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A Research on the Relationship Between Fame and Conscious Criticism with Increasing the Spirit of Criticism Emphasizing the Statements of Amīr al-Mu‘minīn ‘Alī (PBUH) in Nahj al-Balāgha

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ABSTRACT

The issue of "enjoining the good and forbidding the evil" is an important issue that has been especially emphasized in Islāmīc teachings. The importance of "enjoining the good and forbidding the evil" is because this category leads to the growth and excellence of the individual and the society, which, of course, the culturalization of the good in the Islāmīc society requires the creation of a "critical" discourse and increasing the spirit of criticism. Therefore, the present article with a descriptive-analytical method and by collecting information using a library method and content analysis on the subject of "Research on the relationship between the famous and the conscious criticism with increasing the spirit of criticism with an emphasis on the statements of Amīr al-Mu‘minīn ‘Alī (PBUH) in Nahj al-Balāgha" and the results of the research show that: in the thought of Amīr al-Mu‘minīn (A.S.), commanding good and forbidding evil has a special place, and no action, in terms of spiritual value and the effects of it, can equal the position of commanding good and forbidding Denial does not occur, because many actions have individual effects, and their effects only belong to the individual himself, while commanding the good and forbidding the evil, in addition to individual effects, results in many social effects. And, of course, culturalization and the realization of the goals of the duty of "enjoining what is good and forbidding what is bad" require increasing the spirit of criticism among the people of society, which is directly related to the recognition of the nature of what is good, the adherence of the person who commands and forbids to the nature of what is good and what is bad, and audience awareness. If the rulers and the negative adhere to these components and requirements, it is possible to increase the spirit of criticism and to have a better effect of enjoining what is good and forbidding what is bad.

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1. Introduction

Enjoining the good and forbidding the evil is a responsibility and duty of everyone, which provides the means of survival and vitality in the Islāmic society, according to the current society and the reluctance of the people to the issue of "enjoining the good and forbidding the evil" seems to be due to the reasons. Many times, the spirit of criticism in the society has decreased a lot, and therefore, even if the leaders and non-leaders strengthen the issue of good deeds. Still, due to the lack of luck from the society and the decrease in the spirit of criticism, good deeds cannot be implemented properly. and as a result, one cannot have much hope for the results obtained from it. Therefore, it is necessary and necessary to have a comprehensive model for commanding the good and conscious criticism for the society of the present age, and undoubtedly, in this context, a more comprehensive model than the Alevi era and the leadership period of Hazrat 'Alī (A.S.) and his statements cannot be found, because after the Prophet The noble Islām (PBUH) and the era of the three caliphs, the society was on the decline, and with the emergence of the Imamate of Amīr al-Mu'minīn (PBUH), the ground for enjoining the good and forbidding the evil took an effective, practical and conscious form, and therefore the analysis of the statements and commands of the Prophet (PBUH) A) It can be a comprehensive and complete model to achieve the well-known and conscious criticism that in the present research, after the conceptualization of key words such as "well-known", "criticism" and "criticism", first the relationship between well-known and conscious criticism It will be investigated and then the relationship and correlation between the spirit of criticism and the good will be discussed.

2. The concept of enjoining good and forbidding evil

To examine the phrase "enjoining good and forbidding evil," it is necessary to examine the words in this phrase.

-order

"Order" in the word is used in different meanings:

A: In the meaning of work and incident; (Qureyshī, 2001, vol. 1: 109; Ibn Manzūr, 1995: 27; Dihkhudā, 1998: 3343)

The same meaning can be understood in the verses of the Holy Quran:

"-Consult them in matters¹"

"-Warning that all deeds return to God²"

"-And She revealed its work in every heaven³"

B: Some have also expressed meanings such as "order" and "order" for the word "command" and have made it the opposite of "prohibition" like Qureyshī in his book: "Al-Amr anti-prohibition" (Qureyshī, 2001, vol. 1: 109), that some verses such as verse 29 of Surah A'raf are also used in the same sense.

In his dictionary book, Dehkhodā has given 16 meanings for the word "command" and writes: "First in the request; As "Aqimwa al-Salah". the second in Nadb; Like "Wakatbohm". third in guidance; Like "Fasteshehdova". fourth in threat; such as "Man Sha Flyuman and Man Sha Flikfer". fifth in insult; Like "Zhaq Enk Ant Al Aziz Al Kareem". Sixth in prayer; Like "Allahm Aghorli". Seventh in Abahat; Like "And if I solve it, then I will do it." the eighth in the texts; Like "Faklwa Mamma Rizkkam Allah Halalah". Ninth in Ikram; such as "Adhloha Beslam". (Dihkhudā, 1998: 3344)

-Prohibition

The next word is "prohibition" that we will examine:

Rāghib Isfahānī has given "prohibition" in the meaning of prohibiting something and preventing: "Al Nahi al-Zajr an al-Shi'" (Rāghib Isfahānī, 1991: 507), which also has this meaning in verses of the Holy Qur'ān: "The prayer of those who pray It stops us from doing ugly and indecent things".

