

Speaking Truth to Power:  
The Islamic Equivalence is to  
*Enjoin Good and Forbid Bad.*  
الأمر بالمعروف والنهي عن المنكر

- Speak Truth To Power by Dr./Imam Yasir Qadhi  
<https://youtu.be/X6f0KXg3s9I> Time 1:25 to 12:30
  
- We speak to power in three senses:
  1. To those who hold high places in our national life and bear the terrible responsibility of making decisions for war or peace.
  2. To the American people who are the final reservoir of power in this country and whose values and expectations set the limits for those who exercise authority.
  3. To the idea of Power itself, and its impact on Twentieth Century life. Absolute powers corrupt absolutely and absolutely absolute powers corrupt. We don't want absolute power. People of power want to cross their boundary and be meaner and more selfish.
  
- The silence is certainly a failure to speak up...but also a failure to speak the truth and stand for it.
  
- Standing for something is:

1. Willingness to engage other people in a civilized discussion, with an intent to understand.
  2. Understanding that my beliefs are not diminished by respecting another person's beliefs.
  3. Standing for a cause because it is right, not because the other side is wrong.
  4. Defending my truth from a place of love and not hate.
- #BlackLivesMatter, #MuslimAmericanFaces, #LoveWins and #NoWar
  - "speaking truth to power" is telling someone (with potential power over you) something they don't want to hear. The concept is old — and it is politically (and sometimes physically) dangerous, i.e. expect to be harmed and expect to sacrifice.
  - Tell the people of power what they don't want to hear. They would want to harm you in various ways to retaliate or to stop you.
  - The Hadith: The best martyr is Hamza, the uncle of the Prophet, and a person who was killed by a tyrant because he spoke truth to him.

سَيِّدُ الشُّهَدَاءِ حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاهُ،  
فَقَتَلَهُ؟

The Hadith that the best Jihad to speak truth to a tyrant.

وروى هو وابن ماجه من حديث أبي سعيد { أفضل الجهاد كلمة حق عند  
سلطان جائر } رواه الترمذي ولفظه من أعظم الجهاد وقال حسن غريب .

- Martin Luther King and Malcom x. They were killed for speaking truth to power. Martin Luther King did not know that they will name many streets with his name, have stamps with his pictures and memorial for him.
- The tyrant doesn't want to hear that he is an evil tyrant. The evil doesn't want to hear that he is evil. The tyrant would typically recruit spies and police forces to arrest the ones who say so.
- The tyrants want to rule us with executive orders.
- Regarding enjoining good and forbidding bad, people are one of four kinds: Reformer, righteous, corrupt in himself, and the one who spreads corruption, this is in the order of best to worst.  
صالح، مصلح، فاسد، مفسد
- The people who truly love the US are the ones who speak truth to power and they don't care if they are getting themselves into

trouble because of that. The selfish ones are the ones who are salient because they don't want to stand up for the truth and get themselves into trouble. Example of my father standing up against the prince. He was harmed and punished severely.

- Hadith: What would be the matter of you at a time where you wouldn't enjoin good and forbid evil. The companions said "Is this possible Prophet of Allah". He replied "much worse will happen". They said what is worse prophet of Allah". He replied "what would be the matter with you if you are commanding evil and forbid good". The companions said "Is this possible Prophet of Allah" He replied "much worse will happen". They said what is worse prophet of Allah". He replied "what would be the matter with you if you so corrupt that you would believe that a good matter is a bad matter, and a bad matter is a good matter"

كيف بكم إذا لم تأمروا بالمعروف ولم تنهوا عن المنكر؟ قالوا: أو كائن هذا يا رسول الله؟ قال: وأشد منه سيكون، قالوا: وما أشد منه؟ قال: كيف بكم إذا أمرتم بالمنكر وأمرتم عن المعروف؟ قالوا: أو كائن ذلك يا رسول الله؟ قال: وأشد منه سيكون، قال: كيف بكم إذا أصبح المعروف منكرا والمنكر معروفاً؟

- Hadith (mentioned by President Biden in his campaign.
- If you see an evil, try to change it using your hand. If you can't, then try to change it with your tongue. If you can't, try to change it with your heart, i.e. dislike it, and this is the least you have to do".

