

Importance of Commanding Good & Forbidding Evil

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Achieve Noble Character

Importance of Commanding Good & Forbidding Evil

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All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the importance of Commanding Good and Forbidding Evil. This discussion is based on Chapter 7 Al A'raf, Verses 163-166 of the Holy Quran:

"And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient. And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying. So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised.""

Striving to understand and act on this important duty will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Importance of Commanding Good & Forbidding Evil
Chapter 7 Al A'raf, Verses 163-166

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي

السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا

يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُونَ ﴿١٦٤﴾

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

ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.

And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."

And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

“And ask them about the town that was by the sea...”

This part of the verse reminds muslims that knowing certain things which do not increase one’s sincere obedience to Allah, the Exalted, such as the name of this town, should not be investigated nor asked about.

In a Hadith found in Sahih Muslim, number 3257, the Holy Prophet Muhammad, peace and blessings be upon him, warned against asking too many questions as this led to the destruction of the past nations. Muslims should instead do what they have been commanded according to their capacity and refrain from what they have been prohibited from.

Muslims should not adopt this mentality as people who have a habit of asking too many questions often fail in fulfilling their duties and acquiring beneficial knowledge as they are too busy asking and researching about less important and sometimes irrelevant information. This mentality can inspire a person to argue and debate over these types of issues also. Unfortunately, this attitude is quite widespread amongst muslims today as they often argue about non obligatory and less important issues instead of concentrating on fulfilling their obligatory duties and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, correctly meaning, fulfilling them with their full etiquettes and conditions.

A muslim should instead research and query about topics which are relevant and important to understand for both worldly and religious matters otherwise they will follow in the footsteps of the people mentioned in this Hadith and only make their own lives more difficult.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient...So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

A group of the children of Israel breached the sanctity of the sabbath (Saturday), a day on which, amongst other things, they were not allowed to hunt for food. They began using deceitful means to avoid honoring the sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night they would collect the fish after the sabbath ended. Due to their evil scheming Allah, the Exalted, punished them by changing them into apes.

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting..."

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient...So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

As discussed earlier a group of the children of Israel breached the sanctity of the sabbath (Saturday), a day on which, amongst other things, they were not allowed to hunt for food. They used deceitful means to avoid honoring the sabbath. Strictly speaking they did not outwardly break the rules but as their strategies mocked the command of Allah, the Exalted, they were punished.

Muslims must strive to avoid this mentality where one mocks the teachings of Islam by employing deceitful techniques in an attempt to find loopholes to escape the commands and prohibitions of Islam. An excellent away of avoiding this mentality is by acting on a Hadith found in Jami At Tirmidhi, number 1205. The Holy Prophet Muhammad, peace and blessings be upon him, advised that the lawful and unlawful have been made clear by Islam. In between them are doubtful things which should be avoided in order to protect one's faith and honor.

The vast majority of Muslims are aware of the obligatory duties and the majority of unlawful things, such as drinking alcohol. So these create no doubt within Muslims therefore they should act accordingly. Meaning, fulfil the obligatory duties and abstain from the unlawful according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him. All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed instead He will ask why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. It is important to understand that when one indulges in doubtful or even vain things it will take them one step closer to the unlawful. For example, sinful speech is often preceded by vain and useless speech. Therefore, it is much safer for a Muslim's faith and honor to avoid doubtful and vain things.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient... So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

Islam teaches Muslims to never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”

As the material world is temporary whatever one gains from it will eventually fade away even though they will still be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a Muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people, especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a Muslim woman may believe that if she removed her scarf and dressed a certain way she would be more

respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a Muslim might find themselves being invited to a pub or club after work.

In times like this, it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. An example of this fact are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later become a difficulty for its bearer. One only needs to observe the many celebrities who compromise on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and journeyed down.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient...So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A Muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a Muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the

sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a Muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient...So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."”

It is important for a Muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them or the things which have occurred in the past. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a Muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their strength in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter. This attitude can and should be applied to all things one observes. A Muslim should learn a

lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying],
"Our Lord, You did not create this aimlessly; exalted are You [above such a
thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless and this attitude may lead them to their destruction.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath...And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”

These verses discuss two out of three groups. One of the two kept warning those who transgressed while the other group remained silent. Those who transgressed were punished. Those who remained silent were most likely punished as they did commit wrong by failing their duty to command good and forbid evil, a duty which has been mentioned in these verses. And those who kept warning against disobeying Allah, the Exalted, were saved.

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath...And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”

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The Holy Prophet Muhammad, peace and blessings be upon him, has advised the importance of objecting to evil things in a Hadith found in Sunan Abu Dawud, number 4340. This Hadith clearly shows that it is a duty on all muslims to object to all forms of evil according to their strength and means. The lowest level, as mentioned in this Hadith, is rejecting the evil with one's heart.

