

# Traits Of Religious Mentor In Divine Text

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## Abstract

Religious mentors, also known as spiritual leaders, play a significant role in guiding and supporting individuals in their spiritual journeys. This Study will explore the traits of a religious mentor according to the divine text of the Islamic faith. It will discuss the importance of mentorship in the Islamic faith, and how it can be used to help believers practice and understand their faith in a more meaningful way. The paper will also look at the different roles of religious mentors, such as spiritual counselors and teachers, and how they can help empower and guide their students.

It is concluded that the traits of a religious mentor outlined in divine texts emphasize the importance of living a virtuous life, being knowledgeable, empathetic, and a strong communicator. A religious mentor who embodies these traits can be a powerful force in guiding individuals and communities towards spiritual growth and enlightenment.

**Keyword:** Trait, Mentor, Divine text, Faith

## Introduction

A mentor is someone who is willing to share their knowledge, skills and experiences with someone else in order to help them develop and grow. The traits of a successful mentor include having patience and empathy, being an active listener, being encouraging and supportive, and having a genuine interest in helping the

"... يَا مُرْتَدِّمُ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ..."<sup>1</sup>

"... He commands them al-Márūf and forbids them from Al-Munkar..."

After the finality of prophets, Ummah of Prophet Muḥammad

mentee reach their goals. A mentor should also be able to provide constructive feedback.

The duty of enjoining good and forbidding evil is in fact a deed of prophet hood. As God says while describing the tasks of Prophet Muḥammad (S.A.W):

(S.A.W) was charged with this duty. God commanded this 'Ummah for Amr bil Márūf wa nahi áni al-Munkar.

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ"<sup>2</sup>

“Let there arise out of you a band of people inviting to all that is good, enjoining Al- Márūf, and forbidding al-Munkar.”

And to materialize the duty of enjoining good and forbidding evil, mentor should be wise, righteous, true believer and his relation to God should be on sound ground. These are some indispensable prerequisites, without which this duty will remain ineffective and no other quality can substitute these characteristics. Therefore, a mentor is required to observe these characteristics strictly and keep on making up all the deficiencies marring these characteristics.<sup>3</sup>

There are many qualities that make a great mentor, but the most important ones include being patient, trustworthy, and knowledgeable. Mentors must have the ability to listen and give constructive feedback. They also need to have empathy and be able to motivate their mentees. They should be able to offer guidance, but also give the mentee the freedom to make their own decisions. Finally, mentors should be passionate about the subject that they are teaching and have experience in their field. There are certain qualities, which Qur’ān enjoins for religious mentor;

### 1. Faith

Faith and mentoring have an important relationship. Mentors can help to guide mentees in their spiritual journey by helping them to explore and understand their faith more deeply. Mentors can also provide emotional support, advice, and counsel to help the mentee to overcome any challenges they may be facing. Faith can also provide mentors with the motivation and strength to continue to offer their support and guidance. Ultimately, faith can be a source of inspiration and hope for both the mentor and the mentee.

Qur’ān describes enjoining good and forbidding evil as a distinct worth of believers.

God says:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَأُتْمُونَ بِاللَّهِ..."<sup>4</sup>

“You (true believers) are the best of peoples ever raised up for mankind; and you enjoin Al- Márūf and forbid al-Munkar and you believe in God...”

Muḥammad Shaḫī remarked that this āyah depicts the main cause of superiority of ‘ummah of Prophet Muḥammad (S.A.W). This ‘Ummah is for the benefit of whole creature and one of the greatest welfares, is the moral and spiritual reformation is its dignity.<sup>5</sup>

تَأْمُرُونَ بِالْمَعْرُوفِ clearly points toward the main cause of superiority of this ‘ummah i-e enjoining good and forbidding evil. So it shows that if they withdraw from it, they will deprive from this quality. <sup>6</sup> Qatādah(R.A) said: We were told that Umar Ibn Al-khattab (R.A) while performing Ḥajj, founded people relaxed then he read this āyah and said: “He who is pleased to be from this ‘Ummah, then let him perform God's due in this āyah.”<sup>7</sup>

Ibn-e-Taimiyah while giving a detail account of ‘Best Nation’ says:

