

# ***Encouraging What is Right.***

**By**

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***(Version 1)***

### ***The Reason for Creation***

Allâh created both the jinns and humans to worship Him, He sent the messengers and revealed the Books for this grand objective, He (Subhânahu wa Ta'âla) said (which means);

**"I have not created jinns and humans except to worship Me" (Ath-Thâriyât 56)**

So this is the reason that Allâh created all peoples, the jinn and human among them, the male and female among them, the 'Arab and non 'Arab among them, the rich and poor among them. All of them were created to worship Allâh. They were not created out of jest or without purpose. Allâh (Subhânahu wa Ta'âla) said (which means);

**"Do you think We only created in jest, and that you would not return to Us?" (Al-Mu'minûn 115)**

Here Allâh (Subhânahu wa Ta'âla) rebukes all who think that. He (Subhânahu wa Ta'âla) also said (which means);

**"Do people think that they will be left without purpose?" (Al-Qiyâmah 36)**

The meaning here is unrestricted, without command or prohibition. Allâh (Subhânahu wa Ta'âla) said (which means);

**"We have not created the heavens, the Earth and what is between them in futility." (Sâd 27)**

Rather Allâh (Subhânahu wa Ta'âla) created the creatures to worship Him, He did not create them in futility, in jest, or without purpose. He created them for a tremendous reason; that they worship Him by obeying His orders, and avoiding his prohibitions, and that they should perform all of their worship sincerely for Him, abiding by regulations. This is the worship that He created them for, as He (Subhânahu wa Ta'âla) said (which means);

**"I have not created jinns and humans except to worship Me. Not wanting any sustenance or food from them. Surely Allâh is the Provider, the possessor of unwavering strength." (Ath-Thâriyât 56-57)**

### **The Meaning of Worship**

This worship consists of singling him out with tawhîd, obeying Him by performing what He holds obligatory and staying away from what He forbade, it is the Islâm about which He (Subhânahu wa Ta'âla) said (which means);

**"Surely the religion with Allâh is Islâm." (1  
'Imrân 3:19)**

It is faith and guidance as He (Subhânahu wa Ta'âla) said (which means);

**"Guidance has come to them from thier Lord."  
(An-Najm 23)**

And He (Subhânahu wa Ta'âla) said (which means);

**"O you who believe! Have faith in Allâh and  
His Messenger" (An-Nisâ' 4:136)**

This worship is faith, it is that which the Prophet (Sala Allahu 'alihi was-Salâm)  
spoke of when he said;

Faith is seventy some or sixty some branches. The most virtuous of it is saying  
Lâ ilâha illa Allâh, and the least of it is removing something harmful from the  
way, and modesty is a branch of faith.

Therefore faith is to worship Allâh, it is Islâm, it is guidance, it is righteousness and  
piety, it is obedience to Allâh and His Messenger, it is tawhîd of Allâh and sincerity  
for Him, it is establishing His orders, and avoiding His prohibitions, and abiding by  
His regulations. This is worship, and this is Islâm and faith, and this is taqwâ, and this  
is righteousness and guidance. Allâh (Subhânahu wa Ta'âla) said (which means);

**"Guidance has come to them from thier Lord."  
(An-Najm 23)**

And;

**"But righteousness is for the one with the most  
taqwâ" (Al-Baqarah 2:189)**

And;

**"Certainly righteous are those who will be  
favored." (Al-Infitâr 13)**

This is the meaning of worship, that which Allâh ordered all peoples with, and that  
which He created them for. He (Subhânahu wa Ta'âla) said (which means);

**"O people! Worship your Lord, the one who  
created you as well as those before you, then  
perhaps you will have acquired taqwâ." (Al-  
Baqarah 2:21)**

Here He (Subhânahu wa Ta'âla) ordered them to fulfill this worship, to fulfill that for which He sent to them the messengers, upon the be peace. He (Subhânahu wa Ta'âla) said (which means);

