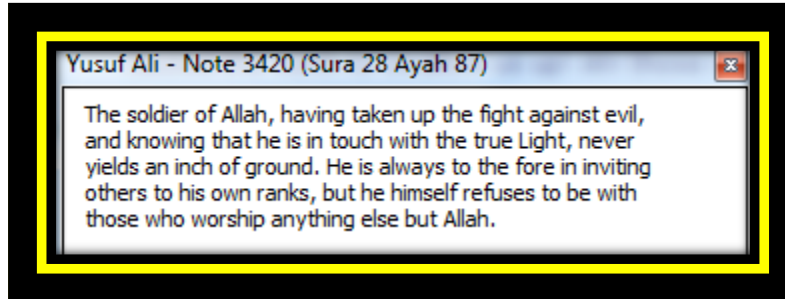
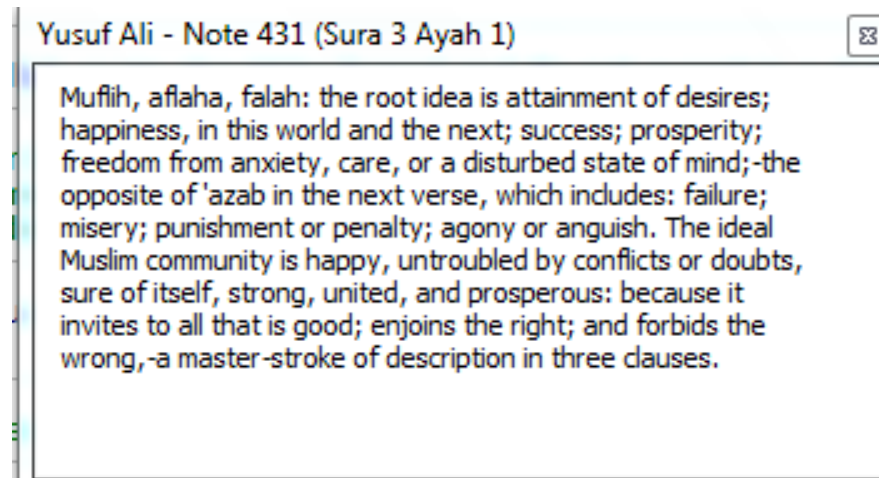


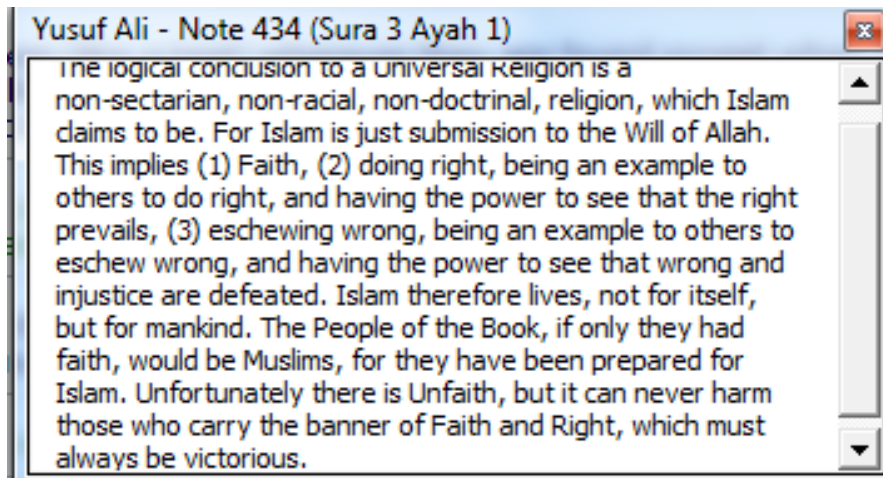
INVITE. Enjoin



3:104-Let there arise out of you a band of people **inviting** to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. 431



3:110-Ye are the best of peoples evolved for **mankind enjoining** what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. 434

