

# Effective Communication Skills In Perspective Of Amr Bil Márūf Wa Nahi Ánil Munkar

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## Abstract

This article aims at examining the effective communication skills in perspective of 'Amr bil Márūf wa nahi ánil Munkar from Qur'an and Sunnah. It is widely understood that in order to improve one's own and others' lives, excellent communication skills must be developed. 'Amr bil Márūf wa nahi ánil Munkar focuses not only on the goal but also on the methods and technique, ensuring that wisdom, hikmah, and attractive encouragement are always preserved. It's crucial to communicate the concepts and message logically, passionately, and with the utmost sincerity. Given the complexity of human beings and their societies, it is reasonable that most successful and effective communication skills are to be adopted for 'Amr bil Márūf wa nahi ánil Munkar. Effective communication helps people to understand the message and eventually bring them out of heedlessness, darkness and anxiety to awareness, awakening, peace and submission.

**Keywords:** Communication, Effectiveness, Principles, Amr bil Márūf wa nahi ánil Munkar.

## Introduction

Communication skills are the ability to convey information and ideas effectively.<sup>1</sup> Communication skills help in understanding how to speak, listen, observe and empathize with others by using different methods. In order for the message to be heard and comprehended with clarity and purpose, effective communication involves communicating ideas, thoughts, views and knowledge. The sender and the receiver are both delighted when they communicate successfully. Communication is regarded as the fundamental concept in building and reinforcing all relationships. In this article we will study the communication skills in reference of Amr bil Márūf wa nahi ánil Munkar.

During the early stages of the proclamation of Allah's message, the Prophet (SAW) summoned people to Islam. He was alone himself and with little material power, but the strength of his communication was able to convert people from paganism, win their hearts, and convert

them to Islam. His way of communication attracted people and they listened him. This was primarily because Prophet (S.A.W) preached persuasively and was honest in his purpose. Many people came to embrace Islām and devoted their lives to the cause of Islām and its propagation.<sup>ii</sup>

The Qur'ān obligates Muslims to spread the message of Islam across the world. Therefore, it is critical to develop an effective communication strategy in Amr bil Mārūf wa nahi ānil Munkar. Effective way of Communication in verbal and non-verbal communication, is expressed in following ayah

"ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ"<sup>iii</sup>

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

Ibn Kathīr, Maulana Maududi and Allama Shabir Aḥmed Ūsmānī remarked that this āyah gives three effectiveness ways of communication in perspective of Amr bil Mārūf wa nahi ānil Munkar. These are;

1. Intellect and Wisdom
2. Excellent admonition
3. Fair dispute or arguing in graceful manner<sup>iv</sup>

The Muslim scholastics have stated that the above three principles of Amr bil Mārūf wa nahi ānil Munkar, are the same as those which are usually employed in logical argument and reasoning. Oration and speech in which effective and appealing statements prove the object. And debate and discussion, in which reasoning and argumentation is advanced, on the basis of commonly accepted statements from indisputable and relevant legal decisions and petitions.<sup>v</sup>

Ābdullah Yusuf Āli commented on the above ayah that;

“This outstanding ayah lays out fundamental religious teaching principles. Everyone must be invited to the path of Allah, and we must explain His universal purpose; we must do this with discernment and wisdom, addressing individuals and persuading them using examples from their own knowledge and experience, which may be relatively limited or quite broad. In order to be effective, our sermons ought to be sympathetic, polite, and interesting rather than dogmatic, haughty, or insulting...”<sup>vi</sup>

### 1. Intellect and wisdom

Ḥikmat (حِكْمَةٌ) in above ayah refers to the approach, strategy, content, and invitation to the truth and understanding of Islam. According to the situation, setting, circumstances, and audience's level of intelligence and education, it should be prudently changed.<sup>vii</sup>

It is consequently recommended that concrete facts be presented in a sensible manner with powerful arguments and justifications, so that the intellectual mind can surrender with respect and recognition. The absolute realities depicted by the divine revelation may not be susceptible to any type of intellectual progress or scientific discovery.

## II. Salient aspects of wisdom

### i. Appropriate time and place

Proper time and place, is of great importance in Amr bil Márūf and nahi ánil Munkar. The condition and routine of listener should be taken into consideration otherwise conversation will be ineffective.