**"To every nation we have sent messengers  
[saying]; Worship Allâh and shun the taghût!"  
(An-Nahl 36)**

### **How Correct Worship is Achieved**

Here the meaning of "Worship Allâh" is singling out Allâh and obeying His orders, and the meaning of "And shun the taghût" is stay away from shirk and disobedience. From the first of the messengers, Nûh (Sala Allahu 'alihi was-Salâm), to the last of them Muhammad (Sala Allahu 'alihi was-Salâm), Allâh sent them all to call people to worship Allâh, to single out Allâh, and make only Him the object of worship, and that they obey His orders, and that they stay away from His prohibitions, and that they abide by his regulations, that they hope in His reward, and fear His (Subhânahu wa Ta'âla) punishment. It was with this that Allâh dispatched the messengers and it was this that they delivered. Ibn 'Abbâs (Radiyah Allahu 'Anhu) was reported to have said;

*"Our father ? dam (Sala Allahu 'alihi was-Salâm) and his offspring were following Islâm for ten generations, until shirk appeared among the people of Nûh. So Allâh sent Nûh (Sala Allahu 'alihi was-Salâm) to them, and he invited them to Allâh and directed them to good."*

Allâh narrated their story to us in many places, and that they were commanded with tawhîd of Allâh and obedience to Him;

**"And we have sent Nûh to his people. He said,  
"O my people! Worship Allâh, you have no  
other gods besides Him!." (Al-Mu'minûn 23)**

When they arrogantly rejected him and remained in falsehood, Allâh (Subhânahu wa Ta'âla) punished them with the flood as He (Subhânahu wa Ta'âla) said (which means);

**"We have sent Nûh to his people. He remained  
among them for a thousand years, save fifty.  
We punished them with the floods while they  
were wrong doers. We saved him and the  
inhabitants of the boat, and we made them a  
sign for all of the worlds." (Al-Ankabût 14-15)**

He remained among them for nine hundred and fifty years calling them to Allâh (Subhânahu wa Ta'âla). So when they arrogantly rejected him Allâh (Subhânahu wa Ta'âla) vanquished them with the floods, with the rains that showered down from the heavens, and the waters of the Earth overflowing, until even the very last of them

drowned, except for those with Nûh on the boat. Similarly Allâh punished others. Anyone who does not answer the call of the messenger, then he is ruined in this life and the Hereafter. The last and most worthy of the messengers, the seal of the prophets was Muhammad (Sala Allahu 'alihi was-Salâm), as Allâh (Subhânahu wa Ta'âla) said (which means);

**"Muhammad is not the father of any of your men, but he is Allâh's Messenger and the seal of the prophets." (Al-Ahzâb 40)**

The Prophet (Sala Allahu 'alihi was-Salâm) said, "There is no prophet after me. And; I was sent for all peoples." Allâh (Subhânahu wa Ta'âla) said (which means);

**"Say: 'O people! Indeed I am Allâh's Messenger to you all.'" (Al-A'râf 158)**

And;

**"We have not sent you but as [a messenger] to all people, bringing good news and warning." (Saba' 28)**

So it is obligatory for everyone, jinns and humans, that they follow him and obey him, and that they adhere to his methodology (Sala Allahu 'alihi was-Salâm), as Allâh (Subhânahu wa Ta'âla) says (which means);

**"Say: If you indeed love Allâh then follow me, Allâh will love you and forgive your sins..." (Al-'Imrân 3:31)**

Here the meaning is, "O Muhammad, tell the people, the jinn and human among them, 'If you indeed love Allâh'" That is if you love Him truthfully, "Then follow me, Allâh will love you." So whoever loves Allâh, then let him follow Muhammad (Sala Allahu 'alihi was-Salâm) by obeying his orders, and avoiding what he prohibited. This is accomplished by tawhîd of Allâh and sincerity for Him, by fulfilling His rights, by not disobeying Him. Among these elements is preserving the prayer, giving the zakâh, fasting Ramadhân, hajj to the sacred House, being kind to the parents and keeping the ties of the womb, commanding good and forbidding evil, staying away from all types of disobedience, staying away from associating anyone with Allâh, which is the worst of sins, staying away from all types of disobedience including lewdness or fornication, theft, homosexual acts, dealing with usury, drinking intoxicants, backbiting, slander, disobedience to one's parents, cutting the ties of the womb, etc. It is obligatory for everyone, the men and the women that they worship Allâh, that they obey His orders, that avoid His prohibitions, and that they abide by His regulations hoping in His reward, fearing His (Subhânahu wa Ta'âla) punishment. Allâh (Subhânahu wa Ta'âla) said (which means);