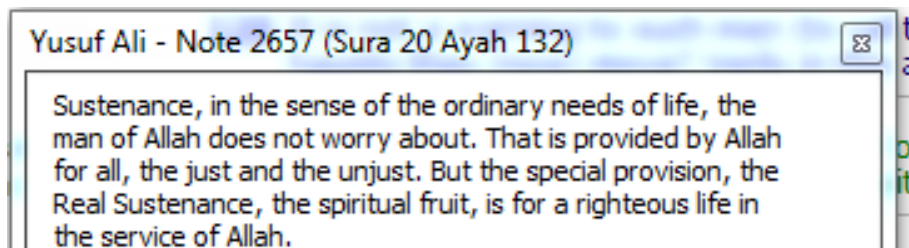


3:114-They believe in Allah and the Last Day; **they enjoin** what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.

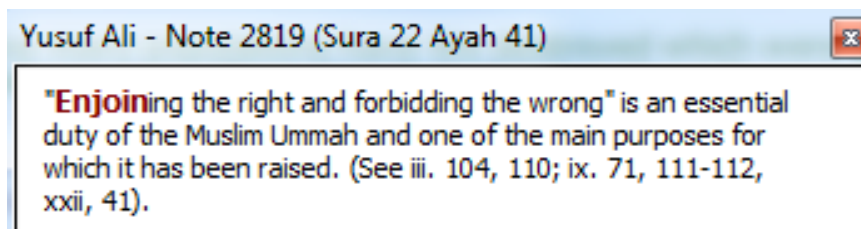
19:55-He used to **enjoin** on his people Prayer and Charity and he was most acceptable in the sight of his Lord.2507

2:44-Do ye **enjoin** right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

20:132-**Enjoin** prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. 2657



22:41-(They are) those who if We establish them in the land establish regular prayer and give regular charity **enjoin** the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. 2819



22:67-To every People have we appointed rites and ceremonies which they must follow let them not then dispute with thee on the matter **but do thou invite (them) to thy Lord**: for thou art assuredly on the Right Way. 2848

Yusuf Ali - Note 2848 (Sura 22 Ayah 67)

Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way, we should **invite** all to join us, without entering into controversies about such matters.

28:87-And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah. 3420

Yusuf Ali - Note 3420 (Sura 28 Ayah 87)

The soldier of Allah, having taken up the fight against evil, and knowing that he is in touch with the true Light, never yields an inch of ground. He is always to the fore in inviting others to his own ranks, but he himself refuses to be with those who worship anything else but Allah.

31:17-"O my son! establish regular prayer **enjoin** what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

33:46-And as one who invites to Allah's (Grace) by His leave and as a Lamp spreading Light. 3735

Yusuf Ali - Note 3735 (Sura 33 Ayah 46)

See last note. The two other capacities in which the Prophet was sent are here specified. (4) He comes as one who has a right to **invite** all men to repentance and the forgiveness of sins: but he does this, not of his own authority, but by the permission and authority given to him by Allah. This is said lest people may deify the Prophet as they did with other Prophets before him. The personal responsibility of each individual remains, but the Prophet can lead him on the Right and help him. (5) The Prophet also comes as a Light or a Lamp (Siraj) to illuminate the whole world. In lxxi. 16 and elsewhere the same word (Siraj) is used for the sun. The comparison is apt. When the sun appears, all the lesser lights pale before its light. And the Message of Islam, i.e. of the Universal Religion, is to

36:60-"Did I not **enjoin** on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? 4006

Yusuf Ali - Note 4006 (Sura 36 Ayah 60)

Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and (2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares.

41:5-They say: **"Our hearts are under veils (concealed) from that to which thou dost invite us and in ours ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)."** 4465 4466

Yusuf Ali - Note 4465 (Sura 41 Ayah 5)

The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. vii. 25.

Yusuf Ali - Note 4466 (Sura 41 Ayah 5)

This is either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!'

In rejecting these calls saying: hearts are under veils. ears in deafness. between us a screen is their wilful rejection due to superiority complex adopting a sarcastic tone of an inferiority complex OR calculated indifference to spiritual teachings !