Allāh says:

"وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ"<sup>viii</sup>

“And when you (Muhammad) see those who engage in a false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic. And if Shaitân causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn”

When a listener is busy in his own task then it is difficult for him to leave that and listen to you so Amr bil Márūf and nahi ánil Munkar should be avoided at that time.<sup>ix</sup> Narrated by Ibn Mas'ud (R.A): “The Prophet (S.A.W) used to take care of us when he preached by picking an appropriate time so that we wouldn't become bored. (He refrained from constantly harping on us with lectures and knowledge)”<sup>x</sup>

Maulana Ghanghui (R.A) ceased admonition; someone asked him why he did so? One of the sons of saint said: He did not end admonition but he escaped you from kufr, when he admonish you, you overlooked and admonition are commandments of shariáh , so you overlook shariah and it is kufr. Therefore, it is always crucial to look for a proper place and situation.<sup>xi</sup>

### ii. Should not over burden people

Too much of everything is bad .Too much food brings death and not health. Likewise too much Amr bil Márūf and nahi ánil-Munkar weakens the moral cause rather than strengthens it. Narrated Abu Wail: “Abdullah used to give a religious talk to the people on every Thursday. Once a man said: “O Aba 'Abdur-Rahman! By Allāh, I wish if you could preach us daily.” He replied, “The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored.”<sup>xii</sup>

Prophet (S.A.W) said: “Make things easier for people (in religious affairs), don't make things difficult for them, and don't make them flee (from Islam).”<sup>xiii</sup>

Similarly repetition of some talk is useful to be stored in mind. Repetitions are good for emphasis and for arresting attention, but too much repetition are like excessive rain that causes flood, which destroy crops. Moderate rain causes the plants to grow luxuriantly and likewise moderate sermon bears fruit. Moderate repetition makes the thing enter into the mind of audience and bears as indelible impression not to be blotted out by a heavy tempest of criticism. Hadarat Anas (R.A) reported “Whenever the Prophet (S.A.W) uttered a word, he used to repeat it thrice

till it was understood from him; and whenever he came to a people, he use to salute them thrice<sup>xiv</sup>

Individuals who practise Amr bil Máruḥ wa nahi ánil Munkar should keep in mind not to prolong it so they are not burdened, since people do actually have other obligations to attend to. So let the warning be useful to the people; shorter in words but inclusive in meaning; this is preferable to discourse that causes one to forget due to its length.

### iii. Psyche of listener

The psyche, knowledge and capability of listener to understand the message is important to be taken into awareness. Simple and easy language should be used instead of philosophical terms. A sequential order of communication should be followed i-e what should be said first and what in last, so that it will become effective.

It is crucial to diagnose the ailment first, then treat it with reasoning so that the heart and mind are equally affected and the ailment can be treated.<sup>xv</sup>The shortcomings of listener should be known, any ignorant behavior should be avoided, because it may lead to derange listener.

"وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ..."<sup>xvi</sup>

“And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge...”

When carrying out the obligation of Amr bil Máruḥ wa nahi ánil Munkar, one should be mindful of their own status; if they feel they may influence others, they should execute the responsibility. A person is not required to carry out a responsibility if they are terrified of the consequence.

### iv. Status or worth of listener

Social and political status of listener should be of high value. But it does not mean that a proud person shall be respected, rather it means here that one should not irritate him because he may create disturbance.<sup>xvii</sup>

Muḥammad Shaḥī emphasizes the correct approach by giving example of Ibrāhīm(A.S) that he has used strong words when it comes to idol worship. ‘

He said ;

Particularly method was adopted to clarify its reality in the minds of people because the matter of star and planets being helpless and powerless was not so readily obvious as was that of self-carved idols.<sup>xviii</sup>

Practitioners of Amr bil Máruḥ and nahi ánil-Munkar should continue seeking the truth despite uncertainties and doubts while also looking for opportunities to serve in new societies. He should strive to learn the society calmly and silently for some time. Understanding the civilization completely may take much more time. After learning how to work in the society, he should only begin his work.

