MODULE 2
Class Title: The Saturday People
Aim of Lesson: To learn key lessons from the people of Saturday's example
Category: Scripture Stories & Morals
Class Format: Narration & Discussion
Handout:

(**Note**: Give Handout to students before beginning class)

Greeting to students*) Assalam alaikum wa Rahmatullahi wa Barakatuh*
(Taooz) Aoodhubillahi min As Shaytan nir Rajeem
(Tasmiyah) Bismillahir Rahman nir Raheem
(Du'a) Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli (Surah At Ta-Ha 20: Verse 25-28)

So you're sitting down with your friends and you're having a good time. All of a sudden, one of your friends, let's call her Mona, starts talking about *hijab*.

O' Dear. Whoopsy daisy. You don't like how this conversation is going….you can already feel that you aren't going to agree with what your friend says. Sure enough, Mona says something along the lines of "Hijab is only about being modest. I mean, the Qur'an doesn't even **say** the word hair!" All of your other friends are nodding and looking at that other friend, Mona, like she's some sort of Saint or something.

What to do? Speak up? Tell them that the Qur'an **does** say to obey the Prophet (pbuh) and that is where the exact ruling comes from? Have them think of you as some preacher, or worse, an extremist. Or, you can be quiet and not say anything.

You decide to mumble something about "being pretty sure that wasn't right."

Course you say it just loud enough, *I mean low enough*, that they can't hear you. But hey, at least you said it, right? Better than the last time where you didn't say anything at all—having done your duty, you relax and join in the "Fun".

What you don't know is that your other friend just went through the same inner struggle you went through and so did the other one too. Nobody spoke up because they were too scared too; everybody assumed that the entire group was unanimous in the decision that hijab is "just modesty" – and because everybody thought everybody else agreed with it, nobody wanted to oppose the entire group, so everybody was quiet about it!

This is actually defined by sociologists as groupthink- and it occurs in all places and all times.

BUT! This is not Islamic thinking. In Islam, we are told to "Speak up when something is wrong!" Just listen to the Prophet (pbuh)'s hadith:

Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of faith.'" [Muslim]

Now some of you might be thinking- well yeah, we're thinking in our hearts that is wrong, isn't that okay? But pay attention to the hadith: it says: "If he is not able to do so"— meaning you better have no way of speaking up. You see, it is not enough for you to be good and to leave others. Not enough at all.

It was reported that Allah (swt) ordered Jibril (as) to destroy a village that had become extremely corrupt, but Jibril (as) asked Allah (swt), "O Allah, in this village is your servant that constantly prays to You", Allah (swt) replied, "Start with him! For his face never changed with disapproval to what had been going on." Because he didn't speak up, because he thought it was enough for him to be good, he too was punished with the sinners.

Today, *inshaAllah*, we will look at this real key concept of Islam - Commanding the right and forbidding the wrong – in Arabic it is *amr bil ma'ruf was nahi anil munkar* and we will do that by looking at the story of the Saturday People or *Ashab Al Sabt*. That's the handout you were given.

What about *Ashab Al Sabt*? The People of Saturday? Know this story of the Qur'an?

They were the people who were fishermen and were tested by Allah (swt). It is my personal favorite because each one of us can relate to it and it is very important in understanding the purpose of *da'wah* (calling others to Islam) in our *deen*.

The story goes like this -

There was a village called Aylah by the Red Sea at the time of Dawud (as) (Prophet David). Some people in that village committed a major sin and as a punishment, Allah (swt) turned them into monkeys and pigs. These people were called *Ashab As Sabt* , the Saturday People.

During the time of Prophet David (as), the Muslim Children of Israel were prohibited from working, trading, crafting goods, or fishing on Saturdays, because this was a day of rest for them. This was a test from Allah (swt) - to see who would follow His orders, and who would disobey Him.