Ibn Manzūr uses "prohibition" as the opposite of the word "order" and says: "Al-Nahi is contrary to order". (Ibn Manzūr, 1995: 343)

1. Al-Imran, verse 159

2. Shuri, verse 53

3. Chapter, verse 12

Some other thinkers have expressed the word "finite" in terms of interaction, in the sense of prohibiting each other. (Fakhr Rāzī, 2007: 68) This meaning is also found in verse 79 of Surah Ma'idah: "They did not stop each other from the ugly thing they were committing."

-Famous

Rāghib Isfahānī writes in the definition of "known": "known is a name for any action whose goodness has been proven rationally or religiously." (Rāghib Isfahānī, 1991: 331)

It is stated in the book of Majma Al-Bahrain:

"Ma'roof" refers to everything that is known to the people as obedience to God and to draw closer to Him. in other words, "Ma'roof" is a noun for any type of action that is known according to Sharia or rationally, without any opposition from the Sharia. It should be observed in contrast to the intellect" (Turiyhī, 1995: 93)

Qureyshī in his book "Dictionary of the Qur'ān" also expresses the same meaning with other words and writes: "Any action or even speech that is by human intellect and nature and is confirmed by Sharia is famous" (Qureyshī, 2001: 327)

Allameh Tabātabāyī defined the meaning of "well-known" under verse 228 of Surah Al-Baqarah, "And they are like those who live in that community" ... Therefore, the famous word includes the guidance of the intellect, the ruling of the Sharia, good morals, and also [human] manners. (Tabātabāyī, 1996, vol. 2: 198)

So, according to the previous material, we can conclude that fame is a good deed or speech whose goodness is confirmed by three sources: intellect, Sharia, and nature.

-Denial

Ibn Manzūr, in the definition of "mankar," takes it to mean "ugly" and writes: "mankar means unknown, ugly and bad."

Rāghib Isfahānī also expressed the same meaning of "ugly" and elaborated that: "Abominable is something that can be inferred to be ugly either intellectually or sharia (independently)" (Rāghib Isfahānī, 1991: 505)

Tarihi also considered the ugliness of Shari'i as the reason for the "denial" of something and writes: "Anything that is ugly in terms of the Shari'a is rejected." (Turiyhī, 1995, vol. 3: 502)

Imām Khumeynī interprets "known" as follows: "Enjoining what is good and forbidding what is evil is an issue divided into two categories, obligatory and mustahab. Or something that is intellectually or legally forbidden, it is obligatory to forbid it, and an issue and something that is mandated and mustahabb, commanding it is mustahabb. If it is also abominable, it is forbidden to do so". (Mūsawī Khumeynī, 2001, vol. 2: 287)

According to the above content, it can be concluded that: "Abominable" is known as ugliness and evil, either by reason independently or by law, or both.

Hazrat 'Alī (A.S.) has listed these two duties from the "nature" and "attributes" of the Lord in the position of expressing the importance of "command to the well-known". Of course, some commentators of Nahj al-Balāghah consider the expression "creation" about God to be a figurative expression (permitted in the word or permitted in the relation); Because "creation" is a state or state of the soul from which good and bad actions originate, and God is pure and beautiful from such complications and states of possibility, but if we understand "creation" in the meaning of description, regardless of whether it is in the form of a state of the soul. (Makārim Shīrāzī, 2008, vol. 6: 144) Hazrat 'Alī (A.S.) has considered in another place the order of good and the prohibition of evil to attract divine mercy, destiny, and destiny. Some people say that the past times when God took away His mercy from them are related to abandoning the command of good and forbidding evil. Explanation of the statement (Makārim Shīrāzī, 2008, vol. 8: 354) they consider these two duties among the attributes of God's good servants, who warn the heedless people of God's punishments with their warnings and command justice, and they also spread justice and forbid evil. They do so while they themselves avoid those evils.

Author's comment: Now, according to the lexical definitions of all the words of the phrase "enjoin the good and forbid the evil", it can be said that commanding the good and forbidding the evil means to compel, command and order others to establish and observe and establish Goodness while the

person himself is the cause of it, and stopping and forbidding others from ugliness and evil should also avoid evil in his own way.

3. The concept of conscious criticism

Lexicographers have expressed different meanings for the word "criticism."

Ibn Faris said in the meaning of criticism: "Criticism in the word means separating the good from the bad, indiscriminately, detailing and revealing the beauties and shortcomings of a phenomenon". (Ibn Fāris, 1983, vol. 5: 465)

In the literal definition of criticism, Ibn Manzūr stated: "Criticism is a kind of sheep with an ugly face and short legs, which is considered a symbol of contempt and lowliness, to the extent that they say to someone: "Ho ezl'op min al-sama't", meaning he is worse than criticism. and this word is used for lowly people who do not have the social status". (Ibn Manzūr, 1995, vol. 3: 426)

Farahidi considers cash from the article "cash" and writes about the literal definition of cash: "cash means separating fake money from the original" (Farāhīdī, 1989, vol. 5: 119)

Louis Maalouf writes in the dictionary definition of "criticism": "Criticism in the word means evaluation, identifying, undermining, showing flaws and uncovering hidden issues. For example, when it is said that someone criticized the dirhams, he separated them from each other and examined them to distinguish the good from the bad. (Maalouf, 2014, vol. 2: 28)

In the Persian language, the word "criticism" has various meanings, such as: "to sift, to criticize money, to scrutinize, to separate the wheat from the wheat, the straw from the wheat, etc., to express the merits and demerits of a literary work" (Moīn, 2007, vol. 1: 306)

There are also other different meanings such as: "recognizing and separating dirhams (Farāhīdī, 1989, vol. 5: 118), evaluating muskets and separating the head from the nasera (Juhārī, 1989, vol. 2: 544), disputing (Ibn Manzūr, 1995, vol. 3: 425)

and measuring the validity of an object (Fayūmī, 1993, vol. 2: 620)" is stated in the dictionary definition of the word "criticism" by the owners of the word.

