

The Essential Principles Of **SOCIAL RECTIFICATION**



Shaykh Abdul Azeez Ibn Baaz

**The Essential Principles
Of Social
Rectification**

By The Eminent Scholar Abdul Azeez Ibn Baaz

Translated by Taalib Abdullah

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Introduction	4
Societies Are in Need of Rectification	5
The Fundamental Principle in Social Rectification	9
Role of the Students of Religious Knowledge	10
Essential Characteristics of Callers to Allah's Religion	13
The Relationship between the Caller and People in the Process of Social Rectification	19
The Companions' Application of the Religion	20
Every Principle of Rectification Requires Sincerity and Honesty	23
Different Societies Require Different Approaches to Rectification	26
Conclusion	33

The Essential Principles Of Social Rectification

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily, all praise is due to Allah. We praise Him, we seek His assistance, His guidance, and we ask Him for His forgiveness. We seek refuge with Allah from the evil of our souls and the evil of our actions. Whosoever Allah guides there is no one that can lead him astray. Whosoever Allah allows to be lead astray there is no one that can guide him. I bear witness that there is no deity in truth that has the right to be worshipped except Allah – alone and with no partner. And I bear witness that Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allaah.” [Aal ‘Imraan 3:102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا

كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them

The Essential Principles Of Social Rectification

both He created many men and women, and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allaah is Ever an All-Watcher over you.” [Al-Nisaa’ 4:1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth). He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement.” [Al-Ahzaab 33:70-71]

As for what follows, then indeed the best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). And the most evil of affairs are newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is a misguidance. And every misguidance is in the Hellfire.

All praises are due to Allah, Who through His favor good deeds are accomplished. This lecture of the eminent, noble and generous Scholar

The Essential Principles Of Social Rectification

and Mufti, Shaykh 'Abdul 'Azeez Ibn 'Abdullah Ibn Baaz (may Allah have mercy upon him) will show that those who work toward rectification will have success in their propagation efforts, commendable results, and triumph over those who show enmity to them; if, they follow the course of action that was exemplified by Allah's Messengers (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This truth is apparent to anyone who has studied and closely examined the lives and circumstances surrounding those who have brought rectification in the past.

The Essential Principles Of Social Rectification

Societies are in Need of Rectification

Societies, both Islamic and Non-Islamic, are in dire need of rectification. The Islamic society in particular is in need of it. This rectification is achieved by following the method used by the best of the Muslim nation, the one who is the beloved of Ar-Rahman and the purest from among His servants-our leader Muhammad Ibn Abdullah (صلى الله عليه وعلى آله وسلم).

It is a known fact that the essential principles of social rectification for both Islamic and non-Islamic societies are the steps that were implemented by the leader of the messengers, and last of the prophets; may he receive the most excellent peace and blessings from his Lord. These steps were also instituted by his companions beginning with the Rightly Guided Caliphs: Abu Bakr As-Siddeeq, Umar Al-Farooq, Uthmaan Dhun-Nurain and Ali Al-Murtada Abul Hassan as well as the other companions that were with them. May Allah be pleased with them all and make us from those who follow them in goodness.

It is also a well-known fact that our Prophet (صلى الله عليه وعلى آله وسلم) initially implemented these principles in Makkah and then later in Al-Madinah. The renowned imam, Maalik ibn Anas, who was the Imam of the

The Essential Principles Of Social Rectification

people of Dar Al Hijrah of his era, and well known scholar of jurisprudence from the Four Imams said:

لن يصلح اخر هذه الامة الا ما اصلح اولها

“Nothing will correct the latter part of this Ummah except that which brought it correction initially.”

The people of knowledge from Imam Maalik's era, and those after that time, have unanimously acknowledged this statement which means; the principle which rectified the Ummah initially was adherence to the Book of Allah and the Sunnah of the noble Messenger (صلى الله عليه وعلى آله وسلم). Therefore, this will be the determining factor in the rectification of this Ummah until the Last Day.

Furthermore, whoever desires social rectification for an Islamic society or any of the world's societies through means other than those applied by the predecessors of this Ummah is mistaken and is not an advocate of the truth. Rather, the path to human rectification and their elevation to the correct path is the gradual approach that was methodically implemented by our Prophet (صلى الله عليه وعلى آله وسلم), and subsequently implemented by his companions and those who follow them in virtue until this day.

The Essential Principles Of Social Rectification

This method of social rectification requires:

Actual regard for the Great Quran.

Actual regard for the Sunnah of the Messenger of Allah

(صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Obtaining comprehension about these two sources of
knowledge.

