

Timely Compliance Of Order In The Light Of Immediate Command

الامر للفور A Research Analysis Of The Juristic Discussion

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Abstract:

Time is very important in Islam. The specific timings of Islamic worships provide a clear argument for this. Every human being experiences changes in their age and circumstances. But every person has a different way of spending time. Their preoccupations are different from each other. Allah is the creator of all things. He gave a special privilege to human beings to send Prophets from among them, through which the relationship between man and his creator was established. God's message and his commandments reached to man through revelation. In the same way, it was explained to man that you have come to this world for a specific time and for a specific purpose. By obeying Allah's commands here, you will be rewarded in the hereafter, or by disobeying Allah's commands' you will be punished. Look at the difference between slave and servant. Obedience is the essence of slavery where's service is the essence of servitude. Allah is the king who has commanded his servants to do good. The difference between right and wrong has also been told. And he has also been given the authority to decide for himself' which way to go. The servant has also the option to obey or to default, but then he has to suffer the penalty of negligence.

Keywords: Punctuality, Command and action, immediate obedience.

Introduction:

The importance of time can be estimated from what every successful person advises. He says, nothing is more valuable than time. If a person has time, then there is life. If there is no time, there is no life. There is difference between haste and immediate action. Haste is the work of Devil. While if a person obeys the commandments of his creator immediately, then this called 'A believer act upon the order of his creator with quick obedience'. An example of time is like snow, it keeps melting, no one can stop it. Till to this day, no one has regained his childhood or young age nor bought by wealth. Because time does not need anyone, and man needs time. Even near death, a person longs for time and even after death, he says that I wish I was given respite/ more time. In the world, People are divided into all kinds of classes, color, race, rich and poor. But time is something that everyone has. Now depends on how he gains or loses it.

In Islamic Jurisprudence, there is a strong debate regarding the immediate implementation of the order and the delayed implementation. In the books of Fiqh, this matter has been presented with different opinions and arguments. But I have preferred the opinion of

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‘immediate action on command’ to highlight the importance of ‘time’ in the context of the present age and warn against wasting time. And on the subject of time, the rule of immediate execution of the order has been applied.

Literature Revive:

As a result of deliberation on a specific topic from the study of various books of ‘Principles of Islamic Jurisprudence’, the researcher implemented two separate subjects. After that, by researching the opinions of the jurists, she tried to bring them under the discussion of the title.

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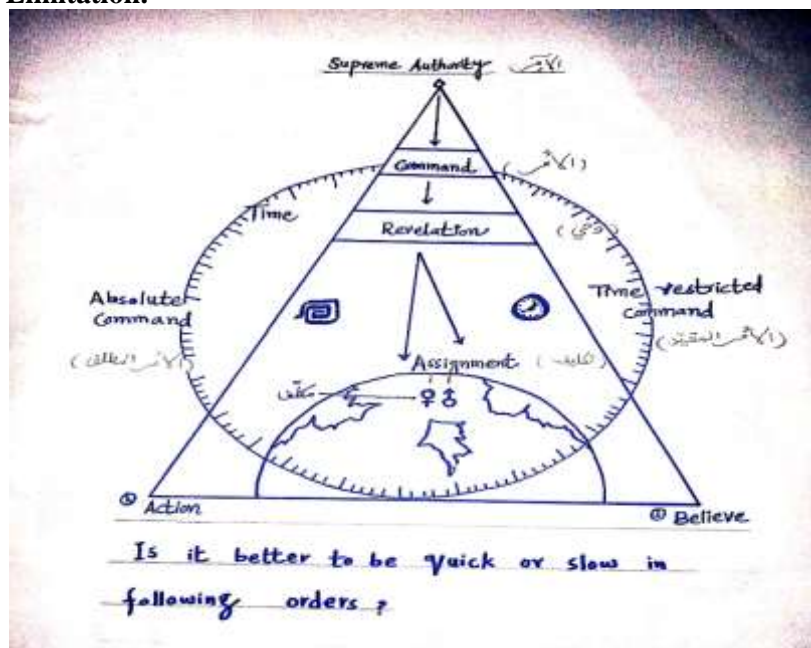
Research Objectives:

- *Time is very precious. Therefore, it is necessary that a man should be quick to follow the orders.
- *There should be work for every time and time for every work.
- *Do that, which fulfills your worldly needs. Because desires never short.
- *A true believer should not delay in obeying the commands of the creator. Because, death time is unknown to anyone.

Research Methodology:

This approach has qualitative, applied and case study research method. The importance of time is highlighted by aligning it with jurisprudential rule.

Limitation:



The above sketch shows that, When the Almighty Allah **order** his servants. They should first **believe** on his order, that it is from the side of creator. Then **act** on it. So the limitations are based on literature.