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعاً وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

"And ask them (O Muhammad (pbuh)) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on

the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel against Allah's Command (disobey Allah)."
(Surah Al A'raf 7: Verse 163)

Each Saturday fish and whales would come close to the shore, to the point that one could catch them by hand. This was because the fish and whales had an instinct that they would not be harmed that day. The fish would come to the shore in great numbers and no one would frighten them. During the rest of the week, the fish would remain in the depths of the ocean and the Children of Israel would not see them until the following Saturday.

It is easy for the devil to lead the wicked soul to wrongdoing and sinning. One of the people of the village craved some of the fish that came on Saturday. The devil made the fish seem so tempting that the man made a plan to get what he desired.

One Saturday, he came to the shore and saw a big fish swimming close by. He took the fish's tail and tied it with a rope. Then he tied the other side of the rope to a stake and anchored it into the sand. At the end of the day (with Saturday passing at sunset), he returned to the shore, took the fish, went home, cleaned it and barbecued it. The smell of fish surrounded his house, so his neighbors came asking about the smell. The man denied having fish. After they insisted on an answer he said, "It is the skin of a fish that I found, so I brought it home and barbecued it." The next Saturday he did the same thing, and again the neighbors came by asking him about the smell of barbecued fish. This time, however he said, "If you want you can do as I am doing." "What are you doing?" they asked. He told them, and they did the same.

Then, they became inventive in their ways to catch the fish. On Fridays they would make small pools which were easy to block and were connected to the ocean through small tunnels. The fish would enter these tunnels on Saturday and get stuck in the pools. Some went even further and they would ride their boats out to the open sea and force the big fish back towards the shore until these fish got stuck in the tunnels. They would then close the openings to the pools and the fish would be stuck there unable to get out until it was Sunday, when the Children of Israel came and took what they had caught.

Many people did this. Eventually it reached the point where people were openly fishing on Saturdays, then selling what they caught in the market. This of course was a weighty disregard for the orders of Allah (swt).

Now! The other people of the town split into 2 groups when they saw that group disobeying Allah (swt). One of them decided to attempt to advise the "bad guys" and warn them about the punishment that would await them. That is, one group went about commanding the good and forbidding the evil.

The other group thought that it wasn't their responsibility to warn those bad people—instead, they thought that Allah (swt) would just punish the sinners. See the Qur'an says:

وَإِذَ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُواْ مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

"And when a community among them said: 'Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" (The preachers) said: 'In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.'" (Surah Al A'raf 7: verse 164)

The sinners, however, did not listen. As a result, the scholars built a wall in the village that separated them from the sinners. During the night, Allah (swt) punished those sinners by turning the younger ones into monkeys and the older ones into pigs.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ

So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment, We seized those who did wrong because they used to rebel against Allah's command. (Surah Al A'raf 7: verse 165)

فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ

So when they exceeded the limits of what they were prohibited, We said to them, " Be you monkeys, despised and rejected." (Surah Al A'raf 7: verse 166)

In the morning, the good people among the Children of Israel (who had ordered with the good and forbade the wrong) went to their jobs, mosques, and other places in the community, but they did not see any of the major sinners. They were surprised at this and wondered about what happened to them. One of them put a ladder on the wall to take a look. When he looked over to the other side he was astonished to find monkeys jumping over each other and pigs making ugly noises. They opened the doors of the wall and entered into the side of the major sinners. The monkeys came close to the humans, smelt their clothes and cried.

The humans would say, "Didn't we forbid you from doing that sin." The monkeys shook their heads indicating, "Yes, you forbade us." It is said that 70,000 were changed into monkeys and pigs. Twelve thousand people forbade them from doing that sin.

Those people who were changed into animals, were alive for only three days. During that time they did not eat, drink, or produce any offspring. Their story became a great lesson for the people who had known them and knew what happened to them. Similarly, their tale was a great lesson

for the nations that came after them who did not see them but only heard about them. Prophet David (as) lived for 100 years as was cited in the hadith of Al-Bayhaqiy, and others.

