

Religious teachings in development of verbal hint culture

Asghar Abedzadeh

Department of Theology, Tabriz Branch, Islamic Azad University, Tabriz, Iran

Abstract: Commanding right and forbidden wrong is a religious and public act and this is originated of internal suggestions indicating the close relation between wisdom and sharia.” commanding right and forbidden wrong” are the terms with different meanings for human and it can be said that “right “is the name of any good attribute and its beauty is accepted by wisdom and sharia. And “Wrong” is any act in the contrary with common right. Maybe right is called this as the nature of human being is familiar with it and wrong is not familiar with the nature of human being. It can be said that any statement obliging a person to an act or requiring him to do it means that the person is ordered to do that act and any statement and act avoiding a person from an act is preventing from it, to be forbidden of it. In Islamic texts, the former is called “command” and the latter is called “forbidden” and the actors of this act are the people who command and forbid. Commanding right and forbidden wrong is the religious responsibility of all people and the person should have the required conditions and take the required measurement. In addition, he should observe the required methods. By reviewing the Quran texts and tradition, the necessity of commanding and forbidden right wrong is obvious. Performing Islamic orders, the security in the communities, Halal wage, and responsibility of people to each other are the requirements of this important issue. But forgetting and the lack of considering this important act will have negative incurable effects. The lack of responsibility against others, deprivation of spiritual salvation and divine mercy, the dominance of the bad people on good people, the divine chastisement is some of the negative effects. This is done via various ways based on personal requirements of the person and speech method is one of the most important methods with various advantages. It is hoped that all human being, namely the Muslims in all over the world consider this issue to use its advantages.

Keywords: Command, forbidden, forbidding, Qurani and tradition texts

[Asghar Abedzadeh. **Religious teachings in development of verbal hint culture.** *Life Sci J* 2013;10(3s):159-166] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 22

Keywords: Command, forbidden, forbidding, Qurani and tradition texts

1. Introduction

There should be from among you a group who call to virtue and enjoin what is good and forbid what is wrong, and they are those who shall receive salvation (Al-Imran, 104). Naturally human being requires good and is escaping from wrong but there are some factors deviating them. So, what is the duty? The duty of the ignorant and observant person. It is obvious that the ignorant person should be taken out of his negligence but it seems that this is occurred less without the help of observers. Because the realities are shown wrongly for he and the Satan make the wrong acts very pretty to him. Thus, the observant should do their work and save him. From many years ago, people of all over the world namely in Islamic countries attempted commanding and forbidden right wrong and formulated important rules. The characteristics of these rules and the performers in each society show the importance of the subject of the society. Some people viewed it as a public duty and some other people knew it the duty of government and some other people involved both of them and believed that government and people both should change people and forbid them of wrong and enjoin with right. As it was said Muslims by following the teaching of Islam religion over the

history considered this important hypothesis and considered it their human duty.

2. The attempt of the Muslims has five results:

First, the people ordering to good and forbidding of wrong avoid themselves of approaching sin.

Second, the sinners always imagine that there is a person who forbids them of the wrong.

Third, right doers are happy with their acts and wrong doers are regretful of their acts.

Fourth, good acts are increased in the society and wrong things are reduced.

Fifth, the security is increased in the society and people enjoy their life.

This is the success key in Islam presenting the dignified human life with various interpretations in Quran and tradition texts in the world.

This paper attempts to determine the position of commanding right and forbidden wrong with emphasized on “ oral method” as extracted of the enriched resources in Islam that the writer himself and some of the readers know their religious duty and do their divine acts.

3. The necessity of knowing the right and wrong

It is required that before any act, the aspects of the issue is identified as the existing complexities dominated it as it showing the wrong as good and right. Distinguishing between right and wrong is of importance for people who are responsible and try to forbid their friends of wrong and enjoin them with right. In Islamic teaching, the information about the acts is of the main conditions of achieving the aim and otherwise is forbidden. Don't follow what you are not informed (The Holy Quran).

What is commanding right and forbidden wrong?

