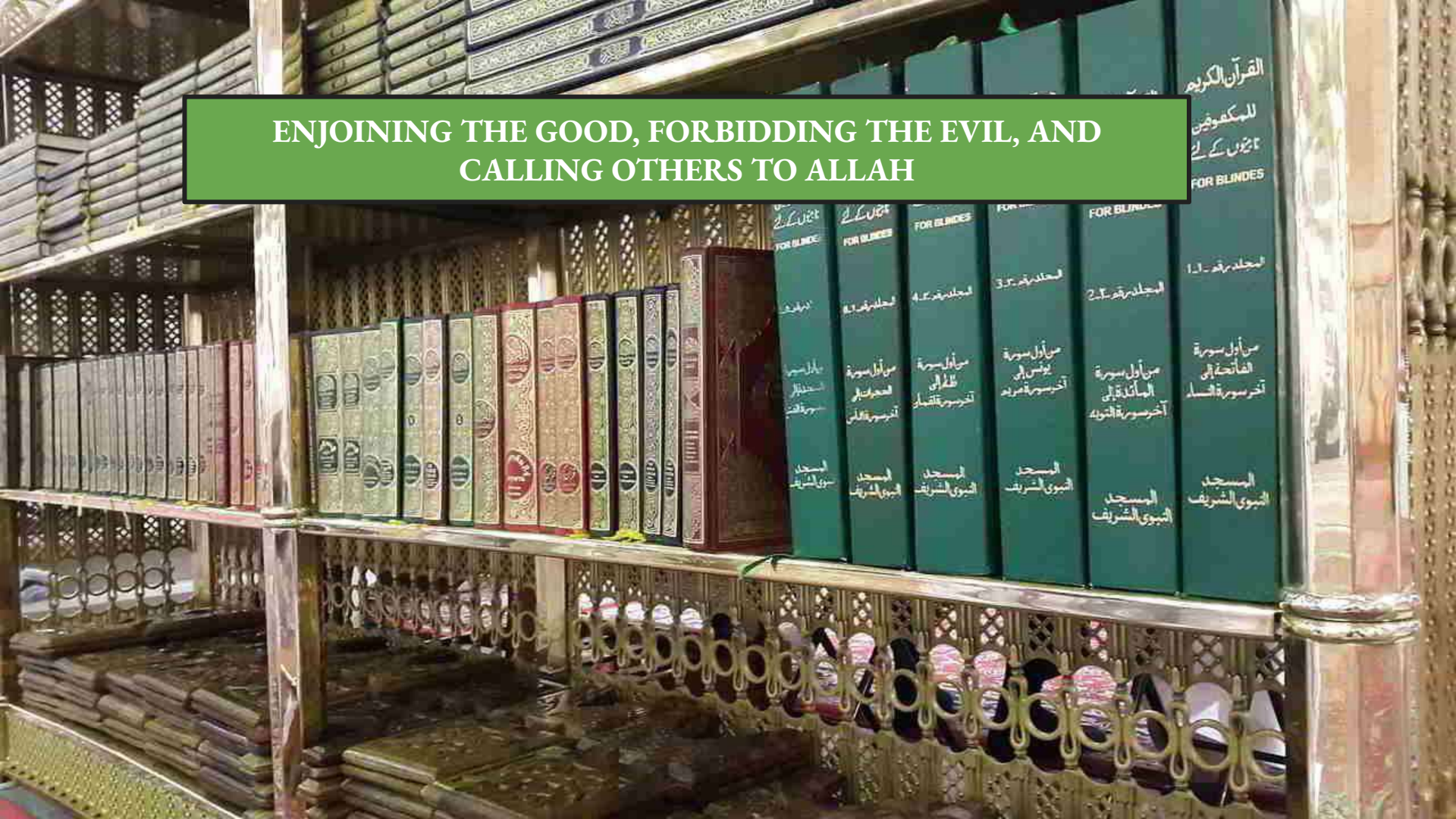




Module 11

Miscellaneous Matters

ENJOINING THE GOOD, FORBIDDING THE EVIL, AND
CALLING OTHERS TO ALLAH



TERMS AND RULINGS

- 1] *al-Amr bi al-Ma'ruf*: Enjoining what is known as upright, good, moral.
- 2] *al-Nahi 'an al-Munkar*: Forbidding what is evil, wrong, and against the proper way.
- 3] *al-Da'wa ila Allah*: Inviting others to Allah; to become Muslim.

