

2nd Edition

الأمر بالمعروف والنهي عن المنكر

The Obligation of Commanding the Good & Forbidding the Evil

by Al-Imaam

'Abdul Azeez Ibn 'Abdullah Bin Baaz

(D.27 Muharram 1420 A.H.)

رَحِمَهُ
اللَّهُ



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Publisher's Note

Indeed all the praise is due to Allâh the Lord of all that exist we praise Him and we seek His aid and assistance and we seek His forgiveness and we seek refuge from the evil of ourselves and from the evil of our actions and whoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide.

I bear witness that there is no god worthy of worship in truth except for Allâh and I bear witness that Muhammad may the peace and blessing of Allâh be upon him; is His last and final slave and messenger and may the peace be upon his family, companions and those who follow him in sincerity, until the Day of Judgment Aameen.

To proceed:

O, Muslim reader we at Al-Hujjah publication is pleased to present to you, our dedicated readers the 2nd Edition of this beneficial work entitled "The Obligation of Commanding the Good & Forbidding the Evil" by: Al-Imaam 'Abdul-Azeez Ibn 'Abdillah Bin Baaz, may Allâh have mercy on him and make his grave spacious Aameen.

Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained), enjoining of good and *Al-Munkar* (i.e., Polytheism, disbelief and all that Islâm has forbidden), forbidding of evil is something that must be implemented by the Muslims in general and by those who claim to be upon the Salafi Manhaj in particular, because of the great and lofty status given to this *Ummah* (i.e. Islâmic Nation), of

Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Allâh says in His Noble Book (i.e. Qur'ân):

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿١١﴾

"The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise."¹

Hence, it is incumbent upon the believers male and female to command the good and forbid the evil with one another according to their ability and to do so based upon having *Fiqh* (i.e. Keen understanding), of what they are commanding of good and forbidding of evil, as well as having *Rifqan* (i.e. Gentleness), when they are commanding of the good and forbidding of the evil. Allâh says:

﴿فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَحْشَىٰ﴾²

¹ At-Tawbah: 71

² Ta-Ha: 44

“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”

In addition, to having *Haa'mil* (i.e. Patients and forbearance), when commanding the good and forbidding the evil, Allâh says:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ

مِّنْ عَزْمِ الْأُمُورِ ﴿٤﴾³

“Enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).”

These are the requirements for the individual who takes on this lofty task and one should not step his foot into this matter, until he is well grounded in what has been mentioned above. In our days and times we find people stepping their feet into the matter of commanding the good and forbidding the evil and causing more harm than good because of a lack of what was previously mentioned. You find them not having *Fiqh* (i.e. Keen understanding), of the issue at hand or a lack of *Rifqan* (i.e. Gentleness); so this causes the advice to be ignored or it chases the one being advised to that thing that you are commanding them to stay away from, or it may cause them to leave Islâm altogether.

³ Luqman: 17

In addition, last but not least a lack of having *Haa'mil* (i.e. Patients and forbearance) where you would find people who are short tempered trying to command the good and forbid the evil becoming frustrated and being harsh to the one they are advising to the point they may even curse or become physical with the one they are advising.

We ask Allâh to make us a key of good in this endeavor of enjoining the good and forbidding the evil in all of our gatherings and that we practice in secret and in the public this lofty surah:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٤﴾⁴

“By Al'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).”

⁴ Al'Asr: 1-3

