

PRINCIPLE: (OBSERVING THE CONSEQUENCES OF THE INDIVIDUAL BEHAVIOR) AND ITS IMPLEMENTATION IN DAWAH

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Abstract:

The observation of consequences is complementary to the objectives of sharia (Islamic Law). Some provisions of Islamic law depends on this principle. For that, the preacher needs this principle in his field of advocacy. Because sometimes, He may think that his actions and his decisions are correct and it is bringing the benefit. While on the other hand, he may stop some actions as he thinks that it is illegal having harmfulness, but it is by looking deeply at the consequences, he may come out with a different judgment by either approving or withholding the decision. Therefore, it is necessary to practice this principle "observe the consequences of the individual behavior" in order to keep the advocacy in an effective shape.

Keywords: balancing & comparison, detriments and disadvantages, welfare & benefits, applications & implementation, advocacy & preaching (dawah).

Introduction:

All Praises to almighty Allah, Lord of the Worlds, and blessings and peace be upon the most honorable among prophets and messengers the Muhammad, and upon his family and companions.

As for after:

It is not hidden from anyone (in our today of modern time) the differences in the field of advocacy curricula as a result of the lack of insight into the Sharia sciences and their objectives, which makes it difficult for a Muslim to choose what will bring goodness for him and keep evil away from him. With the changing requirements and demands of life and the spread of knowledge, the preacher chronically needs to choose the most important, crucial and significant topics. Moreover, the selection of the most appropriate and effective contemporary means and sources to convey the message of Islam free from difficulties and issues. This requires him to obtain a firm control on jurisprudence based on the Qur'an and Sunnah. He compares benefits and the disadvantages, being aware of the reality in which he lives so that he does not commit mistakes that may obstruct his advocacy job, and for that, we wanted to write about that an article titled (Balancing benefits and the disadvantages and its implementation in the field of advocacy).

The importance of study:

The importance of the study is derived from the following elements:

1- The study introduces the reality of dawah to the preachers as well as how to open up to the invitees. In addition, this matter requires mixing and socializing with the invitees also getting to know their needs and problems. All of this is conducive to the success of dawah.

2 - The study is one of the means that helps the preacher to follow the wisdom in dawah and calling people towards Almighty Allah, and to evaluate the jurisprudence of priorities and the graduation in the advocacy.

3- The study helps the preachers to choose the most effective and best means and methods of advocacy in the light of the balancing between welfare and detriments, in a way that they and the invitees stay safe from any kind of embarrassment.

Objectives of the study:

The study aims to achieve the following points:

- 1- Clarify the concept of balancing between welfare and detriments and their legitimacy in Islam.
- 2- Knowing the advocacy applications & implementations learned from the rule of balancing between welfare and detriments with regard to the issues that the invitees need.
- 3- Knowing the advocacy applications & implementations learned from the rule of balancing between welfare and detriments with regard to the preacher.
- 4- Knowing the advocacy applications & implementations learned from the principle of balancing between welfare and detriments with regard to the means and sources of advocacy.

The limits of the study:

The study deals with the principle of the jurisprudence of the balance between welfare and detriments and their applications related to the topics needed by the invitees and the preacher as well as the means of advocacy.

Research methodology:

The researcher uses the inductive descriptive approach. By gathering information about the jurisprudence and legitimacy of the law “balancing between welfare and detriments”. Then analyzing the information and making conclusions that help the preacher to apply the jurisprudence of the balance between welfare and detriments to obtain foresight and success in advocacy field.

The concept of Principle: (Observe the consequences of the individual behavior)

Among the meanings of the root word of (النظر) in Arabic language are, turning the gaze to perceive and see something, contemplation, and the knowledge that takes place after it, and thinking about something.

As for the word (المال), what it means in the language is return, resort and reform. What is meant here is reviewing the action after the positive or negative consequences of its occurrence. (Ibn Manzoor 1414: 283/4)

And accordingly, the meaning of the rule: to reflect on the review of the act in terms of the outcome of the actions of those charged, and the consequences thereof, and then a judgment is given after it that is consistent with what is attributed to that action. (1421: 360 Al Kilani).

