

إِنَّ الْخَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْنَكُم رَقِيبًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

أَمَّا بَعْدُ

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ
وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear my brothers in Islam,

All thanks and praise is due to Allah Ta'ala, we seek His help and forgiveness. We seek refuge to Allah from the evil within ourselves and the consequences of our evil deeds. Whosoever Allah guides will never be led astray, and whosoever Allah leads astray will never find guidance. We bear witness that there is no God to be worshipped except Allah, alone without any partners, and we bear witness that Muhammad shallallaahu'alaihi wa sallam is His servant and His Messenger.

Dear brothers,

In Islam enjoining good and forbidding evil is one of the duties of a Muslim. Allah said in Surah Ali-Imran verse 110,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best of people ever raised up for mankind. You enjoin the good and forbid the evil, and you believe in Allah.”

Allah also said in the same surah in verse 104,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining the good and forbidding the evil. And it is they who are the successful.”

In his Tafsir, Ibn Kathir quoted Ad-Dahhak regarding the meaning of the group of people mentioned in this ayah. “They are a special group of the Companions and a special group of those after them, that is those who perform Jihad and the scholars.” Therefore, the objective of this Ayah is that there should be a segment of this Muslim Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his ability.

This duty is so important such that neglecting on acting upon it is equated with the collective punishment of Allah upon the people, whether they are good or bad if those who are good amongst them neglect to implement it.

Imam Bukhari collected a hadeeth narrated By Zainab bint Jahsh radiyallaahu’anha:

The Prophet got up from his sleep with a flushed red face and said, “None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them.” It was asked, “Shall we be destroyed though there are righteous people among us?” The Prophet said, “Yes, if evil increased.” This hadith is also related to what is mentioned in Surah Al-Maaidah verse 105:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“O you who believe! Take care of your own selves. If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.”

The question now is how should we perform enjoining the good and forbidding evil? Here I’d like to outline at least 4 points of the methodology.

First of all, it must be done with sincere intention and with correct knowledge of the good and the evil. As mentioned earlier in the tafsir by Ibnu Katsir, one particular group that has the duty is the scholar or knowledgeable persons.

Secondly, enjoining good and forbidding evil should be performed to the best we can, as mentioned in a hadith from Sahih Muslim:

Abu Sa’id radiyallahu’anhū said, I heard Rasulullah sallallahu’alaihi wa sallam as saying: “He who amongst you sees something wrong should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should hate it from his heart, and that is the least of faith.”

Third, enjoining good and forbidding evil is also according to our position or authority. In Sahih Bukhari, it is mentioned that Abdullah bin ‘Umar had said, “I heard Rasulullah sallallahu’alaihi wa sallam saying, ‘All of you are guardians and responsible for your stuffs and the things under your care. The Ruler is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.’

Finally, we must pay attention that enjoining good and forbidding evil should be performed with wisdom because such actions are essentially inviting people to Allah. In this regard, Allah said in Surah An-Nahl verse 125,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.”

Bearing this in mind, we seek Allah's grace to grant us success in following the example of our prophet in enjoining goods and forbidding evil. May Allah also direct us all to the blessings of the Glorious Quran and the Sunna of Rasulullah sallallahu’alaihi wa sallam.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Second sermon

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ،
وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ

Dear brothers,

In the last point I mentioned implementing enjoining good or forbid evil must be with wisdom. It means that we must make sure according to the best of our abilities that the end result would be beneficial. In other words a greater good should be achieved or a greater evil is prevented. There are many circumstances when we want to do good yet the result is harm. For example, excessively doing voluntary or sunnah acts but then neglecting the mandatory act. Likewise there are also circumstances where we want to avert harm yet the result is greater harm. To illustrate this point, we will mention a hadeeth in Sahih Muslim.

Anas bin Malik radiyallahu'anhu narrated, "Whilst we were in the Mosque with the Messenger of Allah sallallahu'alayhi wa sallam a Bedouin man came and stood urinating in the Mosque. The Companions of the Messenger of Allah sallallahu'alayhi wa sallam said, 'Stop it! Stop it!' and were about to attack him. But the Messenger of Allah sallallahu'alayhi wa sallam prevented, 'Do not interrupt him, leave him alone.' So the companions left him until he had finished urinating, then the Messenger of Allah sallallahu'alayhi wa sallam called him and said to him, 'In these Mosques it is not right to do anything like urinating or defecating; they are only for remembering Allah, praying and reading Qur'aan,' or words to that effect. Then he commanded a man who was there to bring a bucket of water and throw it over the (urine), and he did so."

There is a great lesson in this hadeeth. Had the Prophet sallallahu alaihi wasallam did not prevent the people from stopping the man from urinating, we can easily imagine, that man would have had splashed his urine all over the place, or even to clothes of people shouting at him instead of confining it only to the place where he is urinating. Furthermore, abruptly stopping the urination process could have other bad effects to a person's health. Thus a greater harm was prevented by allowing some lesser harm to occur.

As a summary, muslims are required to enjoin good and forbid evil. Its implementation and neglect are linked to our accomplishment and failure respectively. Its application should be done with wisdom and according to one's authority. Finally, it is by Allah's permission that we gain success.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَإِرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