

Contents

<i>Preface</i>	<i>page</i> xi
<i>Map</i>	xiii
1 Introduction	1
1 Terminology	3
2 Religious allegiances	5
3 Sources	7
2 The elements of the duty of forbidding wrong	11
1 Why?	11
2 Who?	13
3 To whom?	21
4 About what?	22
3 How is wrong to be forbidden?	27
1 With the tongue	28
2 With the hand	29
3 Recourse to the heart	35
4 Are there other ways to forbid wrong?	38
5 Concluding remarks	42
4 When is one unable to forbid wrong?	45
1 The conditions of obligation	45
2 The efficacy condition	48
3 The side-effects condition	51
4 The danger condition	53
5 What about privacy?	57
1 The immunity of hidden wrongs	57
2 Don't expose a respectable Muslim	61
3 Concluding remarks	62
	vii

viii Contents

6 The state as an agent of forbidding wrong	65
1 The claims of the state to forbid wrong	65
2 The scholars on the role of the state: positive views	68
3 The scholars on the role of the state: negative views	70
7 The state as an agent of wrongdoing	73
1 The misdeeds of rulers	73
2 Rebuking rulers as forbidding wrong	74
3 Rebellion as forbidding wrong	79
8 Is anyone against forbidding wrong?	83
1 Does anyone deny the duty outright?	84
2 Has the future already arrived?	86
3 What do the Ṣūfīs have to say?	88
4 ‘Abd al-Ghanī al-Nābulūsī	91
5 Minding one’s own business	93
6 Concluding remarks	95
9 What was forbidding wrong like in practice?	97
1 What wrongs do people commit?	98
2 Who actually forbids wrong?	102
3 Forbidding the wrongs of rulers	105
4 Forbidding wrong and rebellion	108
5 Concluding remarks	110
10 What has changed for the Sunnīs in modern times?	111
1 Religious allegiances in the modern Islamic world	111
2 The interaction with the West: attraction and repulsion	113
3 Living with the modern state: activism and quietism	118
4 Towards forbidding wrong in an Islamic state	122
5 Religious policing in Saudi Arabia	125
6 Forbidding wrong and privacy	129
11 What has changed for the Imāmīs in modern times?	131
1 Comparing Imāmīs and Sunnīs	131
2 The interaction with the West: attraction and repulsion	132
3 Living with the modern state: from quietism to activism	134
4 Towards forbidding wrong in an Islamic state	137
5 Forbidding wrong and privacy	141
6 Concluding remarks	144

12 Do non-Islamic cultures have similar values?	147
1 What are we looking for?	147
2 Pre-Islamic Arabia	149
3 Rabbinic Judaism	152
4 Medieval Catholicism	153
5 Non-monotheist parallels?	156
6 Forbidding wrong and monotheism	157
7 The distinctiveness of the Islamic case	159
13 Do we have a similar value?	163
1 Common ground	163
2 Rescue and forbidding wrong	165
3 Right and wrong	167
4 Concluding remarks	170
<i>Index</i>	173