

Enjoining Good, Forbidding Evil	
Author	Ibn Taymiyyah
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Qur'an consists of 3 topics	<p>Informing us about Him, informing us about His creation, and injunctions</p> <ul style="list-style-type: none"> - Surah Ikhlas is equal to 1/3 of the Quran because it tells us about Him
Wisdom of injunctions	<p>Allah has enjoined all that is good, forbidden all that is bad</p> <ul style="list-style-type: none"> - If it's enjoined, then there is good in it; if it's forbidden, then there is harm in it - "Who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful" <p>الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ</p>
Previous nations	<p>Prophets who came before him <small>صلى الله عليه وسلم</small>, their messages sometimes contained the prohibition of some clean and good things, and sometimes did not forbid all unclean things</p> <ul style="list-style-type: none"> - "Because of some crimes committed by the Jews, we forbade them some clean things which had been allowed to them" <p>قَبِطْلُمْ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدَّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا</p> <ul style="list-style-type: none"> - "All food was once allowed to the children of Israel except that which they chose to forbid themselves before the sending down of the Torah" <p>كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ فَلَمَّا قَاتُوا بِالتَّوْرَةِ قَاتَلُوا مَا هَا إِنْ كُنْتُمْ صَادِقِينَ</p> <p>The enjoining of all good and the forbidding of all bad did not reach completion except in the Prophethood of Muhammad <small>صلى الله عليه وسلم</small></p> <ul style="list-style-type: none"> - "On this day I have perfected for you your way" <p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ</p> <ul style="list-style-type: none"> - "I have been sent to complete the qualities of good character" <p>بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ</p>
Best of nations	<p>"You are the best nation brought forth for the people of the world: you enjoin right and you forbid wrong, and you believe in Allah"</p> <ul style="list-style-type: none"> - The best nation for the people i.e., the most beneficial to them <ul style="list-style-type: none"> - This is because they enjoin all that is right and forbid all that is wrong, and their message is addressed to all people of the world <p>Previous nations did not enjoin all people with all that is right, nor did they prohibit all that is wrong to all people</p>

Proof for ijma'	Since this is the Ummah which enjoins all right, and prohibits all wrong, it is not possible for the entire Ummah to enjoin something wrong, nor to prohibit something good
Ruling on enjoining good and forbidding wrong	<p>It is a fard kifayah (collective obligation)</p> <ul style="list-style-type: none"> - It is not an obligation upon every single individual Muslim, rather upon them as a group - "Let there be from among you a group which calls to what is good, enjoins right, and forbids wrong. These are the successful ones" <p>وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ</p> <p>It is not the duty of those enjoining right and prohibiting wrong to deliver the message to everyone in the world</p> <ul style="list-style-type: none"> - Such was not even required of the Prophets AS - What is required is to make it available to those who seek it
What is ma'ruf	Ma'ruf includes everything, both internal and external, which has been enjoined by Allah and His Prophet
What is munkar	All that which Allah and His Prophet have forbidden
The approach matters	Let your enjoining of good be good, and let not your forbidding of bad be bad ليكن أمرك بالمعروف ونهيك عن المنكر غير منكر
Weighing the pros/cons	<p>Whenever the adverse effects (mafsadah) of any act of enjoining or forbidding are greater than its benefit (maṣlaḥah), it is no longer part of what Allah has enjoined upon us</p> <p>حيث كانت مفسدة الأمر والنهي أعظم من مصلحته لم تكن مما أمر الله به</p> <ul style="list-style-type: none"> - Allah has condemned fasād and encouraged ṣalāḥ <p>Enjoining what is right should neither result in the loss of a greater good nor cause a greater harm</p> <ul style="list-style-type: none"> - Forbidding what is wrong should not lead to a greater evil or the sacrifice of a greater good <p>The Prophet ﷺ left Abdullah ibn Ubayy ibn Salool and other leaders of hypocrisy because of the many people loyal to them</p> <ul style="list-style-type: none"> - Removing their evil through punishment would have brought on the the hostility of his tribe against the Muslims - It would have repulsed the people when they heard that the Prophet of Allah kills his companions
Method	Enjoining right and forbidding wrong is done sometimes with the heart, sometimes with the tongue, and sometimes with the hand مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ
Lacking influence and power	Hadith: "When you see a situation over which you have no power, what is upon you then is your private affairs. For verily, the Days of Patience are coming; patience in those days is like squeezing a hot