Right is derived of "recognized" and forbidden is derived of "deny" meaning ugly and wrong. Plural form is Monkarat and these two words had other meanings:

Right is the name of any act its good point is recognized by wisdom or Sharia or both of them and forbidden is the name of any act that is not accepted by the wisdom and sharia.

In another view, "right" is called this as the nature of human being is familiar with it and accepts it and "wrong" is called this as it is unfamiliar with the nature of human being.

What is command and forbid? Any statement obliging a person to an act or requiring him to do it means that the person is ordered to do that act and any statement and act avoiding a person from an act is preventing from it, to be forbidden of it. In religious texts, the former is command and the second is forbidden.

The people are commanded or forbidden in Holy Quran and they are divided into three forms:

1. O, prophet, say what is sent down on you from Your Lord.

This verse is personal and it addressed The Prophet and others are not involved in this case.

2. Specific: some verses as O, Believers (Al-Nisa/136) and O, disbelievers (Tahrim/7).

As it is shown the first verse belongs to the believers and the second to the disbelievers.

General: O! men you are all in need of Allah and Allah is the independent Rich (Fatir/15).

In this verse, there is no specific addressee and all people are addressed.

As is shown, commanding and forbidden is a recognized rule in Quran and traditions and each human being accepted it and this is the close relation of wisdom and sharia.

4. Commanding right and forbidden wrong has social meaning

Based on the verses and traditions, it is clear that commanding right and forbidden wrong is a public duty and has social concept.

All people based on their internal good deeds and external actions are inclined to right as their soul is divine. But there are some natural imaginations and obliged him to be deviated and be away from his internal intention.

The result of these internal disputes is revealed in external world and people are deceived.

If wrong deeds and immorality cause disorder and distrust in the society, all people are responsible. Although all people as continuous rings form a society that will protect others and them, this principle should be accepted as a public principle in each society as a public duty. As it is said in Holy Quran: There should be from among you a group who call to virtue and enjoin what is good and forbid what is wrong, and they are those who shall receive salvation (Al-Imran, 104). As interpreters mentioned, this verse is the most obvious Quran verse determining the important issue of commanding right and forbidden wrong and mentioned its importance.

As it is observed, this verse mentions some important points:

The importance of the issue is informed by the world. Second, with the term "Menkom Omat" defines the public duty.

Based on dictionary, the term "Omat" is including the people living with each other and feel responsible to each other.

Third, the route of this public duty is defined by three bases:

- 1- Enjoin with good and right
- 2- Commanding to good acts
- 3- Forbidding wrong

Fourth the result is shown with the word "Hom Olmoflehun".

The relation between the wisdom and sharia

By reviewing Islamic books and judgments we can find about the close relation between these two divine relations as:

What is ordered in wisdom is ordered in Sharia and what is ordered in Sharia is ordered in wisdom. Without considering that this rule is acceptable by all Islamic theorists or not, the question is raised that commanding right and forbidden wrong is obligatory that is verified by the wisdom or it is a wisdom requirement that sharia emphasize on it?

Such a question involved the mind of some theorist: Seyed Morteza Alam Olhoda in the book Khajeh Nasir Al-Din Tarsi in "Tajrid Oleteghad" and Sheikh Ansari in "Almakaseb", the writer believed that human being in his mission in Quran verses to commanding right and forbidden wrong, it could be said that it is an obligatory duty and what is obligatory from Allah, the wisdom can confirm it. Thus, all the experts agreed about the second part and but there are some disagreement about the first part.

This cannot be said in detail in this paper and it can be said that commanding right and forbidden wrong is a social necessity and in a responsible Islamic community, all people are responsible:

If all people are responsible for each other. If the deeds of human being affect each other and if this supervision is a religious obligation for all Muslims, all the human being are involved the same in this issue or scientific, wisdom or financial facilities and social, cultural and political situations are effective in this issue?

It is important that human being considers himself responsible in this issue and attempt in this religious duty: Allah didn't order a person exceeding from his ability (Holy Quran).

