

In conclusion, it is worth noting that the two major differences between Muslim and Western ideas discussed in this chapter are closely linked. The reason why Western thought concentrates on rescue and neglects forbidding wrong is bound up with the fact that in Western thought the category of victimless wrong – pure sin, so to speak – has been stripped of most of its practical moral significance, if not denied to exist altogether. ‘They’re not doing any harm’ is regularly given as a sufficient reason for leaving them alone. If all wrongs must have victims, then what is left of the moral ground is covered by rescue. This, of course, takes us back to a fundamental point of tension between the two world views: the standing, if any, of God in human affairs.

APPENDIX I

KEY KORANIC VERSES AND TRADITIONS

Certain Koranic verses and traditions recur frequently in the preceding chapters. For the reader’s convenience, I give here the text and translation of the more important verses, and a translation of the traditions most often referred to. Where relevant verses also contain material that does not bear significantly on forbidding wrong, I have omitted it. I have given traditions in a standard form without noting variants. For each verse or tradition, a cross-reference is given to the place where it is first discussed (not necessarily first cited).

A. KORANIC VERSES

- (1) Q3:104: *wa-l-takun minkum ummatun yad’ūna ilā ’l-khayri wa-ya’murūna bi’l-ma’rūfi wa-tanhawna ‘ani ’l-munkar* (‘Let there be one community of you, calling to good, and commanding right and forbidding wrong’). See above, ch. 2, 13.
- (2) Q3:110: *kuntum khayra ummatin ukhrijat lil-nāsi ta’murūna bi’l-ma’rūfi wa-tanhawna ‘ani ’l-munkar* (‘You were the best community ever brought forth to men, commanding right and forbidding wrong’). See above, ch. 2, note 5.
- (3) Q5:78f.: *lu’ina ’lladhīna kafarū min Banī Isrā’īla . . . kānū lā yatanāhawna ‘an munkarīn fa’alūhu* (‘Cursed were the unbelievers of the Children of Israel . . .; they forbade not one another wrong that they committed’). See above, ch. 2, 15f.
- (4) Q5:105: *yā-ayyubā ’lladhīna āmanū ‘alaykum anfusakum lā yadurrukum man dalla idbā ’htadaytum* (‘O believers, look after your own souls. He who is astray cannot hurt you, if you are rightly guided’). See above, ch. 2, 30f.

(5) Q7:164: *wa-idh qālat ummatun minhum: lima ta'izūna qawman illāku mublikihūm . . . qālū: ma'ābiratan ilā rabbikum wa-la'allahum yattaqūn* ('And when a certain community of them said: "Why do you admonish a people God is about to destroy. . .?", they said: "As an excuse to your Lord; and perhaps they will be godfearing." This is the story of the Sabbath-breaking fishermen). See above, ch. 2, 16.

(6) Q9:67: *al-munāfiqūna wa'l-munāfiqātu ba'duhum min ba'din ya'murūna bi'l-munkari wa-yanhawna 'ani 'l-ma'rūf* ('The hypocrites, the men and the women, are as one another; they command wrong, and forbid right'). See above, ch. 2, note 2.

(7) Q9:71: *wa'l-mu'minūna wa'l-mu'minātu ba'duhum awliyā'u ba'din ya'murūna bi'l-ma'rūfi wa-yanhawna 'ani 'l-munkar* ('And the believers, the men and the women, are friends one of the other; they command right, and forbid wrong'). See above, ch. 2, note 20.

(8) Q22:41: *alladhīna in makkannāhum fī 'l-ardī . . . amarū bi'l-ma'rūfi wa-nahaw 'ani 'l-munkar* ('Those who, if We establish them in the land . . ., command right and forbid wrong'). See above, ch. 2, 14.

(9) Q31:17: *yā-bunayya aqimi 'l-ṣalāta wa-'mur bi'l-ma'rūfi wa-'nba 'ani 'l-munkari wa-ṣbir 'alā mā aṣābaka* ('O my son, perform the prayer, and command right and forbid wrong, and bear patiently whatever may befall thee.' The speaker is Luqmān). See above, ch. 2, 28f.

B. TRADITIONS

(1) The 'three modes' tradition

Marwān brought out the pulpit (*minbar*) on a feast-day, and started with the sermon (*khutba*) before the prayer.

So a man got up and said: 'Marwān, you've gone against the normative practice (*sunna*)! You've brought out the pulpit on a feast-day, when it used not to be; and you've started with the sermon before the prayer!'

Then Abū Sa'īd al-Khudrī said: 'Who's that?' They told him it was so-and-so son of so-and-so. He said: 'That man has done his duty. I heard the Prophet say: "Whoever sees a wrong (*munkar*), and is able to put it right with his hand (*an yughayyirahu bi-yadīhi*), let him do so; if he can't, then with his tongue (*bi-lisānīhi*); if he can't, then in his heart (*bi-qalbīhi*), and that is the bare minimum of faith.'" (Abū Dāwūd, *Sunan*, 1:677f no. 1140; see above, ch. 3, section 1.)

(2) The 'three qualities' tradition

It is not befitting for a man to command right and forbid wrong until he possesses three qualities (*khiṣāl*): [he must be] civil (*rafiq*) in what he commands and forbids, knowledgeable (*ālim*) in what he commands and forbids, and a man of probity (*ādīl*) in what he commands and forbids. (Daylamī, *Firdaws*, 5:137f. no. 7,741; see above, ch. 3, note 59. Daylamī has it from the Prophet, but this is unusual.)

(3) The saying about the tripartite division of labour

Putting things right with the hand (*al-taghyir bi'l-yad*) is for the political authorities (*al-umarā*), with the tongue (*bi'l-lisān*) for the scholars (*al-'ulamā*), and in (or with) the heart (*bi'l-qalb*) for the common people (*al-'āmma*). (Abū 'L-Layth al-Samarqandī, *Tarḥīb al-ghāfilīn*, 1:101.1; see above, ch. 6, note 166. As in this case, the saying is usually quoted anonymously.)