

TAGHYĪR AL-MUNKAR OR MODIFYING THE ABOMINABLE: AN INTRODUCTION TO THE PERSPECTIVE OF AL-SUNNA

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Abstrak

Taghyir al-Munkar merupakan suatu tanggungjawab sosial dan holistik kepada umat Islam. Pemahaman mengenai konsep Taghyir al-Munkar sewajarnya didasarkan kepada sumber-sumber utama di dalam Islam. Berdasarkan hadith yang diriwayatkan oleh Abū Sa'īd al-Khudry dan ayat-ayat al-Qur'an yang berkaitan dengan al-Nahy 'an al-Munkar serta analisis daripada ulama-ulama mu'tabar, Taghyir al-Munkar sebenarnya merupakan suatu tanggungjawab nasional atau persoalan negara. Artikel ini dihasilkan sebagai muqaddimah kepada suatu perbincangan ilmiah mengenai konsep Taghyir al-Munkar yang difokuskan kepada disiplin ilmu al-Sunnah. Artikel ini juga dihasilkan selepas melalui suatu pengalaman diskusi dengan sekumpulan pelajar non-Muslim di Barat mengenai perspektif Islam di dalam menangani kejahatan manusia.

Introduction

It is not as easy and simple as one would think to translate the term *Taghyir al-Munkar* into the English language. Furthermore, it is quite a challenge to explain the concept of *Taghyir al-Munkar* to non-Muslim especially within the framework of western academic life and culture. It is also a very motivating academic exercise to

attempt an exploration of the concepts of *Taghyir al-Munkar* from an Islamic perspective. *Al-Sunna* or *al-Hadith* has been used as a major reference and resource on the subject of *Taghyir al-Munkar* because the only specific explanation of *Taghyir al-Munkar* which exists, can be found in the *Hadith*, which is the secondary source in Islam after the holy *al-Qur'an*.

Within this work, a discussion on the translation and the interpretation of *Taghyir al-Munkar* into the English language and its significance to this study will become of keynote importance in this work. In addition, an analysis of the *Hadith*, narrated by Abū Sa'id al-Khudry will form an introduction of the study on the subject of *Taghyir al-Munkar*. Hopefully this work may be beneficial to the Islamic understanding in the field of moral (*al-akhlāq*) and worship (*al-'ibādah*) for submission to Allah the Almighty (*al-akbar*).

The Term *al-Munkar* in The Holy *al-Qur'an* and the *Hadith*

Before discussing this matter more deeply, the *Hadith* and some of the verses from the holy *al-Qur'an*, which deal with the term *al-munkar* will be shown below:

عن أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Narrated by Abū Sa'id r.a: "I heard the messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand, and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength to do it, (even) then he should (abhor it) from his heart, and that is the least of faith."¹

¹ Muslim, (1977), *Jami' al-Ṣaḥīḥ*, in "Kitāb al-Imān": no. 70, (translated by Abū Ḥamid Siddiqy, New Delhi: Kitāb Bhavan, v. 1, p. 33.

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

"Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." ('Ali 'Imrān: 110)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ

"The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger." (Al-Tawbah: 71)

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ

"... Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the believers." (Al-Tawbah: 112)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ
مَا تَصْنَعُونَ

"For Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do." (Al-'Ankabūt: 45)

يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَيَّ مَا
 أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“O my son! Perform regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever befalls you; Verily, these are some of the important commandments (ordered by Allah with no exemption)” (Luqmān: 17)

Translation, Interpretation and Significance of *Taghyir al-Munkar*

The term *Taghyir al-Munkar* has become a subject of study in this work for various reasons. One of the main reasons is to determine the significance of this term, (*taghyir*) which was used by the prophet Muḥammad (may Allah bless him and grant him peace) when he was giving directions to, and steps to be taken by anybody who sees or notices that action, which is called *al-munkar*. Meanwhile, in the holy *al-Qur’ān*, the term of *al-nahy* is always used to reveal the action to be taken when somebody encounters *al-munkar*. The following formula may help clarify this explanation;

In the *al-Ḥadīth* : *Taghyir +/- al-munkar = Imān* (faith)

In the holy *al-Qur’ān* : *al-nahy +/- al-munkar = Imān* (faith),
Khayr al-Ummah (The Best Nation)

