

Enjoining good and forbidding wrong and its impact on security

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Abstract: Implementation of social security and discipline is one of the most important issues in new world. Various factors and variables are effective and one of those factors in the Islamic government is vital duty of “enjoining good and forbidding wrong”; thus, in this paper, by the descriptive-analytical method, the position of this divine duty in the lifestyle and its impact on the social order and security is analyzed and determined by appealing to verses and narrations (hadiths). The results obtained from this study show that in the case of enforcement of “enjoining good and forbidding wrong” which can be regarded as “public conscience”, it will be aligned with the components of social security in the lifestyle and will be considered as one of the most efficient factors for establishment of order and security in the society. In case of performing this duty, in proportion to the number of those enjoining the good and also those forbidding wrong in the society, commanding the good (al-ma’roof) and forbidding wrong (al-munkar) will take place, and in this summons, the path of righteousness is smoothed both for those inviting to this duty and also for those invited. It ensures the reform of individual behavior, which is aligned with “individual security”, establishment of order, aligned with “public security”, propagation and promotion of the spread of Islam, aligned with “international security”, establishment of social justice, aligned with “legal or judicial security”, establishment of economic welfare, aligned with “economic security”, succession (to authority) of righteous authorities, aligned with “national security”, integrity and survival of the Islamic community, aligned with “military security”, reform of the society, aligned with “social security”, and enforcement of divine orders, aligned with “political security”.

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1. Introduction

Since the beginning of human life, they found that if they want to meet their needs, they should have social contacts with each other. This accompaniment gradually led to the complexity of human relationships; therefore, some laws and regulations were made for the establishment of comfort, order and security of the societies. These laws and regulations were made based on divine laws, in divine communities, and based on human-made laws in non-divine (secular) communities.

The prerequisite for survival of the social organization and an organized social group is prevention from irregularities and deficiencies and maintenance of basic and fundamental features of social groups, which is the same as protection of values. Social security is the process of maintenance of values and norms in the society. This process is mostly conducted through institutionalization of values and norms in the society and through different punishments in more complex stages. Institutionalization of these values requires efficient tools and a proper method and one of the issues that must be regarded concerning social security is the role of participation in security (Khoshfar, 2004, 262). For collaborations that lead to participation in the society,

public and popular institutions must increase their interactions and relations with the members of the society (Shakeri, 2003, 72); therefore, in the Islamic society, the duty of “enjoining good and forbidding wrong” which is one of the most important social obligations of the religion of Islam, can play, as an efficient tool, an important and basic role in creation and sustenance of security, and this issue can be proved through analysis of the verses and narrations (hadiths) concerning the functions of “enjoining good and forbidding wrong” and its correspondence to the components of social security.

In this study, by the descriptive-analytical method and by appealing to the verses and narrations of the Infallible Imams (A.S.) concerning “enjoining good and forbidding wrong”, it has been attempted to answer the following questions.

-Can “enjoining good and forbidding wrong” be a proper tool for provision of security?

-Do the functions of “enjoining good and forbidding wrong” cover the dimensions of security?

Security

In order to determine the function of “enjoining good and forbidding wrong” and determine its status as an efficient tool for provision of security, security and its dimensions must be defined and clarified.

Security plays a substantial role in the foundation of human life, in such a way that it is linked to all the active areas of life and it is intertwined with the essence of existence. Humans who are always defined in the group and with the group have the duty of guarding and protecting a society which provides the contact and relationship between the members. Societies give life to humans and, besides establishing a bond between humans, meet their needs as well; thus, the guarantee of social human security is necessary and essential since humans' life is indebted to it and any disruption in its mechanism will lead to the insecurity and distress of humans (Navidnya, 2007, 23). Order and security are interdependent and a society without social order lacks security and the lack of security indicates social disorder; thus, there is an implicit interdependency between public order and public security and where there is public order, in the first manner, public security will definitely exist as well (Vafadar, 2011).