This shows internally approving evil actions is one of the ugliest of those things which are forbidden. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu

Dawud, number 4345, that the one who is present when an evil is committed and denounces it is like the one who was not present. But the one who was absent and approved the evil deed is like the one who was present when it was committed.

The first two aspects of objecting to evil, mentioned in the main Hadith under discussion, are through one's physical actions and speech. This is only a duty on a muslim who has the strength to do so for example, they will not be harmed by their actions or words.

It is important to note, objecting to evil with one's hand does not refer to fighting. It refers to correcting the evil actions of others, such as returning the rights of someone which have been unlawfully violated. The one who is in a position to do so yet, refrains from doing so has been warned of a punishment in a Hadith found in Sunan Abu Dawud, number 4338.

The Holy Prophet, peace and blessings be upon him, has advised muslims in a Hadith found in Jami At Tirmidhi, number 2191, that they should not fear the creation in respect to speaking the truth. In fact, the one who allows the fear of the creation to prevent them from objecting to evil things has been described as the one who hates themselves and will be criticized by Allah, the Exalted, on Judgment Day. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4008. It is important to note, this does not refer to the one who remains silent out of fear of being harmed as this is an acceptable excuse but it refers to the person who remains silent because of the status people hold in their eyes.

A Hadith found in Sunan Abu Dawud, number 4341, advises that a person can give up objecting to evil things through their actions and speech when others obey their greed, follow their incorrect opinions and desires and when they prefer the material world over the hereafter. It does not take a scholar to conclude this time has arrived. Chapter 5 Al Ma'idah, verse 105.

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided...”

But it is important to note, a muslim should continue with this important duty in respect to their dependents as this is a duty on them according to a Hadith found in Sunan Abu Dawud, number 2928, and in respect to those they feel physically and verbally safe from, as this is the superior attitude.

Objecting to evil things which are apparent is what the main Hadith under discussion refers to. Meaning, it does not grant permission to muslims to spy on others in order to find evil things to object to. Spying and anything associated with it in this respect are forbidden. Chapter 49 Al Hujurat, verse 12:

“O you who have believed...do not spy...”

It is important to note, that a muslim must object to evil according to the teachings of Islam and not their own desires. A muslim may believe they are acting for sake of Allah, the Exalted, when they are not. This is proven when they object to evil in a way which contradicts the teachings of Islam. In fact, what is considered a good deed may well become a sin because of this negative attitude.

A muslim must object to evil in a gentle and fair way preferably in private in accordance to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The opposite of these characteristics will only push people away from sincerely repenting and may lead to further sins as a result of angering them.

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath...And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”

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Unfortunately, some people experience tests and times of ease yet, do not change their character in a positive way. Even though, there are many possible causes only one will be discussed in this chapter.

In some cases, people do not change for the better because the people around them do not encourage them to do so. In fact, many people have this habit of only patting others on the back and telling them what they want to hear. They somehow believe this is the character of a good companion and friend. They falsely believe acting in this way is a sign of their deep love and respect for others. But this is completely incorrect as this

behaviour only encourages one to continue with their attitude without improving it. There is nothing wrong with providing emotional comfort to others but a good friend will always kindly point out the ways in which their friend or relative can improve their character. This will in fact improve the quality and condition of their companion's life in this world and in the next. While merely patting others on the back will only provide temporary comfort to them but in no way will it improve the situation or their character. The correct attitude is possible to achieve without disrespecting others. This is the duty of a person towards others especially, their relatives. In reality, if a person's friend or relative dislikes their good advice then they do not value their relationship with them. A person should never let anything, such as a person's age, prevent them from speaking the truth and kindly advising them to change their attitude for the better. Even if it is one's own parents they should still fulfil this duty as this behaviour is the essence of treating them kindly. Simply staying quiet just because they are one's parents should not be the attitude of a person unless they know advising them will only lead to further problems for everyone.

A shoulder to cry on is only really useful when it leads to a person changing for the better. Even if a person's attitude in a particular situation is correct none the less there are always lessons they can learn from the situation, which should be pointed out to them by others.

To conclude, one must advise others to do good and turn away from evil and not only provide emotional support by simply patting others on the back. Chapter 5 Al Ma'idah, verse 2:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath...And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”

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These verses also indicates that one should fulfil their duty of gently commanding good and forbidding evil and not become frustrated at those who do not positively respond to them. As indicated by these verses, a muslim must fulfil this duty given to them by Allah, the Exalted. Their duty is not to force people to positively change their behaviour.

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and

bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

“...We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

“No! Rather, the stain has covered their hearts of that which they were earning.”

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

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