This story is a chilling reminder for us all. Every story mentioned in the Qur'an is for a reason and not for our entertainment, so what conclusions can we derive from this story?

Test and temptation goes hand in hand, does it not? When someone is tested …..temptation is always there too because Shaytan is always there to do what he does best, tempt and mislead! You get a test in school and if you don't know an answer, you may be tempted to ask someone or to cheat by using one of the many creative ways.

Now Allah (swt) tested them by forbidding them not to carry out any worldly business on Saturday and at the same time He made the fish appear in abundance on that very day. This was very tempting for people whose livelihood was fishing.

Then what had happened? The people were divided into three groups:

Group one: They transgressed, they devised a scheme to disobey Allah (swt)'s commandment

The rest of the town folks divided into two groups when they saw a grave evil that group one was doing. Let each of us imagine what we would have done if we were in their place.

Group two: The second group tried to warn group one of the horrific consequences of their actions. They commanded the good and forbade the wrong and evil.

Teacher: So how was their action different from the first group?

Student: They did not catch the fish and they told those who were catching, not to do that.

Teacher: Yes, they were not doing wrong themselves and were also stopping others, forbidding them.

Group three: They felt that they had no responsibility for what was taking place so they went around minding their own business, believing that Allah (swt) would eventually destroy the sinners. They would say to group two who would try to warn group one that why do you preach to the people whom Allah is about to destroy or to punish with severe torment.

Teacher: What was group three doing?

Student: They were silent spectators?
Teacher: They were the silent majority. Let them do what they are doing, it is not our business. We are not doing anything wrong and if someone is doing wrong, Allah (swt) is going to punish them. To this query of group three that "why do you stop them?"

Listen carefully to the reply of those callers to the obedience of Allah (swt).

Group two answered, “in order to be free from the guilt before your Lord perhaps so that they may fear Allah.”

So they did it – tried to stop the sinners – for two reasons:

a) That Allah (swt) forgives them and know they did their Islamic duty
b) Perhaps the transgressors would take heed

Ok then Allah (swt)’s punishment came on the city - please have one thing clear in your minds – when Allah (swt)’s punishment came, it wasn’t like they fished on Saturday a couple of weeks and Allah (swt) sent down His punishment, no. The sinners went on and on for a long period of time, look at the story, first they used to catch fish on the shore by tying them with a rope on Friday, then they built channels, then they went on boats, then they started selling fish on Saturday etc. etc. their transgressions kept increasing. And all this time this group 2 kept on warning them, kept on telling them to stop this behaviour. Then when they continued totally heedless, **then** Allah (swt) sent His punishment.

Do you know who survived?

Student: Group two.

Teacher: Why?

Student: They were not doing wrong and were stopping others from doing evil too.

Teacher: Does that give you a message? We have a dual duty. We not only have to do good ourselves but we must invite others to do so and stop them from doing wrong.
What was the punishment? The two remaining groups were turned into monkeys and pigs. Which group were most of you able to place yourselves?

Student: Group three, the silent spectators.

Teacher: When we become the silent majority, evil becomes dominant in society. The group which is good becomes less and less in number and eventually becomes a rare minority but there is another 4th group which is not mentioned here and that is the one that incites others to do bad deeds. That group tells you sometimes in the form of friends that why are you covering your head, you are looking like such a *mullani* (female *mullah* – used as derogatory term) but *Alhamdullilah* , I like to believe that none of us is in that group.

Student: Why was the silent majority punished? They were not doing any wrong themselves?

Teacher: True, but when you will read Qur’an , you will be surprised at the numerous times Allah (swt) has mentioned that stopping others from doing bad is just as mandatory as doing good, one is incomplete without other. It is our duty as a Muslim.

Umar ibn Al-Khattab (ra) said, "If a sin is committed in private, it only harms the one that does it, but if it is committed in public and no one objects and changes it, it will harm everyone!"