From the details given above regarding the term *al-munkar* in the holy *al-Qur’ān* and the *Ḥadīth*, it is clear that the use of *Taghyir* in *al-Ḥadīth* and *al-nahy* in the holy *al-Qur’ān* were commonly used terms, especially in conjunction with *al-munkar*. These phenomena are of great significance in the study of *al-munkar*. The question of why the term *al-nahy* is always used in conjunction with *al-munkar* in the holy *al-Qur’ān* rather than the term *al-taghyir*, and why only the term *taghyir* is used in the *Ḥadīth* is an interesting

matter. Now we shall attempt to elaborate on the translations of these three words; *al-munkar*, *taghyir* and *al-nahy*, which are at the heart of this work.

a) *Al-Munkar*;

This term is derived from the root *n.k.r.*² and *Ankara*. It means 'action without knowing'. It has also been called ignorance.³ Thus the term *al-munkar* is an adjective from the word *ankara*, which means any action forbidden in the canon of Islamic law.⁴ Moreover, in the English translation of the meanings and commentary on the holy *al-Qur'ān* written by Muḥammad Taqiy al-Dīn al-Hifali and Muḥammad Muhsin Khan, *al-munkar* means polytheism, disbelief and all that Islam has forbidden.⁵ In addition, *Mu'jam Lughah al-Fuqahā'* translates *al-munkar* as Forbidden, which stated by Islamic sources i.e. *al-Qur'ān* and *al-Ḥadīth*.⁶ Despite the translation of the term *al-munkar* as forbidden, it has also been translated as abominable,⁷ evil, wrong and unjust deeds. In the *Oxford Dictionary*, abominable is defined as causing disgust, horror, very bad and unpleasant.⁸

The Arab-English Lexicon dictionary translates *munkar* as the opposite of *ma'ruf*.⁹ The term *munkar* means 'ignored' or 'un-

² Al-'Azhary, (1976), *Tahdhīb al-Lughah*, Qaherah: Maktabah al-Khanjy, v. 10, p. 191.

³ Ibrāhīm Anis, (1973), *al-Mu'jam al-Wasīf*, Misr: Dār al-Ma'arif, v. 2, p. 952.

⁴ *Ibid.*

⁵ Muḥammad Taqī al-Dīn al-Hilālī, Dr., (1998), *Translation of the Meanings of The Noble Qur'ān In English Language*, Madinah: King Fahd Complex For The Printing of The Holy Qur'ān, p. 89.

⁶ Muḥammad Rawās Qal'ājī, (1985), Dr. *Mu'jam Lughah al-Fuqahā'*, Beirut: Dār al-Nafa'is, p. 177, 411 and 465.

⁷ See Abdul Hamid Siddīqī, (1986), *Imām Muslim's Ṣaḥīḥ Muslim*, (trans.), New Delhi: Kitab Bhavan, v. 1, p. 33.

⁸ See A S Hornby, (1998), *Oxford Advanced Learner's Dictionary of Current English*, Oxford: Oxford University Press, p. 3.

⁹ Meanwhile *ma'rūf* means known, good, beneficial, kindness, friendliness, amicability and fairness, equity, equitableness, universally accepted and recognized. According to the Arab-English Lexicon, it means particularly well and commonly known. See Afzalur Rahman, (1988), *Muhammad Encyclopedia*

known', denied or disacknowledged. It also means deemed as strange, extraordinary or improbable, any action disapproved or disallowed, to be bad, evil, hateful, abominable, foul, unseemly, ugly or hideous to the law of God.¹⁰ Furthermore, Afzalur Rahman claimed that (*munkarāt*) i.e. prohibited things are two kinds: (a) *ḥarām* (prohibited absolutely) and (b) *makrūh* (disliked). He added that muslims are to abstain totally from forbidden (*ḥarām*) things but in the case of *makrūhāt*, the *shari'ah* shows, expressly or by implication, disapproval.¹¹

In conclusion, *al-munkar* is a *Qur'anic* term that can be defined in two dimensions i.e. physically and spiritually. In the physical dimension, *al-munkar* means abominable, evil, wrong, disgust, unjust deeds and horror, whereas in the spiritual dimension, *al-munkar* means ignorance, polytheism, disbelief and all that Islam has forbidden which had been mentioned in *al-Qur'ān* and *al-Ḥadīth*.

