

Consequences of abandoning 'Amr bil Ma'roof and Nahi 'an Munkar

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (66:6)

If you make efforts (unlike the people of Shu'ayb), even if not successful, Allah appreciates it:

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ
يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ
شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾
وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا
شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُونَ ﴿١٦٤﴾
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient. (7:163)

And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." (7:164)

And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying. (7:165)

Allah will judge you by your intention and your actions; not necessarily results.

For 'amr bil ma'roof, one should start working on themselves, their home, purifying and cleansing their nafs. Then invite others, otherwise it won't work:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

O you who have believed, why do you say what you do not do? (61:2)

Great is hatred in the sight of Allah that you say what you do not do. (61:3)

﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ

أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (2:44)

Imam Ali (S) said: *start with yourselves, perfect your own religion, then move on to others. Once this is done, 'now people will listen to you'.*

We must not skip this stage, otherwise good deeds will backfire and not achieve desired results. People in hell will be like this: they used to tell people to do good, but did not do it themselves.

Prophet Isa (S) said: *the one who calls others to good but doesn't act is like a lantern that guides others but burns itself*

Imam Ali (S) said: *I never asked you to do something if I was not doing it.*

Also:

A group of people came to the Prophet (S) and they said:

We have made up our minds: we will not do 'amr bil ma'roof until we do them; and not do nahi 'anil munkar until we refrain from them.

He (S) replied: *No. You should do them with the right intention*

Pragmatically, therefore, everyone should engage in this; but our intention should also be that we will follow our own advice too.

We should acknowledge and learn from our mistakes. So if someone informs us of one of our mistakes, we should treat them warmly. And both should act with good akhlaq.

Excellent examples of this are those in Karbala.