This principal is universally recognized by all – you don't have to be "Muslim" to understand it. "All that is required for the triumph of evil is for good men to remain silent." This quote is attributed to Edmund Burke. What happened in South Africa's apartheid, Nelson Mandela and few people stood up against injustice didn't they? We have many examples of few people standing up against wrong doing and standing for what is right.

Unfortunately, today, even us Muslims do not consider transgressing against Allah (swt)'s commandments as "wrong" – it is considered freedom of speech or "my choice" or whatever.

Ok, try to understand it this way. You keep your home clean and hygienic, are meticulous about throwing out the garbage every day, but, just on your doorstep right outside your home filthy sewers are flowing and piles of garbage is lying. Will your home be safe from the germs and the stench which is right outside? No! You will have to make an effort to get the neighbours together and tell them – guys we need to clean up the area, call district administrative people to get it sorted – only then will you be safe from the germs.

Let me give you another example: there was this class somebody went to and she told me that a girl your age was attending tuition and during the tuition the *maghrib salah* time used to come and she used to get up and offer her prayers. Naturally the lecture would not stop in the mean time so she would miss that part of the lecture. One day she gathered up enough courage to tell the teacher to give a five minutes break for *Salat ul Maghrib*. The moment she said that three or four other girls also raised their hands and agreed that they also missed their Salah every time due to the lecture but since they did not want to be the odd ones out so they never used to get up for *salah*. *Alhamdullilah* the teacher gave the time five minutes and it is said that she also went and prayed with them.

Now what does that tell you?? That if you gather up enough courage, you can stand your ground. It is difficult but not impossible. What does it take? Courage, guts and confidence but not everybody is confident and gutsy no matter what they wear, no matter how they do their hair. You know it takes confidence and guts to say that what you think is right and it has to be done, and then Allah (swt) helps you. You take one step Allah (swt) takes many steps for you. But we just have to put our faith in Him but the problem is we don't have that strong a faith.

Do you know that there are three levels of faith? We looked at the hadith at the beginning of class.

The first level is that if you see something bad happening stop it with your hand and the second is to use your tongue to stop it, speak up, write about it, talk about it, use your talents to stop it. E-mails are also a means of talking these days.

The third level is you feel bad in your heart. You feel 'oh my God I really can't watch this happening'! For e.g, there was somebody who went to this hospital and there was a T.V there in the waiting area on which the latest vulgar film songs were being played. Other people seemed to be enjoying them. That lady could not bear it after a while. She mustered enough courage to request the receptionist to change the channel, and the receptionist did. *Alhamdulillah*. See, take the first step and Allah (swt) comes for your help.

It is true that people often get offended too but when you forbid others, you have in a way exposed yourself for criticism. Like if you tell someone to pray, they say *hmm* why are **you** telling me to pray? Remember what you did last week? Remember what you were wearing to that party? Now she is telling me to pray! So now either you can take it as an offence and vow never to remind anyone to pray or you can think maybe I should not have worn those clothes, they were kind of indecent. Take criticism as a step for the betterment of yourself.

Now you may say that why must we take this difficult task of purifying the society and expose ourselves to criticism? Let me ask you how many of you claim that you love Allah (swt)? I am sure all of you do and why do you say that you love Allah (swt) because He has given us everything, He is our Creator ….blah blah blah….. But you love your parents too don't you? If I start badmouthing your parents or your mother, how many of you would stand it? Would you stand it? Or you would say excuse me miss, can you not say this about my mom? Or you would get real mad at me.

If you love your parents who have given you so much love, a home, your mom gave birth to you and they take care of all your problems, it is only befitting that you should get affronted and protect them when somebody is saying bad things about them.

When we claim that we love Allah (swt) and believe that Allah (swt) loves us more than 70 mothers - if people are going around not listening to Him, transgressing His limits, making fun of His commandments then will we just sit around and do nothing? Where is our love then? We say what business is it of mine - let me stay quiet and do my *salah*….where is love for Allah (swt) then?