By reflecting on the topics presented, we can conclude that "criticism" and "criticism" are a reformist movement in order to refine and save truth from falsehood and to return the nature of an object and matter from impurity to impurity and push it towards purity and nature. and its initial correct state". (Mūsawī Kishmīrī, 2000: 294)

Philosophers of lexicography, derived from the literal meanings of "criticism", have expressed different and diverse terminological meanings for the word "criticism."

In the definition of the term "criticism", Qaramelki has taken it to mean evaluation and has written: "The concept of criticism is only measurement and evaluation, and it is unconditionally of empathy and disempathy, and in fact, it is fault-finding and good-looking).

Another author the defines of the term "criticism" writes: "Criticism is a critical evaluation of someone or something."

Zarrīn Kūb has written about "criticism" and "criticism": "Criticism and criticism is the knowledge of good and bad, and it is a distinction between good and evil, it is current in all fields of science and knowledge and is not exclusive to works of art and literature." (Zarrīn Kūb, 2012, vol. 1: 10)

Shahid Motahari explains the word criticism as follows:

"Criticizing does not mean listing faults. The meaning of criticism is to put an object to the test and, by testing it, distinguish the good from the bad. For example, criticizing a book does not mean simply listing the faults of that book, but all its faults and advantages should be identified. In fact, a person should be a critic of everything he hears; that is, he should be able to analyze it."

In another statement, Zarrīn Kūb considers discovering merits and virtues to be preferable to discovering flaws and writes: "It is true that a critic should be able to identify the flaws and ugliness of a work, but the real critic is not that person. At the beginning of the matter, he distinguishes the ugliness and the disadvantages, but the true critic is the person who discovers the virtues and perceives the beauties correctly" (Ibid: 129)

In support of Zarrīn Kūb's statement, Arianpour has written the following article: "A true critic should look at the good things and not the bad things and discover the hidden beauties of work and present those things that are worth seeing to the world. (Āryānpūr, 2011: 38)

Safai Haeri added another new point to the definition of "criticism" and addressed "intent" and "intent" in the definition of "criticism" and considered a true critic to be free of any previous intention. He says: "A person who does not seek, is not in a position of choice, and only talks about it, but his heart is empty." A person who has a demand and is not impartial has a purpose, and has chosen his goal in advance is not a true critic, but a justifier, because he has acknowledged a matter before imagining it and has chosen it before identifying it. A person who has neutrality but has not taken the dirhams in his hand and has not come to the position of separating them, is also not a true critic because he lives in ignorance and has shot from afar so that he may have hunted the truth". (Safa'i Hāyirī, 2016, vol. 1: 16)

Author's opinion: By understanding and paying attention to the lexical and idiomatic meaning of the words "criticism" and "criticism", it became clear and obvious that there is a close relationship between the lexical and idiomatic meanings of these words, and in short, informed criticism means a fair evaluation of an object. The matter or the person is consciously addressed by consciously addressing the weaknesses and strengths, and in a phrase of conscious criticism, it distinguishes and distinguishes from Nasareh so that through conscious analysis and investigation, the possibility of identification is provided for the audience.

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4. Liquidity

Criticism is the specific encounter of the author of the work with criticism of his work, which can include his words, actions, or literary and artistic works (Farāmarz Qarāmalikī, 2014: 15). According to the definition of criticism, which is the specific exposure of the owner of the work, when a person is criticized, the defects, weaknesses and strengths of his work, speech, and work are revealed. In the work of criticism, various encounters are formed in the person of the audience or the owner of the work, which can be divided into six categories:

1. Pure indifference: In this encounter, the audience has no negative or positive feelings towards the critic.
2. Disposition: In this state and position, even if the person has positive or negative feelings, by managing or suppressing his feelings, he avoids and refrains from announcing his position against criticism.
3. Passively following the criticism: In this case, the person follows the criticism by leaving his foundations and opinions.
4. Negative feeling: In this case, the audience member feels upset, angry, frustrated, etc., and expresses it.
5. Harsh response: In this situation and position, the person addressed, in addition to having negative feelings, retaliates against the critic and responds to his criticism by insulting or insulting him.
6. Reasoned acceptance and rejection of criticism: In this case, the person receiving the criticism and research and trying to understand the critic's meaning and analyzing his criticism in relation

to distinguishing the legitimate from the unfair, accepts the rightful criticism and independently rejects the unfair criticism. This way of exposure is called criticality (Ibid: 14)

Therefore, according to the above content, criticism acceptance can be defined as follows: "acceptance of criticism, willingness to criticize, encouraging and creating an atmosphere of acceptance of criticism (Nahj al-Balāgha, sermon: 118), and striving to accurately and faithfully understand criticism and measure it, and accepting Criticism is legitimate and showing evidence is criticism is unfair" (Farāmarz Qarāmalikī, 2014: 20)

5. History of criticism

By delving into the research conducted on "criticism", the history of criticism can be studied in line with two divisions.

