in front of a massive crowd at the time of Jumu'ah. (Anwaarur Rasheed pg.213)

13) Hadrat Moulana Shah Hakeem Akhtar Saheb *rahimahullah* was present at Masjid Quba in Madeenah Munawwarah. Some men and women were taking photos on the staircase. Hadrat's blessed face became red with anger, on seeing this disobedience of Allaah Ta'ala. **He reprimanded them saying, "O unworthy people! People come to this blessed lands to seek forgiveness for their sins, whilst you perpetrate major sins here."** All these people quickly absconded from there without even turning back. ⁵⁴

⁵⁴ Incidents 10-13 taken from Pictures and Photography, compiled by Madrasah Arabia Islamia, Azaadville.

The above is only a few incidents of our Akabereen wherein they practiced upon the command of An Nahyo anel Munkar. They righteous slaves of Allah Ta'ala had true fear for the Aakhirah, for this reason they were not concerned whether the creation were displeased at them or not.

انّ لله عبادا يُمبِتون الباطلَ بهجره, و يحيون الحق بذكره الح⁵⁵

⁵⁵ حياة الصحابة ج3 ص710- ابو نعيم في الحلية

FINAL REMARKS

There are many etiquettes of Nahi anel Munkar which should be learnt by reading the books of our Akabereen such as Hadrat Thanwi *Rahimahullah*.

Nahi anel Munkar should be conducted in a soft manner⁵⁶, however at certain times a stern and strict approach is required with regards to An-Nahyo Anel Munkar⁵⁷

However the sad state of affairs now is that if a person is prevented from wrong than the person rather than accepting the truth, argues with the person. The condition of the Salaf-us-Saleheen was that they were pleased when people admonished them:

الهروي في الجامع عن النعمان بن بشير ان عمر بن الخطاب رضى الله عنه قال في مجلس و
حواله (المهاجرواخرج ابن عساكر و ابو ذر

⁵⁶ Refer to Islaahi Madaameen 403/3 and 208-212/1 Kanz-ul-Akbar fel Amre Bel Ma'roof Wan Nahyo Anel Munkar

قال ابو حامد: و من اجتنب محذور السكوت على المنكر واستبدل عنه محذور الايذاء للمسلم مع الاستغناء فقد غسل الدم بالبول (كنز الاكبر-244-1)

⁵⁷ This can be seen in certain Ahadeeth- refer to pg 209 Ar-Rasool-ul-Mu'allim wa Asaaleebuhu Fet Ta'leem- Shaikh Abdul Fattah Abu Ghuddah Rahimahullah. Bayanul Qur'an VI1-260-Idara Ta'lefat-e-Ashrafiya, Daleelul Faleheen 396/1, Kanzul Akbar 248/1).

If a person is prohibiting a person whilst in the state of anger, and the person involved in the wrong stops from the evil than a persons anger should cool down and he should become pleased at the person stopping from the wrong, this is a sign of his sincerity i.e. his object is the stopping of his wrong, he should not continue rebuking him (ibid).

ن) والانصار: أرايتم لو ترخصت في بعض الامور ما كنتم فاعلين؟ فسكتوا. فقال ذلك مرتين و ثلاثا فقال (بشير) بن سعد: لو فعلت ذلك قَوْمناك تقويم القدح. فقال عر: انتم اذا انتم اذا كذا في الكنز(3-148)⁵⁸.

Hadrat Abu Bakrah *radiyallahu anhu* would say:

انّى اخشى ان أدرك زملنا لا استطيع ان آمر بالمعروف و لا انهى عن منكر و لا
خير يومئذ⁵⁹

Hadrat Ibrahim bin Adham *Rahimahullah* would say say that the most honourable things in the end times will be three. From amongst them one of them is to speak the truth in front of the king.⁶⁰

However, a time will also dawn on this Ummah wherein the conditions will be be extremely severe, at such a time, one should rather concern oneself with ones own Islaah:

لانه قال صلى الله عليه و سلم: ائتمروا بالمعروف و تناهوا عن المنكر حتى اذا
رأيت شحا مطاعا و هوى متّبعاً و دنيا مؤثرة
و اعجاب كل ذى رأى برأيه فعليك نفسك و دع عنك العوام⁶¹

