From Zad e RAH

206. *The Consequence of discarding the struggle for Allah's Deen*

دینی جدوجہد سے بے رُخی کا انجام

(۲۰۶) عَنِ ابْنِ عُمَرَ رَضِیَ اللّٰہُ عَنْہُمَا قَالَ:
قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ،
إِذَا تَبَایَعْتُمْ بِالْعِیْنَۃِ وَاَخَذْتُمْ اَذْنَابَ الْبَقَرِ وَرَضِیْتُمْ بِالزَّرْعِ
وَتَرَکْتُمُ الْجِہَادَ، سَلَّطَ اللّٰہُ عَلَیْکُمْ ذُلًّا لَا یَنْزِعُہٗ حَتّٰی تَرْجِعُوْا اِلٰی دِیْنِکُمْ۔ (ابوداؤد)

Translation: From Abdullah b Umar ®. Rasulullah (S) said, "When you people start trading with "Yeenah", hold the tail of the ox, contented with forming, abandon the Jihad [struggling in the way of Allah with life and wealth], Allah will thrust upon you disgrace out of which you will never be able to come out unless you return back to your Deen".

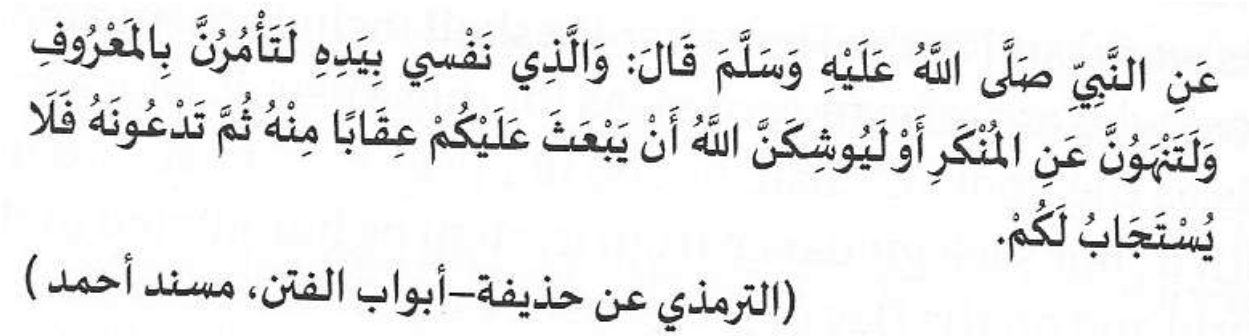
[From Abu Dawood]

Explanatory Note: The word "Yeenah" has been used in the Hadith. It is of different kinds. One who promotes interest with deceitful tactics is called "Yeenah" in Arabic. Since they are Muslims and are shy of dealing with interest openly, coin beautiful names for trading in interest. Thus they play with Shariah, [God forbid] ridicule Allah and understand that they can deceive Him.

In fact, we are infested with all the shortcomings pinpointed in this Hadith and that constitute the main cause of our disgrace and deprivations. There is no way to come out of this quagmire save and except we give priority to our Deen in comparison to what we devote to trading, forming and other means of earnings. When we start to revive our Deen and are actively involved in its various activities, strengthening our relation with Allah, you will see the signs of disgrace and disappointment gradually evaporating one by one to utter astonishment of our fellow travelers.

From TArjumanul Hadith Vol 1

178. Punishment of Deviation from Establishment of Deen


عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ.

(الترمذي عن حذيفة–أبواب الفتن، مسند أحمد)

Reference:

Tirmidhi, Chapter 33: Chapters On Al-Fitan, Section 9, Hadith 2254

Grade: Hasan (Good)

Narrator: Hudhaifah bin Al-Yaman (رضي الله عنه)

The Prophet (PBUH) said:

“I swear upon the One in whose hand my soul is; (O Muslim Community) you must keep enjoining righteousness and resisting evil.
If not, Allah shall cause you to indulge in such dreadful punishment that you shall pray to Allah seeking deliverance from it, but He shall not grant your prayers.”

Commentary:
Allah has ordained upon the Muslim community — both at the **individual and collective level** — the responsibility of **promoting righteousness and resisting evil**, as mentioned in the Qur’an.
If they neglect this purpose of life, Allah will subject them to a **punishment in this world** that cannot be averted even by prayers; this represents the **consequence of abandoning the mission of establishing Deen**.

The responsibility of **enjoining good and forbidding evil** is so vital that if this community neglects it, they will become subject to the domination of disbelieving communities or corrupt individuals from among themselves.
Evil and unjust people will rule over them. This situation reflects **Allah’s wrath and anger**, which **cannot be averted by prayers**.

Four Guiding Principles for the Establishment of Allah's Religion

1. The First Principle:
The person who wishes to establish the religion of Allah on earth must first establish it **within himself — internally and externally.**
A person cannot make society Islamic if his own self is not a true Muslim.
He who invites others to enjoin good and forbid evil should first **practice the good he calls others to** and **abstain from the evils he forbids**.

The one whose life does not testify to his own message — whose actions and words are inconsistent — not only **weakens the cause of religion** but also becomes liable to **punishment in the Hereafter** (as mentioned in Hadith 191).

2. The Second Principle:
The **invitation to religion should begin from one's own home**.
A man should teach and reform his wife, children, and family members so that they become **true Muslims — loyal to Allah**.

"O you who believe! Guard yourselves and your families against a Fire."
(Surah Al-Tahreem, Verse 6)

3. The Third Principle:
One must make one's **closest relatives aware of the teachings of religion**.
The invitation to Islam should be extended with **sincerity and love** by the inviter. *(Refer to Hadith 168).*
It is not appropriate to merely gather people and speak formally, but to engage them **personally and compassionately**.

Inviting them to religion once or twice and considering it done is not enough; rather, for this cause, **repeated meetings should be held**.
However, one must remember that **the greatest influence comes from the practical life** of the one who extends the invitation.

4. The Fourth Principle:
The **neighbors should also be approached and invited** to the true religion, and **continuous contact should be maintained** with them.