Clarifying for people through sound knowledge the
correct rules of belief contained in these two
foundations.

This is the design to which the Islamic society must adhere. The Islamic society must maintain the boundaries that have been set by Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and take precautions against prohibited acts. This is to ensure that the society remains within these boundaries.

He (عَرَبِيًّا) has said:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾

“These are the limits (set) by Allāh, so approach them not.”

[Al-Baqarah: 187]

The Essential Principles Of Social Rectification

Allah has forbidden any transgression of the limits He has set for His servants. These limits prohibit the commission of sin, and they prohibit the servants from willfully leaving acts of worship or disregarding legal rulings that they must uphold.

The Essential Principles Of Social Rectification

The Fundamental Principle In Social Rectification

The fundamental principle in social rectification is the meaning of the Shahaadah: لا اله الا الله محمد رسول الله [None has the right to be worshipped except Allah and Muhammad is the messenger of Allah]. These two statements of faith are the firm basis upon which Islam is built.

Whoever understands and applies them and is steadfast in his dedication to them Allah will cause this person to aid in the rectification of the Ummah according to the amount of his effort, skill and available means. However, if someone totally neglects the meaning of the two statements of the Shahaadah, or neglects either one of them, his efforts will be useless.

This is why the first step taken by the messenger of Allah, peace and blessings of Allah be upon him, in propagating Islam, was to teach people the detailed meaning of لا اله الا الله. Along with this, he taught people how to worship Allah sincerely.

The Essential Principles Of Social Rectification

Role of the Students of Religious Knowledge

After hope in Allah (عَزَّوَجَلَّ), hope in the future leadership of this Ummah rest with the students of Islamic knowledge. They are the men of the future.

As they graduate from universities, it is their obligation to navigate this Ummah with wisdom, sincerity and efficiency.

They must acknowledge and give meticulous attention to the priority that cannot be preceded by anything – sincerity to the Tawheed of Allah.

The students must also focus upon the conviction that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is truly the messenger of Allah which carries the obligation to follow him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and use his methods.

Priority must also be given to the conviction that the Prophets' companions were the best of this Ummah after the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Furthermore, only goodness and integrity is to be assumed of them. They were the people who transmitted the Quran and the Sunnah, so

The Essential Principles Of Social Rectification

It is mandatory to follow their methods with pleasure and with the certainty that they were the best people after Prophets.

It is narrated in Sahih Al-Bukhari and Sahih Muslim on the authority of Abdullah Ibn Masood, may Allah be pleased with him, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

The best people are my generation, then those who follow them, then those who follow them.

The companions, along with being the best people after Prophets, also possessed varying degrees of excellence among themselves. The best of them in terms of virtue were the Rightly Guided Caliphs, the ten companions that were promised paradise, then the remainder of the Companions based upon their degree of knowledge and virtue.

The student of knowledge, and the Muslim leader, must honor Allah's commands and His prohibitions. The fear of Allah must reside in his heart above everything else. He should not concern himself with those who spread lies against the truth, and against the people who place their trust in Allah and believe what He has promised His messenger, and every messenger before him.

The Essential Principles Of Social Rectification

Allah says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَتُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ

ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

“And those who disbelieved, said to their Messengers: Surely, we shall drive you out of our land, or you shall return to our religion. So their Lord revealed to them: Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers.). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My promise.” (13-14)

The student, the scholar, the teacher, and leader who possesses clear knowledge and insight, will not be bothered by the lies of grave worshippers or those whose religious foundation is superstitious practices or any other enemy of Islam no matter what type it is. Rather, he will remain patient, strong, and firm in the field of religious propagation.

Essential Characteristics of Callers to Allah's Religion

The heart of the caller must have a consistent connection with Allah. He must fear Him, exalted is He, and hope for His aid (عَزَّجَلَّ). Allah is An-Naasir, and Al-Walee. He has promised to help those who help Him.

Allah says:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نُّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

“O believers! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.” [Surah Muhammad: 7]

Allah says:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾﴾

“It was incumbent upon Us to help believers.” [Al-Rum: 47]

The Essential Principles Of Social Rectification

However this help is conditional upon holding fast to the religion of Allah with faith in Him and His messenger while maintaining Al-Istiqaamah¹.

¹Istiqaamah means to be upright and obedient in the religion. The following words were taken from a translation of Shaykh Bin Baaz's (may Allah have mercy upon him) speech, "Persistence in Attaining Istiqaamah":

"Istiqaamah (uprightness in the religion) is a magnificent topic. It is suitable for every male and female believer to have a great concern for it, strive in attaining it at all times, to ask Allah the mighty and sublime (for it) and to implore oneself before Him requesting success in achieving it.