These are *Fard Kifaya*. Some scholars say these are the most challenging commands in Islam besides controlling one's nafsani desires.

FARD KIFAYA?

All three of these are roughly grouped under ‘Da’wa.’ Although Da’wa is generally Fard Kifaya, the permissibility of Muslims residing in *Dar al-Kufr* (where Islam is not the law of the land) is conditioned on being able to practice their religion openly and inviting others to Islam.

ENJOINING GOOD AND FORBIDDING EVIL

The Prophet's entire mission was one of *Amr bi al-ma'ruf*. Tawhid is the greatest *ma'ruf* and shirk is the greatest *munkar*.

On the verse concerning Bani Isra'il, Ibn Mas'ud related that the Prophet (Allah bless him and give him peace) said:

‘The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him “Fear Allah and abstain from what you are doing, for this is not lawful for you!” Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his gatherings. When it came to this, Allah led their hearts into evil ways on account of their association with others.’

ENJOINING GOOD AND FORBIDDING EVIL

Other narrations state that the punishment for abandoning this obligation is sweeping and general, afflicting both the righteous and the corrupt. Ibn ‘Allan al-Siddiqi comments that the punishment can manifest as **“the tyranny of leaders, the dominion of enemies, and other forms of tribulation.”**

CONDITIONS FOR OBLIGATION

- 1] Being legally accountable (excludes children)
- 2] Being Muslim (excludes disbelievers)
- 3] Being capable of enjoining the good and forbidding the evil (excludes those who are unable)
- 4] One has sound knowledge of what they are enjoining
- 5] One is reasonably sure that the other party will listen and take heed
- 6] That it will not lead to a greater harm or worsen the situation

CONDITIONS FOR VALIDITY

- 1] **Being able to censure.** One who cannot censure must only condemn in his heart.
- 2] **Sound knowledge and understanding** of the issue one is enjoining. Scholars mention that anyone who takes up this obligation must know the different schools of thought on the issue at hand, such that his enjoining and forbidding only takes place with **evils that are evil by scholarly consensus**. This relates to **clear matters** that are generally known by the Muslims.

With respect to matters on which there is scholarly disagreement, although they cannot be forbidden per se, one can still offer counsel and advice (*nasihah*), which is often needed as certain positions are not appropriate or applicable in all circumstances.

CONDITIONS FOR VALIDITY

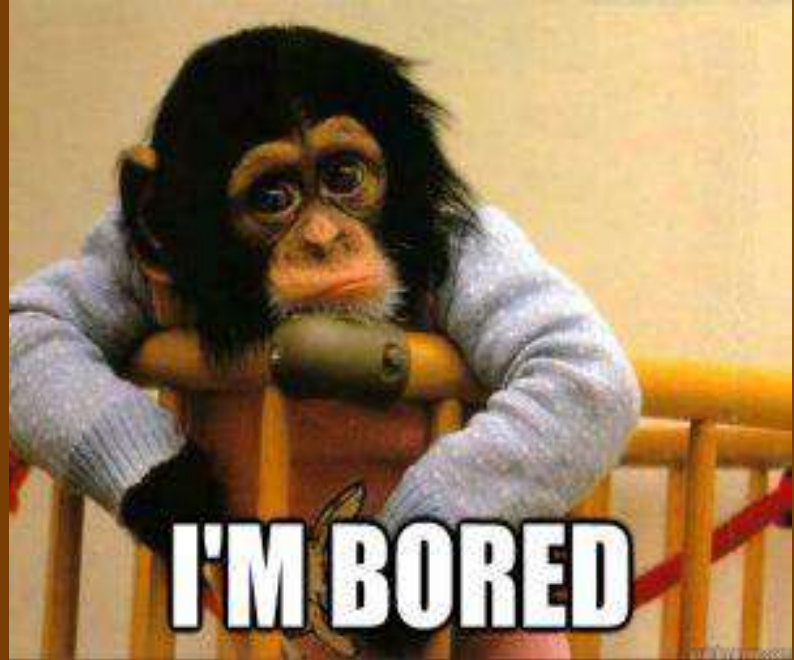
3] **That one feels reasonably sure that the other party will take heed and listen.**

That is, a condition of incumbency is that benefit is likely or expected. This condition (reasonable surety of benefit) is the opinion of Imam Bajuri, Imam Qarafi, Imam Haskafi, Ibn 'Abidin and others.