5. The methods of commanding right and forbidden wrong

If commanding right and forbidden wrong is obligatory, the conditions of its performance is important and considering these conditions and the stages are obligatory. Naturally, all human being have no similar faith, morale, capacity, etc and they are different physically. Considering these differences and correct duty achieve the person to his aim and is useful for the person and ignoring this fact has negative result and causes loath. According to the Islamic texts" commanding right and forbidden wrong" is done by three stages and if it is not done in a order, it is possible to take him away of his aim and if in the first stage, the aim was fulfilled, the next stage is not allowable.

a. Internal disgust statement – it is to show the deep sorrow and tell him to forbid wrong and goes to the right.

b. Speech commanding and forbid and if in the first stage, the aim was not fulfilled, that person by saying and admonishing can punish the actor. It should be considered that when good morale and behavior is useful, we should not be harsh and the Prophet said with good behavior and faith we can attract people.

c. Using power and practical stage- if the previous stages are not useful, we can start the next stage. Most of the Fiqaha considered this duty as government duties as bad outcomes are involved and the security of the society is problematic.

In addition to the previous stages, there are other methods from the view of some of the scientists to do commanding right and forbidden wrong:

1- Behavior methods: a person who commands to right and forbids wrong reacts to the action of that person and inform the addressee about the mistake and the more meaningful and positive the behavior, the more effective it will be.

2- Formulating methods: Sometimes in the society there are some wrongs and people should be informed and this is possible via mass media. Writing the related articles, books and programs in Radio and TV are useful.

3- Encouraging methods: Via insulting and punishment we shouldn't insult the personality of a person and we should do something to keep his personality and he should know that giving up the good acts is problematic.

If the behavior is such that the person is humiliated, he resists against this behavior and avoids accepting these requirements. The talents are discovered by encouragement and they can be ordered to good acts. All people love to be adored.

William James said: The deepest motivation in human being is the thirst for being adored" (Imam Khomeini, New thesis, vol.4, p. 212).

4- Belief methods: Any person selects the way that is respectable and is committed to it. Thus, a person who orders to right and avoids wrong should understand his requirements along the beliefs of the addressee, not to turns his beliefs as worthless and in this way it is not accepted. In his reaction to the person who orders to the right and avoids the wrong, insults his beliefs.

The Holy Quran said:

Don't swear the people who believe in false gods as from vengeance, they sear the God (Anam/108).

5- Distinguishing methods: in commanding right and forbidden wrong, the materialistic and spiritual benefits of a person should be considered and we shall act as the last benevolent person. He should imagine that if he was in his shoes, what was his judgment?

The Holy Quran said:

"Do not dispute with the people of the Book, except the wrongdoers of them, tell them" we believe in the Revelations which have been sent down to us and to you, we both worship our only God, and to His will all submit our wills (Ankabut/46).

6- Speech methods: The speech is the key of all the problems and if it is pure intention and is stated correctly. The relationship between human being with addresses is established by speech. It is required that besides recognizing the language of addressee scientifically, socially, cultural and wisdom and even political do the action with good intention.

If commanding right and forbidden wrong is a duty, immorality is not meaningful, it is not effective. What is considered in this paper is the investigation of speech methods in commanding right and forbidden wrong that is used as speech admonish. The holy Quran considered divine prophets. First giving good news to the mercy and divine benefits that is the desire of any wise human being with the

language that attracts any person and avoids deviation. If the prophets after giving good news fear the people, it is along with good news and in case of the lack benefit of mercy and divine benefit; he will be at loss that is not compensated. As it is mentioned, good news is preferred to fear. The human being is made as he is integrated with benevolence. What is said of kindness is accepted easily despite the harsh words that he is escaped of it. Allah in the Holy Quran (pbuh) said: The prophet that is the anchor of the time and land is recognized as super creatures and the requirement of the effect of his speech in human being was to be kind with them and speak kindly that his speech is effective on the people and it is the result of these behaviors and Allah addressed the Prophet with the term “and surely He is a great creature” and introduced to the people of the world in each time and place as “a good example” “ The Prophet is a good example” (The Holy Quran).

One of the most important indices of goodness in the verse is good behavior with people, if they commit a mistake. The world is full of mistakes but we should learn how to be regretful of our mistakes and any instruction needs a teacher and teacher has some manners and morality and kindness is the success condition.