Here we discuss about three things:

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- 1.Time
- 2.Action
- 3.Command

Time:

Time is a dimension and measure in which events can be ordered from the past through the present into the future, and also the measure of duration of events and the intervals between them.(1)

Action:

Action in Islam mean “earning”, It is every effort that does not contradict the wise lawgiver, and is for the purpose of obtaining a legitimate material or moral benefit and this effort is divided into physical, such as judiciary working in agriculture and industry, intellectual and moral , such and education.(2)

The Almighty Allah says:

من عمل صالحاً من ذكر أو أنثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون - (3)

Our true religion urged a balance between action and worship, and matters of religion in the world.(4)

Verbal Meaning of AL ‘Amr (Command):

The command in the language is the opposite of the prohibition which is the request.(5)

Terminological Definition of Al-Amr:

Al-Amide defined the matter by saying – the request of the act on the side of arrogance.(6)

As prohibition he said (asking for action) as asking for the precaution and other sections of speech wherein the prohibition is the request to stop the action. And his saying (on the aspect of arrogance) : Isti’la is an adjective in speech, which is considering the matter itself to be in a higher rank than the ranking of the commanded, even if this is not achieved by considering the reality and the same matter.(7)

With this restriction, is a precaution against the request in terms of supplication and petition.(8)

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Al-A’mir:

A noun for the absolute of the word that indicates the absolute request.(9)

Al-Amidi says:And if the request is prior to understanding when there is no clues at all, then this indicates that the verb form is apparent in it.(10) as it was defined as summoning the verb by saying in a way of arrogance.(11)

Types:

Time Restricted Command / Al-Amr Al-Muqayyed:

Which has a specific time limit and it is called a time restricted order and the duty that is accomplished by it, is a duty ‘temporary’. It is not without two things, *either it takes all the time’ and this kind must be performed immediately from the time of the time to its end-according to the agreement of the scholars. Just as fasting must be performed from the down to sunset, and the duty related to it is called Narrow Duty (واجباً مضيقاً) -

Or it is not time consuming, except that’ time has a beginning and an end and this type is sufficient to perform disagreement among scholars about the obligation whether it is related to the beginning or the end of the time or at all times such as the five daily prayers, and the duty related to it is called an obligation expanded (واجباً موسعاً).(12)

Absolute Command / Al-Amr Al-Mutlaq:

Unless a specific time is specified for it and it is called the absolute command for me, the related obligation is an absolute, non-temporary duty. An absolute command that is not restricted to a time in which the action takes place is not is not devoid one of two things, *Either there is a presumption that indicates its will is ‘immediately’, whether it is verbal or non-verbal. In this case, his performance is immediate and in agreement such as when a father

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says to his son (who was very thirsty): Give me water, this is a non-verbal evidence. A verbal example would be telling him to water me as soon as possible. Or that the presumption is indicative of non-immediate verbal or otherwise, so it is not immediately

necessary to agree. He used to say: Give me water whenever you want, or if his condition does not indicate urgency.(13)

*If the context is absent and there is no evidence to indicate that, it will be immediate or not. So is it obligatory to perform it immediately and there is no delay in it? Or is it not obligatory immediately and it is permissible to do it immediately and it is permissible to do it immediately and it is permissible to do it on indolence.

The order may be subject to a condition as well, so it must be performed when the condition is fulfilled.

Now what is meant by immediately, and inaction what is meant by immediately is that' the action must be hastened at the earliest possible time and if it is delayed, it is disobeyed by delay.(14)

{ What is meant by laxity is that, it is not obligatory immediately and it is permissible to delay the action from the earliest possible time, even if it is not performed. It is reliable and does not come out of the custody of assignment, because this is not a doctrine for everyone.(15)

{Fundamentalists have spoken about this issue under the title "Is it immediate or lax".(16) The expression of this issue in this title is inaccurate because they feels that, necessity of delaying it when we say that slackness is necessary. So he understand the phrase that it is not permissible immediately, but this not intended and no one said it except according to the opinion of some standing people who do not assert compliance immediately.(17)

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{The origin of the dispute in this matter is that, the command is used immediately(الامر للفور). Such as the command to believe, and sometimes it is used in indolence (الامر للترأخي) such as the command to perform Hajj. When say that, it is on indolence. He said, It is a

verbal joint between the fur and the lax.(18)

Opinion of Hanafi Scholars:

HANAFI Scholars are separated into three dimensions in this matter:

1st Opinion:

*The absolute order indicates "Indolence"(الترأخي), and the permissibility of delaying from earliest possible time. This is the madhab of Al-Bazdavi(19), Al-Shashi(20) and Al-Sarakhsi(21) in Hanafi scholars. And to him a group of shaft's scholars(22) went , and Qadhi Abu-Bakr , a group of Ashai'rah, Al-Jabar and Abu Al-Hasan Basri(23) believe on this statement.