Otherwise, if one does not think they will listen, enjoining the good is **recommended** if there is a *chance* of benefit yet one is unsure. If benefit is *unlikely* but does not entail any problems for one, it is **not obligatory**, because of its ineffectiveness, but it is still recommended to censure the act to manifest the standards of Islam and remind people.

PROBLEM #1

If one does not enjoin the good or forbid evil, then one must try to **change the subject** so as to end the unlawful talk; if this is not possible, one must get up and leave. If unable, act bored, etc.



PROBLEM #1

4] That one's advice not lead to greater harm or worsen the situation, such as leading to more sin, more unlawful talk, or the other party's outright disdain for the religion. In such cases it would be better — or at times obligatory — to remain silent, so as to choose the less harmful of two matters.

One must still hate the wrong in one's heart. This means one believes a greater harm will probably happen. Cowardice or foolhardiness does not enter into consideration here. Rather, the normal temperament of someone with a sound disposition.

A SINCERE INTENTION

A sound intention is to desire nothing except that the word of Allah Most High reign supreme. This is essential and often neglected, as many people exhort others in religious matters **for the sake of their own egos or out of animosity towards the other party.**

One's motivation to correct others should also be out of **sincere love** and **care** for one's brethren. The Prophet (Allah bless him and give him peace) taught us that the basis of the entire religion is sincere and genuine concern for others (*al-Din al-nasiba*), and he also said, "None of you truly believes until he loves for his brother what he loves for himself." (Bukhari, Muslim)

A SINCERE INTENTION

Imam Nahlawi: “There is a major catastrophe that one must be careful to avoid, namely: for the person of knowledge, when enjoining something, to perceive his own dignity due to his knowledge, and the other’s lowliness due to their ignorance. If this is one’s motivation, **then this evil is itself much viler than the evil he is forbidding.** Truly, no one is safe from the plotting of Satan except one to whom Allah shows his own faults, and whose insight Allah opens by the light of true guidance.” (*al-Durar al-Mubaha*)

WHAT CAN BE CENSURED

1. **Blameworthy** (munkar)—prohibited by the sacred law, wider in scope than disobedience (one who sees a child drinking wine must pour it out and forbid him).
2. **Exists at present** (mawjud)—this excludes one who has already consumed wine and is finished, as well as what will take place later (a person getting dressed to go to the club). At these stages one simply appeals to their conscience (*wa'z*).
3. **Apparent** (Zahir)—this excludes one who conceals their sin at home and locks their door. One cannot spy, unless the sound travels outside, or the smell.

The person doing the wrong—it is sufficient that he be a person (insan), not necessarily an adult.



LEVELS OF FORBIDDING EVIL

1. Explaining the wrong nature of the act [tongue]
2. Admonishing the person politely [tongue]
3. Reviling him and harshness [tongue]
4. Forcibly stopping the act (without striking) [hand]
5. Intimidation and threatening to strike the person [tongue], or actually hitting him to stop what he is doing [hand]. (this level is reserved for the Caliph and his appointees)



LEVELS OF FORBIDDING EVIL

1. Knowing the wrong act—not going out of one's way or to spy, but only if noticed or informed by two upright witnesses.
2. Explaining that it is wrong—one may be ignorant but will stop when he learns. 'To avoid the evil of remaining silent when there is something wrong, only to commit the evil of offending a Muslim when able not to, is like washing away blood with urine.'
3. Prohibit with verbal admonition, advice, warnings.
4. Harsh words—not vulgarity, but harsh statements 'Ya fasiq! You degenerate!'

LEVELS OF FORBIDDING EVIL

5. **By hand**—breaking, pouring out wine. There are **two rules** for this level: one, not to do it when you can get the person to do it himself; two to only break something enough to render it impossible to use for the sin.
6. **Intimidation**—only if one can physically and legally carry it out.
7. **Assault**—direct hit. Permissible for private individuals **when necessary** and only in amount needed to stop the action (not revenge).
8. **Arms**—requires legal authority lest it lead to civil strife.

QUALITIES OF THE CENSURER

1. Knowledge—of the above, to stay within bounds
2. Piety—without which one may be selective in applying these
3. Good character—needed to control oneself when anger is aroused
4. Reduced dependence on others—so he won't feel tempted to compromise his principles. (Story of person with cat and the butcher he corrected).