If the Holy Quran introduced the Prophet as “a good example” and called with “create great” and showed important points that should be considered in speech commanding right and forbidden wrong:

1- The divine and pure intention- pure intention in each task is the main principle. If the intention is good, the result is good otherwise don't doubt about its evil nature.

Divine nature in behavior with people causes avoiding harshness. Human being has equal nature Good behavior and divine intention is acceptable if done correctly (Rum/30).

2- The lack of dispute and bad behavior- a person who commands to right and forbid of wrong is reforming the person and society, not immorality. The reform language is not dispute and it is compromise, it is not the harsh words and it is good words. A person is good against being good and is hard against being harsh. Accepting is impossible in dispute and is close in compromise.

Imam Hossein (pbuh) mentioned four important indices in his Ashura goals:

I wanted to do some modifications among the people of my ancestor and I want to command right and forbid wrong and continue the method of Prophet and my father, Imam Ali (Baharolanvar, vol. 44, p. 329).

As it is observed in this important issue, Imam Hossein considered the reform of the Islamic society as one of the aims of this movement and this reform is a kind of selection against immorality. There are

two important aims in this issue: eliminating immorality and doing the act as correct.

Imam Khomeini said: The principle of commanding right and forbidden wrong is based on reforming the society”.

Or said” ...if you want you can advise, a person can accept advice but he cannot tolerate harsh words (Resale Novin/ vol. 4, p. 213).

3- Blaming is not useful and the main goal in speech advising is not finding the defects but it is eliminating the defects. It is good intention that requires a specific language.

If we are looking for eliminating the defects of people, he doesn't accept it otherwise our intention is correct. The correct action instead of loath causes kindness and helps us to be successful in achieving the main goal that is reforming a person.

4- Encouraging instead of disguise and insult- as it was said before; by encouraging we can penetrate the hearts of people and achieve our goal. Human being loves encouragement and escapes disdain. A person has many desires that should be fulfilled correctly, inclination to adore, science, power, wealth, chairman and encouragement, compliment, etc are internal requirements and any person is familiar based on his talents.

To forbid people of the wrong, the best method is encouraging that fulfills the encouragement of a person, the inclination that holy Quran called it “pride” and Freud considered it “great” and Dewy “the big desire” (Resaleh Novin Imam Khomeini, vol. 4, p.212).

All people love to be encouraged. This mental requirement is the big priority between the human being and animal. Human being recognizes, understands and distinguishes bad and good, thus he will recognize encouragement from disdain by his wisdom.

5- Being away from enmity and doing everything by emotion is no success. Being emotional leads into illogical judgment. In speech advice, being kind is important not enmity.

Sometimes enmity is the result of personal enmity. In personal enmity, every act is unsuccessful. This person is in the route that needs punishment and this information is done as his attributes are overshadowed.

It is natural that developing negative attributes is done freely and leaving them is done freely.

If it is done freely why by enmity? If the mission is done with logic and reasoning, why to be emotional? The Holy Quran said: we showed the way, to be thankful or unthankful.

Our duty is to show the best way not obliging a person to accept something that resistance has negative result.

6- Information about the language of the addressee- Addressee is a person who understands our language and we should know his language. It doesn't mean that we both should be Turks or Persians or Arabs and we should understand each other.

The people due to various aspects of scientific, cultural, social and economical have different language and a person who commands to right and forbid of wrong should be equipped with different kinds of languages to change his language. As Imam Ali said: Talk with people as their wisdom and their understanding.

7- Observing place and time- if the best time for praying is the dawn and the best place is mosque, it is obvious that some of the good points are mentioned in traditions.

Indeed, the obligatory act that all the acts are based on it according to the saying of Imam Baqer (pbuh) requires the best time and place of the person. Completely we cannot say that time or place is good for this issue but the person who commands or forbids should be based on the states of forbidding and commanding person at good time and place and without adequate time and among people, we cannot achieve the main goal. People who is involved for a long time in a wrong act and commit the mistake without the view of people, if we expect that with an advice is regretful and make an excuse is not a good expectation. Observing the appropriate time and place add the output of a person forbidding or commanding.