A: The history of criticism according to the literal meaning

One of the lexical meanings discussed in the previous discussions was examining current money and distinguishing between good and evil. Islāmī writes in the book "Criticism and Selectivity" about the history of "Naqd" (according to the literal meaning): "In the past, the common currency among people was gold and wire coins, and these coins were minted manually and in a non-standard way, so it was possible to cheat on its weight and value. Therefore, to prevent fraud and detect these cases, experts called "critics" emerged. And "Naqid al-Danir" means someone who used to distinguish pure money from fake money in the past. which means "money changer" today. The critic, with an expert and expert view, recognizes any fraud and defect in the common muskokats of every age and period and knows the head from the nose". (Islāmī, 2004: 15)

Shahid Motahari also writes about the history of criticism in his book *Insan Kamel*: "In the past, trading was done with silver and coins. There were people who coined lead and mixed it with silver money. On the other hand, there were experts and knowledgeable people who did the expert work of examining the coins, who were called "Saraf" who distinguished gold coins from silver. Later, this word was used for someone who examines the thoughts and actions of others and recognizes their weakness and perfection". (Mutahharī, 1994: 194)

B: The history of criticism according to the idiomatic meaning

The history of criticism in general (according to its terminological meaning) is as long as human life. Every person begins to criticize his own and others' actions and speech from the time he reaches the power of distinguishing between good and bad, but the history of the science of criticism in particular, it does not have such an age, and in general, it can be divided into three groups:

-The first group was prophets, imams, and religious leaders whose main goal was to reform human morals and their speech and actions. The origin of this group can be attributed to Adam Abul Sharr

-The second group was philosophers and sages, whose ultimate goal was to lead people to think correctly and the ancestors of this group were the Greek sophists, who were the creators of the science of logic.

-The third group: Literary people who try to create and develop correct speaking according to formal standards.

6. The relationship between the famous and the informed criticism

Enjoining what is good and forbidding what is evil is a responsibility of all, which is public supervision, a guarantor of health, and a key to the stability, growth, and vitality of societies. Enjoining what is good and forbidding what is evil teaches Muslims that they cannot continue their social life regardless of the behavior of other citizens, and in other words, their useful and reasonable life depends on the reasonable life of others. (Ābidī, 2010: 19) In the thought of Amīr al-Mu'minīn (A.S.), enjoining good and forbidding evil has a special place, and no action, in terms of its spiritual value and consequential effects, reaches the position of enjoining good and forbidding evil, because many Actions have individual effects, and their effects only belong to the individual himself, while enjoining what is good and forbidding what is evil, in addition to individual effects, results in many social effects. Imām 'Alī (A.S.) says, "All good deeds and jihad in the way of God are equivalent to enjoining good and forbidding evil, like a drop on a wide and wavy sea." The reason for the importance and special status of this act is that in the light of enjoining good and forbidding evil, other obligations are also fulfilled. Therefore, according to the Prophet (PBUH), the position and virtue of

enjoining the good and forbidding the evil is higher and superior than any other duty, and if we put all the actions on one end of the scale, the enjoining the good will be heavier on the other end. In fact, the stability of all obligations depends on establishing and implementing these two divine duties.

In a speech of Amīr al-Mu‘minīn (A.S.), the realization of the truth of religion in the individual and social lives of people is possible by commanding what is good and forbidding what is evil, as he says: "The stability of the Sharia is by commanding what is good and forbidding what is evil, and the implementation of divine limits." Based on this honorable speech of Imām ‘Alī (A.S.), it can be said that the goal of religion is the realization of dos and don'ts (Islāmī, 2004: 317), which is in the form of enjoining what is good and forbidding what is bad.

Enjoining what is good and forbidding what is evil is a means of monitoring and guarding the Shari'ah in such a way that whenever a deviation in the understanding and implementation of divine commands and commands is observed at the level of society, other members of the society, with a sense of responsibility, prevent the deviation of religion and the spread of sin and heresy in religion. are taken at the community level. Abu Zarghafari was one of the great companions of the Holy Prophet of Islām (PBUH) and the faithful friend of Imām ‘Alī (PBUH), who was a clear example of the revival and implementation of this divine order during the lifetime of Hazrat Amīr (PBUH). Imām ‘Alī (A.S.) said while chasing Abu Dhar Ghafari: "O Abu Dhar! You are angry with God, so hope in the one for whom you are angry. These people feared you for their world, while you feared them for your religion! so leave their world to them and run away from these people with your religion". According to this enlightening speech of Hazrat Amīr (A.S.), the secret of the stability of religion and Shari'ah is implementing what is good and forbidding what is bad. In this way, you should not be afraid of the taunts and blame of the worldly people because if a person is for the sake of God's pleasure, the limits of God's commands and prohibitions, Allah Almighty is sufficient for him and will reward him.