Security literally means immunity, safety, comfort, welfare (Amid, 2011, 171) and freedom from any kind of threats or attacks or preparedness for facing any threats or attacks (Ashouri, 2007, 38). To use the terminology, security is a concept with various political, economic, judicial, cultural areas, etc. This concept, like the other concepts in the field of human and political sciences lacks a certain definition accepted by everyone and in this regard different definitions of it have been presented, some of the most important of which will be mentioned:

During the seventeenth and eighteenth centuries, security was a normative concept that had become synonymous with the development of social welfare, public welfare and public virtue and became a proper criterion for social guidance (Gunter Brunch et al., 2005, 8). In another definition, security has been introduced as the guarantee of future security (Bevzan, 2011, 31). Security has also been defined as the protection of the society and its inner values and institutions against internal and external threats (Qarib, 1999, 102). In fact, security can be defined as a normative concept and the insurer of welfare and the protector of the society and its values against all the threats. From the sociological perspective, the sense of security is in fact a social production; that is, all social institutions have a part in its development. Nevertheless, naturally, all sections of the society, including the people, the government, the police, etc., play a key and prominent role in the production and promotion of its level (Garusi, 2013).

Security can be classified into the three groups of individual, social and national security. However, social security is in turn divided into career, economic, political and judicial security (Rajabipoor, 2004, 14). Classical scholars also divide security into the three

parts of national, public and internal security and present a special definition for each one (Institute for Strategic Studies, 2003). In a classification, security of human communities can be classified to five military, political, economic, social and environmental groups. Political security has been defined as the organizational stability of the governments, governmental systems and ideologies legitimizing them, economic security as access to the necessary resources and markets for maintenance of an acceptable level of welfare, environmental security (biosecurity) as the protection of the global local environment as the human habitat, military security as armed offensive and defensive capabilities of governments and their perceptions of one another's intentions and finally, social security has been defined as the capability for protection of traditional models of language, culture, religion and national identity and common law by acceptable conditions of change (Ahmadi Moqaddam, 2011).

In general, it can be stated that over the last few years, security has undergone a kind of transformation in conceptual terms. The classical views emphasized the role of the government and focused on security on a macro level and usually considered it in the national form and in relation with the other countries and governments and their perceptions of the concept of security have had a more objective dimension. On the contrary, the more we approach the present time, security gains importance in all dimensions, some of which are economic, social, cultural and political dimensions (Hezar Jaribi, 2013). In fact, legal or judicial security, economic security, political and military security, individual and social security and spiritual security are the subsequent steps for humans and they must provide security in these areas. To use the political and legal terminology, they are applied as "individual security", "social security", "national security" and "international security".

"Enjoining good and forbidding wrong"

"Enjoining good and forbidding wrong" is one of the practical principles of Islam and is a principle that has been recommended in Holy Qur'an¹, the prophetic

¹ Surat 'Āli 'Imrān (Family of Imran): 104: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." Surat 'Āli 'Imrān (Family of Imran): 114: "They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous." Surat At-Tawbah (The Repentance): 71: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and

commentary² and the works of the Holy Imams³, and the Prophet (P.B.U.H.) is quoted to have said: “Allah is an enemy of a weak believer that has no religion”. The Prophet was asked: “who is he?” He said: “he is one who does not forbid the evil” (Al-Hurr Al-'Amili, 1409/1988, 16, 122).

The word “al- 'amr” literally means command and order (Qurashi, 1993, 1, 109) and the word “al-nahy” means forbiddance and banning (Qurashi, 1993, 7, 116), i.e. forbidding or banning a deed that a person intends to do.” The word “al-ma'ruf” refers to any deed the righteousness of which is recognized in reason and Sharia (religion) (Raqib Isfahani, 1412/1991, 1, 561) and the word “al-munkar” refers to any obscene and impermissible deed which righteous ones censure and forbid (Raqib Isfahani, 1412/1991, 1, 823).

“Enjoining good and forbidding wrong” is a definitely social concept and content and covers a society; in general, it includes more than merely individual dimensions. “Al-ma'ruf” in the society is what is accepted by the members of the society and has been recognized and is somehow respectable in terms of reason and Sharia, and “al-munkar” is the opposite, so much so that it is censured and denied by the members of the society and is not acceptable and permissible in terms of reason and Sharia (Jamshidi, 2011); thus, “enjoining the good” (al- 'amr bi al-ma'ruf) is the individual and social invitation to all that is good, which is also recognized by reason and Sharia and is developed in the form of the wajibat (obligations) of Islam, and “forbidding wrong” (al-nahy 'an al-munkar) is the forbidding and banning of any obscene and impermissible deed that the righteous ones have censured and condemned and is also

His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” Surat Al-Haj (The Pilgrimage): 41; Surat Ash-Shu'ara' (The Poets): 214; Surat At-Tahrīm (The Prohibition): 6.