عن أبي سعيد الخدري رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : (من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان) رواه مسلم.

• سورة آل عمران (3:110, 3:104)

104 ولتكن منكم أمةٌ يدعونَ إلى الخيرِ ويأمرونَ بالمعروفِ وينهونَ عن المنكرِ وأولئك هم المفلحونَ  
110 كنتم خير أمة أُخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله

The best nation title is associated with a condition, which is to enjoin good and forbid evil. If you fail the condition, they you don't qualify for the title.

- And it was mentioned in the report what it means that God Almighty sent angels to destroy an evil village, and when they reached it they found a righteous man in it and said: O Lord, there is a righteous man in it. The Almighty said: start by destroying him first, he is righteous, but he is not reformer, because his face would not be upset if he saw something wrong.

وقد ورد في الأثر بما معناها أنّ الله عزوجل أرسل ملائكة ليهلكوا قرية، فلما وصلوا إليها وجدوا فيها رجلاً صالحاً فقالوا: يا ربّ انّ فيها رجلاً صالحاً، فقلّ جلّ في علاه: به فابدؤوا..قالوا: لم يارب؟ قال عزوجل: هو صالح لكنه ليس مصلحاً، لأنّ وجهه لم يكن يتمرّ اذا رأى منكراً

- An illustrative metaphor describing the ones who guards the boundary between god and evil and the ones who are violating them, is like folks who are traveling on a ship, some of them in the top floor, and some of them in the bottom floor. When the people who live in the bottom if they fetch water, they pass over the ones in the upper floor and bother them, so they said to themselves: Instead of doing this, why don't we dig a hole in the bottom where we live to fetch water from.

If the people who live in the top would leave them and what they wanted, they would all sink. But if they stop them, then they would all be safe.

- مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا؟ فَإِنْ تَرَكَوهُمْ وَمَا أَرَادُوا هَلَكُوا وَهَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا  
[رواه البخاري عن النعمان بن بشير]

- [Surat Al-Anfal \(8:25\)](#) Fear a punishment that will harm not only the wrong doers among you, but all of you would be punished, the violators and the righteous. You should know that Allah is sever in his punishment.

{25} وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

- At the time of Prophet Musa, people were deprived from the rain because of the sin of one person...
- In the battle of Uhud, the entire army was punished for the mistake of few. This was to teach the Muslims that disobeying the Prophet SAW is not oaky.
- Same thing in the battle of Hunan where the entire army was punished because of the mistakes of few.

[Al-Tawba \(9:25\)](#): Assuredly Allah did help you in many battle-fields and on the day of Hunain: behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ {25}  
فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

- Hadith: By whom my soul is in his hand, you must order what is good and forbid what is evil, or God Almighty would to send you punishment from Him, and then when you call upon Him in supplication (Du3a), you would not be answered.

• عن حذيفة عن النبي صلى الله عليه وسلم قال {والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله عز وجل أن يبعث عليكم عذابا من عنده ثم تدعونه فلا يستجاب لكم} رواه الترمذي وحسنه. ومعنى أوشك أسرع .

• وعن جرير رضي الله عنه مرفوعا { ما من قوم يكون بين أظهرهم من يعمل بالمعاصي هم أعز منه وأمنع لم يغيروا عليه إلا أصابهم الله عز وجل بعذاب } رواه أحمد وغيره .

• وعن أبي بكر الصديق قال { يا أيها الناس تقرئون هذه الآية { يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم } . وإنني سمعت رسول الله صلى الله عليه وسلم يقول: إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله تعالى بعذاب منه { إسناد صحيح رواه جماعة منهم أبو داود والترمذي والنسائي .

• ولأبي داود { ثم يلقاه من الغد وهو على حاله فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض ثم قال : { لعن الذين كفروا من بني إسرائيل على لسان داود } إلى قوله { فاسقون } [Maeda \(5:78-79\)](#) ثم قال : كلا والله لتأمرن بالمعروف ولتنهون عن المنكر ولتأخذن على يد الظالم ولتأطرنه على الحق أطرا ولتقصرنه على الحق قصرا { زاد في رواية { أو ليضربن الله بقلوب بعضكم على بعض ثم ليلعنكم كما لعنهم } وروى [ ص: 173 ] الترمذي وابن ماجه هذا المعنى .