Briefly we can say that in all the missions, namely divine obligation, it is required to consider all aspects of progress. The ethical, scientific, cultural, social and political characteristics of the person are the most important points that should be considered besides his beliefs in forbidding and commanding. If we use advice, we need good language to be sure and believe his benevolence. Any good word cannot be said anywhere.

6. The effects of commanding right and forbidden wrong

All the orders of Islam have some benefits and some of them are obvious and some of them can not be understood, and the effects can be revealed in the society.

The Islamic scientists in the investigation of the effects of "commanding right and forbidden wrong" discussed it from two aspects. It emphasized on this issue that counting all the effects are not countable.

The important effects of this issue from the view of scientists are personal and social effects.

a. Personal effects: doing commanding right and forbidden wrong besides having some benefits

and grace in the society, the people in the society individually benefit from these graces and some of them are materialistic and some other are eternal.

Materialistic: The effects are benefited of doing commanding right and forbidden wrong are:

1- The health of religion and world- doing commanding right and forbidden wrong causes that the actors and people are guided to good deeds and they will be healthy physically and spiritually. Imam Ali (pbuh) said : Any person with three attributes will have a healthy world and after life: enjoins to right and acts himself and forbids wrong and don't commit it and observe the limits of great Allah (Qerar Al-Hekam, Vol. 5, p 440).

2- Attracting the divine help- The divine rule performers are divine soldiers and they benefit of the help of Allah. The wisdom of human being emphasizes on this order that the army following a commander and do his orders will have any financial and spiritual help.

Imam Mohammad Baqer said: Commanding right and forbidden wrong are two divine creatures and any person helping them, Allah helps him and any person degrades it, Allah degrades him.

3- Saving from adversity: Sometimes in the societies, in which divine orders are not done and people are indifferent to it, the divine chastisement is involved and the people are released of this problem that have different act with sinners and avoid them of the wrong doing.

It is said in Quran: So when they forget the warnings, we saved those who forbade evil and seized the evil-doers with a dreadful torment because they are disobedient (Aeraf, 165).

- Afterlife: as doing commanding right and forbidden wrong has some worldly effects , the eternal effects are prior as:

1- Divine satisfaction: based on the verses and tradition, the highest eternal reward of a person is divine satisfaction and this is not achieved unless with the required tools and the most important are commanding right and forbidden wrong. It is obvious that by doing divine orders, Allah satisfaction is achieved and this is the divine satisfaction.

The Holy Quran described Ismail (pbuh): He commanded his relatives to prayer and Zikat and Allah were satisfied of him (Maryam/55).

2- Salvation: A person, who wants doing the divine rules, is a person who recognized his Allah and attempted to achieve him and attempted by various ways in improving their spirituality. One of the divine attempts is elimination of immoralities and dominance of good values as a principle accepted in Islam titled "commanding right and forbidden wrong" and in this attempt, achieving the salvation was his probable requirement and sublime Allah

doesn't leave his attempts without any reward and Holy Quran gave salvation position to these people (Al-Imran, 104).

This question is raised that salvation is only dedicated to afterlife? It should be considered that this position is imagined in the world but its manifestation is fulfilled as the highest points in the afterlife. Thus, it is considered as afterlife rewards.

3- Being released of divine chastisement: The world is the location of good and evil affairs. It is natural that non-infallible people besides hundreds of good affairs commit mistake but Allah mercy is included for the people that are attempting to do his orders and invite people to it.

Thus, in the doom day, the people forbidding evil and commanding right are forgiven by Allah and enter the paradise: The heaven has a door called "Bab Maroof" and no one is entered except the right doers (Vasael Al-Shie, Vol.11, p. 529).

4- Living with believers: Believers, the men of knowledge and martyrs are the people that are in the divine grace beside the divine people in the heaven. The human being who accept any life and financial risks for doing the orders and attempt a lot for forbidding evil and commanding right and finally enter the heaven from "Bab Maroof" and live with the people that do the right. This is the most obvious position of people living in the heaven.

b. Social effects: the society is the set of people and if people are included in the right and forbidding wrong, these effects go beyond the commanding to right and forbidding wrong. According to the traditions, commanding to the right and forbidding them of evil have many effects in the society and mentioned all of them is out of the scope of this paper and some of them are said by Imam Baqer: commanding to the right and forbidding wrong is the method of prophets and good doers, it is the great obligation by which the Vajibat are established, the government is established and the ways are secure.