In another enlightening statement, Imām ‘Alī (A.S.) considered enjoining good and forbidding evil the reason for the perfection of all human actions and affairs. Addressing his son Muhammad Hanafiyah, he said, "My son! Command people to do good deeds so that you yourself will be one of them because it is possible to achieve perfection in the eyes of God Almighty by commanding the good and forbidding the bad." (Sadūq, 1992, vol. 4: 387)

In this speech of Hazrat Amīr (A.S.), the command for good, the call to good deeds has been introduced, and this introduction has been made, and further, the Prophet (p.b.u.h.) has considered the perfection of human actions and affairs by the command for good, that is, both The meaning of the matter is well known, and the reason for it has been stated.

In a statement addressed to Malik Ashtar, Imām ‘Alī (A.S.) said:

"Be with those who are from honorable and well-known families and have good records (serving the creation and following the Creator)". (Nahj al-Balāgha, sermon 131: 433)

In this case, Imām ‘Alī (A.S.) informs the owner of Ashtar about one of the things that are good and advises him to associate with honorable and honorable people. In this case, Amīr al-Mu‘minīn (A.S.), with the correct recognition of Sarah from Nasarah, recognized "companionship with the righteous" as one of the cases of "known" and "serra" and transferred it to Malik Ashtar in the form of "amr ba maruf", so, as a result, It can be said that calling someone famous is a form of criticism that Amīr (A.S.) recognizes the truth from Nasarah and, with a fair assessment of the situation, points out a famous thing to the audience by stating its merits.

In Hikmat 252 of Nahj al-Balāgha, Hazrat Amīr (A.S.) states the reason for the obligation of doing what is good as follows: "[God] made it obligatory to do what is good for the sake of reforming the masses of people and forbidding what is bad to prevent the unwise from committing ugliness." (Nahj Al-Balāgha, Hikmat: 252; Azīzī, 2001: 339) In fact, this saying of the Prophet (PBUH) shows that enjoining the good and forbidding the evil corrects faults and prevents the doing of the bad, which is the same criticism in the position of action that is given between the head and the neck is clean.

In a letter to Mu'awiyah, Amīr al-Mu‘minīn ‘Alī (A.S.) criticized him in the form of a prohibition against personal denigration and warned him of his lack of family integrity and said:

"And you (O Umayyads), O Mu'awiyah, who deserved to rule the subjects and lead the Muslims, without any good history and family honor, we seek refuge in God from the establishment of misfortunes" (Nahj al-Balāgha, letter: 10)

Imām ‘Alī (A.S.), in this critical statement, with a fair and unbiased assessment, with a correct understanding of the evil committed by Muawiya, forbade him from evil and the lack of family honor and a good past, which is a great evil for not being qualified to lead. They point out that, in fact, in this word, Nasara, which is the same as "unworthiness to rule and its wrongful usurpation", is distinguished from "having a history of goodness and kindness and family honor for the worthiness of ruling" by the Prophet (PBUH) and pointed out to Muawiyah. It has been done therefore, a distinction has been made between Surah and Nasarah, and this case is considered a criticism of the famous order of Hazrat ‘Alī (A.S.).

According to the above contents and the honorable statements of Hazrat Amīr (A.S.) in Nahj al-Balāgha, it can be said that commanding good and forbidding evil with the conditions mentioned in the words of the Prophet is considered criticism because, according to the text of Nahj al-Balāgha, commanding good and forbidding Negation is the difference between the bad and the bad, which the person who commands and the bad recognizes and then conveys to the audience, and in fact, the general meaning of criticism, which is the difference between the good and the bad, is realized.

7. Increasing the spirit of criticism through enjoining good and forbidding evil

Considering the importance of enjoining the good and forbidding the evil mentioned in the previous part of the research, in this part of the current research, we will deal with the issue of increasing the spirit of criticism through enjoining the good and forbidding the evil. This issue is discussed and debated. What components increase the spirit of criticism in society are known, which is discussed in this section.

7.1. Understanding the nature of enjoining good and forbidding evil

Knowing its nature is one of the basic requirements of increasing the spirit of criticism through enjoining good and forbidding evil. The foundation of the religion of Islām is knowledge and awareness, and the first step in religious doctrines and teachings is knowledge and knowledge about religious beliefs. In the case of enjoining good and forbidding evil, it is necessary to know the nature of these two duties because what is more evil than that a person without knowledge and ignorance of the nature of these two duties has taken on such a serious responsibility and is in the domain of ignorance. and increase his and society's ignorance. In fact, the harm of ignorant and clumsy actions in enjoining good and forbidding evil is more than the reforms necessary to fulfill this important duty.

Imām ‘Alī (A.S.) addressed this issue in a clear and eloquent statement and said: "A man who gathers ignorance in himself [and uses them] to lead ignorant people astray, in the darkness of sedition and corruption, he is unaware [that the way to salvation is] It is not for him] at the time of correction [between people] he is blind and blind [he does not know the way of correction between them]. (Nahj al-Balāgha, sermon 172: 59)

In this enlightening speech, Imām ‘Alī (A.S.) considered ignorance and lack of knowledge about the subject to be a cause of more corruption and ignorance. From this statement, it can be concluded that without knowledge and knowledge of the nature of enjoining what is good and forbidding what is evil, one cannot intentionally He took action to reform the society. According to Hazrat Amīr (A.S.), such a person is like a blind and blind person in the darkness of sedition and corruption.

