

Conditions For Enjoining Good And Forbidding Evil And Its Ruling

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All praise is due to Allah and peace and blessings be upon the messenger of Allah.

To proceed:

said in Adhwaa'ul Bayaan: (رحمه الله) Al-Allaamah Ash-Shanqeeti

'... It is a condition for the person who commands good that he knows that what he is commanding is good, and that what he is forbidding is evil, because if he was ignorant of that, then he would be commanding of that which is not good and forbidding that which is not evil, especially in this era, where ignorance has prevailed and the truth has become evil and the evil has become good.

Allah (سبحانه وتعالى) said:

{قل هذه سبيلي أدعوا إلى الله على بصيرة أنا ومن اتبعني}

'Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge.'

[Yusuf: 108]

This indicates that the caller to Allah must call to Allah upon Baseerah (insight, sure knowledge), which is the clear proof that has no doubts about its truth, and his call to Allah must be with wisdom, good methods and leniency alongside clarifying the truth.

Allah (سبحانه وتعالى) said:

{ادعوا إلى سبيل ربك بالحكمة والموعظة الحسنة}

'Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching'

[An-Nahl: 125]

So, if his Da'wah (call to Allah) was by ways of harshness, violence and foolishness, then it will harm more than it will benefit, therefore the matter should not be assigned completely except to the one who has combined between knowledge, wisdom and patience upon the harm of people. Because commanding good is the role of the messengers and their followers and this position exposes him to the harm of people, because people are naturally inclined because of their habits to have enmity towards that which opposes their corrupt desires, and false goals and that's why the righteous slave

Luqmaan said to his son in that which Allah said about him:

{وأمر بالمعروف وانه عن المنكر واصبر على ما أصابك}

"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. '

[Luqman: 17]

said to Waraqa Bin Nawfal: 'are they going to drive me out' (صلى الله عليه وسلم) And when the prophet that this religion he came with (صلى الله عليه وسلم) (meaning the Quraysh), Waraqa informed him no one has come with it except that he had enemies. (صلى الله عليه وسلم) (meaning the prophet said: 'Indeed the truth has left 'Umar (رضي الله عنه) And it was narrated that 'Umar Bin Al-Khattaab with no companions.' And know that it is not to be ruled upon a matter to be evil unless a proof from or the consensus of the Muslims is (صلى الله عليه وسلم) the book of Allah, the Sunnah of His messenger established.

However if it is from the matters of Ijtihad, when there is no text in support of an affair, then it is not to be ruled upon the one who holds one opinion out of the different ones (that are based upon Ijtihad) that he is committing evil, for the correct one is rewarded for the validity of his opinion and

the mistaken one is excused as it is known.

And know that calling to Allah has two ways; the gentle way and the harsh way. As for the gentle way, then it is to call to Allah with wisdom, good admonition and to clarify the proofs in the best and most lenient way. So if this method is successful then what is required has been accomplished. But if it did not work, then the harsh method is to be taken with the sword until Allah alone is being worshipped, His boundaries are established, his commandments are obeyed and that which He has forbidden is avoided.

Allah (سبحانه وتعالى) said:

{لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط وأنزلنا الحديد فيه بأس شديد}

'Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war)'

[Al Hadeed: 25]

And this indicates the use of the sword after the proof has been established, so if the books did not benefit then the brigades (i.e. warriors, meaning war) are to be imposed, and Allah might prevent with authority (i.e. ruler) that which is not prevented with Quran. The third matter: it is a condition when commanding good that it does not lead to a type of evil that is greater than the first one, because the Muslims have consensus upon committing the less of the two harms.

It was said in Maraaqi As-Su'ood:

وارتكب لأخف من ضررين ... وخيرن لدى استوا هذين

'And commit the less of the two harms, and choose (the lesser) if they are equal (in evil)'

Also, it is condition for its obligation that benefit is a result of it, so if the person is sure that no benefit would result in it then it is not obligatory upon him (to forbid or command).

'Nay indeed, order good and forbid evil until you see stinginess (صلى الله عليه وسلم): The Prophet being obeyed, and desires being followed, and this world preferred [over the next], and each person being deluded by his own opinions. Then take care of yourself and leave the common people. For indeed, after you there will be days of patience, where patience will be like holding on to glowing embers. Whoever is able to do this will have the reward of fifty people that do like him.' In another narration: They asked, "O Messenger of Allah, the reward of fifty of them?" He replied, "The reward of fifty of you". [Classified Saheeh by Al-Albaani.]

These descriptions that were mentioned in the hadith like stinginess being obeyed and desires being followed, etc. are a prediction that commanding good [in this case] would not result in any benefit. So the Hadith indicates that if the benefit does not exist the obligation is negated.

Note:

Enjoining good has three wisdoms:

The first one: to establish Allah's proof upon His creation, as Allah

{رسلا مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل}

'Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers.'

[An-Nisaa': 165].

The second one: That the commanding person would be free from the obligation of commanding good, as Allah said about the righteous people who were from among the people who transgressed on Saturday.

{قالوا معذرة إلى ربكم}

'In order to be free from guilt before your Lord (Allah)'

[Al A'raaf: 164].

And Allah (سبحانه وتعالى) said:

{فتول عنهم فما أنت بملوم}

'So turn away (O Muhammad) from them (Quraish pagans) you are not to be blamed (as you have

conveyed Allah's Message).'

[Ath-Thaariyat:54]

So this is a proof that if you did not free yourself (by commanding if possible), you would be blamed.

said: (سبحانه وتعالى) The third one: is to hope that the commanded person is benefitted, as Allah

{معدرة إلى ربكم ولعلمهم يتقون}

"In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah."

[Al A'raaf: 164]

said: (سبحانه وتعالى) And Allah

{وذكر فإن الذكرى تنفع المؤمنين}

'And remind them for verily, the reminding profits the believers.'

[Ath-Thaariyat: 55].

And we have clarified this matter in our book 'Removing the delusional confusion regarding the verses of the Book' when we spoke about the the verse in Surat Al-A'la where Allah said:

{فذكر إن نفعت الذكرى}

'So remind, if the reminder should benefit'

[Al A'la: 9]

Therefore, it is obligatory upon a person to command his family with good, like his wife, children and others, and that he forbids them from committing evil.

said: (سبحانه وتعالى) Allah

{يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا}

'O you who believe! Ward off from yourselves and your families a Fire (Hell)...

[At-Tahreem: 6].

Shepherd, and each is saying: Each one of you is a (صلى الله عليه وسلم) And for the Prophet's responsible for his flock. [Sahih Muslim]

(غفر الله له) Translated by Abu Al 'Ula Hekmat Bin Ataya Al Ansary