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Enjoining Good And Forbidding Evil

الأمرُ بالمعروف والنهي عن المنكر Enjoining Good and Forbidding Evil

1. Enjoining good and forbidding evil are the best actions of the creation.

2. Enjoin good and you will be among the virtuous. Forbid evil with your hand and tongue, and make an effort to disassociate yourself from the one who commits it.

3. Submit yourselves to good and enjoin it; keep away from evil and forbid it.

4. Verily enjoining good and forbidding evil neither brings death near nor decreases sustenance, rather it multiplies reward and magnifies recompense; and a just word in the presence of an oppressive ruler is [even] better than this.

5. Whoever observes excesses being committed and people being called towards evil, and disapproves of it with his heart, is safe and free [from responsibility for it], and whoever disapproves of it with his tongue will be rewarded for it, and he is in a higher position than the former. But whoever disapproves of

it with his sword in order that the proof of Allah may remain superior and the word of the oppressors may remain inferior, has found the path of guidance and stands on the right way while his heart is illuminated with conviction.

- إِنَّ مَنْ رَأَى عُدُواناً يُعمَلُ بهِ، ومُنْكَراً يُدعى إلَيهِ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وبَرِئَ، ومَنْ أَنْكَرَهُ بِلِسانِهِ فَقَد أُجِرَ، وهُوَ5 أَفْضَلُ مِنْ صاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللهِ العُلْيا، وكَلِمَةُ الظَّالِمينَ السُّفلي، فَذلكَ الَّذي أصابَ سَبيلَ أَفْضَلُ مِنْ صاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللهِ العُلْيا، وكَلِمَةُ الظَّالِمينَ السُّفلي، فَذلكَ الَّذي أصابَ سَبيلَ أَفْضَلُ مِنْ صاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللهِ العُلْيا، وكَلِمَةُ الظَّالِمينَ السُّفلي، فَذلكَ الَّذي أصابَ سَبيلَ .

6. If one of you sees an evil being committed and is unable to forbid it with his hand or tongue and forbids it with his heart, while Allah knows the truth of his intention, then [it is as if] he has forbidden it.

7. When [showing] respect is of no benefit then humiliation is firmer; when the whip is not successful then the sword is sharper.

8. He ('a) said regarding those who enjoin good and forbid evil: From among them there is one who disapproves of evil with his hand, tongue and heart. He is the one who has perfectly attained [all the] virtuous qualities. And among them there is one who disapproves of evil with his tongue and heart but not with his hand. He is the one who has attained only two virtuous qualities but lacks one. And among them there is the third one who disapproves of evil with his heart but not with his tongue and hand. He is the one who lacks the two better qualities out of three and possesses only one. Then, among them there is he who does not disapprove of evil with his tongue, heart or hand. He is just [like] a dead man among the living. All the virtuous deeds, including fighting in the way of Allah, when compared to the act of enjoining good and forbidding evil, are just like drops in the ocean. Enjoining good and forbidding evil does not bring death nearer, nor does it decrease sustenance. And better than all this is a just word in the presence of a tyrannical ruler.

9. Enjoining good [was prescribed] as a reformation for the common people, and forbidding evil as a restriction for the insolent.

10. Be one who invites towards good, dissuades from evil, builds ties with those who cut him off and gives to those who deprive him.

11. Be one who invites towards good, dissuades from evil, acts with virtue and prevents vice.

12. Be one who invites towards good while acting upon it, and don't be one who enjoins it while being distant from it [himself], thereby committing a sin and earning the displeasure of his Lord.

13. You will never be guided to good until you stray from evil.

14. One who enjoins good strengthens the backs of the believers.

15. One who forbids evil rubs the noses of the evildoers to the ground.

16. It is disgraceful for a man to dissuade the people from evil actions and forbid them from vices and sins, and then perform the same deeds when he is alone and not refrain from them.

17. Allah, the Glorified, has not commanded you to do anything but [that which is] good and has not forbidden you from anything but evil.

18. Allah, the Glorified, does not command anything except that He assists [the people] towards it.

19. Allah, the Glorified, does not forbid anything but that He has makes [the people] needless of it.

20. Verily I deem myself higher than that I should forbid people from that which I do not forbid myself, or enjoin them towards that which I have not preceded them in performing, or that I should be pleased with their actions which my Lord is not pleased with.

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