

# ENJOIN THE GOOD AND FORBID THE EVIL

By: A.H. Sheriff

## TO BID GOODNESS AND FORBID EVIL

Nahi Amil Munkar (W)

(3) The object of Islamic rules and commands is not merely to promote relationship between the Creator Allah and His created beings. Rather they have wider meaning of regulating relationship between one man and another, between one society and another. They are aimed at promoting healthy society in which peace, tranquility and happiness can prevail.

(4) And that is why we read in the holy Qura'n such ayats which simultaneously stress upon this dual objective. In the Sura Luqman, we come across the following ayat in which Luqman the Wise offers advices to his son and says:

'Oh Son I keep up prayer  
and enjoin the good  
and forbid the evil' (31 : 17)

This indeed is the basic rule upon which rests the survival and edifice of our faith. Is it not a moral duty of those who knew what is right and what is wrong, what is Islamic and what is unIslamic, to draw the attention of those who do not know. Should this not start at home? If parents who dearly love their offsprings and sacrifice so much for them were to concern themselves persistently in bidding them to do good and forbid them from evil, this would help a long way to raise an ideal Muslim society. Similarly this need to be done in social or religious gatherings thus creating awareness and check evil from spreading.

(2) But then there are stages of bidding to do good and forbidding to do bad. Initially our hearts need to move and feel at the scene or hearing the news of anything good or bad happening in any corner of the globe. That means one need to display pleasure at a good event or displeasure at an evil one.

Fazael bin Yasar says that I have asked Imam Jaffer Sadiq A.S. whether love and hate are part of one's faith? The Imam replied:

"Is faith other than and ~~more~~ except love and hate" ?? (Useful Hafi V2-pl25)

In other words, love and hate are part of natural instinct of man and displayed at right moments, they form part and parcel of faith.

(1) Once the Hely Prephet was sitting in a mosque when suddenly moving his eyes around, he said: 'Very soon a person will enter the mosque and he will be one of the people of heaven'. Hardly a few moments had passed when an elderly man entered the mosque. Having just completed wudhu (ablution), water could still be seen dropping down from his face and beard. This incidence repeated on the second day and the same oldman entered the mosque whilst the Hely Prephet again indicated that he was one of the people of heaven.

A young man was watching this incidence rather thoughtfully. On the third day he decided to follow the oldman when he was out of the mosque on his way back

the <sup>him</sup> oldman and continued to walk along him. The oldman rather astonished asked him where he was going to. 'I am inclined to join and stay with you in your home' replied the boy. 'But why don't you have a home to go back to?' inquired the oldman. 'I have a dispute on some matter with my brother, as such I have to spend tonight away from him' said the boy. 'If that is so, then there is no objection' said the oldman.

The two proceeded till they arrived at a house where the boy stayed as the guest of the oldman. With a searching look, he was all the time trying to find if there was any particular ~~good deed~~ <sup>of virtue</sup> being committed as to qualify him for heaven as predicted by the Prophet but he saw none. One day, two days and three days passed yet there was nothing spectacular to witness.

When the oldman found that the young man was not showing ~~any~~ signs of going back to his own home, he told him: 'Islam does not allow a Muslim to be a burden on another as a guest for more than three days. Why don't you reconcile with your brother with whom you have a dispute. It is mentioned that whoever initiates in coming to settlement, he deserves more of Allah's blessings.' Hearing this, the young boy said 'Uncle! the true fact is this that I have <sup>a</sup> dispute with none. I have not run away from my home but I am here to find out something. Then he related of what had transpired in the mosque and what the Prophet had predicted about him. He then <sup>curiously</sup> ~~he~~ asked 'But how is that I have seen nothing exceptional in your ~~daily routine~~ <sup>daily routine</sup>?' The oldman having understood the reasons why the youngman did not leave his house smiled saying:

'Now that you want to know, let me tell you. As you said, ~~y~~ deeds are ~~not~~ <sup>not</sup> different from those of other Muslims. But I presume the reason why the Prophet said ~~about me~~ <sup>about me</sup> what he said <sup>is</sup> my deep concern of what good or bad happening around. Whenever I hear news of something good having taken place in any part of the globe, I become happy. Similarly whenever I hear of an evil happening somewhere, I become deeply ~~agrieved~~ <sup>concerned as</sup> and ~~unhappy~~ <sup>unhappy</sup> if one of my senses has departed from this ~~world~~ <sup>world</sup>'.

If such is the <sup>reward</sup> significance in Islam of cherishing concern for good or bad happenings, <sup>to</sup> commitment of good deeds or evil ones, imagine what <sup>a</sup> high status would be of the one actually involved in bidding others to do good and forbidding them from evils.

Let us not belittle the importance of 'Amr bil Maroef' and 'Nahy unil Munkar' and let us discard the attitude of indifference and no concern towards the good or bad happenings around us.