• عن أم سلمة زوج النبي - صلى الله عليه وسلم - قالت : سمعت رسول الله - صلى الله عليه وسلم - يقول : إذا ظهرت المعاصي في أمتي عمهم الله بعذاب من عنده . قلت : يا رسول الله ، أما فيهم يومئذ أناس صالحون ؟ قال : بلى ، قلت : كيف يصنع بأولئك ؟ قال : يصيبهم ما أصابهم ، ثم يصيرون إلى مغفرة من الله ، ورضوان .

• أم سلمة زوج النبي - صلى الله عليه وسلم - ، وهي جالسة في هذه البطحاء ، تقول : قال رسول الله - صلى الله عليه وسلم : ليخسفن بجيش يغزون هذا البيت ببداء من الأرض ، فقال رجل من القوم : يا رسول الله ، وإن كان فيهم الكاره ، قال : يبعث كل رجل على نيته .

• زينب بنت جحش ، قالت : استيقظ رسول الله - صلى الله عليه وسلم - من نومه محمرا وجهه ، وهو يقول : لا إله إلا الله ، ويل للعرب من شر قد اقترب ، فتح اليوم من ردم يأجوج ومأجوج مثل هذه ، وحلق سفيان بيده ، وعقد عشرة قالت : فقلت : يا رسول الله ، أنهلك ، وفينا الصالحون قال : نعم إذا كثر الخبث.

• عندما سئل النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {أنهلك وفينا الصالحون؟ قال: نعم إذا كثر الخبث} وقال الله تعالى: ((وَمَا كَانَ رَبُّكَ لِيُهِلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ)) [هود:117]

- Warning: removing evil by hands (by force) is restricted to government officials. Islam is against vigilantism where people take the law in their hands. The topic is "SPEAKING" with your tongue. Jihad of the tongue.

### **What if you obey the tyrants and side with them:**

#### Surat Ibrahim (14)

They are blaming Allah. If he would have guided us, we would have guided you. And speech of the Shytan.

**{21} وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ**

They will all be marshalled before Allah together: then will the weak say to those who were arrogant: "For us, we but followed you, can ye then avail us at all against the Wrath of Allah?" They will reply, "If we had received the guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."

**{22} وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ**

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a Grievous Penalty."

**{31} وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَا نَرَىٰ فِي الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ**

The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrongdoers will be made to stand before their Lord, throwing back the word (of blame) on one another! those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"

**{32} قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ**

The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed."

**{33} وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَعْلَانَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ**

Those who had been despised will say to the arrogant ones; "Nay! it was a plot (of yours) by day and by night: behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" they will declare (their) repentance when they see the Penalty: We

shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) Deeds.

#### Ghafir (40)

**{47} وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَا نَصِيبًا مِنَ النَّارِ**

Behold, they will dispute with each other in the Fire! the weak ones (who followed) will say to those who had been arrogant, "We but followed you: can ye then take (on yourselves) from us some share of the Fire?"

**{48} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ**

Those who had been arrogant will say: "We are all in this (Fire)! truly, Allah has judged between (His) Servants!"

#### Al-Ahzab (33)

**{67} وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ**

And they would say: "Our Lord! we obeyed our chiefs and our great ones, and they misled us as to the (right) path.

**{68} رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا**

"Our Lord! give them Double Penalty and curse them with a very great Curse!"

#### Al-A'raf (7)

The ones who followed their ancestors

**{38} قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ**

He will say: "Enter ye in the company of the Peoples who passed away before you - men and Jinns - into the Fire. Every time a new People enters, it curses its sister-People (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double Penalty in the Fire." He will say: "Doubled for all": but this ye do not understand.

Sad (38)

**{61} قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ**

They will say: "Our Lord! whoever brought this upon us, add to him a double Penalty in the Fire!"