For academic purposes, especially as regards western culture, it seems preferable to refer to the translation of *al-munkar* as a physical dimension rather than a spiritual dimension. This facilitates the communication to non-Muslim people although it is undoubtedly true to say that there are numbers of non-Muslims who are also believers in spiritual matters. The significance relevance, then, of the study of the term *al-munkar* is show how Islam concerns itself with the abominable, evil, wrong, disgust, unjust deeds and horror, which occur in human life. It is not merely concerned with *al-munkar*, but also with forbidding it and modifying it from occurring or existing in human life, as is referred to in the holy *al-Qur'ān* and *al-Ḥadīth* as *al-nahy* and *taghyīr*. Therefore, it is vital to understand fully the concepts and meaning of both terms i.e. *al-nahy* and *taghyīr* as they pertain to *al-munkar*.

of Seerah, London: Seerah Foundation, p. 100-101; and Stanley Lane Poole, (1877), *Arabs-English Lexicon*, Cambridge: The Islamic Texts Society Trust, vol. ii, p.

¹⁰ *Ibid.*

¹¹ Afzalur Rahman, (1980), *Islam Ideology And The Way of Life*, London: The Muslim Schools Trust, p. 253.

b) *al-Nahy* and *Taghyīr*

In the *al-Mawrid* Dictionary,¹² *al-nahy* means prohibition, interdiction, forbiddance, forbidding, proscription and banning. Meanwhile, *taghyīr* is an adjective from the word *ghayyara*, which means to change, alter, modify, vary, convert, turn, transfer, transform, transmute, commute, make different, to mutate, to shift and switch.

Both words when used in conjunction with the term of *al-munkar*, especially in the holy *al-Qur'ān* and *al-Ḥadīth*, demonstrate that the term *al-nahy* is absolute and seriously than the term *taghyīr*. The translation of *taghyīr* proves that it is more flexible and it seems to be friendlier in terms of application in human life. Thus, it can be seen that these three words i.e. *al-munkar*, *al-nahy* and *taghyīr* have the significance in the study of meaning and interpretation in the holy *al-Qur'ān* and *al-Ḥadīth*.

In order to explore the significance of both terms i.e. *al-nahy* and *taghyīr* in conjunction with *al-munkar*, an examination will be made of the use of these terms in *al-Ḥadīth* as the secondary source and as commentary on the holy *al-Qur'ān*, the primary source as they pertain to the term *al-munkar*.

As is frequently stated in the holy *al-Qur'ān*, the *Qur'ān* itself announces the role of the prophet Muḥammad (may Allah bless him and grant him peace) as the interpreter of the revealed text i.e. the holy *al-Qur'ān*. As Allah says: (16:44); '*We have revealed to you the message (dhikr) so that you might explain to people that which has been revealed to them*'. In addition, al-'Awzā'i (d.157H/774M) cited Ḥasan ibn 'Aṭiya (d.130H/748M) as saying, '*Revelation came to the messenger of God, and Jibriel provided the sunna, which explains it*'. He also added; '*The holy al-Qur'ān needs the sunna more than the sunna needs the holy al-Qur'an*'.¹³

¹² Munir Baalbaki, Dr., (1997), *al-Mawrid Dictionary*, Beirut: Dār El-Ilm Li Malayin, p. 1184.

¹³ Abū 'Umar Yūsuf ibn 'Abd al-Barr, (1388/1968), *Jāmi' Bayān al-'ilm wa fadlihi*, Medina, ii. 234.

To return to the significance of both terms i.e. *al-nahy* and *taghyīr* in conjunction with *al-munkar*, in the holy *al-Qur'ān* it is clearly emphasised that the term *al-nahy* is used more in conjunction with *al-munkar* than with any other term. As has already been mentioned, this term i.e. *al-nahy* in the holy *al-Qur'ān* seems absolute and more seriously stressed. It also seems to be used as a general statement in conjunction with the term *al-munkar*. In many verses in the holy *al-Qur'ān* regarding *al-nahy 'an al-munkar*, a general statement about forbidding what is wrong and evil is consistently revealed in many verses such as ('*Alī 'Imrān*: 110), (*al-Tawbah*: 71), (*al-Tawbah*: 112), (*al-'Ankabūt*: 45) and (*Luqmān*: 17). It can therefore be seen that, there was no detailed account of how to forbid evil or wrong in many verses in the holy *al-Qur'ān* except what can be found in *al-Ḥadīth*, which was narrated by Abū Sa'īd al-Khudrī. And in the *Ḥadīth* the term used is *taghyīr al-munkar*. In the *Ḥadīth*, the Holy Prophet has put forward three alternatives, and these in descending order for use in the fight against evil for everyone can make use of hand, tongue and heart.