And you! Oh slave of Allah, it is incumbent upon you to be diligent with regards to good, to rush towards it and cling to it. And that you beware of evil and stay far away from it and the means and causes that bring it about. And it is on you to beseech your lord and beg him to grant you assistance and success (in that).

Therefore it is mandatory upon those who are responsible from the men and women to strive (to attain) Istiqaamah. It's compulsory to pay heed to the truth and act according to it in performing those obligatory duties and forsaking the prohibited ones and the legitimacy of increasing in those recommended acts because they strengthen and increase one's Eeman and remaining far from those affairs that could harm the slave even if they are allowed or disliked.

The One free from all imperfections says:

"Verily those who say: Our Lord is Allah (Alone)," and then they remain upright (Istiqaamah), on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) you ask for. "An entertainment from (Allah), the Oft-Forgiving, Most Merciful."'" 41:30-32

The Essential Principles Of Social Rectification

These are the means to receiving Allah's help.

Allah says:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِذْ مَكَتَهُمْ فِي الْأَرْضِ أَحَقَمُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ

عَنْقِبَةُ الْأُمُورِ ﴿٤١﴾

“Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give

Meaning at the time of death, the time of resurrection and in the graves as a favor from Allah to us.

And in Surah al-Ahqaf we read the statement of Allah the mighty and sublime:

“Verily those who say: Our Lord is Allah (Alone),” and then they remain upright and firm (Istiqamah), they shall have no fear nor shall they grieve. Those shall be the dwellers of Paradise, abiding therein forever, a reward for what they used to do.” 46:13-14

And the statement of Allah in Surah an-Nahl:

“Whoever works righteousness, whether male or female, while he is a true believer, verily We will give him a good life and We shall certainly pay them a reward in proportion to the best of what they used to do” 16:97

A pleasant life in the dunya and bliss in the hereafter.” Source: Salafus Saalih.com

The Essential Principles Of Social Rectification

them power in the land, (they) enjoin Iqamat-as-Salât, to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden).” [Al-Hajj: 40-41]

Allah says:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴾

“Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion, which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever

The Essential Principles Of Social Rectification

disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).” [Al-Noor: 55]

He (ﷺ) has promised to whoever remains upright upon faith, proper guidance and righteous actions:

1. That He will give him succession on earth.
2. That He will grant him the authority to practice his religion.
3. That He will grant safety and security to him and protect him from the evil scheming of his enemies, and aid him against them.

These are among the actual results of sincerely declaring that there is no deity in truth worthy of worship except Allah, and having a real commitment to the testimony that Muhammad (ﷺ) is the Messenger of Allah.

The commitment means honoring his (ﷺ) Sunnah, calling others to it, fulfilling its' goals and purposes and warning against opposition to it.

Also the Sunnah clarifies the Quran and explains it and must be used for that purpose.

The Essential Principles Of Social Rectification

Allah says:

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ ﴾

﴿ ١٤ ﴾ يُؤْمِنُونَ ﴿

“And We have also sent down unto you (O Muhammad) the Dhikr, that you may explain clearly to men what is sent down to them, and that they may give thought.” [Al-Nahl: 44]

All sincere callers, who themselves are examples of righteousness and want to participate in the rectification of society, must begin with the great principles of worshipping Allah sincerely, having faith in the messengership of Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) honoring Allah's commandments, staying away from prohibited things as legislated by Allah, as well as warning against opposition to these principles.

Another essential element of social rectification is to direct people to fulfill the fundamental obligatory acts of worship such as the Salah, the fast of Ramadhan, the payment of Zakah and the performance of Hajj. In addition to this, prohibited acts such as shirk, evils known as minor sins and other major sins must be avoided.

The Essential Principles Of Social Rectification

The Relationship Between the Caller and People in the Process of Social Rectification

The callers must be active in rectifying human relationships by enjoining goodness and prohibiting evil along with reconciling disagreements between people and warning against prohibited religious innovations.

These measures should be taken step by step along with strong preservation of the Shahaadah (لا اله الا الله محمد رسول الله) as a source of knowledge and a course of action. The caller must teach this to the people and be an example of this himself. He is a believer in the Oneness of Allah and a devoted worshipper in compliance with His legislation.

He takes Muhammad the Messenger of Allah (صلى الله عليه وعلى آله وسلم) as his leader. Furthermore, the caller must accept the Sunnah and honor it in the way the companions honored it. The methods and requirements of the Sunnah must be his course of action in conjunction with the Book of Allah just as the companions did.