In other words, judging the act with legitimacy or lack thereof, by looking at its outcome in terms of a balance between its welfare and its detriments, and based on its light the judging will permissible and lack thereof.

Evidence for this principle in Islamic legal texts:

The Sharia texts indicate the importance of observing the consequences before deciding whether it is permissible or otherwise.

The evidence from the Holy Qur'an:

- 1- Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا لِلَّهِ وَاللَّكَاظِرِينَ عَذَابَ آيَةٍ.

O you who have believed, say not [to Allah's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment." (Al-Baqarah: 104).

Significance: Allah forbade Muslims to say the word (رَاعَيْنَا) (This from of the verb was used by the Jews and had a derisive connotation in Hebrew. Here in means "heed us") because of the sharing of its meaning between what the Muslims intended in terms of the meaning of (see us) and what the Jews intended in terms of the meaning of (foolishness). The prohibition blocks the excuse and the disdain and respect for the Prophet Muhammad peace be upon him, and they were commanded to (use the word) say, "Look upon us and listen," (Literally: hear) because it is free from that blameworthy possibility.

2- Allah Almighty said,

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ .

And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. (Al-An'am:108)- Significance: Allah forbids believers insulting the gods of the polytheists, even though it is a type of worship, because it leads to a common corruption, which is polytheists insulting the Allah Almighty.

Evidence from hadiths:

The hadith of Jabir in which the Prophet Muhammad peace be upon Him forbade Umar ibn al-Khattab from killing Abdullah bin Ubayy, and said ((Leave him, so that people do not talk that Muhammad peace be upon Him kills his companions)) (Bukhari 1422: No 4905).

Significance: The Prophet used to stop killing the hypocrites despite having a reason, that such act will steer the mind of people and make them to think that he kills his companions, which will create hate about Islam in the heart of those who embraced it, and of those who did not yet. (Ibn Qayyim: 3/138).

2- The hadith of Muammar bin Abdullah on the authority of the Messenger: ((Only a sinner monopolizes) means No one withholds goods until their price rises but a sinner. (Muslim: 1605).

Significance: The Prophet prohibited monopoly, which is the confinement of a commodity while people need it until the price increases. Which turns to hardship for people and embarrassment in their livelihood (Abu Zahra: 289).

The advocacy applications deduced from this principle.

The rule of (observing the consequences of the individual behavior) from the expanded dawah dimension makes it possible to benefit from it in various contexts of the preacher's life, and from the advocacy applications of this principle.

First: The dawah applications deduced from this principle with regard to the topics of the advocacy that the invitees need:

1- Taking care of the issue of preaching (dawah) pluralism, clarifying its concepts and studying its pros and cons:

A desire to achieve Islamic unity in the Ummah, and to block the spreading of disunion, disunity, disparity and disagreement. The Almighty said, hold fast, all of you together, to the cable of Allah, and do not separate. (Al Imran: 103). That is through:

a. Reviving the concept of global dawah:

The Almighty said,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

And We have not sent you but as a mercy to the worlds. (Al-Anbiya: 107). Dawah is not restricted to any specific gender, color or sect. Rather, it embraces everyone who works in Islamic preaching to achieve servitude to Allah. Only those will be driven out of it who act against the fundamentals of Islam. Otherwise, no party has the right to claim custody of Islam and its followers. Thus through this true concept the Islamic brotherhood is established. The Almighty said,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ.

The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers. (Al-Hujuraat: 10)

b- Inasmuch that the pluralism of advocacy has become an imperative for the dawah field, and it must be recognized. The Almighty said,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ.

And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. (Hud: 118). It is necessary to pay attention to the understanding of the distribution of dawah roles into different directions, and to allocate each direction to a specific topic or a specific medium so that all needs combine and the ideas, sources and means are multifarious.

c- Consolidating the principle of consultation among the preachers of all areas, with the disclosure of the spirit of disciplined dialogue among them, regardless of their differences, and the spirit of goodness among them. To bring points of view closer, and away from misunderstanding among them. (Al Bayanoni 2006: 197).

2. Highlighting the themes of human values and tolerance applied to show the tolerance of Islam and mercy to the worlds, and away from the jostle and clashes among the people, Allah says,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Hujuraat: 13).