These findings emphasize one of the functions of *al-Ḥadīth* as a commentary on the holy *al-Qur'ān*, that is, to elaborate and give details about that which is spoken of in general in the holy *al-Qur'ān*. In the holy *al-Qur'ān*, the term *al-nahy* in conjunction with *al-munkar* was clearly used as a general statement from Allah the almighty to forbid evil and wrong, which occurs amongst humankind. Whereas, in the *Ḥadīth*, the term *taghyīr* was clearly used to describe three steps and alternatives i.e. by hand, tongue and heart, for fighting and modifying the abominable. Ultimately, the *Ḥadīth* or the *Sunnah* is the practical example of the implementation of the *Qur'anic* guidance, the Wisdom taught to the Prophet (may Allah bless him and grant him peace) along with the Scripture, and neither the holy *al-Qur'ān* nor the *Sunnah* can be understood correctly without recourse to the other.¹⁴

¹⁴ Suhaib Hasan, Dr., (1994). *An Introduction to the Science of Ḥadīth*, London: Al-Qur'ān Society, p. 1.

The *Ḥadīth* of *Taghyīr al-Munkar*: An analysis

Academically, in the science of *al-Ḥadīth*, as a first step to analyse *al-Ḥadīth* in a proper way one should refer to an authentic commentary on *Aḥadīth* such as *Fath al-Bāry*, written by ibn Ḥajar al-'Asqalany, and *Syarh Ṣaḥīḥ Muslim*, written by al-Nawawy etc. Both books i.e. *Fath al-Bary* and *Syarh Ṣaḥīḥ Muslim* will be referred to in analyzing the *Ḥadīth* of *Taghyīr al-Munkar*, in the following section:

i. *Fath al-Bāry*

In the book *Fath al-Bāry*, the *Ḥadīth* of *Taghyīr al-Munkar* has been used as evidence from the *Aḥadīth* which are then connected to the topic of *jihād*, or strive, or holy war and the subject of enjoining the right and forbidding the evil, or so-called *al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*. Though the *Ḥadīth* of *Taghyīr al-Munkar* does not exist in *Ṣaḥīḥ al-Bukhāry*, it is nonetheless being used as evidence in elaborating both these topics i.e. *Jihād* and *al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*.

Ibn Ḥajar al-'Asqalany, the author of *Fath al-Bāry*, is quoted by al-Ṭabary which as saying that the group of predecessors stressed that it is obligatory to implement enjoining the right due to the *Ḥadīth* which was narrated by Tariq ibn Shihāb. The *Ḥadīth*, which refers to the subject of *Taghyīr al-Munkar*, has been interpreted by Muslim scholars as that the supreme *jihād* in Islam is to say the right thing in the face of brutal leadership.¹⁵

From the above statement, one learns that the *Ḥadīth* of *Taghyīr al-Munkar* not only contains the three steps to modify the abominable or so-called *Taghyīr al-Munkar*, but also reveals that the meaning of *jihād* is visible and exists in implementing the duty of *Taghyīr al-Munkar*.

ii. *Sharḥ Ṣaḥīḥ Muslim*

In *Sharḥ Ṣaḥīḥ Muslim*, there is an account, or background (*wurud al-Ḥadīth*) in the *Ḥadīth* of *Taghyīr al-Munkar* which is

¹⁵ Ibn Ḥajar al-'Asqalany, *Fath al-Bāry*. Qaherah, vol. 13, p. 6685.

narrated by Abū Sa'īd al-Khudry. According to Imām al-Nawāwī, based on the *al-Hadīth* narrated by Tariq b. Shihab.¹⁶ It was *Khalifah* Marwan who initiated the practice of delivering *khutbah* (sermon) before the prayer on 'Eid (festival). A man stood up and said: Prayer should precede *khutbah*. Therefore, *Khalifah* Marwan remarked; this practice has been done away with. Upon this, Abū Sa'īd al-Khudry reminded them about the *Hadīth* of *Taghyr al-Munkar*.¹⁷

Regarding the *Hadīth of Taghyr al-Munkar*, Imām al-Nawāwī explains some of the pillars which are related to the subject of enjoining the good and forbidding the evil or so-called *al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*. The following is the Imām al-Nawāwī's pillars of enjoining the good and forbidding the evil.¹⁸

