

# Help in Goodness

Mirza Yawar Baig

Allah ﷻ ordered us, the Believers to help each other in goodness and not to help each other in evil. He said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
العِقَابِ

**Ma'aida 5: 2** *Help one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah (have Taqwa). Verily, Allah is Severe in punishment.*

I remind myself and you that Islam spread with the brotherhood of faith which is based on this Ayah. To help each other in goodness. To stand by each other to oppose oppression and injustice. And to actively stop injustice, evil and disobedience of Allah ﷻ.

Allah ﷻ gave us a standard of justice. About justice Allah ﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُوا أَوْ  
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

**Nisa 4: 135.** *O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.*

When Harvard Law School put this Ayah on their portal calling it the finest example of justice, Muslims forwarded that news everywhere. But the thing to see is not what Harvard did. But what we are doing with respect to being just with those we deal with; our parents, spouses, siblings, children, family, partners, customers, the creatures we share this world with, the environment

that we have been entrusted with, our fellow citizens of the countries we live in and fellow citizens of the world. And above all to see if we are being just with Allah ﷻ and His Messenger Muhammad ﷺ. Each of them has rights over us and we will be judged on the basis of justice that Allah ﷻ mentioned. To help in goodness is to do justice and to ensure that others also do justice. And to raise your voice against injustice and to draw the attention, especially of your brothers, to any injustice that they may be engaged in. To disobey Allah ﷻ is injustice in itself and to disobey Him in dealing justly with each other is even worse as you are disobeying Him as well as making Him your adversary when the one you dealt with unjustly will stake his claim before Allah ﷻ.

Allah ﷻ gave the responsibility of enjoining good and forbidding evil to all Muslims, not only to the Ulama or Muftis. Allah ﷻ said;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

*A'al Imraan 3: 10. You [Muslims] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (good, Halaal) and forbid Al-Munkar (evil, Haraam), and you believe in Allah.*

It is the job of every Muslim to enjoin good and forbid evil no matter where he/she sees it. On the authority of Abu Sa'eed al-Khudree ؓ who said: *I heard the Rasoolullah ﷺ say, "Whoever sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith."* [Muslim]

(story of the man who stood up to Abdul Malik bin Marwan)

It is part of justice to stand up for justice and against injustice. Today not only do we deal unjustly but we dislike those who warn us for our own good. Remember that when injustice spreads in the land, Allah ﷻ sends warners before He sends His Adhaab. As long as warners are among the people and their voice is heard, the Adhaab is withheld as Allah ﷻ gives people time to change. Warners are a blessing from Allah ﷻ so let us pay heed to them and change our

ways before Allah ﷻ sends His decision. Allah ﷻ said about this:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَعَثَةً فَاذًا هُمْ مُبْلِسُونَ

*Ana'm 6: 44* But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

Someone asked Imam Shafii, 'You say that good begets good and evil begets evil but we see that people indulging in Haraam seem to be getting wealthier and more powerful.' Imam Shafii recited this Ayah and said, 'When you see people indulging in evil getting bolder and more wealthy, then know that the Adhaab of Allah ﷻ has already begun for them.' Allah ﷻ makes the wealthy people in a community their leaders and role models. When these people start committing sins publicly, they invite the punishment of Allah ﷻ on the entire community.

*Narrated Abu Huraira: I heard Rasoolullah ﷺ saying. "All the sins of my followers will be forgiven except those of the Mujahireen (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Rabb (none knowing about his sin) and in the morning he removes Allah's screen from himself." (Bukhari 6069 : Book 78, Hadith 99)*

This is being said about an individual talking about a sin he committed. What do you say about those who not only commit sins publicly but invite others to participate in them? What do you say about those who welcome such invitations and accept them and enjoy participating, all the while claiming to be pious? Please stop fooling yourself. The religion of Allah ﷻ is not a joke or a play thing to be treated without respect. Allah ﷻ is As-Samad. He doesn't need us. We need Him. So don't anger Allah ﷻ.