Someone was saying the other day that a boy saw his teacher on the road in her car and told her about it in school next day that I saw you. The teacher smiled and said oh really, He said yes I saw you breaking the signal! The teacher's smug smile vanished immediately …But this is what keeps us on our toes when people point fingers at us otherwise we would be oblivious to our faults and if we die in blissful oblivion, how will we account for our deeds on the Day of Judgment?

So it is our duty not an option to stop others from doing wrong and encourage good deeds. I am not saying it is not difficult, it takes power of faith and confidence to do so. Now those who say they are the gutsy bold ones amongst us will start doing this duty from today *InshaAllah*. You might have problems sometimes but there will be times when you will succeed and your purpose is not to make others listen forcefully, not to provoke or to insult but to use *hikmah* (wisdom). Be really nice, be extra polite, be a role model. If they listen *Alhamdulillah*, if they don't listen, fine!

Your duty is done. Allah (swt) will not ask you that why did your friends go out to that wild party? He will ask you that did you tell them what the right thing was?

Another thing is that you feel that you will be alienated and you will not have any friends left any more. Yes that is a real concern. So we do need to look and see who our friends are. Consciously develop a support system for yourself of likeminded friends who can support you.

When I was in college all my class fellows were going to a famous singer's concert but my parents did not allow me. I felt really awkward thinking what my friends will say about me not going. But then some other friends of mine also didn't want to go due to one reason or another. This made me more comfortable. I know I did not do any *da'wah* or anything, all I' m trying to tell you is that support system matters especially when you initiate a good deed consciously or unconsciously.

Question is this, does it make a difference? You stopping from wrong and inviting to good? Do you know anybody who did something and created a difference somehow somewhere?

The world is full of examples like that – you plant one tree, it makes a difference, you teach one illiterate person to read and write it makes a difference, you smile at your neighbours, it makes a difference – so yes, you forbid evil and enjoin the good – it will *inshaAllah* make a difference. It may not be apparent to you immediately, it may not happen perhaps in your lifetime – but rest assured – your effort, your standing up for Allah (swt) will make a difference especially to **you**!

Remember what group 2 said: we stop them so Allah (swt) forgives **us**.

I remember some time back there was this huge billboard at a prominent position and someone led a campaign collecting signatures from people so that obscene billboards could be removed. That petition was then forwarded to the governor and the billboards were removed.

Vulgarity has engulfed us because we choose to be silent, we submit to the pressure of evil. If you think it is difficult to remain steadfast on one small step that you take, imagine what will it be like for future generations if we don't stop this obscene wave crashing upon us?

One may ask that why has it become so easy to accept obscenity as a social norm? It is because we have stopped forbidding others …..It is because of us! We are not less to blame than that poor model. We are part of it because we did not do anything to stop it.

Immunity to immorality and obscenity is rising fast. We are becoming more immune you know… I remember when I was a teenager and if a certain romantic dialogue was delivered in a drama, we would quietly slip out of the room because our father was there in the same room but now that I have grown up, I see around me that nobody minds these things anymore. Fathers don't mind watching any movie with their children because they say we are liberal parents.

Mothers look at their daughters wearing skinny jeans and little tops and they don't say anything because they don't want to be labeled as conservative or fundamentalist. They want to be labeled

as ‘my mom is so cool’ ….That is why immunity has risen. There was a time when if somebody wore a sleeveless shirt you would say huuh! Now if somebody is wearing a halter neck you say ok so what! You’ve come a long way baby …Pakistani fashion is going places!

The thing is – today, you stand up for injustice, you stand up for an environmental cause, you stand up for helping the disadvantaged in society – *Alhamdulillah* that is all cool, in fact you will probably find many supporters to help you. And please don’t get me wrong here – that is a good thing – that would be enjoining the good. But, when it comes to certain commandments of Allah (swt) like *haya* (modesty), like *riba* (interest) – then it is “a personal matter” or like I said earlier, “my choice” and then you are told don’t be a fundamentalist and mind your own business etc.