**"Say: 'Obey Allâh and obey His Messenger.**

**Then if you [people] turn away, then he is only responsible for his duty, and you for yours. If you obey him you will be guided, and it is not a duty of the Messenger except to clearly convey.'" (An-Nûr 24:54)**

And;

**"Whoever obeys the Messenger, then he has obeyed Allâh" (An-Nisâ' 4:80)**

**"...Let those who oppose his command be warned, lest some fitnah afflict them or they be afflicted by a painful punishment." (An-Nûr 24:63)**

So it is obligatory for all jinns and humans, whether male or female, that they worship Allâh and have taqwâ of Him, and that they revere His orders and prohibitions. And this can only occur by encouraging each other, giving sincere advice, and helping one another to righteousness and taqwâ be they males, females, 'Arabs, non-'Arabs, all peoples. Allâh (Subhânahu wa Ta'âla) said (which means);

**"Help one another in righteousness and taqwâ, do not help one another in sin and transgression. Have taqwâ of Allâh, indeed Allâh is severe in punishment." (Al-Mâ'idah 5:2)**

He (Subhânahu wa Ta'âla) said (which means);

**"By time, indeed mankind is lost, except for those who believe and perform righteous deeds, and encourage each other with the truth, and encourage each other with patience." (Al-'Asr)**

## **Oaths**

In this sûrah, Allâh made an oath by time [al-'asr]. The meaning of 'asr is the time span of the day and the night. Allâh (Subhânahu wa Ta'âla) has stated such oaths in connection with His creatures as He willed, just as He did about the mountain, the scattering winds, the star when it sets, the night when it conceals, the sun and its illumination, the fig and the olive, and others. Allâh states such oaths by these creatures because they are evidence of His magnificence and that He is the Lord of the Worlds. That He (Subhânahu wa Ta'âla) is the one who deserves to be worshipped, so He can state such oaths as He wills. As for the creatures, it is not allowed for them to swear by other than Allâh, it is not allowed for them to swear by the Prophet, nor by their reputation of trust, nor by their fathers, nor any creature at all. This is because the Prophet (Sala Allahu 'alihi was-Salâm) said;

Whoever is to take an oath, let him swear by Allâh or remain silent.

And;

Whoever swears by something other than Allâh then he has committed shirk.

And;

Do not swear by your fathers, nor your mothers, nor any rivals [to Allâh]. And do not swear by Allâh unless you are among the truthful.

### **Those who Believe...**

Allâh explained in this great sûrah (al-'Asr) that all people are lost, the male and the female among them, the jinn and the human among them, all are lost, **"Except those who believe and perform righteous deeds, enjoin one another with the truth, and enjoin one another with patience."** These are the profiteers of happiness, those who believe in Allâh and His Messenger, they believe that Allâh is their Lord and the only one worthy of their worship, and that He is above the Heavens, over His throne, over all of His (Subhânahu wa Ta'âla) creation. They believe in Allâh's exaltedness, and that He (Subhânahu wa Ta'âla) is over His throne, separate from His creation. Just as He (Subhânahu wa Ta'âla) said;

**"The merciful ascended the throne." (Tâ Ha: 5)**

He (Subhânahu wa Ta'âla) said;

**"Indeed your Lord is Allâh. The one who created the heavens and the Earth in six days. Then He ascended the throne, drawing the night over the day, each seeking the other in succession, and the Sun, the Moon, and the stars, all subjected to His command. Certainly His is the creation and the command, blessed is Allâh the Lord of the worlds." (Al-A'râf 7:54)**

This is our Lord (Subhânahu wa Ta'âla) His is the creation and the command, and He is above His throne, and His knowledge reaches every place, the hands are raised up to Him (Subhânahu wa Ta'âla) in supplication, He is the high, the magnificent, as He (Subhânahu wa Ta'âla) said;

**"To Him ascend the good words and He raises the righteous deeds." (Fâtir 10)**

And;

**"The angels and the spirit ascend to Him, in a day whose length is fifty thousand years." (Al-Ma'âraj 4)**

He (Subhânahu wa Ta'âla) is above His throne *"istawâ' 'alayhi"* that is an istawâ' befitting His magesty and greatness, He does not resemble His creatures in any of His attributes. As He (Subhânahu wa Ta'âla) said (which means);