	<p>coal in your hand. The reward of one who fulfills all of his obligations in those days is equal to the reward of fifty such people today”</p> <p>فعلبك بخاصة نفسك، ودع العوام، فإن من ورائكم أياما الصبر فيهن كالقبض على الجمر، للعامل فيهن مثل أجر خمسين رجلا يعملون مثل عملكم</p>
When is it blameworthy	<p>Enjoining/forbidding in all situations without sufficient knowledge of the shari‘ah, nor forbearance, nor patience, nor regard for that which is beneficial and that which has more harm than benefit and that which is possible and that which is not possible</p>
Avoiding rebellion	<p>The Prophet ﷺ ordered us to be patient when there is injustice on the part of the ruler of the Muslims, and forbade us to fight them, as long as they maintain the prayer</p>
Heart’s role	<p>It is obligatory upon the believer for his hatred of evil and his love of good to be in perfect harmony with what Allah loves and hates</p> <ul style="list-style-type: none"> - Allah loves all that He has enjoined upon us in His shari'a, and dislikes all that He has forbidden us in His shari‘ah
Necessity of knowledge	<p>‘Umar bin ‘Abd al-‘Aziz: “Whoever worships Allah without knowledge corrupts more than he benefits”</p> <p>من عبد الله بغير علم كان ما يفسد أكثر مما يصلح</p> <p>Knowledge of the ma‘ruf and the munkar is a necessity</p>
Importance of forbearance and patience	<p>Persecution must, of necessity, confront the true practitioner of enjoining right</p> <ul style="list-style-type: none"> - “And enjoin all that is right, and forbid all that is wrong, and be patient in the face of that which afflicts you, verily, that is the most upright of positions” <p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَقِمُوا الصَّلَاةَ وَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَأَصْبِرُوا عَلَىٰ مَا أَصَابَكُمْ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ</p> <ul style="list-style-type: none"> - “O you covered in a blanket. Stand up and warn...And for the sake of your Lord maintain patience” <p>يَا أَيُّهَا الْمُدَّثِّرُ...وَلِرَبِّكَ فَاصْبِرْ</p> <p>Knowledge is required before enjoining right and forbidding wrong, compassion is required during its practice, and patience is required after it</p>
3 types of souls	<p>Ammārah - that which always orders evil</p> <p>Lawwāmah - that which always criticizes and holds to account, i.e., after doing evil, this soul criticizes itself and repents</p> <p>Muṭma‘innah - at peace, i.e., the soul which obeys Allah without any inner contradictions</p>
Setting a good example	<p>Many people never aspire to either good or evil until they see someone else—especially someone they view as a peer—engaging in a particular action</p> <ul style="list-style-type: none"> - “Whoever establishes a good tradition will receive his reward

	<p>for it together with the rewards of all those who follow it until the day of Qiyamah, without that reducing their rewards in the least”</p> <p>مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يُنْتَقَصَ مِنْ أَجْرِ هُمْ شَيْءٌ</p>
Hatred of good	<p>People inclined toward wrongdoing show affection for those who support their agenda and hostility toward those who oppose it</p> <ul style="list-style-type: none"> - Those who come together to take intoxicants want everyone present to partake of their drink, and cannot tolerate the presence of a non-drinker <ul style="list-style-type: none"> - This is due to their hatred of his being better than they are by staying away from their sin, or out of envy of his ability to resist temptation, or that he may not appear superior to them, and be praised by the people for his abstention despite their indulgence, or so that he will have no argument or evidence against them - “They wish that you would disbelieve as they have disbelieved, so that you would (all) be the same” <p>وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً</p>
Motivators of good	<p>Every person has an internal drive calling him to goodness</p> <ul style="list-style-type: none"> - If he finds those who act as he does, an additional source of motivation emerges, particularly when they are individuals he regards as “peers” - If he finds those who appreciate his participation in good and disapprove when he neglects it, a third motivator arises <ul style="list-style-type: none"> - If they urge him to do what is right, remain loyal when he obeys, and oppose and discipline him when he neglects it, a fourth motivator arises
Greatest blessing	<p>Hadith: “Ask Allah for forgiveness and good health for, verily, after certainty of faith, no one has been given anything better than good health”</p> <p>سَلُوا اللَّهَ الْعُفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ</p>
Compassion and gentleness	<p>It is necessary for the enjoiner and forbiddler to be patient and to be compassionate</p> <ul style="list-style-type: none"> - Human souls cannot tolerate something bitter unless it is mixed with something sweet <ul style="list-style-type: none"> - Allah assigned to those whose hearts are to be drawn in (ta’lif ul-qulub) a portion of the Zakat - Hadith: “Compassion does not enter into anything without beautifying it, and is not removed from anything without making it ugly” <p>إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ</p>
Courage and generosity	<p>Across societies and cultures, courage and generosity are so widely admired that most poems written in praise of individuals tend to center on these two qualities</p>

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