² Al-Nuri, Husayn ibn Mohammed Taqi, Mustadrak al-Wasa'il wa Mustanbat al-Masa'il, Vol. 12, P. 179: “The Prophet said: “The person that enjoins what is right and forbids what is wrong is then the Caliph of Allah on earth and the Caliph of the Messenger of Allah””; Al-Hurr Al-'Amili, Wasa'il al-Shi'ah, Vol. 16, P. 117.

³ Al-Nuri, Husayn ibn Mohammed Taqi, Mustadrak al-Wasa'il wa Mustanbat al-Masa'il, Vol. 12, P. 179: عَنْ عَلِيِّ ع قَالَ: لَا تَتْرُكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَيُولَى اللَّهُ أُمُورَكُمْ Al-Hurr Al-'Amili, Wasa'il al-Shi'ah, Vol. 1, Pp. 20, 21, 22, 26.

realized in the form of the muharramat (forbidden acts) of Islam.

Commitment to divine wajibat (obligations) and muharramat (forbidden acts) also guarantee happiness and bliss in the world and the hereafter since divine laws that have been ordained by the Holy Lawgiver for perfection and bliss of humans, cover all dimensions of human existence and in terms of Sharia, there is no disagreement among the Sharia scholars on the necessity of “enjoining good and forbidding wrong”, and there is only disagreement in terms of reason. Sheikh Toosi (R.A.) has also declared its rational necessity, which is “good intentions”, since both deeds are glorious and kind deeds and all kind deeds are considered obligatory and necessary by Allah Almighty; but Seyed Morteza has forbidden its rational necessity (Al-Hilli, Miqdad, 1, 471).

Some Foqaha (Islamic jurists) (Imam Khomeini, 1425/2004, 2, 287; Lankarani, 1426/2005, 339) have considered its religious necessity to be a matter of sufficiency; that is to say, if a sufficient number of people undertook this obligation, others would become exempt from this requirement. There are some prerequisites for the necessity of “enjoining good and forbidding wrong”:

The first [prerequisite] is that: those that enjoin and forbid must know for sure that what the required person has neglected or committed is “al-ma'ruf” or “al-munkar”.

The second [prerequisite] is that: they must assume that the enjoining or the forbidding would be effective.

The third [prerequisite] is that: the sinful person insists on the continuation of the sin.

The fourth [prerequisite] is that: there must be no corruption in their censuring (and enjoining or forbidding) (Imam Khomeini, 1425/2004, 2, 291-304). If “al-ma'ruf” and “al-munkar” are among things that the Holy Lawgiver values, such as the protection of life of a Muslim tribe and desecration of their honors or elimination of the effects of Islam and elimination of the truth (legitimacy) of Islam so as to lead the Muslims astray or elimination of some Islamic traditions, such as Baitullah Al-Haram (the Sacred House of Allah) so as to eliminate its effects and place, and the like, they must place a higher priority on it and any loss, even physical or critical loss, does not exempt them from their requirement or assignment; so if establishment of the truth (or legitimacy) of Islam, such that it helps stop misleading and misguiding, requires the sacrifice of life or lives, it appears as an obligation, let alone in a case where the loss is less than the sacrifice of life (Imam Khomeini, 1425/2004, 2, 305).

The levels of “enjoining good and forbidding wrong” start with the heart and are then expressed

through language and are realized, in the last stage, with the hand and the order of killing and lashing (Al-Hurr Al-'Amili, 1409/1988, 131, 16) which is considered the practical level of "enjoining good and forbidding wrong" and in this case, it must be executed on the order of the Sharia ruler.

In order to shed new light on the role of the duty of "enjoining good and forbidding wrong" in establishing social security, in this part the functions and effects of "enjoining good and forbidding wrong" will be discussed and meanwhile the issues that properly show the impact of this duty on security, will be further elaborated.

The Functions of "Enjoining good and forbidding wrong"

As the proper way for realization of security in the society and prevention from crime and social deviances is the existence of an effective and influential social control system, "enjoining good and forbidding wrong" that is established for common good (Ibn Babuyeh, 2002, 1, 793), determines the process of formation, recognition and development of the musts and must-nots and therefore "enjoining good and forbidding wrong" by the knowledge it imparts to the members of the society with regard to virtues and vices, helps to the protection of the existing values and norms in the society and realization of social security, in such a way that it becomes a blessing and an advantage for that society, and in Holy Qur'an, this has been mentioned: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong" (Surat 'Āli 'Imrān (Family of Imran): 110). It also says: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger." (Surat At-Tawbah (The Repentance): 71).