## v. Demand of practice

It is one of the requirements of wisdom that the performer of Amr bil Máruf wa nahi ánil Munkar should try to bring his listener round to the demands of practice. Since conversation is merely a means to an end and not a goal in itself, action rather than talk is genuinely needed. It is also prudent to foster a favourable environment for Amr bil Máruf wa nahi ánil Munkar, understanding ideology of listener, so that it may aid in the development of mutual cooperation in the future. For instance, your listener might see something as justified from a national perspective, but you might see it as justified from a religious one. Both have the same target i-e both wish to eliminate the same adversary. In this situation, working together is more vital than arguing about insignificant issues, and nothing ought to stand in cooperation. Allāh says:

"فَلْيَعْمَلْ عَلَىٰ شَاكِلَاتِهِ..."<sup>xix</sup>

“Say: Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.)...”<sup>xx</sup>

## vi. Appeal to reasons

Prophet (S.A.W) addressed the intellect of man. He invited people to think, deliberate, reflect and appealed them to understand and grasp his message before taking any decision about it. He consistently emphasised the virtue and wisdom of his message and teachings and urged listeners to consider the Qur'anic ayat. There are many āyat in the Qur'ān that invites people to think and try to understand what is being presented to them, as in Sūrah Al-Anfāl:

"... كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ"<sup>xxi</sup>

“... So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower”<sup>xxii</sup>.

## 2. Excellent admonition

المَوْعِظَةُ الْحَسَنَةُ signifies the advice and accounts of the things that occurred to past civilizations to warn people from the punishment of Allāh.<sup>xxiii</sup>

Amr bil Máruf and nahi ánil munkar should contain caution and warning, so that people should learn a lesson from it. And ask to avoid those acts which invite punishment of Allāh. Excellent admonition also refers that in case of any discussion, one should be soft-spoken.

Allama Shabir Aḥmed Úsmānī explains that impressive instructions and compassionate sermons are meant by good admonition.<sup>xxiv</sup> However, Sayyid Maududi critically appraises two meanings of fair admonition;

- a. a. Instead of relying solely on logic and argument to convince a listener, one should also make an appeal to his feelings, sentiments, and emotions.
- b. Impress the audience with your genuineness, empathy, and well-wishes without being arrogant or haughty.<sup>xxv</sup>

A sermon or rebuke that is delivered in a beautiful and balanced manner while exhibiting sincerity, sympathy, tenderness, and moral excellence frequently transforms a hard-hearted individual into a sober soul.

Through the wise counsel, the dead are brought back to life, a hopeless, depressing nation is given new life, and the people, upon hearing of good news and threatening, rise and work arduously toward the desired objective. People of average intelligence and wisdom, with a burning desire for truth in their souls, can be affected more by a good and compassionate sermon than by loud speeches and scholastic arguments.

It is improper to chastise people in such a way that they lose faith in Allah's mercy and to explain the meaning of Allah's kindness and the prophet's (S.A.W.) intercession in a way that makes them fearless and disobedient. However, it is best to take a moderate approach and highlight both aspects so that he won't lose hope or fear.<sup>xxvi</sup>

In Sūrah al-A 'lā:

"فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى" <sup>xxvii</sup>

“Therefore remind (men) in case the reminder profits (them)”

At other place, Prophet (S.A.W) has been commanded:

"...وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا" <sup>xxviii</sup>

“... and speak to them an effective word (i.e. to believe in Allāh), to reach their inner-selves”

In this āyah, we are commanded to bear with bad or irritating remarks of opponents of faith with patience, advice and admonish them to desist from the wrong track and convince them of truth with persuasive arguments.<sup>xxix</sup>

This is the quality, which strengthens the character of true believer and develops in him confidence and firm determination by means of which he can face the storms of disbelief and evil.

Allama Shabir Aḥmed Úsmānī describes that Allāh knows what is hidden in their hearts. They are false in their statements; they are false in their oaths. So, let them say, whatever they want, do not be impressed by their false words. Being indifferent to them, admonish them and say penetrating words to rectify their souls.<sup>xxx</sup>

### 3. Fair dispute or arguing in graceful manner

People find it difficult to discern good sermons and sensible facts. They often argue, fight, or criticise. Even about established facts, they constantly stir up debate and disagreement. They never listen to wisdom or admonition, but desired to make intense discussions about everything. So doer of Amr bil Mārūf and nahi ānil Munkar should avoid the critical situation by acclimatizing fair approach.