The Messenger applied this rule in reality and he left the most amazing examples in that. For example, but not exclusively: he used to see a Jewish boy, and when he fell ill, the Prophet Muhammad peace be upon Him came to visit him, so He sat beside his head and asked him: ((Embrace Islam! He looked at his father who was standing beside him. The father said: Obey Abu Al-Qasim, then he embraced Islam, so the Prophet Muhammad peace be upon Him went out saying: all Praises be to Allah, Allah have saved him from the hell fire.”(Bukhari 1422: no 1365).

3. Presenting realistic and comprehensive topics, taking into account the multiple and different capabilities.

It is not a secret that the methodology of the legal texts in their speeches is realistic. Therefore, when a Muslim is demanded, he is asked for what he is compatible with his abilities and psychological preparations. So that he accepts it with an active, diffused spirit, far from desperation and hopelessness. The Almighty said,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا.

Allah does not charge a soul except [with that within] its capacity. [Al-Baqarah: 286]

Hence, the preacher must include his themes and subjects, the reality of people and their capabilities, in a way that benefits them in their religion and world (this life and afterlife).

- a- In his subjects, he takes into account the different types of people required by commandments. Because they differ in the performance of duties. Some of them are ambitious and proactive in seeking honorable matters. Some of them are frugal. While some of them are having different nature. Allah says,

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ.

Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence. (Faatir: 32)

Moreover, the understanding of this psychological disparity helps to take into account individual differences.

- b- He also includes topics related to raising the spirit of hope and distance from despair. In addition, preach to fix the error. He appreciates human nature and takes into account its reality. Moreover, that the human nature naturally loves the lust and commit wrongs. Allah says,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ.

Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. (Al Imran: 14)

This inclusion helps invitees to return to Allah Almighty, to correct the error, and distance from it.

- c- The preacher focuses on practical issues. It takes the hands of the invitees to what is in their righteousness and integrity, meaning that it does not limit its subjects and duties to the aspect of guidance, counselling and advice only, but also provides people with aspects of legal reform solutions to contemporary Muslim problems. Helping people relieve their concerns in the economic, social and educational fields in a practical and strategic way.

Second: The dawah applications deduced from the principle (observing the consequences of the individual behavior) in relation to the preachers:

1- The jurisprudence of the address (understanding the mind of invitee) according to people's minds and understanding:

One of the requirements of the preacher's jurisprudence that looks at the outcomes is to be concerned with addressing people according to their understanding and culture. He should not address them with oddities that they do not understand, as this will not be counterproductive. Oddities, which is to deny religion or ignorance of it in a way that leads to their sedition. On the authority of Abdullah bin Masoud, he said, "it is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a Fitnah for some of them". (Muslim No 14).

Among the requirements of understanding the invitees:

- a- The preacher is required to be clear in the style of his speeches. It is understood from speeches what is intended in the correct and unambiguous manner, and this is taken from the Almighty's saying,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom. (Ibrahim: 4).

b- The preacher must select and choose the topics, which suit them (invitee). He should not address people with suspicious and doubtful topics, which create misunderstanding among them. Hence, Imam Ahmad hated to talk about hadiths, which supports to disavow the ruler, and Imam Malik hated to narrate hadiths about the attributes of Allah. (Ibn Hajar 1379: 1/225).

He also should not address people in abstract, brief and synopsis terms so it will not carry corrupt meanings. In addition, for this reason, the Holy Qur'an forbids Muslims from using the word (رَاعِنًا) for the possibility of corrupt meanings. The Almighty said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنًا وَقُولُوا انظُرْنَا واسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ.

O you who have believed, say not [to Allah's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment". (Al-Baqarah: 104).

c- Using the good manner in speech:

The preacher does not include in his dictionary the language of threat and warnings, especially in a period of time when the situation of Islam is weak. Because that may bring trouble to Islam and Muslims. Nor does it represent the true color of Islam, which is a religion of mercy and peace. The Almighty said,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

And We have not sent you but as a mercy to the worlds. (Al-Anbiya: 107).

