‘Amr bil Ma’rūf and Nahy Anil Munkar’

Abbreviations:
saww: - Ṣal īl 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 azwj
La: - Laan Allah azwj
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasws and hisasws Purified Progenyasws, and greetings with abundant greetings.

‘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 Masomeenasws:

ولقد أوحى الله فيما مضى قبلكم إلإ إلى جبرئيل، وأمره أن يخس ببل د ملعلى الكفار والفجاه قال جبرئيل: يارب أحسم بحم إلا بلال الزاهد؟ ليعرف ماذا يأمر الله به. قال الله عزوجل: بل أحسم بلال قلبهم، فسأل ربه، فقال: يا رب عرفني لم ذلك وهو زاهد عابد؟ قال: مكتن له وأقدره، فهو لا يأمر بالمعروف، ولا ينهى عن المنكر، وكان يتورع على حبيبهم في غضبهم.

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

فقالوا: يا رسول الله وكيف بنا ولحن لا نقدر على إنكار ما نشاهده من منكر؟ فقال رسول الله ( صلى الله عليه وآله ): تأمنون بالمعروف ولثnek عن المنكر، أو ليعنكم عقاب الله، ثم قال: من رأى منكم منكرا فلينكره بيدته إن استطاع، فإن لم يستطع فليسنه فلتهبه، فحسبه أن يعلم الله من قلبه إنه لذلك كاد.

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

Then heas 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 Allahazwj Knows the state of his heart that he abhorred it'.

1 Tafseer Imam Hassan Askariasws, Hadith No. 307
By the former chain, from Ibn Mahboub, rom Yaqoub Al Sarr

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

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.

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 Allahazwj Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience’.

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.
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 enjoints 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 Allahazwj, and the one who is angered for the Sake of Allahazwj, Allahazwj would get Angered for him (against his enemies).

So that is the Emān and its pillars and its branches.²

Definition of Amr Bil Ma’rūf by the 6th Imamazws:

كنز: روى الشيخ المفيد قدم الله روحه بإسناده إلى محمد بن السائب الكليبي قال: لما قدم الصادق (عليه السلام) العراق نزل الحيرة فدخل عليه أبو حنيفة وسلم عليه عن مسائل وكان مما سأله أن قال له: جعلت فدلكما الأمر بالمعروف؟

It is reported by Sheykh Al Mufeed, may Allahazwj Sanctify his soul, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

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

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

Heazws said: ‘المعرف ′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 Aliazws Bin Abu Talibazws.

قال: جعلت فدلكما الأمر بالمعروف؟ قال: اللذان ظلما حقه وابتزاه أمره، وحملا الناس على كفنه.

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 26 H 1
May I be sacrificed for you\textsuperscript{asws}? So, what is ‘Al-Munar’ (the evil to be forbidden from)?’

He\textsuperscript{asws} said: ‘Those two (Abu Bakr & Umar) who oppressed him\textsuperscript{asws} of his\textsuperscript{asws} rights and swindled his\textsuperscript{asws} command, and loaded the people upon his\textsuperscript{asws} shoulders’.

قال: ألا ما هو أن ترى الرجل على معاصرة الله فقتله عنها؟

He said, ‘Is it not what you see the man upon an act of disobedience of Allah\textsuperscript{azwj} so you forbid him from it?’

فقال أبو عبد الله (عليه السلام): ليس ذلك أمر يعروف ولا يك في عن منكر إما ذاك خبر قدمه.

Abu Abdullah\textsuperscript{asws} 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 فذاك عن قول الله عزوجل: (ثم تستثنى يوسف عن النعيم).

Abu Haneef\textsuperscript{a} said, ‘May I be sacrificed for you\textsuperscript{asws}? Inform me about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Then you will be Questioned on that Day about the boons (benefits) [102:8]’}.

قال: فما هو عندك يا أبا حنيفة؟ قال، الأمان في السرب، وصحة البدن، والقوت الحاضر. فقال: يا أبا حنيفة لتن وقفك الله أو اوقفك يوم القيامة حتى يسألك عن كل آكلة أكلتها وشربة شربتها ليطول وقفك.

He\textsuperscript{asws} 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\textsuperscript{asws} said: ‘O Abu Haneefa! If Allah\textsuperscript{azwj} were to Pause you, or stops you on the Day of Qiyamah until He\textsuperscript{azwj} Questions you about every food you h ad eaten and drink you had drunk, your pausing would be prolonged’.

قال: فما النعيم جعلت فذاك؟ قال: النعيم أمن، الذين أنقذ الله الناس نيا من الضلال، وبصرهم نيا من العمي، وعلمهم نيا من الجهل.

He\textsuperscript{asws} said, ‘So, what the Boons, may I be sacrificed for you\textsuperscript{asws}? ‘He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Boons, those Allah\textsuperscript{azwj} Saved the people through us\textsuperscript{asws} from the straying, and made them seeing through us\textsuperscript{asws} from the blindness, and Taught them through us\textsuperscript{asws} from the ignorance’.

قال: جعلت فذاك فكيف كان القرآن جديدا أبدا؟ قال: لأنه لم يجعل لزمان دون زمن فتخلقه الأيام، ولو كان كذلك لقضي القرآن قبل فتنة العالم.’
He said, ‘May I be sacrificed for you\textsuperscript{asws}! How will the Quran be fresh forever?’ He\textsuperscript{asws} 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’\textsuperscript{3}.

\textsuperscript{3} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 10