Based on these verses, it becomes clear that one of the signs of superiority of a society to other societies is the establishment of "enjoining good and forbidding wrong" by the members of that society; and in this verse, as a sign of the importance and grandeur of these two duties that guarantee the expansion of faith and enforcement of all individual and social laws, "enjoining good and forbidding wrong" takes priority over faith in Allah Almighty. It can be inferred from this statement that the community of Muslims will be considered as an "privileged nation" only if it does not forget the invitation to the virtues and the struggle against corruption, and if it overlooks these two tasks, it will not be considered as the best nation and this will harm the human society at large (Makarem Shirazi, 1996, Vol. 3, P. 49).

Also, these verses deem the establishment of "enjoining good and forbidding wrong" as one of the special features of the Islamic society in which the believers think of and also try to achieve redemption and salvation and are not indifferent either to the deeds of the society members that are done in the society, and consider their redemption and salvation to be dependent on the redemption and salvation of the society. In the logic of Islam, supervision of people over the deeds that are performed in the society is considered as their natural right and this right results from the close bond of the destiny of humans since the effects of unrighteous deeds will affect the society as well and every sin and individual anomaly can appear as a social harm. The Prophet (P.B.U.H.) has recommended in this regard: "As long as my disciples enjoin what is right and forbid what is wrong and are able to mobilize for righteousness and virtue, they will be in happiness and bliss; but if they start to neglect this, they will lose all bliss and happiness and some will overcome the others and no one will come to their aid on the earth and the heavens"⁴ (Al-Hurr Al-'Amili, 1409/1988, 16, 123).

The effect of "enjoining good and forbidding wrong" is highly considerable from an individual perspective, since it reforms both the one inviting (to all that is good) and also the one invited. In Islamic Sharia, the person that enjoins what is right and forbids what is wrong, must also adhere to and be committed to the orders and inhibitions of Sharia; otherwise, the person enjoining the good who neglects the good and the person forbidding wrong who does forbidden acts, have been cursed⁵ (Al-Sharif al-Razi, 2001, 247) and warned⁶ (Al-Hurr Al-'Amili, 1409/1988, 16, 122) in Islamic Sharia; therefore, the inviter to this duty firstly tries to reform himself/herself and avoids social anomalies and the person invited also realizes his/her mistakes and

⁴ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ قَالَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نَزَعَتْ مِنْهُمْ الْبَرَكَاتُ وَسَلَّطَ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ لَهُمْ نَاصِرٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ

⁵ لَعَنَ اللَّهُ الْأَمْرِينَ بِالْمَعْرُوفِ التَّارِكِينَ " لَهُ وَ النَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ ."

⁶ الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ فَرَاتِ بْنِ أَحْنَفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَيْلٌ لِمَنْ يَأْمُرُ بِالْمُنْكَرِ وَ يَنْهَى عَنِ الْمَعْرُوفِ ."

anomalies and tries to reform them and therefore the members of the society take steps towards righteousness and health and with the reform of all the individuals, the society will be reformed as well and security will be established.

In order to elaborate on the effect of “enjoining good and forbidding wrong” from a social perspective, the words of the Holy Imams are used in order to express its effect on order and security. In this regard, hadiths and sermons are used which have made explicit mention of all the positive social and individual effects and results of this duty:

From Imam Baqir (A.S.), in the book of the Messenger of Allah (P.B.U.H.), we learn that: “If Zina (adultery) emerges after me, sudden death will increase and if their measurement and weights (in balances) increase or decrease (if they not be precise and just in their measurements), their Allah will afflict them with famine and shortage, and if they ignore Zakat, the earth will deprive them of its blessings with regard to cultivations and fruits and mines, and if they issue unjust orders, join forces with tyrants and enemies and break their covenant, Allah will make the enemies overcome them and if they break their kinship ties, Allah will give over their wealth to the enemies and if they do not enjoin what is right and forbid what is wrong and do not follow the righteous ones in my household, know that Allah will make the enemies overcome them and even if the righteous ones among them pray, their prayers will not be answered” (Kolayni, 1997, 5, 375).