Imām ‘Alī (A.S.) considers people's ignorance to be one of his greatest concerns and says: "I complain to God [and express my pain] about a group that lives with ignorance and dies because of their misguidance." (Nahj al-Balāgha, sermon 172: 60). The impact and pain of people's ignorance and ignorance hurt the Imam of the community so much that he complains to God about this problem and predicament because the result of ignorance is the ruin of life and death in misguidance.

Of course, it must be said that the problem of not being familiar with the nature of enjoining good and forbidding evil, which is one of the basic and true requirements of this duty, is not only limited to the past and the era of Amīr al-Mu‘minīn (A.S.), but mankind is always facing this problem. One of the clear manifestations of this problem is the lack of knowledge and awareness of Muslims throughout history, even towards the great standard-bearer of commanding good and forbidding evil, i.e. Imam Hussain (A.S.), to the extent that Muslim societies, in dealing with the school of Imam Hussain (PBUH) which is a concrete example of commanding good and forbidding evil, they did not understand it well. They only consider Imam Hussein (PBUH) as an intercessor for sinners. One of the

authors writes in this regard: "The society, with wrong interpretations and immature and unjust understandings, considered the imam who was a representative of purity and purity, the greatness of the spirit and the resistance of character, courage, and courage, to be the broker of the oppressed and the intercessor of the evildoers and the impure... That great imam and powerful leader and flag bearer with greatness, along with free men and women like Hazrat Zainab (PBUH) and Imam Zain al-Abdin (PBUH) with that brilliant history and that clear plan, found such a heart in our thoughts and minds and we are right. We thought and acted in the reverse direction of the high goals of those chosen ones of the world of creation..." (Hujjatī Kirmānī, 1998: 272)

It is stated in Hikmat 375 of Nahj al-Balāgha: "It was narrated from Abu Juhaifa that he said: I heard Amīr al-Mu‘minīn (A.S.) say [about enjoining good and forbidding evil]: The first thing by which you are defeated and defeated is jihad with your hands, and you do not fight the polytheists, and you do not impose the limits of God on the transgressors and the wrongdoers] then the jihad is with your tongues [that you see and hear the sins and ugliness and take them without seeing and hearing them] then the jihad is with your hearts [that friendship and respect with the wrongdoers you see], so whoever does not praise good things with his heart, and does not deny what is bad, his heart will be turned upside down, the top of it will be low, and the bottom of his heart will be high."

In this speech of Hazrat Amīr (A.S.), ignorance and ignorance regarding the nature of enjoining the good and forbidding the evil is clearly expressed that people first set aside the greater good and are ignorant of it, while leaving that good is the foundation itself. Leaving other famous people and drowning in delusion and misguidance.

Hazrat Amīr (A.S.), in sermon 172 of Nahj al-Balāgha, states that man is not as aware of his interests as he should be, he enumerated obedience to the orders and commands of the innocents (A.S.) as essential for man and said: "Then fulfill what is You are commanded, and do not do what you are forbidden from doing, and do not hasten in a matter until you investigate (understand our commands and prohibitions in it), because it is our right to change what you (out of ignorance) deny. You do (maybe you deny something and it is good to accept it, and maybe you accept it and it is good to reject it), so since you are not aware of the facts, accept our words in every matter." (Nahj al-Balāgha, sermon 172: 248). In this sermon from Nahj al-Balāgha, the importance of knowledge and understanding of "enjoining good and forbidding evil" is revealed, and it is for this reason that due to the limited knowledge of man, and the lack of full awareness of personal and social interests, we should follow from the words of the infallible (PBUH), follow the right path to avoid deviations in understanding the nature of commands and prohibitions.

In another statement, Hazrat Amīr (A.S.) says: "There is no goodness in silence with wisdom and knowledge [when one should speak], just as there is no goodness in speaking with ignorance" (Nahj al-Balāgha, Hikmat: 173). This speech of Hazrat Amīr (A.S.) shows the importance of knowledge about the nature of enjoining good and forbidding evil because when a person does not know the nature of this obligation, he should speak despite knowledge and wisdom and enjoin good and forbid. If he denies, he chooses silence, and vice versa, when he is ignorant of the subject, instead of silence, he adds to his own and the audience's ignorance by speaking, because he has no knowledge and awareness of the nature of this obligation.

While telling a story from the time of Mr. Najafi Esfahani, Martyr Motahari beautifully expresses the lack of recognition of the examples of enjoining good and forbidding evil and how this lack of recognition itself causes greater corruption, he writes: "During the presidency of the late Mr. Najafi Esfahani, one day some people who called themselves students (but they were not real students) came to the late Mr. Najafi's house with a circle and a broken drum in their hands. They asked: What is the news? Where do you come from? What are these in your hands? They said: We were in the school and we were informed that there was a wedding party in several houses on the other side and they were dancing in circles. We went from the roof of the school and from the roofs of the houses until we reached that house, entered that house and hit the people, and broke the circle and the tailgates. One of the students came forward and said: I went forward and slapped the bride hard. The late Agha Najafi said: The truth of the denial is what you did; you committed several crimes in the name of "prohibition of denial", firstly, it was a wedding ceremony and you had no right to spy. Secondly, you went through people's roofs without permission; thirdly, you entered and knocked, and you ate. This is why

we should know that many deniers are not based on the law and the principles of enjoining good and forbidding evil, but they are deniers that must be stopped." (Mutahharī, 2001: 62-63)

Considering the important words of Hazrat Amīr (A.S.) about knowing the nature of enjoining good and forbidding evil and other materials and arguments that were discussed in this part of the current research, it can be said that knowing the nature of these two duties increases the spirit of criticism. In other words, it can be said that the effect of good deeds in the form of criticism is realized when a person, knowing the nature of good deeds, acts on it. In fact, with a correct understanding of its nature, one should act on orders and prohibitions, which in this case will raise the spirit of criticism in the society due to its better effect; otherwise, acting on this duty along with ignorance will lead to more corruption and misguidance. has it.