2- Knowing the habits and customs of the people before he enters into the midst of the dawah, in order to put matters in place and pass judgments on their facts, so as not to be exposed to what hinders his advocacy tasks. Among the requirements of consideration:

a- Knowledge of the provisions of customs. Some of these customs are encouraged by the Sharia, and the preacher appreciates them and encourages them to continue practicing it. The Prophet Muhammad peace be upon Him praised the customs of the Jahiliyyah like alliance of the perfumed (Hilf al-Mutayyabin), and said: ("I was present with my uncles at the alliance of the perfumed (Hilf al-Mutayyabin). I would not wish to break it, even for red camels." (Ibn Hanbal 1999: no 1655).

Including worldly habits that do not contradict the Sharia, so that the preacher is not subjected to them and leaves people in their own condition, as they are more aware of their customs. The Prophet Muhammad peace be upon Him said, ((You have better knowledge (of a technical skill) in the affairs of the world.)). (Muslim: no2363). Including forbidden customs that people have become accustomed to and spread in their society, so the preacher forbidding them in a good manner. (Al-Aroor 2005: 173).

b - Taking into account the call between the Sunnis and the heretics. Usually, the heretic bases his order on the suspicions of heresy, so he needs a legal and mental proposition and inferences that suit his suspicions in responding to and refuting them.

Unlike the second category (Sunnis), he needs preaching words that affect his emotion and diminish the intensity of his lust, as well as address him mentally with the consequences and outcomes of what he does to stand on the reality of its denial and be convinced of leaving it.

c-Taking into account the age of the invitees. The consideration of the preacher and his knowledge of the age of the invitee is also important. Age has a role in accepting the dawah, and in its understanding and application. The evidence for observing the Shari'a for the condition of age is what indicated by the Prophet Muhammad peace be upon Him said, ((Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately..)) (Ibn Hanbal 1999: no 6689).

3- Taking into consideration the conditions of the invitees, including:

- a- Taking into consideration the educational background and faith of the invitees. The preacher should address the invitees according to their educational levels. The student should be given the scientific material according to his command on it and specialization, while the majority of Muslims address them with the fundamentals of religion and its ethics, so he does not enter into accurate scientific details such as the fundamentals of jurisprudence, the terms of hadith knowledge, or Islamic sects.
- b- Observing the religious conditions of the invitees. The so-called unbeliever, the first thing that should be directed towards him is belief in one Allah. Because he lacks the most important thing in his life, which is monotheism and nothing is accepted and no action is valid without it. The Almighty said,

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ.

“Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.” (Az-Zumar: 65)

Unlike a Muslim, he is approached according to his needs in the dawah and its requirements, such as urging to do good deeds and forbidding evils. (Al-Aroor 2005: 163).

- c- The preacher should refuse to deny taking action against wrongdoers. Because the consequences of prosecution, which will bring more harm. Hence, the Prophet Muhammad peace be upon Him forbade cutting the hand of the thief during the battle, due to the fear that he may join the enemy, so he said, (“The hands are not cut in the battles.”). (Tirmidhi 1975: no 1474).

Third: The dawah applications deduced from the principle (observing the consequences of the individual behavior) in relation to the means and methods of dawah:

- 1- Diversity in the methods and means of advocacy according to the needs of the invitees and their conditions, and this is something that the preacher should take care of. Because limiting it to one method will make the invitee bored and tired, so he imagines that this preacher has nothing but this, which leads to his belittling and ridicule.
- 2- Taking care of the foresight and insight of dawah. This matter is important to the preacher. In addition, whenever the preacher applied it and followed it, it will be a source of his goodness and beneficial for his advocacy. Whenever the preacher abandons the matter of wisdom that will be the reason for the failure of the dawah or no acceptance of his dawah. And wisdom is established:
 - a- By theoretical knowledge first, by examining the insides of things, and knowing the link between the causes and their reasons.
 - b- Then with practical wisdom, which is putting the thing in its correct position after a strategic plan and careful consideration of its consequences, positive and negative effects.

- 3- Comprehensive development of advocacy methods. There are methods in need of modernization and development and upgrading services and efforts to better levels than they are. Especially in the emergence of contemporary global challenges and a torrent of modern technologies, such as qualifying and training preachers in a way that helps them benefit from contemporary advocacy methods, and knowing the fall and rise of advocacy.

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