“This nation is the best nation for the people i.e. the most beneficial to them, the one doing them the greatest favor. This is because they constitute the total good and benefit for the people via their enjoining right and forbidding wrong both in quality and in quantity, since they enjoin all that is right and forbid all that is wrong, and their message is addressed to all people of the world. As for the previous nations, none of them enjoined all people with all that is

right, nor did they prohibit all that is wrong to all people.”<sup>8</sup>

Also, it is narrated from Daughter of Abu Lahab, Ḥaḍarat Darah (R.A) that; “When holy Prophet (S.A.W) was at pulpit someone asked from him: Who is the best man? He said; The one who recite the Qur’ān at the most, who is the pious at the most, who enjoin good and forbid evil at the most and who joins the relationship at the most.”<sup>9</sup>

At many places, Qur’ān declares believers promoting good and forbidding evil:

"وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ... " <sup>10</sup>

“The believers, men and women, are Auliya’ of one another, they enjoin Al-Ma'rûf and forbid from Al-Munkar; they perform As-Salât and give the Zakât, ...”

According to Imam Ghazālī, believers are lie praised by God, as they adopt these measures. Those who do not do these are out of the category of believers.<sup>11</sup>

Ibn kathīr relates that believers are pure-hearted people and do not ignore others in guiding them to the right path and forbade others from bad acts. This is what God says:

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ... " <sup>12</sup>

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Márūf and forbidding Al-Munkar.” <sup>13</sup>

These people are performer of prayers and give zakat so that on one hand they do worship and on the other hand endow people with comfort. Their main interest is obedience of God and His messenger. They are dwellers of God’s mercy as these qualities are the boulevard to God’s Mercy.<sup>14</sup>

Also, at other place:

"يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ" <sup>15</sup>

“They believe in God and the Last Day; they enjoin al-Márūf, and forbid al-Munkar; and they hasten to (all) good works; and they are among the righteous.”

"الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ... " <sup>16</sup>

“Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salât, to pay the Zakât and they enjoin al-Márūf, and forbid Al-Munkar...”

Ibn kathīr recounts that Hazarat Úthman (R.A) said: “This āyah revealed for us, we were exile without any cause from country, and then God granted us empire. We prompt prayer and fast, enjoin good and forbade evil therefore this āyah is about me and my companions.” Abu Al-Áāliyah said: “This āyah refers to companions of holy prophet.” Ḥaḍart Úmer b ábdul áziz recited this āyah in his sermon and said: “This āyah not only includes Emperor but also the general people. Emperor is responsible to keep you fulfilling right of God and incase of any disregard, he should punish you and endow everyone with his right. Keep you on the right path as far as possible for him. And your duty towards the emperor is, subsequent to all inner and outer bliss, you should obey him.”<sup>17</sup>

It is the believer, who preach other people and get knowledge about religion, for God commanded not all believer all together go for jihad, some should stay for learning.

"وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا

فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ  
يَحْذَرُونَ<sup>18</sup>

“And it is not for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware.”

In tafsir Ibn kathir, it is related that Qatadah (R.A) said: “when prophet Muhammad (S.A.W) send armies, then few people should stay for prophet’s company so that they learn religion and few people would preach their nation.”<sup>19</sup>

Qur’an declares believers as supporter of good:

“...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا  
تَعَاوَنُوا عَلَى الْإِثْمِ...”<sup>20</sup>

“... Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression...”

## 2. Sure knowledge and deep understanding

Having a good knowledge and understanding of mentoring is essential for a mentor to be successful. A mentor should have an understanding of the mentee’s goals and objectives, and be able to help them to reach those goals. They should also be able to provide guidance, advice, and support to the mentee in order to help them to reach their full potential. A mentor should also be able to help their mentee to develop their skills and knowledge, and provide honest and constructive feedback that will help their mentee to grow.

Qur’an has put knowledge, as a source of understanding faith:

“فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمُنْوَاكُمْ”<sup>21</sup>

“So know (O Muhammad ) that Lâ ilâha ill-Allâh, and ask forgiveness for your

sin, and also for believing men and believing women. And Allâh knows well your moving about, and your place of rest.”

Since knowledge is essential for the understanding of faith, it is also a pre-requisite for performer of Mârûf and Munkar, therefore seeking knowledge remained a top priority among the Muslims.