7.2. Adherence of the commanding person to the good and forbidding the bad

Another component and necessity of enjoining good and forbidding evil is raising the spirit of criticism and adherence and being the agent of commanding and forbidding. Enjoining what is good and forbidding what is bad is accepted by the public when it is derived from the true belief of the speaker, and he is his first audience. The subjection and agency of the commander is a living behavior pattern for the audience of commanding the good and forbidding the evil, which instills the truth of the content of the commander's message to the audience. Considering the importance of this duty, the result of the non-obligation of reformers is the lack of welcoming and inappropriate treatment of people because the audience rightly expects that the words and behavior of the leader are reflected in his actions. This issue is also seen in the Holy Qur'ān (Qur'ān 2: 44; 61: 2), and the hadiths of the Prophet (PBUH), and jurists have emphasized it. (Nūrī, 1999: 151-154). This condition and requirement can be seen in the statements and life of Hazrat 'Alī (A.S.), as he said in a statement: "They enjoin justice and spread justice themselves and forbid evil while they avoid it". (Nahj al-Balāgha, sermon 222: 454)

On the other hand, Hazrat Amīr (A.S.) cursed those who left the good and those who committed the evil and said: "Curse those who enjoy the good and forsake it and forbid the evil while they commit it." (Nahj al-Balāgha, sermon 129: 246)

In the words of Hazrat Amīr (A.S.), the conclusion is carefully drawn that the lack of agency in the implementation of these two divine duties is a form of open hypocrisy. The hypocrite also deserves to be cursed, as in the words of Hazrat Amīr (A.S.) of this group. They have been considered worthy of a curse, and in other words, the duality of the external and the internal causes deception of the people and leads them away from the truth. For the speaker hypocrisy is one of the worst traits that God Almighty takes away mercy from such people. (Makārim Shīrāzī, 2008, vol. 5: 143)

In Hikmat 150 of Nahj al-Balāgha, Imām 'Alī (A.S.) describes such people as follows: "They forbid others while they do not care; they command obedience, but they do not obey; they love good people but do not like their behavior; and He considers the sinners enemies, while they are one of the sinners."

In the 105th sermon of Nahj al-Balāgha, Hazrat Amīr (A.S.) once again emphasized the necessity of commanding and forbidding and said: "Stop people from forbidden things, and don't commit them yourself, because you have been commanded to leave forbidden things yourself first. And then forbid the people."

In this speech of Hazrat Amīr, it is clear that the finality of the prohibition and the agent of the command are essential for the implementation and revival of these two duties. This issue is more effective and stronger for the audience to follow the speaker's words as long as the speech is contrary to the speaker's actions. Experience indicates this witness and proof.

Also, Hazrat Amīr (A.S.) considers Amru Nahī's inattention to his obligation to be the cause of his destruction. In this case, he says: "I refrain from stopping people from doing something that I have not given up, or commanding something. I have not surpassed them in doing it, and I am pleased with them for something that God is not pleased with."

According to the above content and noble statements of Hazrat Amīr (A.S.), we can say that in the discussion of enjoining the good and forbidding the evil, the commanding and the forbidding should be the agent himself, which in this case will lead to the realization of the high goals of the good and as a result, increase morale. Criticism becomes in the society, and the audience, seeing the speaker's

agency, is more affected and is attracted to follow the speaker, so that he only hears a speech devoid of action and is forced to do or forbid something, and this is an obvious issue that common sense and rulings and the laws testify to it.

7.3. Audience knowledge in the matter of good and forbidding evil

One of the other duties of commanding the good and forbidding the bad to increase the spirit of criticism is "knowing the audience" the commander should do this duty according to the audience, taking into account his readiness, capacity, and dignity, because otherwise, the command will be bad. The prohibition of denying hinders the discovery of the truth and self-discovery of the addressee. His lack of preparation and acceptance practically makes any communication and message transmission impossible. This obligation is mentioned in the words of Amīr al-Mu'minīn (A.S.) in Nahj al-Balāgha, in various forms, which indicate the position of this obligation and element. Hazrat 'Alī (A.S.) says about this: "Turning the hearts and turning them back (preparing and remaining), so when they turn away, make them (in addition to the obligatory duties) also do what is desirable, and when they turn away, just do the obligatory duties." Do it". This speech of Hazrat Amīr (A.S.) shows the importance of audience knowledge that a person should command and forbid the audience according to the conditions and readiness of the audience.

