

# **Amr bil Ma'roof and Nahyi 'anil Monkar**

**(To Enjoin Good Deeds and to Forbid Others from Bad Acts)**

**Issue No. 1-** Amr bil Ma'roof (to enjoin good deeds) and Nahyi 'anil Monkar (to forbid others from bad acts), are incumbent on all sane and Baligh persons on the fulfillment of the following conditions:

- 1-** A person wishing to enjoin and to forbid must know what is Ma;roof and what is Monkar, and should know the rules of Amr bil Ma'roof and Nahyi 'anil Monkar.
- 2-** He must be sure that the other party is committing a haram act or abandoning an obligatory act.
- 3-** He should consider it probable that his enjoining and forbidding are effective, whether it is of immediate, non-immediate, or perfect, or imperfect effect. Hence, if he knows that it would not affect, then it is not obligatory.
- 4-** There should not be any mischief and harm in his enjoining and forbidding. Therefore, if he knows or fears that his enjoining and forbidding will harm his life or his reputation and honor or it will cause substantial financial damage to him or to some other faithful Muslims, then, it is not Wajib to do so. However, if good deeds and bad acts are among the acts that they are of paramount importance in Islam, like, guarding Islam and the Holy Qur'an and the independence of Islamic countries, or the protection of the essential rules of Islam, then, one should ignore the harm or the loss and make an effort, in protecting and guarding them.

**Issue No. 2-** If a Bid'at (innovation) is laid in Islam, like the bad and evil acts that incompetent governments do in the name of Islam, it is obligatory upon all in particular the Scholars to declare the right and to renounce the wrong.

**Issue No. 3-** If it is probable that silence leads to a forbidden act becoming common and vice versa, a good deed becomes bad, it is obligatory upon all in particular the Scholars to express and declare what is right, and silence is not permissible.

**Issue No. 4-** If the silence of the Scholars or others leads to the support or confirmation and assistance of the oppressor, or leads to encouraging him in committing other forbidden deeds, it is obligatory upon them to express the right and to renounce the wrong.

**Issue No. 5-** There are circumstances for Amr bil Ma'roof and Nahyi 'anil Monkar, some of which do not require the permission of the Mujtahid and some do. What does not require to get the Mujtahid's permission is Amr bil Ma'roof (To enjoin good deeds) and Nahyi 'anil Monkar (To forbid others from bad acts) with tongue and heart, and giving advice, or turning away the face and inattention to the person concerned and forsaking friendship with him. However, if in order to carry out Amr bil Ma'roof and Nahyi 'anil Monkar it will be necessary to resort to force, in this case, no one is allowed to do so without the permission of the Mujtahid. In fact, the action to be taken and its amount and limits should be stipulated with the view of the Just Mujtahid.