Abu Ya’la mentioned it in his book entitled “Al-Mu’tamad” as follows:

“None should enjoin right and forbid wrong except one who is knowledgeable in that which he enjoins, knowledgeable in that which he forbids, compassionate in that which he enjoins, compassionate in that which he forbids, forbearing in that which he enjoins, and forbearing in that which he forbids.”<sup>22</sup>

Prophet Muhammad (S.A.W) invited people towards God with profound knowledge. His invitation was not based on unfounded information. As, it comes in Qur’an:

“قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي...”<sup>23</sup>

“Say: “This is my way; I invite to God with sure knowledge, I and whosoever follows me...”

Ábdullah Ibn Ma’sûd (R.A) said : “The companions of Muhammad ( S.A.W) are the best people of this ‘ummah with pure heart and deep knowledge, and are not ceremonious. God selected them for the company and service of Prophet Muhammad (S.A.W). You should adopt their manners because they are the only who are on right path.”<sup>24</sup>

in a general sense means every person who indulge in carrying message of prophet Muhammad (S.A.W) to ‘ummah till day of judgment. Kalbi and

Ibn Zaīd said that it is also evident from this āyah that the one who testify is; the follower of Muḥammad (S.A.W), it is compulsory on him that he should spread the divine message and to make common the teachings of Qur'ān.<sup>25</sup>

For the prophets the knowledge and understanding come from God directly. They were especially trained by God for this job and were always guided by Him. They were not only given revealed knowledge; but were also gifted with the special sense of wisdom and discernment. Since, a common believer is not blessed with prophetic qualities; he, therefore, has to depend upon revealed books and prophetic model. A Muslim has to have a deep understanding of the Qur'ān, Sunnah and the practice of trustworthy and pious generations of early Muslims. Without deep understanding of the examples of the best generations, a performer is prone to commit blunders.<sup>26</sup>

Reflecting on the Qur'ān is one way of getting deeper understanding of the path of enjoining good and forbidding evil. Qur'ān says:

"كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ  
أُولُوا الْأَلْبَابِ" <sup>27</sup>

“(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”

<sup>28</sup>

Through reflection on the Qur'ān, a performer is able to grasp the rationale behind communication of the Lord with His creation. It sentient him of deep relation between the Creator and the creation.

The other source of attaining knowledge is, Sirah of Prophet Muḥammad (S.A.W) and examples of the companions of the Prophet (S.A.W) and Tāibeen. Their

examples serve as a guiding light in the path of enjoining good and forbidding evil. The Qur'ān has directed the followers to follow example of the prophet (S.A.W) by saying:

"...لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ

أُسْوَةٌ حَسَنَةٌ..."<sup>29</sup>

“Indeed in the Messenger of Allāh (Muḥammad S.A.W) you have a good example to follow...”

A performer, therefore by following the example of the Prophet (S.A.W) and studying his method can strengthen the understanding of Mārūf and Munkar. Performer will never succeed, if he ignores the beautiful pattern of the Prophet (S.A.W).

A performer for the understanding of Mārūf and Munkar has to study and benefit from the experiences of the companions of the Prophet (S.A.W) and successive generation. They were the people who become model to a followed. For a non-prophetic performer of enjoining good and forbidding evil, deeper understanding of the message will always depend upon a thorough understanding of these sources.<sup>30</sup>

Imam Ghazālī says, following kinds of knowledge are essentials for performer of enjoining good and forbidding evil:

1. The place prevention of wrongful act
2. Limit of prevention of wrongful act
3. Order for prevention of wrongful act

These should be known and should remain confined within the rules of Shariāh.<sup>31</sup>

It is necessary, that the knowledge of Mārūf and Munkar must be present and must be according to God 's legislation. If this type of knowledge is not present, then

enjoining what is good and forbidding what is evil will be based on whims and desires. Many people reject what they do not like and are not used to even though it is allowed in Islām. Having the correct knowledge implies having the correct ways and etiquettes of enjoining what is good and forbidding what is evil.