1- Performing Islamic orders: commanding to the right and forbidding wrong is a supervising principle and the Muslims by doing it, helped doing Islamic orders and people always need each other and are required to observed divine rules.

2- Social justice: Public supervision on correct performance of Islamic orders cause the justice sovereignty in the society and fair life and dignified behaviors are provided in the society. The wealthy people think about plundering the properties of the poor and the strong thinks about breaking the rights of the weak. By commanding to the right and forbidding wrong, the weak feel a shelter for themselves avoiding the break the rights. The strong people feel there is a barrier and avoid them of abusing their rights. Thus, justice-based environment

will be dominant in the community and it is a good ground for developing the talents and people try to discover their talents in various backgrounds and achieve their requirement in social justice environment.

Construction: by using commanding to the right and forbidding wrong, physical and mental construction is occurred in the society. The people will be happy and will be satisfied and morale of sacrifice. The citizens of Islamic community encourage each other to working to be self-sufficient and participate in this construction and in this way happiness will be dominant.

It can be said that some people don't know and Islamic orders don't follow only spiritual effects and guarantee more materialistic effects and nobody is escaping of it and if they don't considerate, it is of ignorance.

Imam Ali said: people are enemy to what they don't know.

4-System stability: In Islamic system, people and government are responsible to each other. People help the government in executive rules and the government by formulating correct rules for progress takes some steps and people trust to the government and assurance of government is increased and this is one of the success keys of a government and people and makes the system stable.

Establishing security: Security is one of the most important factors of progress in the society. By performing commanding to the right and forbidding wrong, the collaboration is increased among people and evil people will be fed up with their evil acts. Plunderers don't dare to attack to the people and passengers, thus security is established in the society. 6-The power of believers: the principle commanding to the right and forbidding wrong cause that Muslims approach each other and they will be strong physically and mentally. "I" is turned to "we" and believers are not alone and they resist against the enemy with strength. Imam Ali said: Any person commanding to right make the believers strong (Nahjolbalaqeh, Feizoleslam, 110).

And said: A person who forbids of wrong degrades the disbelievers.

7-Halal business: The mercy of each business is in Halal nature. By commanding to the right and forbidding wrong, people give up embezzlement, cheating in their trading. Thus, public satisfaction is obtained among people and their incomes will be clean and Halal bread made the life sweet and this is one of social effects of this divine obligation.

Imam Ali said: The sublime Allah made obligation commanding to right for people and forbidding wrong to make away the ignorant people (Nahjolbalaqeh of Feizoleslam, Hekmat, 244).

7. The effects of commanding to the right and forbidding wrong

- a. Personal
 - 1- The health of religion and world
 - Worldly
 - 2- Attracting the divine help
 - 3- Saving of the adversities
 - 1- Divine satisfaction
 - Afterlife 2- salvation
 - 3- Release of divine chastisement
 - 4- Living beside the good doers
 - b. Social
 - 1- Performing Islamic orders
 - 2- Social justice
 - 3- Construction
 - 4- Stability of system
 - 5- Establishing security
 - 6- Strength of believers
 - 7- Halal business

8. The effects of giving up commanding to the right and forbidding wrong

As performing commanding to the right and forbidding wrong has considerable positive effects to the person and society. The lack of performing this principle has some incurable losses and some of them are:

- a. Personal
 - 1- The lack of responsibility
 - 2- Being participating in the sin of others
 - 3- Being deprived of spiritual salvation
 - 4- Being deprived of divine mercy
- b. Social
 - 1- The prevalence of social immoralities
 - 2- Divine chastisement
 - 3- The dominance of evil doers on the society
 - 4- The destruction of the society

Although human being is naturally inclined to good acts and is avoiding evil acts, there are various factors as the weak beliefs, educational issues, economical and cultural issues and the policy of the society that are mentioned as vulnerability in performing commanding to the right and forbidding wrong. If these issues are not inclined to positive direction, divine obligation gets weaker and its negative effects inflict the person and society. Imam Ali said: don't give up commanding to the right and forbidding wrong that evil people will be dominant on you (Nahjolbalaqeh, letter 47).