It is in this context that we must see the Ayah that I began this Khutba with – helping in goodness and not helping in evil.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
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Rasoolullah ﷺ said, “Help your brother, whether he is an oppressor or he is oppressed.” They asked: “It is right to help him if he is oppressed, but how should we help him if he is an oppressor?” He ﷺ replied: “By preventing him from oppressing others.” {Bukhari, Volume 3, Hadith 624}

To disobey Allah ﷻ and invite others to participate in it is the worst oppression.

We have just come out of Ramadan. Allah ﷻ gave us this blessed month to enable us to seek His forgiveness and to make changes in our lives which will lead to Jannah (in-sha-Allah). It is the fact that for those who made the effort, this day is the day when they will begin a new life. A life free from sin, with the forgiveness of Allah ﷻ and with rewards from Allah ﷻ in excess of worshipping for one thousand months. For those who made the effort Ramadan cleaned their track record and Allah ﷻ granted them the chance to make a new beginning. How evil would it be to once again fall into the same pit that we were rescued from by the Mercy of Allah ﷻ? So let's make sure that our record is clean and remains clean.

There's special importance of women in Islam because the raising of children and the atmosphere of the home is their particular responsibility in which the men must help them, but the primary responsibility lies with the woman; the mother, the wife, the sister. Today by the Mercy and Power of Allah ﷻ, the Muslim woman is the symbol of Islam and the one who bears the brunt of attacks

by the terrorists who attack Muslims. May Allahﷻ protect our sisters and strengthen them so that they can pass on that steel to their children and raise a generation that can get us out of the morass that we are in.

It is in this context that I would like to refer our habit of eating meat:

Allahﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَسُوا وَلَا يَعْتَبُ  
بَعْضُكُمْ بَعْضًا أَيُّبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ  
رَّحِيمٌ

**Hujuraat 49: 12.** *O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.*

Rasoolullah ﷺ said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to the oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him." {Bukhari: Book 43, Volume 3, Hadith No. 629}

How truly stupid it is to not only lose your good deeds but to send them to the one you dislike? That is why Imam Bukhari said, 'If I were to do Gheeba I would do it of my mother so that at least my good deeds would go to her.'

*"Great minds discuss ideas, average minds discuss events, small minds discuss people."*  
~ Eleanor Roosevelt

Let's not lose all the good we accumulated in Ramadan by going back to the old ways of talking about others and doing Gheeba. Gheeba is to say something

truthful but negative about someone which if they heard it, would hurt them. To say something false about someone is even more evil as it is slander (Bohtaan).

Create an atmosphere of obedience in your homes. Remember that children listen with their eyes. Introduce them to Allahﷻ and His Messengerﷺ and to their obedience. Imam Shafi said, 'This life is but an instant. Let it be an instant of obedience.' Let your homes be a standard against which your children can judge the society outside your homes and decide what is right and what is not. Let not your homes become a shadow of the evil of the society we live in. Today we complain about the society outside our homes but don't stop to ask, 'What is different inside my home?' So ask and change the atmosphere inside your home because you will be questioned about that; not about society at large.

My motto in life which I want to share with you and give you as my Eid gift is this:

***"I will not allow what is not in my control to prevent me from doing what is in my control."***

Finally, on the subject of helping one another in goodness which is the theme of this Khutba; it is the duty of everyone in authority to make it easy for those under their authority to obey Allahﷻ. This applies to your families, servants, employees, those working in your institutions or in any way affected by you. You will be rewarded for the good they do and get a share of that good without decreasing their share. Similarly, you will be punished for any difficulty that they have in obeying Allahﷻ and Rasoolullahﷺ because of rules you created or because you gave priority to your desires over the orders of Allahﷻ. So beware of banning Hijab or not giving time for Salah. Both are orders of Allahﷻ and if you ban them you are committing Shirk.

*"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will*

*bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection.” {Bukhari: Book 43, Volume 3, Hadith No. 622}*