There can be no righteous deed in the absence of knowledge and understanding of the law, as 'Umar ibn Abdul-Aziz (the grandson of 'Umar ibn Al-Khattab, and a righteous Khalifa) used to say: "Whoever worships God without knowledge corrupts more than he benefits."<sup>32</sup>

And, as in the statement of Mū'adh ibn Jabal (R.A): "Knowledge is the imam of action, and action is a corollary to it."<sup>33</sup>

This is obvious; intentions and actions, which are not based on knowledge, are ignorance and going astray. Thus, knowledge of the Mārūf and the Munkar are absolute necessities as are the ability to distinguish between them, and knowledge of the condition of those to be ordered and forbidden is essential.<sup>34</sup>

A deep understanding of the concept of mentoring helps a mentor to provide more meaningful guidance and support. They will be better-equipped to identify any potential challenges the mentee may face, and to provide effective solutions. They will also be able to provide more insightful advice, as they will have a greater understanding of the subject matter. A deep understanding of mentoring will also help the mentor to be more empathetic towards the mentee, and to provide more tailored guidance that is tailored to the individual's needs. For optimum benefit, enjoining and forbidding, should be performed on the straight Path. The Straight Path is the shortest route, and the one, which leads to the attainment of the sought-after goal.

### 3. Compassion and Passion

Compassion is an important quality for a mentor to possess. A compassionate mentor will be better able to understand their mentee's needs and feelings, and be able to provide more tailored and effective guidance. A compassionate mentor will also be better able to provide empathy and support, which can be invaluable in helping the mentee to develop. Additionally, a compassionate mentor will be better able to set boundaries and provide boundaries and expectations that are beneficial for both parties.

It is imperative for the performer of truth that his heart should be brimmed with the sentiments of passion and compassion. He should treat and deal his people kindly, and his intension should of their welfare and betterment and his real affection for people is to invite others to Islam in which lies their protection from hell.<sup>35</sup>

Compassion makes the behavior of absurd people, uncomplicated for performer of Māruf and Munkar. Because of his high level of iman and fortune, he takes them as children who are ignorant of their loss or benefit. Every practitioner invite others without taking into consideration the intricacy he faces, Prophet Muḥammad (S.A.W) continue to invite Quraish; irrespective of their misconduct. Practitioner will not be hopeless on the behaviour of opponents as the one do not become disappointed on misdemeanors of children's.<sup>36</sup>

<sup>37</sup> "خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ"

"Show forgiveness, enjoin what is good, and turn away from the foolish."

A performer of enjoining good and forbidding evil acting upon this āyah, forgives, the one who produce quandary for him. If he does not possess this quality,

then no one will listen to him and try to escape from him. His saying will not be inspiring if his way is ruthless. God says in the Qur'an:

"فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ  
الْقَلْبِ لَافْتَضُوا مِنْ حَوْلِكَ" <sup>38</sup>

“And by the mercy of God, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...”

Prophet (S.A.W) said: “O! Aisha: Verily God is Compassionate, and He loves compassion. He gives based on compassion that which is not given based on force, and is not given based on any other cause.” <sup>39</sup>

Enjoining good and forbidding evil must be done with compassion. The Prophet (S.A.W) said: “Compassion does not enter into anything without beautifying it, and is not removed from anything without making it ugly.” <sup>40</sup>

Passion is an essential quality for a mentor to have in order to be successful. A passionate mentor will be more motivated to provide their mentee with the best advice and guidance, and be more dedicated to the process. They will also be better able to inspire and motivate their mentee to keep working towards their goals. Passion can also help a mentor to stay creative and think outside the box, as they will be more open to trying new approaches and strategies. Furthermore, a passionate mentor will be better able to connect to their mentee on a personal level, and form a true bond of trust and understanding that is essential for the mentoring process to be successful

#### 4. Fear of God

Fear of God is an important factor for a mentor to possess in order to be successful. Having a deep understanding of the need to revere and obey God will ensure that the

mentor has both moral and spiritual guidance to impart to their mentee. This will also ensure that the mentor has an honest and sincere intention when providing their mentee with guidance and advice, as they will be aware of their responsibility to God. Furthermore, having a fear of God will ensure that the mentor remains humble and conscious of their own limitations, and will also help them to remain patient and compassionate when guiding their mentee.