The words of Aba Abdullah al-Hussein, Hazrat Imam Husayn (A.S.), on “enjoining good and forbidding wrong”⁷, quoted by Amīr al-Mu’minīn (A.S.), can also be used. As this sermon sheds light on the effect of “enjoining good and forbidding wrong”, these lines can be cited: “People! Learn from Allah’s censure of the Jewish scholars in order to advice his true friends, where he says: “Why do the rabbis and religious scholars not forbid them (the Jews) from saying what is sinful (and devouring what is unlawful)? That group of the Israelites that became non-believers (in the words of David and Isa Ibn

⁷ The sermon is delivered for a group of scholars and shows that the Imam (A.S.), in his last visit in Mecca, intended to use the position of the Hajj congress and summoned the academic figures that had gathered in that land, in order to remind them of their responsibility in their defense and struggle against wrong, determine their obligation with regard to the Yazidi regime and beware them of the miserable state they had fallen into, in their devotion to the oppressors, for their earnings or for fear of their lives, and as a result, enlighten and inform other people by means of them, but...

Maryam) were cursed (this was because they were sinful and transgressive and did not stop the unrighteous deeds they were doing). How wretched is what they have been practicing.” (Surat Al-Mā’idah (The Table Spread), verse 63). This is why Allah denounced them as they witnessed unrighteous deeds and corruptions done by tyrants and did not forbid what is wrong since they were obsequious and greedy and were afraid of the consequences of the protests (received gifts and benefits and did not protest due to dissimulation and avoidance, preservation of life and benefits), although Allah says: “So do not fear the people but fear Me” (Surat Al-Mā’idah (The Table Spread), verse 44) and also says: “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger.” (Surat At-Tawbah (The Repentance), verse 71). Allah has primarily considered “enjoining good and forbidding wrong” as an obligation since he is aware that if this task is undertaken and performed, all the other tasks, either hard or easy, will be fulfilled as well, since “enjoining the good” invites (the non-believers) to Islam, restores the rights of the oppressed, stands up against the tyrants, divides the trophy of war (and Bayt al-mal)⁸ (justly among the people), takes the Zakat whence it is due and spends it where it is due. Then, you the population (of scholars) are those who are widely known for science, everyone speaks highly of you, you are famous for advice and goodwill, you are eminent among people as divine scholars (and the clergy), the noble ones count on your words, the weak ones respect you, people whom you have not provided with any blessings or gifts, consider you as their superiors, when people’s prayers are not answered, you meditate and they are granted, on your ways you move as magnanimously as kings and as grandly as noble men; isn’t all this respect because they expect you to perform the divine duty and restore the rights of Allah? So why is it that you neglect most of your duties, trample on the rights of the Imams, deny the rights of the subordinate and weak ones, but champion and uphold your own assumed rights? You have lost no wealth on the way of Allah, have sacrificed no life on the way of Allah of life, have fought against no tribes for Allah, how (by your weak wills and by seeking comfort) do you aspire for heaven and accompaniment of the prophets and protection from punishment? I fear that you who have relied on dreams and have so many expectations from Allah without performing your duties, will suffer from the retribution and revenge of Allah, since Allah has

⁸ Literally meaning “the House for Money”, it is used as an equivalent for the Treasury House where public fund is kept.

blessed you with benefits and advantages yet you do not appreciate and value those known for their sincere worship of Allah while you are respectable among his servants for your seeming belief in Allah (and his worship). You see (for yourselves) that divine covenants are broken (by those in power) and you have no fears, but if they trample on the covenant of your forefathers, you will become fearful (you do not value Allah as much as you value your ancestors), the commitments and contracts of the Prophet are violated, the blind ones, the dumb ones and the homeless ones in the cities have no protectors nor any refuge, and you have neither pity on them nor do you take any steps for them (to better their conditions) by means of your authority, nor do you pay attention to those that do kind deeds (and sacrifice their life for the cause of the homeless); you have contaminated yourselves by your deals and compromises with the oppressors; all these conducts are the very “al-munkars” (evil deeds) Allah has commanded you to forbid, but you are negligent; the disasters (and adversities) befalling you will be more than those of all other people since you have assumed the throne of science (have conquered and occupied the position of real scholars); I wish you had some sense and emotion (or hearing ears); these (disasters) will befall you because the tasks and the orders (handling of affairs) must be taken on by theologian scholars who can be entrusted with the lawful and unlawful matters ordained by Allah, yet they have robbed you of this position and this withdrawal has no cause but your division and also withdrawal from that which is right and the dispute on the Sunnah of the Prophet despite clear evidence and obvious reasons; if you were a people who resisted the harms and harassments (of the enemy) and gave away your wealth in Allah’s way, you would have been in charge of affairs of Allah (and handling of the Muslims’ affairs), and you would have been the source and reference of all deeds; but (alas!) you have let the oppressors dominate you and have entrusted affairs of Allah with them so that they carry out their tasks in “dubious” manners (and blindly), and are engaged in lechery and worldly pleasures; what has made the tyrants dominate you is the fact that you fear death and are satisfied and pleased with this unstable (shameful) life, have made the poor people give in to them, some of whom are slavish, aimless and defeated and some are hungry and beaten; the oppressors willingly handle the country’s affairs, bring public disgrace due to lechery, follow the example of the devil and insult and disrespect Allah, have eloquent speakers on the tribune in every city, have dominated the whole country, have unlimited power, people obey them slavishly and can’t resist them, some of (these oppressors) are tyrannical and defiant, some are extremely harsh and demonstrate all