Nabi *Sallallahu alai wa sallam* has said that command the good and forbid the wrong until you witness people fulfilling their greed, following their base desires, giving preference to dunya over Deen and being satisfied with their own reasoning and understanding

⁵⁸ حياة الصحابة-ج2ص96

⁵⁹ حياة الصحابة-ج2ص870

⁶⁰ الكنز الاكبر في الامر بالمعروف والنهي عن المنكر-201

⁶¹ also Mishkaat 437 احكام القران للجصاص- ص 46-47-ج 1

than concern yourself only with regards to your own soul and leave the public.⁶²

However, apparently this time has still not occurred, propagation of the Deen contains many benefits.⁶³

However, the sad condition is that instead of prohibiting the wrong, people are encouraging the wrong.

Nabi Sallallahu alai wa sallam has said:

*“O my Sahaabah, what will be the condition of my ummah when your youth will commit sin openly and your women will transgress all limits?” The Sahaabah Radiyallahu anhum said, “Will such a time ever dawn upon the ummah?” Nabi Sallallahu alai wa sallam said: “Yes, and even worse.” Nabi Sallallahu alai wa sallam then said: “O my Sahaabah, what will be the condition of my ummah when you will stop enjoining good and forbidding evil?” The Sahaabah Radiyallahu anhum said, “Will such a time ever dawn upon the ummah?” Nabi Sallallahu alai wa sallam said: “Yes, and even worse.” Nabi Sallallahu alai wa sallam then said: “O my Sahaabah, what will be the condition of my ummah at that time **when you consider wrong to be right and right to be wrong?**”⁶⁴*

فاذا كان القلب لا يعرف معروفا و لا ينكر منكرا نُكس⁶⁵ و جُعل اعلاه اسفله

When the heart does not recognize the good and the evil , it will be turned upside down.

⁶² Refer to Hayatus Sahaba 9 862/2) quoting from Tabrani fel Awsat, that Al-Amro Bel Ma'roof Wan Nahyo Anel Munkar will be left when

إذا داهن خياركم فجاركم، و صار الفقه في شراركم، و صار الملك في صغاركم الخ و عند ابي نعيم في الحلية (1-280) ليأتينَ عليكم زمان خيركم فيه من لم يأمر بمعروف و ينه عن منكر (حياة الصحابة-2-868)

⁶³ Fatawa Uthamani- 243/1

⁶⁴ Musnad Abi Ya'laa 6/50, Al-Mu'jam Al-Awsat Lit-Tabraani 10/152

⁶⁵ اى: قلب، والمراد يخرج الخير والايمان كلاهما من القلب (اظهار) حاشية حياة الصحابة

اخرج ابو نعيم فى الحلية (1-135) عنه قال: يذهب الصالحون اسلافا ويبقى اهل
الريب من لا يعرف معروفا و لا ينكر منكرا. و اخرجه الطبرانى نحوه و رجاله رجال
الصحيح كما قال الهيثمى (7-280)⁶⁶

و اخرج ابن عساکر عن عدی بن حاتم رضى الله عنه قال: انّ معروفکم اليوم
منکر زمان قد مضى, و انّ منکر کم اليوم معروف زمان يأتي الح⁶⁷

The king of China the following regarding the Sahabah *radiyallahu anhum* wrote to Yazdajir bin Shahrabaaz (who was the last king of Persia):

فان هولاء القوم لا يهلكون ابدا حتى يجلوا حرامهم و يجرموا حلالهم⁶⁸

و اخرج ابو نعيم فى الحلية (1-274) عن حذيفة رضى الله عنه قال: لياتين على
الناس زمان لا ينجو فيه الا من دعا بدعاء كدعاء الغريق⁶⁹

May Allah Ta'ala grant us the ability to practice Al-Amro Bel Ma'roof
Wan Nahyo anel munkar, as Allah Ta'aala mentions in the qur'aan:

⁶⁶ حياة الصحابة: ج2-ص867

⁶⁷ حياة الصحابة-2-868

⁶⁸ حياة الصحابة-ج3-ص959

⁶⁹ حياة الصحابة-ج3-ص734