Imam Ghazālī reports that fear of God is necessary for one who prevents evil because one who prevents it should not act for self-interest but for the sake of God.<sup>41</sup>

This principle is that the love of a believer for what is good, and his hatred for what is evil, and his desire for the accomplishment of the good and his desire for the avoidance and prevention of evil should be in harmony with what God loves and hates. God loves all that He has enjoined upon us in His shariāh, and dislikes all that He has forbidden us in His shariāh. Furthermore, the action of the believer in that which he loves (the good), and his avoidance and opposition to that which he hates (the evil), must be to the extent of his ability and his strength, for verily, God does not demand from any of us more than what is within our ability.<sup>42</sup> As God says:

"...فَاتَّقُوا اللَّهَ مَا

اسْتَطَعْتُمْ..."<sup>43</sup>

“So keep your duty to God and fear Him as much as you can...”

#### 5. Absence of Greed

The absence of greed is an important trait for a religious mentor to have in order to be successful. This will ensure that the mentor

has a sincere intention when providing their mentee with advice, and that they are only looking to guide and support the mentee in a way that is in line with their faith. In addition, having a lack of greed and selfishness will help the mentor to be more focused on the needs of their mentee, as well as to remain humble and generous with their time and resources. Lastly, having an absence of greed will also help the mentor to remain honest and sincere in their guidance, and avoid any temptation to take advantage of the mentee in any way.

One who takes up the mission of advice should not keep much connection with the world and should not have fear. He who depends on men will not be able to prevent sins. Once a speaker advised Caliph Māmun and spoke harshly with him. The Caliph said to him: "O! Gentleman, be modest as he who was better than you was sent by God to people worse than yourself with the instruction of advising them with soft words. God says:

"فَقُولَا لَهُ قَوْلًا

لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى"<sup>44</sup>

"And speak to him mildly, perhaps he may accept admonition or fear."<sup>45</sup>

Having an absence of greed is essential for a mentor to be successful in their role. Without greed, a mentor will be able to focus on their mentee's needs, rather than their own personal agenda. This will ensure that the mentor is always providing their mentee with honest and sincere advice, rather than advice motivated by a personal gain. Additionally, an absence of greed will also help a mentor to remain humble and generous with their time and resources, and will prevent them from taking advantage of their mentee in any way. By ensuring that their intentions are pure, a mentor will be more successful in their guidance and support of their mentee.

## 6. Sincerity and pure intentions

It is necessary that the intention must be solely for God . His pleasure must be the only intended reward. Nothing from this worldly life can be intended. Whims and desires like showing off, fighting blindly for one's opinion cannot be intended.

The Prophet (S.A.W) said:

"Deeds are but with intentions."<sup>46</sup>

All righteous deeds must contain the following two elements:

1. They must be done solely for the sake of God.
2. They must be in accordance with the shariāh.<sup>47</sup>

Pure intention is one of the requirements of goodly speech and righteous action, in matters of knowledge and understanding, as well as matters of application, and of worship and devotion.

It has been well authenticated in the Sahih that Prophet (S.A.W) said: "Verily, the first three (categories) for which hell is fired up are: A man who learned knowledge and taught it, and read the Qur'an and taught others to read it in order that the people might say: He is knowledgeable, and he is a good reciter. And a man who fought and struggled so that the people would say: He is courageous, and he is a good fighter. And a man who spent of that which he was given and gave charity so that the people would say: He is generous, and he is openhanded."<sup>48</sup>

These three people desire eye service, reputation, and credit. They are in opposition to the three, which have been mentioned in the Qur'ān after the prophets:

"وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا"<sup>49</sup>

“All whoso obey God and the messenger, then they will be in the company of those on whom God has bestowed His grace, of the prophets, the Siddiqun, the martyrs, and the Righteous. And how excellent these companions are!”

The ever truthful and believing (As-siddiqeen), the martyrs in the cause of God (Ash-shuhadaa'), and the righteous doers of good (As-saaliheen).

Just as acts of worship, which are taken as devotions - if they are of that which God has prescribed, and His Prophet has ordered us to do - are valid and correct and are in accordance with the message with which God sent the prophets. On the other hand, acts of "worship" which is not so (i.e. not part of what God and His Prophet has ordered) are falsehood, foolishness, and innovation, which lead astray, even though its devotees may call it; knowledge, understandings, devotions, exercises, experiences, or stations.<sup>50</sup>

On the other hand, those who perform deeds in order to be seen by others are dispraised by God and are promised punishment, as God says:

"مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسِرُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ"<sup>51</sup>

“Whosoever desires the life of the world and its gillter, to them We shall in full there deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the hereafter but fire, and vain are the deeds they did therein. And of no effect is that which they used to do.”