2nd Opinion:

*The meaning of the absolute command is "Immediate"(الفور). This stance relies to Al-Karkhi(24), Al-Jassas(25) from the Hanafi scholars, some from Malikiyah(26) madhab, Hanbaliah(27) and a group of Shafi'i scholars and Qadhi Abu Hamid Al'maruzi, Abu Bakr Al-Sairfi(28) and Ibn Hazam Zahiri. (29)

3rd Opinion:

*The meaning of absolute command is "Just a request"(تفيد مجرد الطلب). It is the common destiny between the act immediately, and for inaction. Except that there is a notice in the utterance regarding its being immediate or lax. The absolute formula(الصيغة) of the command requires absolute compliance, without being restricted by immediacy and indolence are so that they benefit from external clues. Hanafiyah, Shafi'yah scholars(30), Ibn Al-Hamam, Al-Ghazali(31), Al-Asnavi(32), Al-Taftazani(33), Al-Baizavi(34), Al-

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Razi(35), Al-Amidi(36), Al-Samaani(37), Al-Shaukani(38)went on that side.

Arguments of the Persuaders of ‘Immediate Command’:

First :

Those who said that the absolute matter requires immediately with a number of transportation and mental evidence. The Almighty Allah says:

قال ما منعك الا تسجد اذا امرتك قال انا خير منه خلقتني من نار وخلقته من طين- (39)

What he was commanded at once, which indicates that it is obligatory to do the act when he was commanded to do it. Because if he not do it, Iblees would have said what was obligatory on the spot.

So how I deserve the slander by leaving it immediately.(40) And he replied that, you did not order me to flee and I will prostrate.(41) This is he was not short of time.(42)

Second:

Compliance with what is commanded’ is one of the good deeds, and this is the reason for the reward, so it must be expedited.(43)

The Almighty Allah says in the Quran:

وسارعوا الى مغفرة من ربكم وجنة عرضها السموت والارض اعدت للمتقين- (44)

It is necessary immediately, because he commanded haste. Which is to hasten what is enjoined’ and command is obligatory, and haste is obligatory. There is no meaning because the matter necessities immediacy other than that, and the burden of forgiveness as it is in the verse abstained. Because, forgiveness is an act of God Almighty and the servant does not rush to do it’ so he is taken metaphorically, and he is commanded by it.(45) Likewise Allah says in another verse:

ولكل وجهة هو موليها فاستبقوا الخيرات اين ما تكونوا يات بكم الله جميعا ان الله على كل شىء قدير- (46)

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And for the every face, It is its fundamentalists. So they will be the good of the good. Forgiveness, as it has been established that it is obligatory to hasten to what we are commanded to do at the hour of the arrival of the command without delay or hesitation.(47)

Third:

قال الله تعالى: وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقوا فى الدين ولينذروا قومهم اذا رجعوا اليهم لعلهم يحذرون - (48)

يا ايها الذين امنوا ان جاءكم فاسق بنبا فتبينوا ان تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين- (49)

So the Almighty Allah commanded to stop accepting the report of the immoral, and excluded it from accepting the warning and it is nothing but stopping or abode. And there is no way to a third category except abandoning altogether, and stopping is also abandoning. So when he singled out the report of the immoral by stopping in it, and thus made it clear from news other then the immoral. It is necessary to abide by necessity. News, Justice, so it is necessary immediately with the necessary proof, and the endowment is invalid except in the news of the immoral.(50)

Fourth:

It Opposites – Commanding something is forbidding everything, and forbidding the opposites of what is commanded requires enjoined, so it is necessary to do it immediately until the prohibition of its opposites is established immediately.(51)For example: If someone said to another’ Fast. Then it is immediate, and the prohibition requires immediate. And the prohibition can only be compiled with by obligating fasting immediately. So what is required is proven.

This guide has been discussed as follows:

From its, we do not accept that commanding something is forbidden opposites, even if commanding is necessitates desisting from its

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opposite and there is a difference between desisting and asking to desist.(52)

Fifth:

Compliance with the command is related to the belief of obligation and belief is obligatory in the absolute command immediately, So it is compliance(53) that belief is not one of the requirements of the command and compliance with the act is one of its requirements. So it was first.(54)

This guide has been discussed as follows:

The belief in obligation is only achieved by knowing it. And knowledge encompasses all times, So it is necessary immediately, and a person cannot cancel his belief ‘ because it is necessary for him

Not to believe, unlike the act, it does not take all the times. So it is necessary for him immediately. The difference appeared.(55)

Belief is not taken from the wording, but rather by the indication that God Almighty addressed His servants with compliance , and compliance does not come except after another knowledge of what he has assigned them. So it is not imagined that the one who is assigned is devoid of knowledge of it.(56)

If the legislator told the taxpayer to do whenever you want, it is necessary to believe immediately and not to act immediately, So the difference appears.(57)

Conclusion:

There are different forms of command. In fact, as much power as is given to man. The same is given to man. The same is demanded from them. Then all human beings are in different conditions, so there are different rules and concessions for them. Another subject in the Islamic jurisprudence is – Azeemat wa Rukhsat. Rukhsat is related to special situations and events whereas Azimat is that, which remains firm and eternal in its existence.

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The commandments that come to man from his God are connected with specific timings. So that a person can do the work of this world and save for the future of the hereafter. The way to adopt both of them together can be possible through the ‘correct use of time’.

Commitment is preferable to unexcused laxity in the execution of orders.

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