Shabir Aḥmed Úsmānī connotes that sometimes a wise and just man who is seeking the truth is likewise beset by doubts and feels unsatisfied without sound justification., so

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ refers that in such situations, discussion should be made with civility, politeness, justices. Heart-rendering words should be avoided and donot prolong the discussion causing dispute. Immorality, talkativeness and obstinacy bring no positive result.<sup>xxxix</sup>

Najam in an article “Inviting to the path of God –II” writes:

“There are some common signs that tell you when to stop. If the person starts to fight you verbally or threatens you, it is time to walk away. Your Job is complete. Your duty is to provide information in the best manner possible. Even if the person decides to turn away, you have done your job according to God’s design.”<sup>xxxix</sup> As mentioned in an āyah:

"وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ" <sup>xxxix</sup>

“And who is better in speech than he who says: My Lord is Allāh, and then stands straight, and invites (men) to Allāh's, and does righteous deeds, and says: I am one of the Muslims”

Ibn Kathir explains that if a performer or audience wants to debate, it should be in the nicest possible way, using kind and polite language.

"وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ... " <sup>xxxix</sup>

“And argue not with the people of the Scripture , unless it be in (a way) that is better, except with such of them as do wrong...”

Allāh commanded prophet (S.A.W) to speak gently, as He commanded Musa and Harun(A.S) to do; when He sent them to Fir'aun;

"قُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى" <sup>xxxix</sup>

“And speak to him mildly, perhaps he may accept admonition or fear Allāh”

The debate, discussion, conversation, or speech should not be treated as an intellectual exercise, or an assessment of reasoning capacity, or a forum for accusation, or fault-finding. Its goal shouldn't be to threaten the opposing participant or flaunt your linguistic mastery. Therefore, one shouldn't encourage an obstinate mindset or outward stubbornness in audience. Pleasant behaviors, a polite and compassionate attitude, and logical and wise thinking can all help to open up the mind and heart.<sup>xxxix</sup>

At other place, Allāh says:

"...أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ" <sup>xxxix</sup>

“...Our Messenger’s duty to proclaim (the message) in the clearest manner”<sup>xxxix</sup>

The lesson is to understand that it is in one's best interests to obey Allah and His prophet. If someone disregards sound advice, it does not harm Allah or His prophet in any way. It is clear that Allah is beyond any gain or loss, but in the messenger's situation, someone might have reasoned that disobeying him would damage or diminish the extent of his reward or status.

It means, even if no one listens to or obeys Messenger, Due to the fact that he has already performed the assignment that was given to him, it would still have no impact on his integrity or position. His goal was to plainly and honestly communicate Allah's instructions..<sup>xxxix</sup>  
Other than basic principles, some general principles of Amr bil Márūf and nahi ánil munkar are as follows;

## 1. Soft-spoken

Allāh commanded Musa and Hārun:

"فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى" <sup>xl</sup>

“And speak to him mildly, perhaps he may accept admonition or fear Allāh”

Mufti Muḥammad Taqī Úsmānī in his book “Discourses on Islāmic way of life” inscribes:

“My father would say that there cannot be a reformer more capable than Sayyidina Musa in our age nor can there be anyone more misled than the pharaoh no matter how sinful he may be. The pharaoh laid claim on divinity. In spite of that the two Prophets, Sayyidina Musa and Haarun were instructed that they should speak to him politely, not in a harsh tone. This principle we have to follow up to the day of resurrection and we should be soft when speaking about religious matters.” <sup>xli</sup>

Harshness, rigidity and severity create hatred and enmity in the listener’s heart. No matter how good the advice is, how right and true the word is, this kind of attitude deprives the listener of the aptitude and his ability to accept it. Harsh words creates in him resistance and obstinacy which completely nullifies the benefit of preaching and the effect of admonition. <sup>xlii</sup>

The subject matter and the manner of presentation should be soft and affectionate so that the listener become certain about whatever is being said and realize that doer is commanding him good for listeners’ benefit, and that the utterer’s purpose is not to embarrass him or be little his status.