1. Enjoining what is just and forbidding what is wrong is an obligation which is stated in *al-Qur'ān*, *al-Sunna* and the consensus of *ulama'*. This action is a divine task, which is required by religion.
2. An obligation to enjoin the good and forbid the evil is the collective duty or so-called *fard al-Kifāyah*. If the duties have been done by a group of *ummah* the rest of them are free from the responsibility for that matter. If nobody will take the responsibility to enjoin the good and forbid the evil, all the responsible *ummah* are committing a sin.
3. An obligation to further the enjoining of good and the forbidding of wrong is compulsory to all Muslim and not specific to a certain group or person. Nevertheless, all Muslim are ordered to follow the Islamic law and guidance from the Islamic government.
4. Using the best method for implementing the task of enjoining good and forbidding evil to achieve the best result and ending.

¹⁶ His *kunya* was Abu Abdullah, He belonged to Kufah. He was fortune enough to see the Prophet, but nothing has been transmitted directly from him. He took part in thirty-three battles during the caliphate Abū Bakar and Umar. He died in 82H. Muslim, (1977), *Jami' al-Ṣaḥīh*, in *Kitāb al-Imān*: no. 70 (trans. by: Abu Hamid Siddiqy, New Delhi: Kitab Bhavan, v. 1, p. 33).

¹⁷ See al-Nawāwī, *Sharḥ Ṣaḥīh Imām al-Muslim, Kitāb al-Imān*, Qaherah, p. 211-216.

¹⁸ *Ibid.*

5. The implementation of *al-'amr bi al-ma'rūf* and *al-nahy 'an al-munkar* are dependent on the capability of individual's faith. The best individual's faith will be best expressed using the hand or the power he or she has. If he or she has no power to implement the task, the use of tongue or advising or counselling will become the second method. If these two methods can't be implemented due to weakness of capability, the last method is abhorrence of evil in the heart.
6. The best or premier faith or *imān* to implement *nahy 'an al-munkar* or forbid the evil is by using the authority we have, such as forcing and implementing the law. If this effort cannot be implemented, the using of tongue, or advising or counselling to forbid and modify the abominable was revealed as the secondary faith we have. Finally, the lowest faith or *imān* in forbidding evil, is merely to abhor it in heart. These levels of faith regarding forbidding evil shows how Islam concerned with the matter of loose morals among Muslims.

From the above explanation of Imam al-Nawāwī's pillars of enjoining good and forbidding evil, it is clear that this duty is bounded with many aspects and steps in order to implement it as a divine command from Allah the almighty and which has been practiced since the period of prophet Muḥammad (may Allah bless him and grant him peace). In his pillars, al-Nawāwī also emphasizes that the best method should be taken to implement this duty, according to the guides from the prophet. Unfortunately, al-Nawāwī didn't give more details about the best method of using the hand or the power, the tongue and the heart in the steps to modify the abominable or so-called *Taghyīr al-Munkar*. In addition, al-Nawāwī's pillars regarding the duty of enjoining the good and forbidding the evil need to be justified in certain aspects due to the social change in modern Islamic society. Finally, Dr. Yūssof al-Qaraḍāwī, a prominent and prolific contemporary scholar has given his point of view regarding the subject of *Taghyīr al-Munkar*, which will be discussed in the following section.

iii. Qaraḍāwī's Point of View

Dr. Yūssof al-Qaraḍāwī in his book, *Fiqh al-Dawlah*,¹⁹ discussed the *al-Ḥadīth* of *Taghyīr al-Munkar* under the heading of *Marātib Taghyīr al-Munkar wa Maā Yajūz al-Taghyīr al-Munkar*, as it can be translated 'The Level of Modifying the Abominable and When It is Allowed or Permissible'.²⁰ As an introduction to the topic, al-Qaraḍāwī claims that some, especially young people, become over enthusiastic about implementing *Taghyīr al-Munkar* by using the hand or the power and are always prejudiced against the government, and accuse them of being the creators of evil and unjust deeds. Such young people also accuse the group of *ulama'* or Muslim scholars who become scholars of the government and police workers who never modify evil or the abominable according to the *Ḥadīth* of *Taghyīr al-Munkar*. There is also an opinion which accuses the young people of being too hasty and hurried in their actions and only referring to the general text of Islamic sources to judge something without looking of the significance behind it and the science of *Shari'a*.²¹