**"There is nothing like Him, and He is the hearer, the seer." (Ash-Sûrâ 11)**

No one other than Him knows how His attributes are. So our Lord (Subhânahu wa Ta'âla) is the highly exalted above His creation, and He is the Merciful, the Beneficent, and He is the Mighty, the Wise, and He is Kind and Merciful, and He is the one in control over everything, and He is the only one deserving to be worshipped. So it is obligatory for us all, the male and female, that we worship Him. But how? By obeying His orders, and staying away from His prohibitions, and being sincere in worshipping Him alone, so we call upon Him alone, we hope from Him alone, we seek help from Him alone, we swear by Him alone, we pray to Him alone, we prostrate to Him alone, we fast for Him alone, we render all of our worship for Him alone. Allâh (Subhânahu wa Ta'âla) said (which means);

**"And your Lord has decreed that you not worship any but Him." (Al-Isrâ' 23)**

And;

**"It is you whom we worship, and it is you whom we seek help from." (Al-Fâtihah 1:5)**

And;

**"And they were not commanded except to worship Allâh, practicing their religion sincerely for Him alone." (Al-Bayinah 5)**

And;

**"So worship Allâh, practicing religion sincerely for Him. Is it not to Allâh that sincere religion is due?" (Az-Zumar 2-3)**

The Prophet (Sala Allahu 'alihi was-Salâm) said;

Allâh's right over His worshipers is that they do not associate anything with Him.

And he (Sala Allahu 'alihi was-Salâm) said;

"I was ordered to fight the people until they testify to Lâ ilâha illa Allâh and that Muhammad is Allâh's Messenger, and they perform the prayer, and give the zakâh. When they do that then their blood and wealth is secure from me - except for a right of Islâm - and their reckoning is left with Allâh."

So it is required from all to testify to Lâ ilâha illa Allâh and that they know that there is none who deserves to be worshiped other than Him (Subhânahu wa Ta'âla) and that they believe that He (Subhânahu wa Ta'âla) is above His throne, and that to Him (Subhânahu wa Ta'âla) belong the most beautiful names and the most exalted attributes, and that there are no partners for Him nor equals to Him nor rivals;

**"There is nothing like Him, and He is the Hearer, the Seer." (Ash-Shûrâ 11)**

It is also required for all to believe that He is the creator and the provider, just as He is the only one worthy of worship, so He is the creator and provider, there is none who creates other than Him, nor any Lord besides Him, and His are the most beautiful names and most exalted attributes. As He (Subhânahu wa Ta'âla) said (which means);

**"And to Allâh belong the most beautiful names, so call upon Him by them." (Al-A'râf 180)**

So His are the most beautiful names to be called upon like al-Hakîm, al-'Alîm, ar-Rahmân, ar-Rahîm, al-'Azîz, ar-Ra'ûf, al-Qâdir, having power over everything, and as-Samî' and al-Basîr and all of the other examples of His most beautiful names mentioned in His magnificent book and in the Sunnah of His trusted Prophet (Sala Allahu 'alihi was-Salâm).

So it is necessary for everyone to give advice in this regard, and to encourage this, as Allâh (Subhânahu wa Ta'âla) said;

**"By time, indeed mankind is lost, except for those who believe and perform righteous deeds, and encourage each other with the truth, and encourage each other with patience." (Al-'Asr)**

So people are lost and left for ruin, except for those who believe in Allâh, meaning, that they believe that Allâh is truly the one worthy of worship, and that He is their Lord, their provider, and that they believe and trust that. So they are the believers believing that Allâh (Subhânahu wa Ta'âla) is their creator, their provider, and that He is over His throne, over all creation, and they are believing all that He informed them about in His Book regarding the events of the Hereafter, about Paradise and the Fire, about the bridge, the scale, etc. And they trust in what Allâh informed about in His magnificent Book the Qur'ân, and in what His Messenger (Sala Allahu 'alihi was-Salâm) informed of, they trust in all of this. And they are believing in Allâh, and trusting in what He (Subhânahu wa Ta'âla) says, and they are believing in His Messenger Muhammad (Sala Allahu 'alihi was-Salâm) and in what he came with. So they are believing in Allâh and His Messenger, and they are trusting all of what Allâh

and His Messenger informed about what was and what will be, and they are believing that we will all see the Day of Judgement and we will all see our resurrection, and that we will all be compensated for our deeds, with good if they were good and with bad if they were bad. Allâh (Subhânahu wa Ta'âla) said;

