

## Ramadhan's Gift Demands Enjoining the Right and Forbidding Evil

The bounteous gift of Allah (swt) that He sent down during the Blessed Ramadhan, the Noble Quran, is full of verses obliging a great duty, which has great reward. It is the duty of enjoining the good and forbidding the evil. A few of these sublime verses are mentioned here as a powerful reminder of this duty about which we will be all asked on the Day of Accounting. ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ﴾  
 ﴿لِيُخْرِجَ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾  
**“Let there arise from you a group who invites to Goodness (Islam), enjoins the good and forbids the evil. Such are they who are successful.”** [Aali Imran 3:104]. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾  
**“The believers, men and women, are allies of one another; they enjoin the good and forbid the evil.”** [Tawba 9:71]. ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾  
**“You are the best Ummah that has been raised up for mankind. You enjoin the good and forbid the evil.”** [Aali Imran 3:110]. ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي الثُّورَةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾  
**“Those who follow the Messenger, the unlettered Prophet, whom they will find described in the Torah and Gospel (which are) with them. He enjoins them to the good and forbids them from evil.”** [A'raaf 7:157]. ﴿الَّذِينَ هُمْ يُرِيدُونَ أَنِ اتَّخِذُوا آلَ إِبْرَاهِيمَ أَوْلِيَاءَ هُمْ يُرِيدُونَ﴾  
**“(Triumphant) are those that turn repentant (to Allah), those who worship Him, those who praise Him, those who wander in devotion for the cause of Allah, those who bow down to Him, those who fall prostrate in worship to Him, those who enjoin the good and who forbid the evil.”** [Tawbah 9:112]. ﴿الَّذِينَ إِذَا أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾  
**“Those who, if we give them power in the land, establish the Salah, pay the Zakah, enjoin the good and forbid the evil.”** [Hajj 22:41].

One important aspect of enjoining the good and forbidding the evil is bringing the rulers to task and commanding them with what Islam demands of them and forbidding them from what Islam prohibits. In spite of the fact that the RasulAllah (saaw) commanded the Muslims to obey the rulers even if they took the rights of the people, he also made it obligatory upon the Muslims to take them to task when they swerve from the right way and to deny their actions by speaking against them, and to firmly verbally attack them, because the Muslims have the authority to ensure that the ruler observes his duty and they are obliged to forbid him from the prohibited things. RasulAllah (saw) said, «سَتَكُونُ أَمْرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِيءٌ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»  
**“There will be Ameers, you recognise (some of what they do) and you disapprove (some). Whoever recognised (and abstained from that wrong) then he absolved himself from responsibility, and he who disapproved is safe (from falling in sin). However, he who agreed and followed, (he will not be safe.)”** [Muslim]. So the one who dislikes the Munkar and is capable, has to change it, whereas the one who agrees with what they do and follows them in their actions will not be exempt from the sin and will not be safe from the punishment of Allah (swt).

Thus, during the thirteen centuries of ruling by Islam, Ramadhan did not find the Muslims satisfied with only applying Islam in their personal affairs. No, by no means! During the era of the Khilafah, Muslims strove to account the rulers for their implementing Islam comprehensively, enjoining the good and forbidding the evil without any compromise. Ramadhan did not find the Muslims restricting themselves to fasting, tarawih and invitations to iftaars. No, by no means! The Muslims struggled and sacrificed to ensure that Islam was applied in all spheres of life, individual and collective, including economics, foreign policy and education. Thus Ramadhan greeted an Ummah that benefited greatly from the Deen of Truth. Those who cried for help were secured from harm, the poor were relieved of their burdens, the family life was filled with tranquility and harmony, the most intelligent and brilliant of humankind were the Muslims, non-Muslims embraced Islam in droves, the Muslims were unified and strengthened, the enemies' armies feared facing the Muslims in Jihad and the flags of Islam were raised high throughout the world.