And it has been like this since the time of the Prophets. That is why it is a tough job- but who said being a Muslim, being a servant of Allah (swt) was all hunky dory?

We must remember that no one “likes” to be told to not do such and such. It hurts their ego, it hurts their feelings, and it is generally unpleasant to do. Therefore, when we do this duty of stopping others from wrong doing, how should we do it?

Firstly, remember the purpose of commanding the good and forbidding the wrong. The essential purpose of commanding the good and forbidding the evil is to increase the good, and reduce the wrong.

As such, it must be done after clear thinking and proper assessment of the situation, and possible outcomes. Until reasonably sure that one’s words or actions will be of benefit (the least of which would be to affirm the truth, even if it is not heeded), and bereft of harm, one should not act. The scholars deduce this from the Prophet’s words (pbuh), “Whoever believes in Allah and the Last Day, let him say what is good or remain silent.” [Bukhari and Muslim]

Scholars (**note for teacher:** Sayyidi Abd al-Ghani al-Nabulsi (Allah have mercy on him)) cautions that the general Prophetic way in commanding the good and forbidding the evil is to do so in a discreet, non-specific manner, in order to preserve the honor and feelings of the one who is wrongdoing to the extent possible.

For example: you are wearing an inappropriate outfit, perhaps sleeveless and too tight. I come up to you in front of your friends and say – Oh my Lord! Look at you, shameless girl. *Astaghfirullah*! You will burn in Hell. Is that how a Muslim girl dresses blah blah blah blah ….

Is this forbidding the evil? If I were you, I would probably become defiant, hate you and wonder what Islam is all about. I cannot stress this point more – when forbidding wrong do not be *badtameez* (rude). What impressed people most about our Prophet (pbuh) was his *Akhlaq* (manners). We think we are “inviting” others to *deen* and stopping them from wrong when we are being rude, uncouth and sometimes outright violent!

We cannot do this important task if we are judgmental about others and ourselves are sitting on a moral high horse. You see that happening also, a lot, that so and so does a Qur’an course, starts wearing hijab and then becomes a living nightmare for her family and friends! How? By

constantly pestering them do this don't do that in a most unbecoming way and thinking to herself – yes, I am doing *amr bil maruf wa nahi anil munkar*.

Terrible shame, that people should think of practicing Muslims as a bunch of frothing-at-the-mouth fanatics. Have we given them reason to think so? Is that what the Qur'an and our Prophet (pbuh) have taught us?

Enjoining what is right and forbidding what is wrong is dependent upon whether or not it can bring about positive effects. It should be conducted properly and in a way that the one being advised is likely to accept it. Otherwise, the results could be an increase of the wrongdoing that one is trying to prevent.

Another thing. Practice what you preach. We cannot become angels, but we must, must try our best to do ourselves what we are asking others to do and not to do ourselves what we are stopping others from.

Let me conclude the importance of *Amr bil maruf and nahi anil munkar* with this hadith;

An-Nu'man ibn Bashir reported that the Prophet (pbuh) said, "The metaphor of someone who stops at the limits of Allah and someone who transgresses them is that of some people who draw lots on a boat. Some of them get the upper deck and some of them the lower. When those in the lower deck want to get water, they have to pass by those above them. Then they say, 'If we were to make a hole in our deck, we would not have to bother those above us.' If they were to let them do what they wanted, all of them would perish. If they seized hold of their hands and stop them, they will be saved and all of them will be saved." [Bukhari]

People of the lower deck come up to get water but the upper deck people are disturbed by this so the lower deck people make holes in the hull of the ship to get water. Now the upper deck people saw it happening but they did not do anything .What was the result? The result is that the lower deck people will drown but the upper deck people will not be safe either.