**"A day when Allâh resurrects them all, so they will be informed about what they did, Allâh remembers though they forgot." (Al-Mujâdilah 6)**

And;

**"The day when He gathers you all for a day of assembly, that is a day of mutual loss." (At-Taghâbun 9)**

That is the Day of Resurrection, so they will be gathered for the day of Judgement and compensated for their deeds. So it is required that the worshiper believe in that and trust in it all, and that he pass the time until that day, that is the Day of Judgment with tawhîd of Allâh and obeying Him, staying away from disobedience to Him, and fulfilling His rights; it is for this reason that Allâh (Subhânahu wa Ta'âla) said (which means);

**"Except those who believe..."**

### **Encouraging Each Other**

Meaning those who believe in Allâh and His Messenger, those who trust Allâh and His Messenger, then they do righteous deeds, that is, they perform the five prayers, preserving them as Allâh has ordered, performing them with tranquility of mind and attentive submission, fulfilling the zakâh, fasting the month of Ramadhân, and performing hajj to the House, being kind to the parents, keeping the ties of the womb, commanding good, forbidding evil, struggling in Allâh's cause, and singling Him out alone with worship, not associating any one with Him in that, not doing anything that He prohibited from the acts of disobedience which He has forbidden. It is required from every believer to be cautious of everything that Allâh has made unlawful for him, similarly the believing woman must beware of every kind of disobedience. So the worship of Allâh and faith in Him means; sincerity for Allâh in deeds, obeying His orders, avoiding His prohibitions according to the methodology which the Prophet (Sala Allahu 'alihi was-Salâm) came with. So the believer prays as Allâh ordered him, he fasts as Allah ordered him, he gives zakâh as Allâh ordered him, and he performs Hajj as Allâh ordered him, he makes jihâd as Allâh ordered him, he commands good and forbids evil as Allâh ordered Him and he calls to Allâh, he advises, encourages his brothers to what is good. This is the believer in Allâh and the Hereafter.

The He (Subhânahu wa Ta'âla) said;

**"And encourage each other with the truth..."**

Meaning with the deed, they encourage each other to perform and fulfill the obligations of Allâh, and they prohibit from what He forbade, and they hope in His reward, and they fear His punishment out of trust and sincerity. Then they encourage each other with patience. So every one gives advice to his brother when he sees him failing, he advises him explaining the good, and calling him back to Allâh saying, "*O brother have taqwâ of Allâh*", "O brother, do this", "*O my brother, stay away from that*", in this way he encourages him to do good. When he sees him becoming lazy with the prayer he advises him saying, "*O my brother have taqwâ of Allâh, the prayer is a pillar of the religion, and it is obligatory for you to preserve it during fajr, thuhr, 'asr, maghrib and 'ishâ', in all of its times it is obligatory that you hasten to it when the caller calls the athân. For the man it is better to perform it in congregation, for the woman in her home, with sincerity, faith, aubmislve attentiveness, tranquility of mind, and presence of heart.*" And it is the same with giving zakâh as Allâh ordered, and fasting as Allâh ordered, hajj as Allâh ordered, selling as Allâh ordered, buying as Allâh ordered, and commanding good and forbidding evil etc. In all of his circumstances he is being watched by Allâh, while at home, while at work, during his prayer, while he is fasting, when he is with his wives, in every place he must be mindful of Allâh, have taqwâ of Him, obey His orders and take heed to His prohibitions, hoping in His reward, and fearing His punishment. This is the meaning of His (Subhânahu wa Ta'âla) saying;

**"Except for those who do righteous deeds and encourage each other with the truth and encourage each other with patience."**

Then with this, he will be encouraging his brothers and the people of his household and giving advice to his wife and his children, advising them to obey Allâh, encouraging them to do what good He has provided for them, encouraging his comrades and acquaintances, advising them and warning them from disobeying Allâh, and being patient as well. He must encourage with patience, since no good will result without it, because these are deeds that require patience, faith requires patience, and good works require patience, so encouraging with the truth and with patience also requires patience, as does calling to Allâh and commanding good and forbidding evil. Haven't you heard about the wasiyah of Luqmân to his son? Allâh (Subhânahu wa Ta'âla) said (which means);