**The Companions' Application of
The Religion of Islam**

The knowledge of the companions in their application of the religion of Islam came exclusively from the Quran and Sunnah and no other books. Additional books about the religion came after their time.

The companions and the following generations known as the Tabi'oon derived their demeanor and their actions from the glorious Quran. They read it, and reflected upon it with a righteous purpose: to gain knowledge to put into practice. This was also the case regarding the Sunnah; they would study it and memorize it to derive from it knowledge and application.

This was the way of the companions and the succeeding generations who followed them in virtue before the books of hadith were compiled and before the presence of other books.

Therefore, measure your scale of value according to theirs, extract what you need from the book of your Lord and the Sunnah of His Messenger (صلى الله عليه وعلى آله وسلم) and the words of the Scholars that will aid you in understanding the Quran and Sunnah.

The Essential Principles Of Social Rectification

Be eager and determined to obtain knowledge and comprehension of this religion so that you will have the ability to guide the society to plant itself upon safe and secure footing.

How can you accomplish this? You must begin with yourself. Strive to rectify your life and be competitive when it comes to the accomplishment of good actions. Strive to be among the first people present for the Salah, as well as every other excellent deed. Likewise, be among those who stay far away from every evil.

Exemplify the application of the book of Allah and the Sunnah of the Messenger of Allah (صلى الله عليه وعلى آله وسلم) in your actions and your statements to your close companions, brothers, and those who aid you in some capacity. This is the demeanor of the believer. This was how the companions, their followers, those who followed them and all the imams of guidance conducted themselves.

They studied the Book of Allah, applied it, read it to the people, and taught its' meaning to them. The same is the case with the Sunnah. Scholars teach the Sunnah to people, encourage them to hold on to it, and understand its' rulings. The people are also advised to honor Allah's commandments and prohibitions and to maintain the religious

The Essential Principles Of Social Rectification

limitations that were set by Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for as long as they live in this temporary worldly existence.

Every Principle of Rectification Requires Sincerity and Honesty

Every principle of rectification requires from those who desire it sincerity and honesty. Calling to the Tawheed of Allah requires sincerity and honesty that the meaning of لا اله الا الله is: There is none to be worshipped except Allah; there is none to be loved and adored in this worship except Allah.

Along with this truth is the obligation to warn people against the commission of every form of polytheism – shirk. Whether it is a major category or a minor one – just as the Messenger of Allah and his (صلى الله عليه وعلى آله وسلم) companions did. This meaning becomes abundantly clear with reflection upon the great Quran and the Sunnah.

Allah sent Muhammad, the Messenger of Allah (صلى الله عليه وعلى آله وسلم) to everyone on the face of earth – men, women, and the beings known as the jinn. He (صلى الله عليه وعلى آله وسلم) was sent to Arabs and non-Arabs. In light of this, it is an obligation after having faith in the testimony that Muhammad (صلى الله عليه وعلى آله وسلم) is the Messenger of Allah to call others to follow him (صلى الله عليه وعلى آله وسلم) just as Allah has said:

The Essential Principles Of Social Rectification

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي

يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

“Say (O Muhammad): ‘O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad), the Prophet who can neither read nor write (Muhammad) who believes in Allâh and His Words, and follow him so that you may be guided.’” [Al-‘Araaf: 158]

Prior to this verse Allah says:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ

وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

The Essential Principles Of Social Rectification

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ، أُولَئِكَ هُم

الْمُفْلِحُونَ ﴿١٥٧﴾

“So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur’ân) which has been sent down with him, it is they who will be successful.” [Al-‘Araaf: 158]

The successful person is the one who follows and honors him (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) maintains what he has commanded, and avoids what he has prohibited.

However, if a person opposes following the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and instead follows his own vain desires and is seduced by Shaytan, he will suffer a loss and ultimately destroy himself. There is no power or strength except Allah's.

Principles can be numerous. Therefore, you must strive to pick only the principles that you know are derived from the Quran and Sunnah and call people to that. In that way, you will be following the path that was taken by the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

The Essential Principles Of Social Rectification

Different Societies Require Different Approaches to Rectification

There are societies that are at odds with the religion of Islam and do not have leaders who will aid you in social rectification and direction. In this case, you should do what the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did initially in Makkah.

Invite people to the religion in a kind and friendly manner using gentle words. Therefore, what you say to them can enter the hearts and have an effect upon it so that the heart will have an inclination toward the Oneness of Allah and obeying Him.

In societies where you have the ability to do so, you should cooperate with your brothers and those who accept the method of inviting and offering guidance using means that have a gentle approach. This method should be used until faith becomes firm in the hearts and its' clear evidences spread between the people.