He (the enjoiner of right) also needs to order only because of God 's order, to forbid only because of God 's forbiddance, and to inform only with that of which God has informed us, because this is the truth,

the true faith, and guidance, as the prophets have informed us. This, just as true worship requires that the Face of God be the only thing intended with it. If any of this is done out of following of hawaa, and passion and fervor, or to make a show of ones dignity, or to seek reputation and eye service, this is like the situation of one who fights out of courage and passion, and in search of eye service of others.<sup>52</sup>

Many people speak many things that are in conflict with the Qur'ān and the Sunnah, or that which contains some elements in accordance with the Qur'ān and the Sunnah and other elements in conflict with them. And so many of them devote themselves in acts of “worship” with which God has never ordered them, and in fact, which He has forbidden, or acts of devotion which contain elements enjoined by God and other elements which have been forbidden. And so many of them fight in wars which are not in accordance with the fighting which has been ordered by God, or which contains elements ordered by God, and other elements which He has forbidden.

## 7. Patience

Patience is an important trait for a religious mentor to possess in order to be successful. Having patience will allow the mentor to take the time to listen to their mentee, answer any of their questions, and provide them with the guidance they need. It can also help the mentor to be more understanding of the mentee's situation, and to consider different options that may work best for them. Furthermore, patience will also help the mentor to stay focused and on-task, and to remain patient with their mentee during difficult times. By having patience, a religious mentor can be

more successful in their guidance and mentoring of their mentee.

A Muslim must have patience in doing what he has been ordered, and in avoiding what he has been forbidden and prohibited. Also included in this is, patience in the face of persecution, and upon being spoken ill of, and patience in the face of the various calamities. Also, patience is required in times of ease and plenty so that one does not become proud, boastful, and haughty.

Patience has a special place in the ethico-moral aspects of the prophetic personality. The social conditions in which a person starts Amr bil Mārūf and nahi ánil Munkar and the difficulties and the challenges, he faced, have no parallel. It was the quality of patience that enabled prophet (S.A.W) to face the opposition of Quraishites and the hardships created by them.<sup>53</sup>

Patience is of two types:

1. Patience when angry
2. Patience when afflicted with calamity

Al-Ĥasan Al-Baṣrī said: "No slave of God has struck a more effective blow than wisdom and forbearance in anger and patience in the face of calamity."<sup>54</sup>

And, God said about anger:

"وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ. وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ"<sup>55</sup>

"Good acts and bad acts are not the same. Drive away (bad) with that which is better. Suddenly, the one with whom there was enmity becomes as a close and devoted friend. And none will achieve this except those who are patient, and none will achieve this except those of the greatest good fortune."

When enjoining what is good and forbidding what is evil, one must persevere through hardships and must stand for all the

harm that a performer of Amr bil Mārūf and nahi ánil Munkar may find in his way.

For this reason, Haḍarat Luqman advised his son; God said in sūrah Luqman:

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ...<sup>56</sup>"  
"...عَلَى مَا أَصَابَكَ"

"...enjoin (on the people) for Al-Mārūf and forbid (people) from Al-Munkar and bear with patience whatever befalls you..."

Ibn kathīr accounts that Haḍarat Luqman advised his son, to enjoin what is just, and forbid what is wrong and as this seems ghastly to people and they become opponent of the one who is saying truth, therefore, he said; incase of any trouble and reprisal, you should be patient. Infact to suffer difficulties in the path of God and not to become hopeless; is a great job.<sup>57</sup>

The practitioner of Amr bil Mārūf and nahi ánil Munkar must be forbearing and patient in the face of adversity and persecution. Persecution must confront the true practitioner of enjoining right. If he is not patient, forbearing and wise in the face of this, he will cause more corruption than reform.<sup>58</sup>

Thus, God ordered His prophets, and they are the imam's of enjoining right and forbidding wrong, to have patience, just as He ordered the seal of the Prophets Muḥammad (S.A.W).