**"And when Luqmân said to his son while admonishing him, "O my son! Do not associate partners with Allâh, indeed shirk is a tremendous wrong." (Luqmân 13)**

Then Allâh mentioned encouraging the parents, and the child encouraging his parents even if they are disbelievers, that you treat them kindly and behave well as companions to them since perhaps Allâh will guide them by such means. Then Luqmân said to his son;

**"O my son! Establish the prayer, command good and forbid from evil and have patience with what afflicts you, indeed that is among the greatest of matters. And do not swell your cheek [out of arrogance] with men, and do not walk insolently through the land." (Luqmân 13)**

Meaning beware of becoming arrogant proud and enamored with yourself, you must be humble not proud, for the believer has taqwâ of Allâh and is mindful of Allâh in all situations. So he fulfills what Allâh has obligated and stays away from what He has prohibited, and he advises his brothers, encouraging them to obey Allâh, commanding them with good, and forbidding them from evil and not doing it himself.

**"By time, indeed mankind is lost, except for those who believe and perform righteous deeds, and encourage each other with the truth, and encourage each other with patience." (Al-'Asr)**

These four characteristics are the characteristics of those who have profited the salvation of happiness. The first is faith, the trust in Allâh and His Messenger and in what Allâh and His Messenger informed about regarding that which was and that which will be, then, acting, by fulfilling the things that Allâh has made obligatory, and staying away from what He has prohibited. It is not enough to say and that's all. It must include the action of the heart and the limbs. The heart's actions are fearing Allâh, hoping in Him, loving Him, and feeling submissive to Him (Subhânahu wa Ta'âla). This must then include the actions of the limbs, fulfilling the obligations instituted by Allâh, and staying away from His prohibitions, and staying within the limits that He has regulated, advising one's brothers, and encouraging his brothers wherever they may be, whether they are at sea, or on land, whether in a car or on a ship, whether in a private or social gathering, whenever they see an evil they object to it, whenever they see an infringement they admonish and remind, they encourage to do good, they give good advice, and they warn against evil. This is how the believer is with his brothers, this is how the believing woman is with her sisters in Allâh, as well as with her husband, her children and her relatives, she gives them advice as to what is best for them, so the man advises, and the woman advises. Allâh (Subhânahu wa Ta'âla) said (which means);

**"Have taqwâ of Allâh as much as you are able."  
(At-Tâghabun 16)**

And the Prophet (Sala Allahu 'alihi was-Salâm) said,

The religion is advising, the religion is advising, the religion is advising.

They said, "*To what Messenger of Allâh?*" He said,

To Allâh, His Book, His Messneger, and to the imâms of the Muslims and the common among them.

Jaf'r Bin 'Abdullâh al-Bajli, the noble companion (Radiyah Allahu 'Anhu) said;

"I pledged to the Prophet (Sala Allahu 'alihi was-Salâm) to establish the prayer, pay the zakâh, and to advise every Muslim."

### **The Believer's Character**

So the believer advises his brothers when he sees something wrong, not neglecting to do so with his friends or others, Allâh (Subhânahu wa Ta'âla) said;

**"The believing men and the believing women are friends of each other, commanding good and forbidding evil, establishing the prayer and giving the zakâh, obeying Allâh and His Messenger. These it is whom Allâh will have mercy on. Indeed, Allâh is Mighty, Wise." (At-Tawbah 71)**

These are the characteristics of the believer and these are their manners as mentioned in this great âyah; the believing men and women are friends of each other, the opposite of Allâh's enemies, so the believers are friends loving each other in Allâh, and advising each other under Him. The believer does not cheat his brother, he does not deceive him, or lie about him, the believer is the believer's brother, he does not cheat or deceive, they are friends of each other. So the one who cheats his brother or lies about him, or wrongs him has wronged the brotherhood of faith, he has violated and transgressed it, and he has disobeyed his Lord by it. So he must preserve this faith by performing the obligations and avoiding the prohibitions while commanding good and forbidding evil, fulfilling what Allâh has said;

