

Lecture Summary Thursday 19/12/13

Amr bil Ma'rrof and Nahy anil Munkar
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The Quran praises those who perform Amr bil Ma'roof and Nahy anil Munkar

[Shakir 3:113-115] They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him). They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good. And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

- In the previous verses (to the above) Allah condemns a certain group of the Ahlul Kitab. Then he starts with **يَسُوا سَوَاءً** (They are not all the same) in these verses.
- The verses show Allah loves the actions of Amr bil Ma'roof and Nahy anil Munkar. Previous communities have been praised for this, as have non-Muslims. Imagine how much He would appreciate it from us.
- These actions require unity and working together.

Understanding the Quranic view on Ahlul Kitab and non-Muslims

- The best approach to the Quran is an inter-textual approach, taking the whole and not parts.
- Hence some verses which refer to criminal elements in the Ahlul Kitab are taken out of context and can be offensive to the Ahlul Kitab. This is exploited by the media.
- For example:
 - **[Shakir 5:51]** O you who believe! do not take the Jews and the Christians for friends (**أَوْلِيَاءَ**); they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.
 - **[Shakir 3:28]** Let not the believers take the unbelievers for friends (**بِئَاءَ أَوْلِيَاءَ**) rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.
 - **[Shakir 4:138-139]** Announce to the hypocrites that they shall have a painful chastisement: Those who take the unbelievers for guardians

(أَوْلِيَاءَ) rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

- Many translators translate أَوْلِيَاءَ as friend. This can make the above verses seem intolerant.
- Wilaya here is actually political alliances with certain groups that were hostile to the state of the prophet.
- These are all clarified using the following verses:
- **[Shakir 60:8]** Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you **show them kindness and deal with them justly**; surely Allah loves the doers of justice.
- **[Shakir 60:9]** Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.
- Lesson is to work with everyone who does good and reduces evil from society.
- It is not for us to judge who goes to heaven and hell, Allah praises Ahlul Kitab in the Quran!

What about the 'Kuffar'?

- There must be clarification here on the word 'KAFIR'
- Comes from KA-FA-RA meaning 'to hide or cover up'. KAFIR also used for farmers. A kafir is someone who received the truth and *then* hides it and rejects it. Allah says they are the people of hell.
- **[Shakir 2:62]** Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
- **[Shakir 5:69]** Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.

The 'Mother Teresa Problem'

- Often asked about the status of Mother Teresa and other 'good' non-Muslims - what is their position on the Day of Judgement
- Each case will be dealt with individually. However this verse resolves it:
- **[Shakir 21:47]** And We will set up a موازين القسط on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.
- The justice is so intense here, the scales are described as made of justice! موازين القسط

- This is reflected in the Arabic Grammar within the verse.
- This can also be seen by the statements of those in the fire of hell:
- **[Shakir 67:10]** And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.
- They do not protest because they are acutely aware of how just the process was - ABSOLUTE.

Consequences of Neglecting Amr bil Ma'roof and Nahy anil Munkar

- Allah is both The Most Merciful and His punishment is most severe
- This is reflected in Ahadith from the Prophet
- It can also be seen in the opening of Du'a Iftitah
- The Prophet warned that his Ummah should prepare for divine calamities if they stop the performance of Amr bil Ma'roof and Nahy anil Munkar.
- This punishment of Allah generally includes those who are passive too
 - For example, Imam Baqir explained that at the time of Nabi Shu'ayb, Allah told Nabi Shu'ayb, I will punish 100,000 people from your Ummah, 40,000 are the really evil ones, 60,000 are the good people
 - When Nabi Shu'ayb asked why, Allah responded that these 60,000 were passive. They had the opportunity and responsibility to promote good and repel evil, but they remained silent.
- Complacency is not an option
- This is also reflected in a hadith by Imam Ali (as) in which he says there are two wrongs for every person that commits a sin. One for the performance of the sin, one for the complacency in its presence.
- Similarly in Ziyarat, we curse those who may not have participated in the act of battle/murder, but heard about it and were pleased/passive.
- Einstein: It is because of the good people that don't stand up that evil can occur.
- Imam Hussain (as): I heard the prophet say: whoever sees an evil ruler who is making the haram of Allah halal, breaking the covenant, going against the sunnah. Whoever does not act out or speak out against him, Allah will take all of them and place them in hell in the same place as the dictator.