## 2. Smile on face

Prophet (S.A.W) always expressed cheery facial expressions while meeting or passing by people, apart from when He saw someone committing wrongdoing. Abdullah Ibn Haarith (R.A) said:“I never came across a person who smiled as much as Prophet Muhammad (PBUH).” <sup>xliii</sup>(At-Tirmidhi).

As Prophet Muhammad (S.A.W.) always acted in a friendly manner, it demonstrates that maintaining a grin is an open invitation to others for conversation and offering an indicator of pleasantness. Being available to everyone is a terrific way to be able to share your message at any time, anywhere. Think of a person who is unfamiliar with a city and is enquiring about a specific address. If that person meets someone who is already in pain for whatever reason, the



first person is unlikely to be given the opportunity to speak with the latter. However, by making cheerful gestures, one might not only capture someone's attention to chat with, but also relieve that person's pain. The Messenger (S.A.W) of God is reported to have said;

"تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ..."<sup>xliv</sup>

“Your smiling in the face of your brother is charity...”

Happy face facilitates others with a good feeling. In other context, it also means that giving positive expressions is a deed of earning Allah`s blessings as does charity. Before you start talking, smile! This is an instant ingredient to start any conversation positively and to remove any past ill feelings. Smile brings joy to the giver and the receiver.

## 2. Large-heartedness and forbearance

It is essential for performing the task of Amr bil Márūf wa nahi ánil munkar in the best manner, that the instigator should manage it with mildness and forbearance. It is necessary that he should first understand them and find out their inclinations towards virtue and vice.

The mission of Amr bil Márūf and nahi ánil Munkar is most delicate. A lot of patience and perserverance is needed in it. It may happen quite often that instead of giving a patient hearing, someone in the audience begin to indulge in a harsh and taunting talk and false accusations. In all such circumstances, a doer of Amr bil Márūf and nahi ánil Munkar should remain polite, dignified and contented. He should be large-hearted so that he should be able to tolerate, even the most unpleasant things. So, if he possess these two qualities then every one should listen to him and his enemy become his friends.<sup>xlv</sup>

## I. Our duty is just to convey the message

Dr.Khalid Zaheer in an article “Prevent evil from spreading” writes:

“There are good reasons to believe that our sincere efforts would bear fruits in the society. Even if they do not, we will have an excuse to present to our Creator that we did try our bit to check evil from spreading. The Qur`án inform us about the example of a few God-fearing people who used to urge others, not to commit sins. When they were discouraged by some others from doing Nahi anil Munkar because of what they thought, the apparent futility of the exercise, the rightly guided people defended their strategy thus:

"وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ"

“When some of them said: "Why do ye preach to a people whom Allāh will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him”<sup>xlvi xlvi</sup>

One should trust in Allāh that one day our admonition will bring result, incase listener is not paying concentration to advice.

..فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ" <sup>xlvi</sup>

“...So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do”

Maulana Amin Ahsan Islahi explains that Allāh commanded to worship Him devotedly, and trust Him, because all things in the heavens and earth is in Allāh’s command. Allāh knows everything you are doing. He will help you in every difficulty and guide you. <sup>xl</sup> Prophet (S.A.W), when grieved and pained at the opposition and rejection of his call by the Quraish, is comforted in these words:

"فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ..."

If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message)...<sup>1</sup>

Siddique Bukhari in an article “Influence of a tabligi” critically remarks:

“Your duty is to show the picture of the right path in a better and more effective way. The rest is up to them. However as a part of effective communicating our concern for the well-being of others, it is our duty to try to find out ways, which would serve our purpose without annoying our listener”<sup>li</sup>

## II. Exonerate and ignore misbehavior

Allāh commanded;

... وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ" <sup>lii</sup>

“.. command what is right; But turn away from the ignorant”

It is narrated from Ábdullah bin Zubair (R.A) and Mujahid that; “Allāh commanded His apostle to acknowledge the facile behaviour and simple deed.e.g accept excuses and pardon others”<sup>liii</sup>

Doer of Amr bil Márūf and nahi ánil Munkar should not pray for the destruction of the one who ignores and not listen to him. In tafsir Ibn Kathir, it is related that Ĥasan Bařari says: “Do not pray for his destruction till all his excuses become end”<sup>liiv</sup>

