

Taking a Stand against Munkar, A Quality of the Muttaqeen

The Sahaba are examples for the Muslims, knowing that they are the ones with who Allah is pleased with and who belong to the Muttaqeen.

﴿لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَتِكُمْ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَتِكُمْ هُمْ الْمُفْلِحُونَ﴾

“But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.” (9:88)

They are the ones who taught us what it means to have Taqwa. They are the ones with consciousness of Allah with everything they did. To be able to achieve this level of awareness, they had a good understanding of the rules of Allah. A beautiful example of such a person was Mu’adh ibn Jabal (r.a.).

Prophet Muhammed (saw) once said about this companion that he was: *«أنه أعلم أمتي بالحلال والحرام»* *“The most learned man of my nation in halal and haram”*. He (saw) was referring to Mu’adh ibn Jabal (ra). the man who was known to resemble the noble Umar Ibn Al-Khattab, the second righteous Khalifah, in his enlightenment, courage and intelligence.

When Rasullullah was looking for teachers who could teach the newly converted Muslims from Yemen, he made Mu’adh ibn Jabal (ra) the Amir of this commission group and asked him the following questions: *«كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟»*. قَالَ: أَقْضِي بِكِتَابِ اللَّهِ. قَالَ: *«فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ صُلَى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: «فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ؟»*. قَالَ: أَجْتَهُدُ رَأْيِي وَلَا أَلُو. فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَقَالَ: *«الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ»* **‘How will you give a judgment or settle a dispute?’** Mu’adh answered; ‘I will refer to the Qur’an.’ The Prophet then asked, **‘What will you do if you do not find the decree you are looking for in the Qur’an?’** Mu’adh answered, ‘I will refer to the Prophet’s Sunnah.’ The Prophet (saw) asked, **‘But what will you do if you do not find a decree even in the Sunnah?’** Mu’adh readily answered, ‘I will be the judge between mankind by resorting to juristic reasoning (ijtihad) to the best of my power.’ The Prophet was pleased with his reply and said: **“praise be to Allah Who has guided the messenger of the Prophet to that which pleased the Prophet.”**

On a different occasion, this same noble sahabee sadly warned the Muslims when he called the people of the town together and said: “Today the reciters of Quran are few but the implementers are many, what of the time when the reciters will be many and the implementers will be few?”

Was Mu’adh actually describing our time, where the reciters may be many but the implementers few?

In the blessed month of Ramadhan we see that the Muslims make great effort to make the reading of the Quran their focus. Many will go to the mosque and attend the taraweeh prayer and do their utmost best to complete reciting the whole of the Quran, memorise and listen to it.

However, is this solely what needs to be done when comparing it to both stories and the statements of Mu’adh? His first answers to the questions given to our Prophet (saw) and with which he was pleased? Does this behaviour that we show means that we will from now on refer to the Quran when in need of a judgement concerning our actions or