Now the question is what was the fault of upper deck people?

Student: They did not stop them from making holes.

That is the problem with us we too and we will drown also God forbid if we don't stop others from doing bad.

Doing *da'wah* is imperative, we have no choice. It is difficult but you are all confident proud Muslims not sorry Muslims. We are not doing anything wrong by standing up for Islamic principles. I*nshAllah* we will bring about a positive change in society. Let's start from today, from when? Now!

May Allah (swt) give us the strength to remain steadfast.

(Du'a for end of a gathering) *Subhana Rabbika Rabbul Izzati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*

Reference for Teacher:

23. Chapter: Commanding the right and forbidding the wrong

Riyad as-Sawlihin (The Gardens of the Righteous)

by Imam Nawawi

Allah Almighty says, *"Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success."* (3:104)

The Almighty says, *"You are the best nation ever to be produced before mankind. You enjoin the is right, forbid the wrong."* (3:110).

The Almighty says, *"Make allowances for people, command what is right, and turn away from the ignorant,"* (7:199)

and the Almighty says, *"The believers, men and women, are friends of one another. They command what is right and forbid what is wrong."* (9:71)

The Almighty says, *"Those among the Tribe of Israel who rejected were cursed on the tongue of Dawud and that of 'Isa, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do!"* (5:78-79)

and the Almighty says, *"Say: 'It is the truth from your Lord; so let whoever wishes believe and whoever wishes reject.'"* (18:29)

The Almighty says, *"Proclaim what you have been ordered to,"* (15:94)

and the Almighty says, *"We rescued those who forbidden the evil and seized those who did wrong with a harsh punishment because they were deviators."* (7:165)

184. Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of belief.'" [Muslim]

185. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace,said, "There is no Prophet sent by Allah to a community before me who did not have disciples in his community and companions, who took on his sunna and obeyed his command. Then after them successors followed who said things they did not do and did things they were not ordered to do. All who fought against them with their hands were believers, all who fought against them with their tongues were believers and all who fought against them in their hearts were believers. There is not a mustard-seed's worth of belief beyond that.'" [Muslim]

186. Abu'l-Walid 'Ubada ibn as-Samit said, "We gave allegiance to the Messenger of Allah, may Allah bless him and grant him peace, to hear and obey in hardship and ease, in things we liked and things we disliked, to prefer others to ourselves and not to go against those in command unless we saw open disbelief for which there was definite proof from Allah." [Agreed upon]

187. An-Nu'man ibn Bashir reported that the Prophet, may Allah bless him and grant him peace, said, "The metaphor of someone who stops at the limits of Allah and someone who transgresses them is that of some people who draw lots on a boat. Some of them get the upper deck and some of them the lower. When those in the lower deck want to get water, they have to pass by those above them. Then they say, 'If we were to make a hole in our deck, we would not have to bother those above us.' If they were to let them do what they wanted, all of them would perish. If they seize hold of their hands and stop them, they will be saved and all of them will be saved." [al-Bukhari]

188. Umm al-Mu'minin, Umm Salama Hind bint Abi Umayya Hudhayfa reported that the Prophet, may Allah bless him and grant him peace, said, "Amirs will be placed over you and you will acknowledge and object to (some of what they do). Anyone who shows dislike is innocent and anyone who objects is safe. However, there will be those who are content and follow them." They said, "Messenger of Allah, should we not fight them?" He said, "No, not as long as they establish the prayer among you." [Muslim]

It means that whoever feels dislike in his heart but is unable to object with his hand or tongue is free of wrong action and has fulfilled his duty. Whoever objects according to his ability, is safe from any disobedience. Whoever is content with what they do and follows them is at fault.

