

The Rules of Defense And Enjoining Good And Forbidding Evil

Issue 966: It is obligatory for Muslims as a whole to defend their Islamic nations and its borders against attacking enemies by all means, like expending property and persons and other than that. There is no need of the permission of the Religious Authority (Al-Haakim Ash-Shar'i) in this matter.

The aim of the defense system and organization of efforts is necessary to be in a complete manner specifying a leader or leaders possessing knowledge and information and are an object of reliability under the observation of the Religious Authority.

Issue 968: When the Muslims fear the foreigners' designs for domination of Islamic nations and that they act to conspire directly or by way of their agents internally and externally, it is obligatory upon every responsible person (Mukallafeen) to stand in opposition to that and defend the Islamic nations by whatever means possible.

Issue 968: When the affect of an expanding political, economic and business influence of foreigners is their domination of Islamic nations, it is obligatory upon the Muslims to prevent their influence and cut their hands.

Likewise, in the scope of agreements of relations and political ties with non-Islamic nations, it is obligatory that (these relations) not become a cause of the weakening of Muslims and their incapacitation or their falling as captives in the clutches of foreigners or becoming their economic and business subordinates.

Issue 969: It is obligatory upon every sane and mature person to enjoin the good and forbid the evil with the following conditions:

- 1) That the one enjoining good and forbidding evil has certainty that the other party has done the forbidden or abandoned the obligatory.
- 2) That there is a probability in the effect from the one enjoining and forbidding in (the other party), either

now or later, in a complete manner or in an incomplete manner. According to this, when one's enjoining and forbidding has no effect, it is not obligatory.

3) That in enjoining or forbidding there be no fear of corruption or harm. Therefore, when one knows or fears that his enjoining or forbidding has a considerable harm in it for himself, his goods, his property or some of the believers, it is not obligatory.

However, when the evil or good are matters to which the sacred Islamic lawgivers have attached great importance (like protecting Islam and the Qur'an and the independence of the Islamic nations or protecting the imperative Islamic laws), it is obligatory not to pay attention to the harm, rather, strive to protect these matters by expending the self and precious things.

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