

# ‘Amr bil Ma’rūf and Nahy Anil Munkar’

## **Abbreviations:**

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## Amr Bil Ma’rūf and Nahy Anil Munkar

‘Amr bil Ma’rūf and Nahy Anil Munkar’ is summarised below with the help of some Ahadith of Masomeen<sup>asws</sup>:

ولقد أوحى الله فيما مضى قبلكم إلى جبرئيل، وأمره أن يخسف ببلد يشتمل على الكفار والفجار فقال جبرئيل: يا رب أخسف بهم إلا بفلان الزاهد؟ ليعرف ماذا يأمر الله به. فقال الله عزوجل: بل اخسف بفلان قبلهم. فسأل ربه، فقال: يا رب عرفني لم ذلك وهو زاهد عابد؟ قال: مكنت له وأقدرته، فهو لا يأمر بالمعروف، ولا ينهى عن المنكر، وكان يتوفر على حبهم في غضبي لهم.

And Allah<sup>azwj</sup> Revealed unto Jibraeel<sup>as</sup>, sometime in the past, and Ordered him<sup>as</sup> to bury a city containing infidels and mischief-makers. Jibraeel<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Bury along with them that particular ascetic by whom the Order of Allah<sup>azwj</sup> is known?' Allah<sup>azwj</sup> the Almighty Said: 'In fact, bury him before the others'. He<sup>as</sup> asked the Lord<sup>azwj</sup>: 'O Lord<sup>azwj</sup>! I do not know him to be like that, and he is an ascetic worshipper?' He<sup>azwj</sup> Said: 'He had the ability to enjoin the good and forbid the evil, and was overwhelmed in his love for them over My<sup>azwj</sup> Anger to them (so did not stop them from evil)'.

فقالوا: يا رسول الله وكيف بنا ونحن لا نقدر على إنكار ما نشاهده من منكر؟ فقال رسول الله (صلى الله عليه وآله): لتأمرن بالمعروف ولتنهين عن المنكر، أو ليعمنكم عقاب الله، ثم قال: من رأى منكم منكراً فلينبهه بيده إن استطاع، فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه، فحسبه أن يعلم الله من قلبه إنه لذلك كاره.

They asked: 'O Messenger of Allah<sup>sawww</sup>! And how is it for us when we have no power to stop the evil that we witness being committed?' The Messenger of Allah<sup>sawww</sup>: 'Either you enjoin good and forbid evil or there will be Punishment of Allah<sup>azwj</sup> on you'.

Then he<sup>sawww</sup> said: 'If any one of you sees evil being committed, he should try to stop it with his hands, if possible, and if he is not able to then denounce it by his tongue, and if even that is not possible, then he should (reject it) by his heart. This is sufficient for him as Allah<sup>azwj</sup> Knows the state of his heart that he abhorred it'.<sup>1</sup>

<sup>1</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, Hadith No. 307

بِإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَجْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

By the former chain, from Ibn Mahboub, rom Yaqoub Al Sarraj, from Jabir,

Abu Ja'far<sup>asws</sup> has said: ‘Amir Al-Momineen<sup>asws</sup> was asked about the *Emān*. So he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Made the *Emān* to be upon four foundations – Upon the patience, and the conviction, and the justice, and the Jihad.

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَ الْإِسْتِقَاقِ وَ الرُّهْدِ وَ التَّرَقُّبِ فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ

So the patience from that, is upon four branches – The desire, and the fear, and the ascetism, and the vigilance. So the one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness.

وَ الْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبَصُّرَةِ الْفِطْنَةِ وَ تَأْوُلِ الْحِكْمَةِ وَ مَعْرِفَةِ الْعِبْرَةِ وَ سُنَّةِ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَ مَنْ تَأَوَّلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَ مَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَ مَنْ عَرَفَ السُّنَّةَ فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ وَ اهْتَدَى إِلَى الْبَيْتِ هِيَ أَقْوَمُ وَ نَظَرَ إِلَى مَنْ بَخَا بِمَا بَخَا وَ مَنْ هَلَكَ بِمَا هَلَكَ وَ إِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَ أَبْجَى مَنْ أَبْجَى بِطَاعَتِهِ

And the conviction is upon four branches – Clever thinking, and the construed wisdom, and the lesson understood, and a Sunnah of the former ones. So the one who thinks cleverly would recognise the wisdom, and the one who construes the wisdom would recognise the lesson (to be learnt), and the one who recognises the lesson (to be learnt) would recognise the *Sunnah*, and the one who recognises the *Sunnah*, so it is as if he was with the former ones, and he would be guided to that which is upright, and he would look at the one who achieved salvation, what he had achieved salvation with, and the one who was destroyed, what he was destroyed by. And rather, destroyed is the one whom Allah<sup>azwj</sup> Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience’.

وَ الْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفُهْمِ وَ عَمْرِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَوْضَةِ الْحِلْمِ فَمَنْ فَهَمَّ فَسَّرَ جَمِيعَ الْعِلْمِ وَ مَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَ مَنْ حَلَمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً

And the justice is upon four branches – Depth of understanding, and vastness of knowledge, and the blossom of wisdom, and the garden of forbearance. So the one who understands would interpret the entirety of knowledge, and the one is knowledgeable would recognise the Laws of wisdom, and the one who is forbearing would not exaggerate in his matters, and would live among the people, praised.

وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهَرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْعَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَتَى الْفَاسِقِينَ غَضِبَ لِلَّهِ وَ مَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ

And the *Jihād* is upon four branches – Upon the enjoining of the good, and forbidding from the evil, and the truthfulness in the places, and shunning the transgressors. So the one who enjoins with the goodness would strengthen the back of the *Momin*, and the one who forbids from the evil would grind the nose of the hypocrites and thwart his plots, and the one who is truthful in the places, it would come to pass, that which is upon him, and the one who shuns the transgressors would be angered for the Sake of Allah<sup>azwj</sup>, and the one who is angered for the Sake of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would get Angered for him (against his enemies).

فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبُهُ .

So that is the *Emān* and its pillars and its branches.<sup>2</sup>

## Definition of Amr Bil Ma’rūf by the 6<sup>th</sup> Imam<sup>asws</sup>:

كنز: روى الشيخ المفيد قدس الله روحه بإسناده إلى محمد بن السائب الكلبي قال: لما قدم الصادق (عليه السلام) العراق نزل الحيرة فدخل عليه أبو حنيفة وسأله عن مسائل وكان مما سأله أن قال له: جعلت فداك ما الامر بالمعروف؟

It is reported by Sheykh Al Mufeed, may Allah<sup>azwj</sup> Sanctify his soul, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

‘When Al-Sadiq<sup>asws</sup> proceeded to Al-Iraq, he<sup>asws</sup> encamped at Al-Hira. Abu Haneefa came to him<sup>asws</sup> and asked him about certain issues, and it was from what he asked him<sup>asws</sup>, that he said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! What is ‘Amr Bil Ma’rūf’ (enjoining of the good)?’

فقال (عليه السلام): المعروف يا أبا حنيفة المعروف في أهل السماء المعروف في أهل الارض وذاك أمير المؤمنين علي بن أبي طالب (عليه السلام).

He<sup>asws</sup> said: ‘المعروف’ Al- Ma’rūf’, O Abu Haneefa, is the one well-known among the people of the sky and the one well-known among the people of the earth, and that is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

قال: جعلت فداك فما المنكر؟ قال: اللذان ظلماه حقه وابتزاه أمره، وحملا الناس على كتفه.

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 26 H 1

May I be sacrificed for you<sup>asws</sup>! So, what is 'Al-Munkar' (the evil to be forbidden from)?' He<sup>asws</sup> said: 'Those two (Abu Bakr & Umar) who oppressed him<sup>asws</sup> of his<sup>asws</sup> rights and swindled his<sup>asws</sup> command, and loaded the people upon his<sup>asws</sup> shoulders'.

قال: ألا ما هو أن ترى الرجل على معاصي الله فتنهاه عنها؟

He said, 'Is it not what you see the man upon an act of disobedience of Allah<sup>azwj</sup> so you forbid him from it?'

فقال أبو عبد الله (عليه السلام): ليس ذلك أمر بمعروف ولا نهي عن منكر إنما ذلك خير قدمه.

Abu Abdullah<sup>asws</sup> said: 'That is not 'Amr Bil Ma'rūf' nor is it 'Nahy An Munkar'. But rather, that is (the) good he sends forward'.

قال أبو حنيفة: أخبرني جعلت فداك عن قول الله عزوجل: (ثم لتسئلن يومئذ عن النعيم)

Abu Haneefa said, 'May I be sacrificed for you<sup>asws</sup>! Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then you will be Questioned on that Day about the boons (benefits) [102:8]**'.

قال: فما هو عندك يا أبا حنيفة؟ قال، الامن في السرب، وصحة البدن، والقوت الحاضر. فقال: يا أبا حنيفة لئن وقفتك الله أو اوقفك يوم القيامة حتى يسألك عن كل أكلة أكلتها وشربة شربتها ليطولن وقوفك.

He<sup>asws</sup> said: 'So, what is it as, with you, O Abu Haneefa?' He said, 'The security in the flock (community) and the health of the body, and the daily subsistence of the present'. He<sup>asws</sup> said: 'O Abu Haneefa! If Allah<sup>azwj</sup> were to Pause you, or stops you on the Day of Qiyamah until He<sup>azwj</sup> Questions you about every food you had eaten and drink you had drunk, your pausing would be prolonged'.

قال: فما النعيم جعلت فداك؟ قال: النعيم نحن، الذين أنقذ الله الناس بنا من الضلالة، وبصرهم بنا من العمى، وعلمهم بنا من الجهل.

He said, 'So, what the Boons, may I be sacrificed for you<sup>asws</sup>?' He<sup>asws</sup> said: 'We<sup>asws</sup> are the Boons, those Allah<sup>azwj</sup> Saved the people through us<sup>asws</sup> from the straying, and made them seeing through us<sup>asws</sup> from the blindness, and Taught them through us<sup>asws</sup> from the ignorance'.

قال: جعلت فداك فكيف كان القرآن جديدا أبدا؟ قال: لانه لم يجعل لزمان دون زمان فتخلقه الايام، ولو كان كذلك لفني القرآن قبل فناء العالم.

He said, 'May I be sacrificed for you<sup>asws</sup>! How will the Quran be fresh forever?' He<sup>asws</sup> said: 'Because it is not Made for a (particular) era, an era made defunct by the days, and if it was like that, the Quran would perish before the annihilation of the universe''.<sup>3</sup>

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<sup>3</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 10