4:37-(Nor) those who are niggardly or **enjoin** niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepes them in contempt. 555 556

Yusuf Ali - Note 555 (Sura 4 Ayah 37)

Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. Allah does not love either the one or the other, for they both proceed from want of love of Allah, or faith in Allah. Niggardly is the worldly wise man who not only refuses to spend himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him-wealth, position, talent, etc.

7:145-And We ordained laws for him in the tablets in all matters both commanding and explaining all things (and said): "take and hold these with firmness and **enjoin** thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked (how they lie desolate)." 1107 1108 1109

Yusuf Ali - Note 1107 (Sura 7 Ayah 145)

The Tablets of the Law contained the essential Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the Shari'at does, matters absolutely prohibited, matters not prohibited but disapproved, matters about which there was no prohibition or injunction, but in which conduct was to be regulated by circumstances; matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards. No soul is burdened beyond its capacity; but we are asked to seek the best and highest possible for us in conduct.

Yusuf Ali - Note 1109 (Sura 7 Ayah 145)

Literally, the homes of the wicked, both individuals and nations, lie desolate, as in the case of the ancient Egyptians, the 'Ad, and the Thamud.

9:112-Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that **enjoin** good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 1363

Yusuf Ali - Note 1363 (Sura 9 Ayah 112)

We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example.

The good news is to be proclaimed to all Believers

9:67-The **Hypocrites** men and women (have an understanding) with each other: **they enjoin evil** and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. 1324 1325 1326

Yusuf Ali - Note 1324 (Sura 9 Ayah 67)

Literally, "the Hypocrites... are of each other". The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together.

Yusuf Ali - Note 1325 (Sura 9 Ayah 67)

The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be financial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one.

Yusuf Ali - Note 1326 (Sura 9 Ayah 67)

Cf. vii. 51. and n. 1029. They ignore Allah: and Allah will ignore them.

9:71-The believers men and women are protectors one of another: **they enjoin what is just** and forbid what is evil: they observe regular prayers practice regular charity and obey Allah and His apostle. On them will Allah pour His mercy: for Allah is Exalted in power Wise.

90:17-Then will he be of those who believe and **enjoin patience** (constancy and self-restraint) and **enjoin deeds of kindness and compassion**. 6144

Yusuf Ali - Note 6144 (Sura 90 Ayah 17)

Such practical charity and love will be the acid test of Faith and the teaching of all virtues. The virtues are summed up under the names of Patience (the Arabic word includes constancy and self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged; they will be the fruit which their Faith will constantly produce.

Narrated Abu Musa Al Ashari,

Sahih al-Bukhari Hadith 8/51

The Prophet said, "On every Muslim there is **enjoined** (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should **enjoin what is good (or said what is reasonable)**." They said, "If he does not do that?" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity)."

Narrated Hudhayfah

Al Tirmidhi 1328

The Prophet (peace be upon him) said, "By Him in Whose hand my soul is, you must **enjoin what is reputable and forbid what is disreputable**, or Allah will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer." Transmitted by Tirmidhi.

Narrated Hudhayfah 68 Transmitted by Tirmidhi

The Prophet (peace be upon him) said: By Him in Whose hands is my life (Allah the Almighty), necessarily **you should enjoin virtue and check evil, or else Allah will certainly send chastisement upon you**. And then you will pray but your supplications will not be accepted.

Narrated AbuDharr 594 Tirmidhi transmitted it, saying this is a gharib tradition.

Allah's Messenger (peace be upon him) said, "When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct someone who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as "sadaqah".

Sahih Al-Bukhari Hadith

Hadith 4.803 Narrated by
Hudhaifa bin Al Yaman

"There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will

belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "**Adhere to the group of Muslims and their Chief.**" I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "**Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.**"

Narrated Hudhayfah 68 Transmitted by Tirmidhi- -The Prophet (peace be upon him) said: By Him in Whose hands is my life (Allah the Almighty), necessarily you should enjoin virtue and check evil, or else Allah will certainly send chastisement upon you. And then you will pray but your supplications will not be accepted.

Narrated AbuDharr 594 Tirmidhi transmitted it (gharib)

abedeen