CORRECTING ONE'S PARENTS?

Imam Malik was asked about how a person goes about enjoining righteousness with a parent and he said, “**He does so but also lowers the wing of humility.**” (referring to verse 17:24) Normally, not angering a person is not a condition but in the case of the parents, it is.

Imam al-Ghazzali, when speaking about enjoining the good, also mentions that a condition when dealing with the parents is that **they do not become angry**. In conclusion, if advising one's parents will make them angry, then it is prohibited to do so.

CALLING OTHERS TO ALLAH (DA'WA)

Linguistic Meaning

Comes from *d-'a-w*: to call, invite, invoke, supplicate. . .

Legal Meaning

To invite others unto Allah and His Messenger (Allah bless him and grant him peace)

THE RULING ON DA'WA

Communally Obligatory: Da'wa is considered communally obligatory upon the Umma; if a sufficient number of people undertake it the sin of neglecting it falls of the rest, but if not. . .Quran 5:67, 3:104

Individually Obligatory: Da'wa is sometimes obligatory on individuals.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

‘Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ‘alone’ knows best who has strayed from His Way and who is ‘rightly’ guided.’ (16:125)

THE RULING ON DA'WA

The Prophet (Allah bless him and grant him peace) said, “**Covey from me, even if only a single verse.**” (Bukhari)

THE GOALS OF DA'WA

- To guide people from darkness to light (Quran 2:257)
- To establish Allah's proof over creation (Quran 4:163-165)
- To enjoin good and forbid evil (Quran Hud 116)
- To fill the earth with goodness (Quran 3:104)

THE VIRTUES OF DA'WA

- It is the best of speech (Quran 41:33)
- It is the way of the Prophets (Quran 16:36)
- It is a protection against loss—Surah ‘Asr
- It is the distinguishing quality of the “best of humanity”

WARNING AGAINST NEGLECTING DA'WA

‘Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and ‘all’ those who condemn.’ (2:159)

‘Whoever hides knowledge by which Allah benefits people in their religion, Allah will bridle him on the Day of Resurrection with a bridle from the Hellfire.’
(Bukhari)

- Those who neglect *da'wa* shun the way of the Prophets
- Those who do not do *da'wa* risk interrogations on the Last Day

DA'WA MUST BE A FRUIT OF CERTAINTY

The stronger the certainty of the caller the greater the effect on others. When the Prophet (Allah bless him and give him peace) was pelted with stones at Ta'if and Jibril offered to have them crushed by the mountains, he said, **'Rather, I hope that Allah will bring forth from their loins a people who will worship Allah alone and not associate any partner with Him.'** The powerful effects of his *da'wa* and certainty affected the descendants of those who pelted him with stones and they embraced Islam.

A festive background featuring several large, colorful balloons in shades of blue, green, red, purple, and orange. The balloons are decorated with small, multi-colored star-shaped confetti. Long, thin, wavy streamers in various colors (yellow, blue, pink, green) hang from the balloons, adding to the celebratory feel. The overall scene is bright and cheerful.

الحمد لله الذي بِنِعْمَتِهِ تَتَمُّ
الصَّالِحَاتُ!

All praise is due to Allah by Whose
grace all noble endeavors are
completed!

WHAT WE'VE LEARNED

1. 'Aqida—what we believe regarding Allah, the Prophet's and the unseen.
2. The transmission of Islam (legal judgments, authority, how law is derived, etc.)
3. Ritual worship: purification, prayer, fasting, zakat, when Hajj is obligatory.
4. Transactions: financial matters, marriage, divorce, children, rights of others.
5. Halal and Haram: hands, eyes, ears, tongue, privates, feet.
6. Food matters.
7. Matters of the heart: blameworthy and praiseworthy qualities.
8. Miscellaneous: salvific exclusivity, kufr and iman, tawhid and worship, evolution, LGBTQ, enjoining the good, forbidding the evil, and inviting others to Allah (da'wa).

NOW WHAT?

November 17:

- Open review session
- Open QA
- Discussion of the core areas to study; what will be covered on test

November 20:

- Written test will be shared in Whatsapp group and on MCCGP website
- Oral test: to be scheduled individually between November 20 to December 1.

(Oral test will not take longer than twenty minutes, in sha' Allah.)