their power to the weak ones. They do not know the real ruler (and Allah), the creator and restorer of all (they do not believe in the origin and resurrection). And what an amazement! How can I not be amazed to see the land of Islam dominated by those who are either traitors and oppressors, or blackmailers and wicked ones, or merciless and unfair rulers, in what we fight Allah is the judge between you and us and surely he is also the judge of our disputes. O’ Allah, you are aware that what (in our struggles and movements against the wrong and evil) have been done by us, were neither for the greed of kingdom and position nor for the riches and property; we intended to present the signs of the way to your religion, correct (the wrong deeds) in your cities, so that your oppressed servants could live in comfort and security and obey you in peace of mind, all we want is to enforce the duties of Islam and the Sunnah (of the Prophet (P.B.U.H.)) and your orders, you should come to our help, be fair with us, for the tyrants have dominated you and have tried to obscure the light of your Prophet⁹, Allah is enough for us, we rely on him, we have repented of our sins to Him and everyone's return is towards Him (Ibn Sho'b Al-Harani, 2004, 373-377).

Imam Baqir (A.S.) has also said: “Enjoining good and forbidding wrong is a great obligation thereby the other obligations are established as well; (in case of failure to enforce the duty of enjoining good and forbidding wrong) the wrath of Allah Almighty will be unleashed upon them and they will face its harsh punishment, so the virtuous ones are destroyed in the land of the evil ones and the small ones in the land of the great ones (punishment will be equally meted out to all; the evil ones because of misdeeds and depravity, and the righteous ones because of failure to enjoin what is right and forbid what is wrong). Surely, enjoining good and forbidding wrong is the way of the prophets and the righteous ones, it is a great obligation thereby the other obligations are established as well, the paths are smoothed and the earnings become legitimated and lawful, and the rights of the oppressed will be restored only to them, and the earth will become prosperous and revenge will be taken on the enemies and the foes, and things will be put back in order and harmony” (Al-Hurr Al-`Amili, 16, 119).

In this regard, by the analysis of these narrations (hadiths) and extraction and determination of the functions and results of “enjoining good and

⁹ The original statement has been thus: “If you do not come to our help and restore our rights, the tyrants will dominate you and try to obscure the light of your Prophet”.

forbidding wrong”, these functions will be corresponded to the dimensions of security.

1-Reform of the individual behavior: in the aforementioned sermon, based on the verses of Qur’an, the one enjoining the good who neglects it and the one forbidding wrong who engages in it, have been damned and cursed by the prophets and Allah. This reproach and warning will become effective in the reform of the individual, and also the holy Imams (A.S.) in this regard have promised and encouraged the ones enjoining the good and the ones forbidding wrong who enjoin what is right and forbid what is wrong; one of these is the precious statement by Imam Ali (A.S.) that said: “O’ the believers! Anyone who looks at a transgression and witnesses an invitation to an “al-munkar” and denies it at heart, has kept himself/herself healthy from contamination, and anyone who denies it through words, its reward will be granted and this is better than the former, and the one who denies it by a sword so that the word of Allah can be heard loudly and the words of the oppressors can be debased, has surely found the way to salvation and has his/her heart shown with the light of certainty” (Al-Sharif al-Razi, 719). In another hadith, Imam Sadiq (A.S.) stated: “A person can engage in enjoining good and forbidding wrong who has three characteristics: he/she must do what he/she enjoins and he/she must avoid what he/she forbids, he must observe moderation in what he/she enjoins or forbids and show leniency in what he/she enjoins or forbids.” (Ibn Babuyeh, 1, 2004, 169). In the case of enforcement of this divine duty in life, the individual will reach a state in which he/she will achieve growth and development from an emotional and spiritual perspective and also security and comfort will dominate all over his/her life and also other people will be in security and health due to his/her behavior and moods, and this state is aligned with “individual security” which is a state in which the individual will live regardless of the fear of harming his/her life or wealth or reputation or losing them (Ashouri, 2007, 39).