God began these seven āyat, with which He commissioned the Prophet (S.A.W) to deliver the message to His creation, by ordering the Prophet (S.A.W) to warn, and concluded them with the order to have patience.<sup>59</sup> Warning people of God's punishment is of course Amr bil Mārūf and nahi ánil Munkar, so, we see that patience is obligatory after undertaking the

enjoining of right. In this stratum, God said:

"وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ  
حِينَ تَقُومُ"<sup>60</sup>

“So wait patiently for the decision of your Lord, for verily, you are under Our Eyes”

"فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ..."<sup>61</sup>

“Therefore be patient, as did the messengers of strong will.”

"وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا"<sup>62</sup>

“And be patient with what they say, and keep away from them in a good way.”

The prophet of Islām has been commanded by God to be patient in all circumstances.

"فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ..."<sup>63</sup>

“So bear patiently what they say, and glorify the praises of your Lord...”

Ibn kathir relates that the one who are safe from this loss are the believers, doing virtues, enjoin others to do good and forbid evil and remain patience in case of troubles and command others to be patient in case of troubles. They show the same attitude if they face difficulties in commanding good and forbidding evil.<sup>64</sup>

## Conclusion

Mentors should provide guidance, advice, and encouragement to their mentees. They should have an understanding of the mentee’s strengths and weaknesses, and be able to help them to develop their skills and

knowledge. Mentors should be able to offer support and be available for questions. It’s important that the mentor is able to inspire and motivate the mentee, and help them to set and reach goals. Finally, the mentor should be able to provide honest and constructive feedback.

A practitioner of Mārūf and Munkar should also possess good conduct, kindness and humanity. When anger arises, good conduct only can control it. If one who prevents evils possesses these three qualities, he can earn merits for preventing sins. If he does not possess these qualities, he exceeds many a time the limits of Shariáh. The Prophet(S.A.W) said : “He who is not patient in enjoining good and for bidding evil and has got no knowledge of enjoining good and for bidding evil shall not enjoin good and prohibit evil”, So it appears that knowledge, patience and kindness are necessary in the matter of advice. A certain sage advised his sons: “If anyone amongst you wishes to enjoin good, he should advice himself first with good qualities of patience and hope for rewards from God.”

He, who hopes for rewards of God will not find any difficulty therein. One rule of advice is to remain satisfied with patience. For this reason, God kept patience attached with advice.

## References

<sup>1</sup> Al-Qur’ān, 7:157.

<sup>2</sup> Al-Qur’ān,3:104.

<sup>3</sup> Dr Zaidan, A.K., Usul-ud-dawah (Beirut: Maktaba Al-Bathir, 1990), ed.iv, 365

<sup>4</sup> Al- Qur’ān, 3:110.

<sup>5</sup> Mufti Shafi, M., Ma’ārif-ul-Qur’ān (Karachi: Idaratul-Ma’ārif, 2002).Vol.ii,149.

<sup>6</sup> Ibn-e-Taimiyah, Al Amr bil Mārūf wa nahi āni al-Munkar (Cairo: Dar-ul-uloom Al-Islamia, 1989), 25.

<sup>7</sup> Dr Al-Amar, A.R., Nasus-ud-dawah fi Qur’ān al-Karim (Riyad: Darul Shabiliya, 1997), ed.i,81.

<sup>8</sup> Al-Amr bil Māruf wa nahi annil Munkar, 34.

