



Enjoining the Good And Forbidding the Evil

Does Not Contradict the Reality of Worship and How to Achieve It

(Translated)

There are Muslims who say or think that priestly worship, especially in the blessed month of Ramadan, is what is required, i.e. limiting worship to prayer, fasting, reading the Qur'an and praying at night, and not that enjoining what is good and forbidding what is evil or working to establish the ruling by what Allah has revealed is what is required.

He who thinks that these actions or that these obligations have nothing to do with worship is mistaken. As if he separates between worshiping the Creator and adhering to His rulings in matters of life. Is He who commanded us to pray and read the Qur'an other than the one who commanded us to carry the Dawah and forbid the evils? Is the one who obliged us to pray and recite Qur'an is different to the one who commanded us to rule by what was revealed?

In order to respond to these assumptions, it is necessary to determine the reality of worship and how it is achieved.

Allah (swt) created man to worship Him, so worship is the purpose for which Allah (swt) created man, according to His saying (swt): ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ **“And I did not create the jinn and mankind except to worship Me”** [Adh-Dhariyat: 56]

Worship is for Allah Alone and it cannot happen except by what Allah (swt) has legislated which the Messenger of Allah (saw) brought only. This is a principle that must be achieved in every action or saying in the life of every Muslim. Worship is when a person makes all his actions guided by the commands of Allah, this adherence is based on belief in Allah Alone, this leads to the inclusiveness of worship for all human actions.

Also from worshiping Allah and obeying Him and the way to obtain His pleasure is the enjoining of good and forbidding evil, and spreading the call among people and establishing Allah's Deen on earth, because these obligations are a command from Allah and His Messenger that do not contradict the reality of worship and how to achieve it.

And we are in the blessed month of Ramadan, a month whose season is great for acts of worship and a great opportunity to win the gardens. A generous month, it is urged to multiply good deeds in it, in order to draw closer to Allah (swt), out of love for Him and a desire to please Him, and hoping to enter His paradise that He has prepared for His righteous and faithful servants in their deeds, for His saying: ﴿وَمَا تَقْرَبُ﴾ **“And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him”**.

You have responded to the call of your Lord, and hastened to fast the month of Ramadan out of belief from you and in anticipation of reward. So, fulfill the full requirement of your belief, which necessitates performing the full acts of worship in the way that Allah loves and is pleased with. And hasten to carry out the obligation of enjoining good and forbidding evil and establishing Allah's rule on earth, for His

saying (swt) in His Decisive Revelation: **﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾** **“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh”** [Al-i-Imran: 110].

Allah Azza wa Jal says: **﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ﴾** **“But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission”** [An-Nisa: 65].

The saying of Al-Mustafa (saw): **«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُؤَسِّبَنَّكَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يَسْتَجَابُ لَكُمْ»** **“By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted.”**

Enjoining good and forbidding evil and calling to establish the Deen is a call to the worship of Allah, which will not be achieved in the fullest form unless the Islamic life is resumed. Therefore, determination and efforts must be devoted to it. A Muslim who does not do this is negligent in worshipping Allah (swt).

So, with your prayers and fasting, perform the matter with the greatest knowledge, which is the establishment of the Deen to resume the Islamic life.

Join us in denouncing the greatest of evils, which is ruling by other than what Allah has revealed, along with denouncing all the actions of those immoral, unjust, and disbelieving rulers who consolidate the rule of Taghoot (falsehood). They are the ones who threw the Qur’an and the Sunnah behind their backs, divided the countries, plundered the wealth, made the people suffer, and handed them over to their enemies, the enemies of the Deen.

Your failure to carry out the duty of enjoining good and forbidding evil, and your silence over the sins of these rulers, will only make your situation worse in this world. Also by your inaction and silence against the evil, you will deserve Allah's punishment and wrath in the Hereafter. The Messenger of Allah (saw) said: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّىٰ يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَىٰ أَنْ يُنْكِرُوهُ فَلَا يُنْكِرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ»** **“Indeed, Allah Azza wa Jal does not punish the public for the actions of the elite, until they (the public) see an evil among them which they are capable of denouncing it, but they do not. If this happens then Allah will punish the elite and the public.”**

So rectify your affairs, may Allah have mercy on you, and join us to please your Lord, for He (swt) we ask to guide us and rectify our situation and to show us the truth as truth and grant us to follow it and show us falsehood as falsehood and grant us to avoid it, this is not difficult for Allah to achieve.

**Written to the Central Media Office of Hizb ut Tahrir by
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