2-Establishment of order: the Imam states in this sermon that “by enjoining good and forbidding wrong, all the other tasks, either hard or easy, will be fulfilled as well.” And Imam Baqir (A.S.) stated: by establishment of this duty, things will be put back in order and harmony”; therefore, where “public order” is achieved, in the first method, one can make sure that “public security” exists as well since these two are interdependent.

3-Propagation and promotion of the spread of Islam: the Imam says in this sermon: “Enjoining the good invites the non-believers to Islam.” Analysis of this valuable statement denotes the necessity of the establishment of this duty at the international level the

beginning of which has been founded on the peaceful manner of propagation and determination of the global religion of Islam, in such a way that the spread of Islam is globalized and the introduction for emergence of the savior of the world of humanity and executioner of global security will be realized and this function is aligned with “international security” since international security is a state in which the powers are in a state of balance and without transgressing one another’s territories so that the status quo is not disrupted (Ashouri, 2007, 39).

4-Establishment of justice: the Imam says in the sermon: “Enjoining the good restores the rights of the oppressed, divides the trophy of war (and Bayt al-mal) (justly among the people”. And Imam Baqir also stated: “The right and the rights of the oppressed will be restored” and therefore, justice will be re-established. These results and effects are aligned with “legal and judicial security” which is a kind of reassurance and guarantee that governments make for protection and preservation of their citizens from any transgression and abuse of their individual and social rights, so that the citizens, in light of this security, will be able to actualize their individual and social activities within the law.

5-Establishment of economic welfare: the Imam states that: “Enjoining good and forbidding wrong takes the Zakat whence it is due and spends it where it is due” and in the aforementioned hadith, it has been stated that: “The earnings will become legitimated and lawful by means of enjoining good and forbidding wrong” and he further states: “By establishment of this duty, the earth will become prosperous.” Prosperity and growth is indicative of the fact that real Muslims, in case of establishment of “enjoining good and forbidding wrong”, will receive their earnings in a religious (authorized) way that provides and guarantees the right and rights of the members of the society, and in this case his/her and others’ rights will not be violated. Therefore, economic welfare will be realized for everyone; thus, the aforementioned results are aligned with “career security” and “economic security” that refer to freedom from any kind of fear, doubt and ambiguity regarding the enforcement of obligations and requirements and at once assurance of benefiting from the fruits of the actions taken in the area of production of wealth and its distribution and consumption and access to the required resources and markets for maintenance of a satisfactory level of welfare (Ahmadi Moqaddam, 2011).

6-The succession (to authority) of righteous judges: by ignoring “enjoining good and forbidding wrong”, the evil ones in a tribe will dominate the righteous ones (Ibn Babuyeh, 2002, 2, 855). The Imam makes mention of this in this sermon: “And what an amazement! How can I not be amazed to see

the land of Islam dominated by those who are either traitors and oppressors, or blackmailers and wicked ones, or merciless and unfair rulers, in what we fight Allah is the judge between you and us and surely he is also the judge of our disputes.”; thus, if in Islamic societies “enjoining good and forbidding wrong” be established, righteous judges will take hold of the affairs and as a result, this will lead to a state in which a nation lives regardless of the threat of losing all or part of its population, property or soil (Ashouri, 2006, 39) and this is aligned with “national security”.

7-Integrity and survival of the Islamic community: the Imam says in the sermon that: “What (in our struggles and movements against the wrong and evil) have been done by us...we intended to present the signs of the way to your religion”, and also stated: “By means of enjoining good and forbidding wrong, stand up against the tyrants, so that your oppressed servants could live in comfort and security and obey you in peace of mind”. Imam Ali (A.S.) also states: “One who enjoins what is right is the strong source of power for the Muslims and one who forbids what is wrong, punishes the hypocrites” (Al-Sharif al-Razi, 631). It should be noted that in the Arabic hadith, both words “hypocrites” and “non-believers”¹⁰ have been used, and this is in line with the valuable statement by Imam Baqir (A.S.) who stated: “By means of enjoining good and forbidding wrong, revenge is taken on the enemies” and also Imam Baqir (A.S.) stated: “By means of enjoining good and forbidding wrong the ways of religion and the world become secure” and in this regard, it is aligned with “military security” which refers to the armed offensive and defensive capabilities of the governments and their perceptions of one another’s intentions (Ahmadi Moqaddam, 2011) and it is a state-centric concept and refers to the foreign aspects of the government’s threats and mostly military threats.