**"The believing men and the believing women are friends of each other, commanding good and forbidding evil, establishing the prayer and giving the zakâh, obeying Allâh and His Messenger. These it is whom Allâh will have mercy on. Indeed, Allâh is Mighty, Wise." (At-Tawbah 71)**

In this way, the believers have mercy with one another, they advise one another, they admonish one another, and they command good and forbid evil, so that they guide the people in their homes, their brothers, and their friends and others, to what is good, as Allâh (Subhânahu wa Ta'âla) said (which means);

**"And who is better in speech than the one who calls to Allâh, does righteous deeds, and says, "Indeed I am one of the Muslims." (Fussilat 41:33)**

And;

**"Invite to the way of your Lord with wisdom and good admonition and argue with them with that which is best." (An-Nahl 125)**

And;

**"Say: "This is my way, I invite to my Lord with clarity, I and whoever follows me. Glorious is Allâh, and I am not one of the mushrikîn."" (Yûsuf 108)**

So the knowledgeable people of clarity invite to Allâh and to following the Messenger (Sala Allahu 'alihi was-Salâm). They are the people of insight and the people of knowledge, inviting to Allâh and guiding the people to good with clarity and with knowledge, hoping in Allâh's reward, fearing his punishment. So it is required that believing man and every believing woman invite to Allah in accordance with the degree of knowledge and their capability. It is not allowed for anyone to say anything about Allâh without knowledge, rather he is to invite to Allâh according to his knowledge and as much as he understands. So when he sees a believing man or woman who is infringing on what is due of the prayer, neglecting it or becoming lazy with it then he advises him and commands him with the good and warns him from being negligent with the prayer and becoming lazy with it. The same if he sees someone disobeying his parents, or cutting off the ties of the womb, or if he sees someone lying or cheating in his dealings, then it is required from him to advise him saying, *"Have taqwâ of Allâh, the Muslim is the Muslim's brother, he does not wrong or become harsh with him"* Whenever he sees some disgraceful behavior from him he advises and guides to what is good.

Advising and encouraging the truth includes students examinations, encouraging truthfulness without cheating, as well as in business dealings, buying and selling in a trustworthy manner without cheating, even for the produce dealers, that they advise each other to not cheat. Every Muslim must behave this way whatever his occupation, advising his co-workers with the truth according to his ability. So it is obligatory to do all of your deeds with trust as Allâh has ordered it, and it is obligatory to advise that as Allâh has ordered it. The same is the case of the husband with his wife, it is obligatory for him to advise her and to teach her, that he be good and gentle with her, having good relations with her and a smiling face. It is not allowed for him to always be frowning and scowling at his family members. Rather he must have good relations, good speech, with his wife and his family, with his children and his parents. So he is to command good and forbid evil through good character and nice speech. The same is the case of the wife with her husband, she must have good manners, advising him, being patient and dealing in a good manner with him. The same is the case of the father with his children; he must have taqwâ of Allâh regarding them, and advise them. The same for the mother with her children, having taqwâ of Allâh regarding them and advising them, commanding good and forbidding evil. The same for one's friends, he must advise them, loving what is good for them, commanding them with what is good and forbidding them from what is evil. So when he sees them becoming

lazy with fajr prayer or otherwise, he gives him advice to the contrary. Saying, "*This is one of the obligations that Allâh has prescribed, and prayer is one of the pillars of the religion, avoiding it is disbelief.*" For the Prophet (Sala Allahu 'alihi was-Salâm) said;

Between a man and disbelief and shirk is leaving the prayer.

And;

The head of the matter is Islâm, and prayer is its pillar.

And;

The covenant that is between us and them is the prayer, whoever leaves it then he has committed kufr.

So in this way the important position of the prayer is known. So it is obligatory to warn against being careless with it. And the same is the case with all matters, it is obligatory to advise and encourage each other with the truth, helping each other towards righteousness and taqwâ and to avoid what is harmful.

I ask Allâh to cause us and all of the Muslims to act according to what He loves and is pleased with, that He keep us all firm on His religion, and we seek refuge in Him from our bad deeds and the bad deeds of all of the Muslims, from the darkness of wrong, and that He grant us fiqh in the religion, granting us all a good ending....