In Islamic societies where a Muslim ruler exists, you can be more active in the enjoinder of good and the prohibition of evil. Furthermore, you will have the ability to contact authorities about those who are resistant if you fear that their resistance to enjoining good and

The Essential Principles Of Social Rectification

forbidding evil poses a danger to the society. However, you should continue to pursue a path that has the appropriate characteristics of kindness, wisdom, and patience.

Allah says:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

“By Al-'Asr (the time). Verily, man is in loss. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.” [Al-'Asr: 1-3]

Patience and the mutual enjoiment of the truth along with inviting others to it are characteristics that you must possess in order to be successful in the important duty of social rectification.

This same approach should be taken when dealing with important and influential people whose influence could bring harm to propagations efforts.

The Essential Principles Of Social Rectification

People of distinction and high ranking such as leaders and those belonging to ruling families whose influence could bring harm to propagation efforts should also be advised in a way that exemplifies good manners. This can be done in writing and by having meaningful discussions with them.

Allah says:

﴿فَمَا رَحِمَهُم مِّنَ اللَّهِ إِنَّتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَقْبَضُوا مِن حَوْلِكَ﴾

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...” [Aal-‘Imraan: 159]

Likewise, Allah said to Musaa and Haroon when He dispatched them to Pharaoh:

﴿فَقُولَا لَهُ قَوْلًا لِّئِنَّا عَلَّمَهُ بِتَذَكُّرٍ أَوْ يَخْشَى﴾

“And speak to him mildly, perhaps he may accept admonition or fear (Allâh).” [Ta Ha: 44]

In light of this, it is an obligation upon all those who wish to achieve what is correct and to all of the religious callers to follow this course of action. They must remedy social problems with wisdom and finely worded admonitions. Furthermore, they must address every person in

The Essential Principles Of Social Rectification

a manner that is suitable to that individual so that they can be successful in their mission and achieve their goal.

Two other factors that must be mentioned by religious callers and those who desire rectification are:

1. Mutual sincerity in giving advice
2. Mutual recommendation to follow the truth

These two characteristics should be maintained and upheld whether the caller is dealing with his colleagues, close friends, the leader of a society, or its' influential people.

The caller and others who aid in social rectification must exhibit patience with harm they may have experienced at the hands of influential people or anyone else. This is the application spoken about in the previously mentioned Surah:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

﴿وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ ﴿٣﴾﴾

The Essential Principles Of Social Rectification

“By Al-'Asr (the time). Verily, man is in loss. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.” [Al-'Asr: 1-3]

This application of patience must be followed because it was the example set by the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). Allah says to him (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) at the end of surah Al-Ahqaf which was revealed in Makkah:

﴿ فَاصْبِرْ كَمَا صَبَرْنَا الْأَوْلَاءَ الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ﴾

“Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers)...” [Al-Ahqaf: 35]

Allah also says in surah Aal-Imraan which was revealed in Al-Medinah:

﴿ تَتَّبِعُوا فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

﴿ الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَىٰ كَثِيرًا وَإِنْ نَصَرْتُمْ وَتَتَّقُوا

﴿ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾ (١٨٦)

The Essential Principles Of Social Rectification

“You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become pious then verily, that will be a determining factor in all affairs.” [Aal-‘Imraan: 186]

After Allah forbade taking disbelievers as advisors, consultants, protectors, and helpers He said:

﴿ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ



“But if you remain patient and become pious, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.” [Aal-‘Imraan: 120]

Allah also says at the end of surah An-Nahl which was also revealed in Al-Medinah:

The Essential Principles Of Social Rectification

﴿ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُفُ فِي صَبْرِ مِمَّا

بِمَكْرُونِ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

“And endure you patiently (O Muhammad), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are doers of good things.” [Al-Nahl: 127-128]

There are many verses of the Quran that carry this meaning. All callers to this religion and those who work toward rectification will have success in their propagation efforts, commendable results, and triumph over those who show enmity to them; if, they follow the course of action that was exemplified by Allah's Messengers (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This truth is apparent to anyone who has studied and closely examined the lives and circumstances surrounding those who have brought rectification in the past.

The Essential Principles Of Social Rectification

I ask Allah by His beautiful names and exalted qualities that He rectify the state of affairs of the Muslims and that He grant them understanding of His religion.

I ask Allah to grant the achievement of every good thing to the Muslim rulers and rectify their inner most affairs.

I also pray that Allah give protection to all the Muslims around the world from being led astray by trial, tribulation, obeying vain desires and Shaytaan.

He is the Protector and the One Who is able to do that.

I ask that peace and blessing be upon our Prophet Muhammad, his family and companions.