So, what of Ramadhan today since the abolition of our Khilafah, how has it been finding us thus far? Today, the Muslims are ruled by those who do not fear Allah (swt) and trample the commands of Allah (swt) and His Messenger (saaw) under their feet. Enjoining the good and forbidding the evil

is the furthest matter from their minds. Rather the current rulers enjoin evil and forbid the good! Those who cry for help from Palestine and Kashmir have their cries ignored. The poor are crushed by their existing burdens and can only look forward to further increases in their burdens. The Muslim family life is a source of worry and regret as the corrupt Western values and traditions are thrust down the throats of the Muslims. The education, both from the angle of the knowledge of the Deen and the knowledge of worldly matters, is in a pitiful state. The non-Muslims look down upon Islam and Muslims. The Muslim Lands are divided and weakened, ruled by the kufr of democracy, dictatorship and monarchy, and the enemies rest easy as the Muslim armed forces are locked in their barracks, only to be utilised according to the commands of the Western colonialists.

Does this pitiful situation not remind of us of what our Master, RasulAllah (saaw), warned us of should we neglect the duty of enjoining the good and forbidding the evil? RasulAllah (saaw) said, **«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَنْدَعُنَّهُ فَلَا يَسْتَجِيبُ لَكُمْ»** **“By Whom in Whose hand my soul is, you have to enjoin the good and forbid the evil, otherwise Allah will be about to send upon you a punishment from Him, then you will call Him (make Du’a), but He will not answer you.”** [Ahmad]. He (saw) said, **«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكَرُوهُ فَلَا يُنْكَرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ»** **“Allah will not punish the people (general masses) because of the action of particular people until they see the munkar (committed) in their midst, and they are able to forbid it, but do not. If they do this, then Allah would punish the particular people and the public.”** [Ahmad]

Does this humiliation not compel us to fear Allah (swt) and end any neglect of our duty? Remember that Allah (swt) not only punishes every oppressor who causes agony through his oppression, He (swt) also punishes those onlookers who do nothing to stop the oppression and remain passive. He (swt) says: **«وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ»** **“And fear the punishment which afflicts not in only those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is severe in punishment.”** [Surah al-Anfaal: 25] And RasulAllah (saaw) said as reported in Tirmidhi, **«إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْتَمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ»** **“If people saw an oppressor committing oppression and yet did nothing to stop him from his act, then soon Allah (swt) will punish them.”**

Indeed, more than ever before the Muslims must repent from any neglect in this duty and move forward with vigor to perform it. It is such a duty that it demands great sacrifice, even if it is to the point of the loss of life. It is narrated that, **عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ عِنْدَ الْجُمُرَةِ الْأُولَى فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ فَلَمَّا رَأَى الْجُمُرَةَ الثَّانِيَةَ سَأَلَهُ فَسَكَتَ عَنْهُ فَلَمَّا رَمَى جُمُرَةَ الْعُقَبَةِ وَضَعَ رِجْلَهُ فِي الْعُزْرِ لِيَرْكَبَ قَالَ أَيْنَ السَّائِلُ؟** **“A man turned to Rasool Allah at the first Jamrah, and said: O Rasool Allah! Which is the best Jihad? The Prophet remained silent. When he threw (as) the second Jamrah (stones), he asked him, and he remained silent from answering him. When he threw (as) the third Jamrah, and put his foot in the leather stirrup so as to ride, he said: Where is the questioner? He said: I am, O Rasool Allah! He said: ‘A word of Truth said to an Unjust Ruler’.”** [Ibn Majah]. He (saw) also said, **«سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَرَجُلٌ قَامَ إِلَى إِمَامِ جَانِرٍ فَأَمَرَهُ وَنَهَاهُ فَقَتَلَهُ»** **“The master of martyrs is Hamzah ibn Abd al-Muttalib and any man who stood to an Unjust Imam, where he Commanded him and Forbade him, and thus he got killed.”** [Al-Hakim]. Thus RasulAllah (saaw) commanded the Muslims to account the ruler who came to authority by a legitimate Bayah, implemented Islam but then neglected it. So, are we today to remain silent before criminal rulers who usurped the authority, deprived the Ummah of Islam and then persecuted her sons and daughters for accounting them?