- <sup>9</sup> 22. Ibn Kathir, H.A., Tafsir Ibn Kathir(Lahore: Qadusia Maktab, 1994) Vol.i, 450.
- <sup>10</sup> Al-Qur'ān, 9:71.
- <sup>11</sup> Al-Ghazālī, A.H., *Iḥya' ulum-ud-din*, Trans., Fazal-ul-Karim (Lahore: Sind Sagar Academy n.d.), Vol.ii, 226.
- <sup>12</sup> Al-Qur'ān, 3:104.
- <sup>13</sup> Tafsir Ibn Kathir, Vol.ii, p.369.
- <sup>14</sup> Ibid.
- <sup>15</sup> Al-Qur'ān, 3:114.
- <sup>16</sup> Al-Qur'ān, 22:41.
- <sup>17</sup> Tafsir Ibn Kathir, Vol.iii, 464.
- <sup>18</sup> Al-Qur'ān, 9:122.
- <sup>19</sup> Tafsir Ibn Kathir, Vol.ii, 413.
- <sup>20</sup> Al-Qur'ān, 5:2.
- <sup>21</sup> Al-Qur'ān, 47:19.
- <sup>22</sup> Quoted from: Al-Amr bil Maruf wa nnahi annil Munkar, 57.
- <sup>23</sup> Al-Qur'ān, 12:108.
- <sup>24</sup> Ma'ārif-ul-Qur'ān, Vol. v, p.157.
- <sup>25</sup> Ibid.
- <sup>26</sup> Dr Alvi, K., *Islamic Dāwah* (Lahore: Al-faisal Nashran, 1997), ed.i, 76.
- <sup>27</sup> Al-Qur'ān, 12:108.
- <sup>28</sup> Al-Qur'ān, 38:29.
- <sup>29</sup> Al-Qur'ān, 33:21.
- <sup>30</sup> *Islamic Dāwah*, 79-80.
- <sup>31</sup> *Iḥya' ulum ud din*, 240.
- <sup>32</sup> Al-Amr bil Māruf wa nnahi annil Munkar, 54-55.
- <sup>33</sup> Al-Amr bil Māruf wa nnahi annil Munkar, 54-55.
- <sup>34</sup> See: Amr bil Māruf, 36.
- <sup>35</sup> *Usul-ud-dāwah*, 357.
- <sup>36</sup> Ibid, 358.
- <sup>37</sup> Al-Qur'ān, 7:199.
- <sup>38</sup> Al-Qur'ān, 3:159.
- <sup>39</sup> Imam Nawawi, S., *Sahih Muslim bi Sharah Nawawi* (Damascus: Maktabah al-Ghazali, n.d.), Kitab. Al-birr, Chap. Fadal Al-Rifq, Vol.xvi, p.146.
- <sup>40</sup> See: Imam Ibn Hajar, A., *Fateh Al-Bari* (Saudi Arabia: Idarat al-Bahath al-almiyah, n.d.), Kitab, Al-Istizan, Chap, Kayafanadu A'la Ahl-ul-Dama bil Islam, vol .xi, 44.
- <sup>41</sup> *Iḥya' ulum-ud-din*, 240.
- <sup>42</sup> Al-Amr bil Māruf wa nnahi annil Munkar, 48-49.
- <sup>43</sup> Al-Qur'ān, 64:16.
- <sup>44</sup> Al-Qur'ān, 20:44.
- <sup>45</sup> *Iḥya' ulum-ud-din*, 241.
- <sup>46</sup> *Sahih Bukhari*, Book. Revelation, vol. i, no.1.
- <sup>47</sup> Al-Amr bil Maruf wa nnahi annil Munkar, 99.
- <sup>48</sup> *Sharah Nawawi*, Vol.xiii, 50.
- <sup>49</sup> Al-Qur'ān, 4:69.
- <sup>50</sup> Al-Amr bil Maruf wa nnahi annil Munkar, 101.
- <sup>51</sup> Al-Qur'ān, 11:15-16.
- <sup>52</sup> Al-Amr bil Māruf wa nnahi annil Munkar, 102.
- <sup>53</sup> *Islamic Da'wah*, 92.
- <sup>54</sup> Al-Amr bil Maruf wa nnahi annil Munkar, 80.
- <sup>55</sup> Al-Qur'ān, 41:34-35.
- <sup>56</sup> Al-Qur'ān, 31:17.
- <sup>57</sup> Tafsir Ibn Kathir, Vol.iv, 194-195.
- <sup>58</sup> Al-Amr bil Maruf wa nnahi annil Munkar, op. cit. p.56.
- <sup>59</sup> Al-Amr bil Māruf wa nnahi annil Munkar, 56-57.
- <sup>60</sup> Al-Qur'ān, 52:48.
- <sup>61</sup> Al-Qur'ān, 46:35.
- <sup>62</sup> Al-Qur'ān, 73:10.
- <sup>63</sup> Al-Qur'ān, 20:130.
- <sup>64</sup> Tafsir ibn Kathir, Vol.v, 589.