

# Mukarram Advice

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امر بالمعروف و نهى عن المنكر

**Amr bil Ma'roof wa Nahi anil Munkar**

*What is this Amr bil Mar'oof wa Nahi 'anil Munkar?*

Amr bil Ma'roof wa Nahi 'anil Munkar is a popular Qur'anic phrase which means 'Enjoining the Mar'oof and forbidding the Munkar.

Mar'oof means:

- Good
- Known or well-known
- Generally recognized
- Beneficial
- Approved by Shariah

Therefore, Amr Bil Ma'roof means 'Enjoining the good, the approved'.

Munkar, which is the opposite of Ma'roof means:

- Bad
- Evil
- Detestable
- Disagreeable
- Abominable
- Disapproved

Therefore, Nahi 'anil Munkar means 'Forbidding evil, the disapproved'.

Amr bil Mar'oof wa Nahi 'anil Munkar would mean **to enjoin what is good and approved and forbid what is evil and disapproved.**



1484B Dominion Road  
Roskill South  
Auckland

Phone: 021 0262 4169 /  
021 234 7019

[www.baitulmukarram.co.nz](http://www.baitulmukarram.co.nz)

Now, that which is Good and Approved is regarded as Halal and Lawful in Islam.

And that which is evil and disapproved will be regarded Haraam and Prohibited in Islam.

### What is the importance and significance of Amr bil Ma'roof and Nahi anil Munkar in Islam?

Allah Ta'ala says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ  
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

*“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.*

Another Ayat:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٠٤﴾

*“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”*

Allah Ta'ala Makes mention regarding the believing men and believing women

*“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakâh and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”*

On the other hand, Allah Ta'ala speaks of the Hypocrites, men and women who do the opposite. They enjoin what is wrong and forbid what is right.

*“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands.*

We find in the books of Hadith many Ahadith where Nabi sallallahu-alaihi-wa-sallam makes mention of Amr bil Ma'roof and Nahi anil Munkar.

Beloved Nabi Muhammad sallallahu-alaihi-wa-sallam said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ،  
وَذَلِكَ أضعفُ الإيمَانِ

*“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith”.*

In this hadeeth, Nabi sallallahu-alaihi-wa-sallam has mentioned what should be a Muslim's response to the happening of evil in a beautiful way: “Act as per your capability”.

1. If you are capable, then stop the evil with your hand. Use your power, influence, status or force to stop bad things from happening.
2. If you are incapable of stopping evil with your hand, then at least speak out against it.
3. Even if that is not possible by you, then at least detest it in your heart telling yourself that such an evil is happening in front of my eyes and I am not able to do anything to stop it. At the same time plan, think of ways to approach that evil.

Feeling bad at heart is the weakest form of Faith.

Those who do not have this ‘weakest form of Faith’, that is those who are not at all bothered about the evil happening, do not have Faith in the true sense.

Beloved Nabi sallallahu-alaihi-wa-sallam said:

*“The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: ‘If we make a hole in the bottom of the ship, we shall not harm you.’ If they (the occupants of the upper deck) leave them to carry out their design, they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe”.*

We learn from this Hadeeth that the consequences of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer for them.

It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

If we do not carry out your responsibility of Amr bil Ma'roof and Nahi 'anil Munkar, then our Du'aas go unanswered!

Nabi sallallahu-alaihi-wa-sallam said:

*“By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted”.*

We find in another Hadith, Nabi sallallahu-alaihi-wa-sallam says,

*“There isn't a person in any community who when commits evil, and those persons in spite of having the power of stopping him, they do not stop him, except that those persons will be inflicted with a punishment from Allah before they die”.*

From this Hadith, we come to understand the severity of not stopping a person from evil. Allah will inflict the person who did not stop the evil with the same evil before the person dies.

We find in yet another Hadith, Nabi sallallahu-alaihi-wa-sallam says,

*“When a sin has been committed on the earth and a person has witnessed it and dislikes it, he would be like one who was absent when this sin was committed and the person who was absent from such an event but is pleased with it, is as though he was present (and accepted it).”*

We can see from this Hadith the importance of thinking of an evil act to be evil. No matter where in the world it would be happening.

May Allah Ta'ala give us all the understanding of Amr bil Ma'roof and Nahi 'anil Munkar.

Ameen.