

AMR-BIL-MA'ROOF AND NAHYA-ANIL-MUNKAR

AMR-BIL-MA'ROOF

means to enjoin believers to perform what is right, virtuous, lawful and recommended acts.

NAHYA-ANIL-MUNKAR

means to dissuade believers to keep way from performing what is wrong, evil, unlawful and abominable acts.

HOLY QUR'AN

And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful (Holy Qur'an 3:103).

AHADITH

- ❖ The Holy Prophet (s.a.w.w.) said: "A person who sees an evil act being committed should take action to prevent it, if he is capable of doing so, and if he cannot do that, he should speak out against it, but if he is not able to do even that, he should detest in his heart.
- ❖ Imam Amir ul Mu'mineen Ali (a.s.) said: "He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a moving corpse amongst the living."

The performance of *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* is part of *Furu'-ad-Deen* and *WAJIB* (obligatory) upon all males and females alike if required conditions are present. Also, it is *mustahab* to enjoin the believers to perform recommended acts and dissuade them not to perform abominable acts. Great emphasis has been laid on their performance as evidenced in the Holy Qur'an and Ahadith from the Prophet Muhammad (s.a.w.w.) and the Imams of the Ahlul-Bayt (a.s.).

Performance of *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* is not only confined to a particular group of people or individuals but extends to include all who are covered by the rules outlined below irrespective of being an *Aalim*, a ruler, a rich or a poor

person. It is *wajib* upon one and all believers, similar to other Articles of *Furu'-ad-Deen*.

BASIC CONDITIONS

There are certain conditions for performance of *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* in order to become *wajib*. These rules are briefly given below:

- 1] He/she should be aware of what is 'right and lawful acts' and what is 'wrong and unlawful acts' in the Islamic *Shariah*. If he/she is unable to identify what is being performed is right or wrong then performance of *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* is not *wajib* on him/her.
- 2] There should be a probability and hope that his/her advice to a person to stop performing unlawful and evil acts and not forsake desirable acts will prove fruitful. If he/she knows that the person does not care then it is not *wajib* for him/her to advise him/her.
- 3] If there is likelihood that the person will not persist, and will regret his/her act of performing evil and unlawful acts and forsaking desirable acts then it is not *wajib* to do *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* to him/her.
- 4] It is *wajib* to do *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* to a person who has only the intention to perform unlawful acts and/or forsaking good and desirable acts, even if such intention is only once.
- 5] If a person avoids an act which is not *wajib* or performs an act which is not *haraam*, then it is not *wajib* but recommended to perform *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* to him/her.
- 6] It is not *wajib* to perform *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* if one feels that by doing so his life, wealth or reputation is likely to be adversely affected irrespective of whether such a feeling is certain or doubtful.

STAGES OF AMR-BIL-MA'ROOF AND NAHYA-ANIL-MUNKAR

There are various stages of *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* as detailed below:

- 1] The basic stage is being sad in one's heart and unhappy at people performing evil deeds and forsaking good deeds. One should show his/her disagreement towards those who commit such acts, should not mingle nor talk to them, or adopt any other way which will signal to them that their acts are publicly condemned and denounced.
- 2] Should politely and privately let the party committing such acts know about his/her disagreement and draw their attention that Allah (s.w.t.) has prescribed punishment for the people who perform sinful acts and awards virtues for those adhering to His Commandments.
- 3] An example of the type of action which should be taken is to prevent those committing acts that are against the commandments of Allah (s.w.t.). However, it is also necessary to take the local circumstances into consideration in acting harshly or in a polite manner. For example, if the first step proves effective it is sufficient. If that fails then the second step should be taken. The first two steps have the same status and whichever is likely to prove more effective can be adopted. Where possible both methods should be applied simultaneously. The third step should be taken only if the first two steps fail, and even then lesser action should be taken.

The application *Amr-Bil-Ma'roof* and *Nahya-Anil-Munkar* has been greatly emphasized particularly for one's family members when one sees that *wajib* acts are neglected, conditions required for validity of prayers are not met, *wudhu* is not performed correctly, backbiting of one another, enmity towards one another and many other sinful acts mentioned in the Qur'an.