It is, therefore, highly important that doer of Amr bil Márūf and nahi ánil Munkar should have patient and perservance, able to endure hardships and adversities that he may be come across in his mission of calling people to the truth. In this domain, he may take inspirations from the life history of various prophets who bore opposition but did not ask Allah for to punish them. Qur'ān explains the necessity of 'patience and endurance' trait for the preacher in the following āyah,<sup>lv</sup>

<sup>lvi</sup> "وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ"

“And We made from among them (children of Israel), leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat”

Thus, hardships should not make doer desperate and his determination should not flatter. In all circumstance, he should firm in his call and have good will towards all people, Prophet Muḥammad (S.A.W) used to pray Allāh to guide disbelievers saying: “O! Lord guide my people for they know not”<sup>lvii</sup>

### 3. Make things easy

It is also necessary that the preacher should convey his message to the people in a way that makes his message easier for them to accept. They should not only feel that it is the easy way to follow, but also feel pleasure and happiness in following it.

When the Prophet (S.A.W) sent Muadh (R.A) to Yemen, he said:“Make things easy and do not make them difficult; gladden and do not scare; comply with one another and do not disagree”<sup>lviii</sup>

Abu Hurairah (R.A) reports Allāh's messenger as saying:

“Religion is easy but if anyone over does it gets the better of him; so do not over step proportion, try to gain the right perfection, rejoice and ask help in the morning, the evening, and some latter part of the night”<sup>lix</sup>

### I. Slow but steady pace

Prophet (S.A.W) taught his followers that while doing Amr bil Márūf and nahi ánil Munkar don't narrate all commandments of shariáh at ones but explain them gradually. Narrated 'Aisha (R.A) He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allāh does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allāh is that which is done regularly”<sup>lx</sup>

A practitioner of Amr bil Márūf wa nahi ánil Munkar should have a thorough understanding of the psychology of the diverse communities to which he must speak. To be able to lead people down to path of peace and goodness, he must understand their culture and traditions. He must use the utmost discretion, politeness, and reasoning to educate his people the truth where it is needed. This act will encourage acceptance of and application of his ideas by people.<sup>lxi</sup>

Mu'adh (R.A) said: “The Messenger of Allāh sent me (as a governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself in a community, one among the people of the Book, so first call them to testify that there is no god but Allāh, that I (Muḥammad) am the messenger of Allāh, and if they accept this, then tell them. Allāh has enjoined upon them five prayers during the day and the night and if they accept it, then tell them that Allāh has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it don't pick up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allāh”<sup>lxii</sup>

#### 4. No compulsion in religion

It is the Holy Prophet (S.AW), who first introduced the concept of toleration and no compulsion in religion by declaring that there should be no compulsion in matter of faith.

lxiii "لَا إِكْرَاهَ فِي الدِّينِ..."

“There is no compulsion in religion...”

Obviously, a religion which adopts invitation and preaching as a mean of propagation, explains principles that demands the use of intellect, understanding, insight and reflection in every matter from its followers. It cannot be adopt as a way of compulsion and coercion.

lxiv "إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ"

“You can only warn him who follows the Reminder ( The Quran), and fears the Most Gracious(Allah) unseen.bear you to such one the glad tidings of forgiveness,and a generous reward(i-e. Paradise)”

#### 5. Self consistency between precepts and behaviour

To induce people to accept Islām, one must prove ourself superior to them in faith, in our moral character and in our behaviour. The preacher of Islām must possess such a noble spotless moral character that none may be able to find fault with Islām. This feature of doer's personality is of paramount importance for the success of his mission. The call to Islām, can be made most effective and fruitful by the following in the footsteps of prophet (S.A.W).

##### I. One should preach even if one not practice

It is commonly believed that any evil doer should not stop others from the same mistake. Thus; it is said, if a man does not offer his salat with the congregation, he should not ask others to join congregational salat unless he himself observes it; this view is not correct. In fact, it is the other way round; the person who invites other people to offer congregational salat must also observe them regularly. It is not that one who neglects them should not invite other people.<sup>lxv</sup>

People generally quote the following āyah of the Qur'ān;

لَا تَقُولُونَ مَا لَا تَفْعَلُونَ" lxxvi

“O you who believe! Why do you say that which you do not do?”