8-Reform of the society: the Imam states in this sermon that “We will correct (the wrong deeds) in your cities, so that your oppressed servants could live in comfort and security and obey you in peace of mind” and Imam Baqir (A.S.) also stated: “Surely, enjoining good and forbidding wrong is the way of the prophets and the righteous ones”; as the way of the prophets and the clear way of the righteous ones is the guidance of the individual and the society toward perfection and establishment of an ideal society and as, for helping humans achieve this goal, they implement the divine rules and regulations they have

received from Allah Almighty for bliss of humans, and try to enforce it, “enjoining good and forbidding wrong” also follows the same goal and this corresponds to “social security” which is public freedom from a threat that the illegal conduct of a state or system or individual or group brings about in all or part of the society, and in the new legal system, it is assumed that the law, by defining and limiting the freedoms and individual rights and punishing those that transgress their limits, guards the individual and social security (Ashouri, 2007, 39).

9-The guarantee for enforcement of divine orders: In this sermon, the Imam declares that by “enjoining good and forbidding wrong”: “We intend to execute the duties of Islam and the Sunnah (of the Prophet (A.S.)) and your orders” and also Imam Baqir (A.S.) states: “Enjoining good and forbidding wrong is a great obligation thereby the other obligations are established as well”; thus, enjoining good and forbidding wrong ensures the enforcement of divine laws and regulations in all dimensions of humans’ lives and by means of that, the religion and world of humans become strengthened, which is also aligned with “political security” which has been defined as the organizational stability of the governments, systems of governments and ideologies legitimating them (Ahmadi Moqaddam, 2011).

The aforementioned narrations clearly determine the amazing effect of the duty of “enjoining good and forbidding wrong” on the entire life of humans. By the establishment of this obligation, realization of bliss and security has been deemed as certain and unavoidable, and Allah Almighty has also considered it in Qur’an: “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.” (Surat An-Nūr (The Light): 55). Allah Almighty has promised three things to the group of Muslims that have these two attributes, “faith” and “righteous deed”: succession and authority on earth, strong and effective dissemination of the tradition of righteousness everywhere (the word “stabilization” is used in this regard), elimination of all the causes of fear and horror and insecurity (Makarem, 1996, 14, 528) and realization of security and welfare and comfort; as “enjoining good and forbidding wrong” is rejoining the wajibat (obligations) and forbidding the muharramat (forbidden acts) of Islam, and its result will be the performance of the obligations and

¹⁰ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْخَمَ أُتُوفَ [الْمُنَافِقِينَ] الْكَافِرِينَ..”

ignorance of the forbidden acts, and the performance of the obligations and ignorance of the forbidden acts stem from the individual's faith and are named as righteous deeds and Allah has also promised security to those that have believed and do righteous deeds, therefore, by establishment of "enjoining good and forbidding wrong", security will dominate all the scopes of material and spiritual life of humans.

Conclusion

As the proper way for realization of security in the society and prevention from crime and social deviances is the existence of an effective and influential social control system, "enjoining good and forbidding wrong" that is established for common good and is one of the obligations of Islam, can determine the process of formation, recognition and development of the musts and must-nots since "enjoining the good" (al- 'amr bi al-ma'ruf) is the individual and social invitation to all that is good, which is also recognized by reason and Sharia, which are the very wajibat (obligations) of Islam, and "forbidding wrong" (al-nahy 'an al-munkar) is the forbidding and banning of any obscene and impermissible deed that the righteous ones have censured and condemned, which are the very muharramat (forbidden acts) of Islam.

"Enjoining good and forbidding wrong" which can be regarded as "public conscience", in case of enforcement in the lifestyle, will be aligned with the components of social security and will cover all dimensions of material and spiritual life of humans and will be considered as one of the most efficient factors for establishment of order and security in the society.

In case of performing this duty, in proportion to the number of those enjoining the good and also those forbidding wrong, commanding the good (al-ma'roof) and forbidding wrong (al-munkar) will take place among people, and in this summons, the path of righteousness is smoothed both for those inviting to this duty and also for those invited. It ensures the reform of individual behavior, which is aligned with "individual security", establishment of order, aligned with "public security", establishment of social justice, aligned with "legal or judicial security", propagation and promotion of the spread of Islam, aligned with "international security", establishment of economic welfare, aligned with "economic security", succession (to authority) of righteous authorities, aligned with "national security", integrity and survival of the Islamic community, aligned with "military security", reform of the society, aligned with "social security", and enforcement of divine orders, aligned with "political security".

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