Are we as servants of Allah (swt) to remain silent before the likes of Karimov who has arrested around eight thousand of the advocates of Khilafah in Uzbekistan, martyring dozens of them, including the brother who was boiled to death and the one who had his limbs cut off whilst alive? Are we as lovers of RasulAllah (saaw) to remain silent before the likes of Bashar, who is bent on burning Syria to the ground to prevent the arrival of the greatest nightmare of his Western masters, the Khilafah on the method of Prophethood? Are we to remain silent before the Raheel-Nawaz regime, which sends Pakistan's armed forces to far flung corners of the earth for colonialist objectives, but prevents them from liberating the Muslims of Kashmir, Afghanistan and Palestine? No, for the Muslim is the one who fears only Allah (swt) and not the oppression of man. He rejects such silence as it is only betrayal of Allah (swt) and His Messenger (saaw). He is the one who seeks the pleasure of Allah (swt) and the reward of Aakhira, in a life that knows no end and does not hesitate to sacrifice the comfort of this short life. He is deeply aware that this life is a worship of

Allah (swt) and testing is a way to achieve His Favour, willingly, without regret. The believer breaks such silence upon the anvil of Iman resolutely, replacing it by the strong unwavering voice that enjoins the good and forbids the evil, accounting the ruler.

As for not being aware of the tyrants' capability of unleashing brutal punishment, the Muslims are well aware for Allah (swt) has informed us, ﴿وَإِذَا بَطَشْتُمْ بَطْشَتُمْ جَبَّارِينَ﴾ **“And when you punish, you punish as tyrants”** [Surah as-Shu'ara 26:130]. However, the Muslims know at the same time of the overwhelming strength of the punishment of Allah (swt) said, ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾ **“Verily, the Punishment of your Lord is most severe and painful.”** [Surah al-Burooj 85:12] Moreover, the Muslims are fully conscious that no harm can befall them other than that which has been decreed by Allah (swt). He (swt) says: ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ **“Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector).” And in Allah let the believers put their trust.”** [Surah at Taubah 9:51] The Muslims are aware that the Only one deserving of being feared is Allah (swt). Allah (swt) said, ﴿أَتَخَشَوْنَهُمْ فَإِنَّ اللَّهَ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ **“Do you fear them? Allah is more worthy to be fearful of, if you are Believers!”** [Surah At-Tawba 9:13]. The Muslims are aware that there is no loss in speaking the truth for Allah (swt) Alone is Ar-Razaaq, the Provider, Al-Muhyii and Al-Qayyum, the One who gives life and resurrects. RasulAllah (saw) said, «أَلَا لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ فَإِنَّهُ لَا يُقَرِّبُ مِنْ أَجَلٍ وَلَا يُبَاعِدُ مِنْ رِزْقٍ» **“Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in rizq.”** [Ahmad]

Today, indeed, there is a little distance to cover before the Khilafah arrives practically, for it has arrived in the hearts and minds of the Ummah, in all its regions and in all its levels. However, the distance, though it is small, requires great taqwa and commitment to Allah (swt) and His Messenger (saaw) to cover. For it is not only the Muslims who have sensed the imminent return of the Khilafah on the method of Prophethood, so have their Western enemies. They have mobilized their agents in the Muslim World, who in turn have unleashed their thugs to persecute, arrest and abduct the sincere Muslims working for the Khilafah. They are making their very last stand. Yet, the Muslims are not demoralized or dejected, for they know well that the tyrant is seized by Allah (swt) at the peak of his tyranny and arrogance, as exemplified by Firawn, Nimrood and the Quraysh. Moreover, the Muslims are anticipating imminent victory because the thugs of the regime are only motivated by salaries and scraps of wealth, whereas the Muslims are motivated by the pleasure of Allah (swt) and His promise of a life in Jannah of unending joy. The Muslims have Allah (swt) as their Helper and Protector and Who else is needed for help? The future is for the believers, so let them stay firm on the truth they are upon, let them enjoin the good and forbid the evil, and let them continue resonating the call of 'Allahu Akbar' knocking the ears of the tyrants until the command of Allah comes with goodness and victory, even if the disbelievers and oppressors detest it. ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا﴾ **“We will, without doubt, help our messengers and those who believe, in this life and on the Day when the witness shall stand forth.”** [Ghafir: 40]

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