9. Discussions

Psychology and sociology studies showed that human being is always happy with doing good acts and is escaping from evil acts. On the other hand, belief views of Quran and tradition texts considered this as natural and internal thing and this is the relation between wisdom and sharia.

Commanding to the right and forbidding wrong is based on the internal desires and human needs as divine obligation. It can be said that for each science there are some scientists and for each issue there are some agents to be skillful to prove the fact. Here they should be called as people commanding to right and forbidding wrong and make them approach their goal.

These people should have public and specific conditions to be effective in their addressee. Some of the conditions are scientific as psychology, literature, etc and some of them are ethical as these people should be like a kind doctor and their intention should be divine and consider the benefit of the other person.

Generally, it can be said that commanding to the right and forbidding wrong:

- Is including all human being for all times and places.
 - Causes right and wrong victory.
 - Has some positive personal and social effects
 - Accepts the praying
 - Make the hearts of people close to each other
 - It is a great obligation on which other obligations are set up
 - It is the way of prophets and right doers
 - Provide the justice ways
 - Make the ways secure, Halal income, land prosperity and getting the right of the enemy
 - It is a good support for establishing the values and removing social problems
 - Causes divine help and being saved of adversities, etc
 - Ignorance against all positive effects of this obligation and giving it up has some negative effects as:
 - People don't feel responsible to each other
 - Oppression is common among people
 - Distinguishing between good and evil is difficult
 - The human being will be deprived of spiritual salvation
 - The evil doers are dominant on believers
 - Divine chastisement is sent down on sinners and other divine slaves.
 - The government is defeated against the enemies, etc
- Thus, all the people should be ready to do it and invited others also.

References:

- 1- The Holy Quran
- 2- Nahjolbalaqeh, Feizoleslam
- 3- Amadi, Abdolvahed, Qerarolhekam and Dorar Al-Kalem, Translator: Mohammad Ali Ansari, Valiasr publications institution, first edition, 2001.
- 4- Al-Hor Alameli, Al-Sheikh Mohammad Ibn Al-Hassan, Vasaeil Shie, corrected by Sheikh Abdolrahim Rabani Shirazi, Islamic library, Tehran.
- 5- Ayatollah Nouri, Hossein, Commanding to right and forbidding wrong, Qom, Elmieh, Bita.
- 6- Qorbani Lahiji, Zeinolabedin, Commanding to right and forbidding wrong from the view of Quran and tradition. Sayeh publication. Winter 2000.
- 7- Rouzbeh, Mohammad Hassan, public supervision and Commanding to right and forbidding wrong, Andishe Moaser, 2005.
- 8- Dastqeib, Abdolhossein, Commanding to right and forbidding wrong, Nas publications. Bita.
- 9- Khomeini, Rohollah, Resaleh Novin. Vol. 4, fifth edition. Islamic culture publication, Tehran, 1993.
- 10- Malakuti, Moslem, «الامن العام في الاسلام أوالتظاره العامه للعموم على العموم», first edition, Matbaol shafaq, Tabriz, 1983.
- 11- Islamic, Abdolsamad, اوامر ونواهي in Quran. Nasayeh publications. First edition, Qom, 2002.
- 12- Safi Golpayegani, Lotfollah, reform way or Commanding to right and forbidding wrong, Islamic publications, second edition. Qom, 1996.
- 13- Zeinolabedin, Tareq, «الصراط على طريق النجاه», Translators: Habibitabar, Hossein and Zargush nasab, Abdoljabar, Barg Ferdus publicvations, first edition, spring 2008.
- 14- Madani Bojestani, Seyed Mahmood, Commanding to right and forbidding wrong and the best obligation in infallible Imam trend, (2 volumes), Ordibehesht, 2000, Islamic teaching publication.

1/8/2013