In his effort to clarify these views, al-Qaraḍāwī created some pillars in order to implement the duty of modifying the abominable as follows:²²

1. Evil or the abominable must be completely prohibited in Islam. This includes the committing a small sin or a big sin. For al-Qaraḍāwī, any deeds and actions which are categorized as recommended and desirable were not considered as *al-munkar* or abominable. If this guide was neglected, the concept of *al-munkar* would disappear and the path to evil could easily be opened.
2. The evil or abominable must be apparent and proven by the foundation of Islamic law. If the evil or abominable, or

¹⁹ See al-Qaraḍāwī, Dr., (1997), *Min Fiqh al-Dawlah Fī al-Islām*, Qaheerah; Dār al-Syuruq, p. 121-127.

²⁰ It can be translated 'The Level of Modifying the Abominable and When it is Allowed or Permissible.'

²¹ *Ibid*, p. 121-127.

²² *Ibid*.

unjust deeds are hidden and disappeared, it's not obligatory to modify them. According to al-Qaraḍāwī, nobody has the right to modify the internal evil or abominable such as hypocrisy, haughtiness, envy, and miserliness etc. Though these evils are considered as sins, but Muslims are ordered to judge external things and only Allah almighty know internal matters.

3. Changing and modifying the abominable by hand or power. In order to fulfill this, Muslims need physical, material and spiritual capabilities. According to al-Qaraḍāwī, as an analogy, a good father would use his good skill, such as respectful and loving sense in order to solve a problem or a kind of abomination, which might occur among members of his family.

According to al-Qaraḍāwī, the people must use the right methods if the evil or abominable is created by the government. Al-Qaraḍāwī suggested three conditions in order to modify a government's abomination as follows; firstly; by military action, secondly; by winning the majority of the seats of Members of Parliament, thirdly; by the unity of the people.

4. Be prepared to take any risk, such as fighting, shedding blood, loss of property and death as the way to modify the greatest abomination. Al-Qaraḍāwī also stressed that in certain situation it is better to take a small risk rather than a big risk regarding modifying the abominable.

In his book, *Fiqh al-Dawlah Fī al-Islam*, al-Qaraḍāwī examines the democratic system that has been applied in many Muslim countries. He stresses that in democracies the opportunity to win the election by gaining a majority Parliamentary seats should be taken by Islamic parties or Islamic movements. In conjunction with the duty of modifying the abominable in accordance with the *Ḥadīth* of *Taghyīr al-Munkar*, al-Qaraḍāwī stresses that it is for an Islamic state to be concerned with this matter. The evils, the abominable, and the unjust deeds or so-called *al-Munkarāt* could be prevented and modified if the government of the state followed and implemented the Islamic system completely.

The building of an Islamic state would strengthen the implementation of Islamic law such as *Hudūd*, *Qisās*, *Ta'zīr*, *Maṣlahah* or Islamic law of Public Interest, Islamic Economy etc. All these systems could be advantageous in applying the duty of enjoining the right and forbidding the evil or modifying the abominable or so-called *al-'Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar*. To some extent, after reading the book of *fiqh al-Dawlah* written by al-Qaradāwī, with particular reference to his analysis of the *Hadīth of Taghyīr al-Munkar*, it can be seen that his effort has profound significance in its contribution of new analysis and method in the science of *Hadīth* or *Sunna*.

Conclusion

This study of *Taghyīr al-Munkar* or modifying the abominable in the perspective of *Sunna* or *al-Hadīth* reveals that one should follow the method of Muslim scholars in analysing the Islamic principles which are stated in the holy *al-Qur'ān* and *al-Hadīth*. If researchers and academicians of Islamic knowledge do not follow the method when analysing the Islamic principles, there is the possibility of a great deal of misinterpretation and misunderstanding in their research.

One may, then, reasonably conclude that the study has proved that Islam is a way of life, which is seriously concerned with modifying evil, unjust deeds and the abominable, all of which occur in human life. This topic could therefore be extended in order to analyse current phenomena such as terrorism, extremism and fundamentalism, in conjunction with the concept of *al-munkar*. Where does Islam stand on this new phenomenon? What kind of Islamic principle would be used to analyse this phenomenon? On whom might this responsibility fall? Finally, I strongly believe that the group of so-called *ulama*, or Muslim scholars will be looking to confront and answer these kinds of questions.