189. Umm al-Mu'minin, Umm al-Hakim Zaynab bint Jahsh reported that once the Prophet, may Allah bless him and grant him peace, became upset and said, "There is no god but Allah. Woe to the Arabs from an evil which is drawing near! An opening has been made in the wall of Ya'juj and Ma'juj like this," and he made a circle with his thumb and forefinger. I said, "O Messenger of Allah, will we be destroyed when the righteous are among us?" He said, "Yes, if there is a lot of wickedness." [Agreed upon]

190. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of sitting in the roadways." They said, "Messenger of Allah. we must have places where we can sit and talk together." The Messenger of Allah, may Allah bless him and grant him peace, said, "If you must sit there, then give the roadway its rights." They asked, "What are the rights of the roadway, Messenger of Allah?" He said, "Lowering the eye, refraining from causing

annoyance, returning the greeting, commanding the right and forbidding the wrong." [Agreed upon]

191. Ibn 'Abbas said that the Messenger of Allah, may Allah bless him and grant him peace, saw a gold ring on the hand of a man and removed it and threw it away saying, "Would one of you go and get a coal from the Fire and put it in his hand!" After the Messenger of Allah, may Allah bless him and grant him peace, had left, the man was told, "Take your ring and turn it into profit!" He said, "No, by Prophet, I will never take something that the Messenger of Allah, may Allah bless him and grant him peace, threw away!" [Muslim]

192. Abu Sa'id al-Hasan al-Basri reported that 'A'idh ibn 'Amr visited 'Ubaydullah ibn Ziyad and he said, "My boy, I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The worst of shepherds is the harsh one. Beware lest you be one of them.' He said to him, 'Sit down. You are one of the remainder of the Companions of Muhammad, may Allah bless him and grant him peace." He said, "Do they have a remainder? The remainder comes after them and refers to other than them!"

193. Hudhayfa reported that the Prophet, may Allah bless him and grant him peace, said, "By the One in whose hand my self is, you should command the right and forbid the wrong, or else Allah is very likely to send down on you retribution from Him. Then you will call on Him and He will not answer you." [Muslim]

194. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "The best jihad is a just word in the presence of a tyrannical ruler." [Abu Dawud and at-Tirmidhi]

195. Abu 'Abdullah Tariq ibn Shihab al-Bajali al-Ahmasi reported that a man asked the Prophet, may Allah bless him and grant him peace, after he had put his feet in his stirrups, "What jihad is the best?" He said, "A true word in the presence of a tyrannical ruler." [an-Nasa'i]

196. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The first failing to enter the Children of Isra'il was that a man would meet another man and say, 'O so and so! Fear Allah and stop what you are doing. It is not lawful for you,' Then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allah caused the hearts of some of them to be tainted by others. Then He said, *"Those among the Tribe of Israel who rejected were cursed on the tongue of Dawud and that of 'Isa, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do! You see many of them taking the unbelievers as their friends. What their lower selves have advanced for them is evil indeed"* to *"deviators"* (5:78-81) Then he said, "No, by Allah, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allah will cause the hearts of some of you to be tainted by others. And then He will curse you as He cursed them.'" (Abu Dawud and at-Tirmidhi]

These are the words in Abu Dawud, and the words in at-Tirmidhi are: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When the Children of Israel fell into acts of disobedience, their men of knowledge forbade them, but they did not stop. Then they sat with them in their assemblies and ate and drank with them, so Allah caused the hearts of some of them to be tainted by others. Allah cursed them on the tongue of Da'ud and 'Isa ibn Maryam. That was for their disobedience and overstepping the limits." The Messenger of Allah, who had been reclining, sat up. Then he said, "No, by the One who has my soul in His hand, until they bend them to the truth completely!"

197. Abu Bakr as-Siddiq said, "O people! You recite this verse, *'O you who believe! You are only responsible for yourselves. The misguided cannot harm you as long as you are guided.'* (W5:105; H5:104) I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If people see an unjust person, and do not restrain him, Allah is very likely to seize them with retribution from Him.'" [Abu Dawud and at-Tirmidhi]

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Also see explanation of Surah Al Baqarah 2: Verse 65