The meaning of this 3568yah is: “if you do not possess an attribute then do not claim that quality in you.” Or “That which you do not do, why do you claim to have done.” Often a man benefits from telling others to do well. When he tells others but does not do it himself then he feel ashamed and feels compelled to do it. lxxvii

Some people take it to mean that if any one does not do something then he must not urge others to do it. For instance, if any one does not give charity; or, if he does not speak the truth then he cannot recommend others to speak the truth. It is wrong to interpret the 3568yah in this manner.

## II. Punishment on not practicing what we preach

Osamah bin Zaid (R.A) reported that the messenger of Allāh (R.A) said: “A man will be brought on the day of resurrection and then thrown into the fire .His intestine will pour forth in the fire and will be crushed therein like the crushing of an ass with its milestone. Then the inmates of the fire will assemble to him and enquire: O man! What has happened to you? Did you not bid us good and forbid us evil? He will reply: I used to bid you good while I did not do it myself, and forbid you evil while I committed it myself.” lxxviii

This person is punished on not practicing what he preached but not on preaching if he is not practicing. And, if he neglected Amr bil Márūf nahi ánil Munkar then he will be guilty of severe punishment on ignoring two obligations. lxxix Hadarat Anas (R.A) reported that the Messenger of Allāh said: “I saw during the night in which I was taken to heaven some men whose lips were being cut with scissors of hell fire. I enquired: who are these, O Gabriel? He replied: these are the preachers of your people who used to enjoin good to others but forget for themselves. lxx

This punishment is on, not practicing what one preach. As Allāh say:

“أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ...” lxxi

“You admonish individuals to do Al-Birr while forgetting to do so yourself...”

It is also narrated that prophet (S.A.W) said: “There is one badness for ignorant and seven times badness for non-practicing learned” lxxii

The scholars will be thoroughly interrogated in front of Allah on imparting knowledge and guidance to the populace, defining right and wrong, and distinguishing between good and bad. Jesus Christ received a revelation from Allah: foremost, counsel yourself. When you give counsel to others and then abide by that advice, it is acceptable for a major sinner to encourage virtue and forbid bad. lxxiii

### III. Effects of preaching without practice

Syed Qutub in “Fizlal-al-Qur’ān” critically narrates the effects of preaching without practice. The difference between act and saying, create confusion in their hearts and thinking because people listen to best talk but observe bad act. The speech of non-practicing preacher is like a spark, which extinguish before reaching others. The talk of these preachers is not effectual.<sup>lxxiv</sup>

Maulana Ashraf Āli Thanvi has said:

“I occasionally become aware of shortcomings within myself, and the following time I preach, I address that very subject. Through this, Allah reforms me in regard to that weakness.”<sup>lxxv</sup>

When someone performs good acts and then advises others, Allah favours that person's efforts to ensure that his audience understands what he says and is transformed. The listeners are not very impressed by the advise until accompanied by actions. The speech is not retained by the listeners and bounce back from their ears.<sup>lxxvi</sup> Therefore, one must try and practice as well, yet one is still permitted to give advice to others even if he does not practice.

### Conclusion

When communication is successful, the speaker and the listener experience satisfaction and accomplishment. When messages are communicated clearly, there is less chance of conflict since there is less room for misunderstanding or change in message. When a difference of opinion does arise, good communication essentially resolves it with respect. Communication is one of the key social abilities required for everyone to exist in the world. In order to effectively communicate, one must also convey ones feelings and emotions to the other person. One frequently focuses on what we should say when conversing with others. Speaking is not as necessary for effective communication as listening. Understanding what is being said or the information being conveyed is just one component of listening well; another understands the speaker's sentiments.

The practitioner of Amr bil Márf nahi ánil Munkar can succeed if he maintains the aforementioned principles, attributes, and directions in mind and behaves appropriately. Preaching and spreading the truth is the purpose of the vocation, regardless of personal interests, conveniences, or discomforts. As a result, we should focus all of our efforts on serving only Allah and carrying out the tasks that He has assigned us. Therefore, it is the responsibility of the practitioner Amr bil Márf nahi ánil Munkar to fully pursue his goal while keeping trust in Allah. Individual's perseverance and persistence in the path of virtue makes him successful.

### References and Notes

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