From the point of view of Hazrat Amīr (A.S.) in Nahj al-Balāghah, humans have different intellectual, personalities and intellectual structures due to the difference in creative elements. The need to pay attention to this matter is very serious and necessary in promoting good and forbidding evil, because applying The same language of speech, and the same argument, for different audiences with different temperaments and personalities, will not cause the audience to send and receive the message correctly. Hazrat 'Alī (A.S.) says in sermon 225 of Nahj al-Balāghah: "The origin of traits and natures has created separation between human beings, and this is because they were pieces and pieces of salty and sweet earth and coarse and soft soil, so they are as close as they are to their earth." They are close to each other, and they are different from each other as much as the spiritual difference of that earth; that's why sometimes it happens that a good-looking person, short-witted and tall, short-tempered, and a good-doer, ugly-faced and short-statured, far-sighted and good-natured, have a bad character. He is self-confident, confused and confused, his intellect is scattered and distracted, and his heart is sharp". (Nahj al-Balāgha, Khutbah 225: 354; Majlisī, 1982, vol. 5: 254)

In this sermon from Nahj al-Balāgha, Hazrat Amīr (A.S.) has beautifully expressed the differences between people in such a way that when facing others, one should not judge them based on their appearance only because, according to the words of Amīr al-Mu'minīn (A.S.), they do not have the character and appearance necessary for harmony. A good person may have a bad face and vice versa. Therefore, this issue doubles the necessity of knowing the audience about good and forbidding evil, so a person should act on this duty by relying on the correct principles of audience knowledge to create the necessary effect on the audience.

From the point of view of Nahj al-Balāgha, even people's beliefs, and convictions should be carefully considered in the case of "audience studies," and according to the opinions of the audience audiences opinions, it should be ordered and prohibited. Hazrat 'Alī (A.S.) considering this need to know the audience, when he sent Ibn Abbas to talk with the Khawarij, he preached to him like this: "Do not debate with him on the Qur'ān, because the Qur'ān contains many justifications), rather, protest with them with the Sunnah and bring proof, because they never have an escape or an escape from arguing with the Sunnah."

In this letter from Nahj al-Balāgha, Hazrat Amīr (PBUH) tells Ibn Abbas the need to pay attention to "audience knowledge" and even explains the wisdom of this issue, why the Qur'ān has no effect on him, and why, at this time and to face the Kharijites, he used the Sunnah of the Prophet (PBUH).

In another place, Imām (A.S.) addressed Mu'awiya in response to Mu'awiya's letter, which questioned the legitimacy of the caliphate and the succession of the Prophet (PBUH) to the Amīr (A.S.) and had listed the position of the first and second caliphs as correct. He commanding what is good and forbidding what is evil. According to the necessity of "knowing the audience" by arguing with the Holy Qur'ān, he addresses him and uses the principles and foundations of the Qur'ān and says: "The most deserving people for Abraham are those who followed, and this is the Prophet (PBUH) and those who believed, and God is the friend of the believers and converts, so we are more

deserving (of Imamate and Caliphate) due to our kinship and closeness to the Prophet, and again due to our obedience and following him. (Nahj al-Balāgha, Nāme 28: 387)

Hazrat Amīr (A.S.) faced Muawiyah, who considers himself worthy of the caliphate, with the "addressee" of Muawiyah, who considers himself a true Muslim, to close the way to escape from reasoning from the Holy Quran, which is accepted by all Muslims and in Zahir was also for him, he gives an argument from the Holy Qur'ān, and with the argument of verse ٧٠ of Surah Anfal, they forbid him from evil. He is truly qualified for the caliphate with precise qur'ānic reasoning, even in terms of the degree of kinship and closeness to the Holy Prophet (PBUH). They express an appearance on Muslims.

According to the contents presented in this section, it can be said that enjoining the good and forbidding the evil should be by the tension and capacity of the audience and should be compatible and aligned with his desire and need in order to bring about the effects and increase the spirit of criticism. In other words, if audience awareness is not taken into account, no matter how sacred and necessary the messages of correction and education are, because it is beyond the capacity, patience and acceptance of the audience, no result will be achieved, and in the beautiful words of Shahid Motahari, we can say: "What Islām What man wants is faith, not absolute obedience. Absolute obedience and faith by force do not hurt and have no stability. Faith is not an issue that can be forced. Therefore, moral and corrective messages of enjoining good and forbidding evil will not be effective in the audience's mind, conscience, and soul without applying the necessary skill and skill in explaining the words and ensuring the audience's readiness. (Mutahharī, 2004: 118)

8. Conclusion

In the critical thought of Hazrat Amīr (A.S.), in the matter of enjoining good and forbidding evil, and to achieve the goal of increasing the spirit of criticism, commanding and forbidding need to be properly acquainted and fully aware of this divine duty, because any ignorance and neglect is an obstacle. From the influence of commanding to the good and prohibition to the bad, and even today, due to the change of time and the diversity of societies, and the abundance of examples of the good and the bad, the lack of familiarity and full understanding of this duty for commanding and forbidding, not only has a positive effect on the body of society. It does not bring harm, but it also has harmful consequences, and doing what is good from the wrong path causes people to turn away from being criticized, therefore paying attention to the basic requirements of doing what is good and forbidding what is bad in Nahj al-Balāgha, which includes recognizing the nature of this duty, adhering to the command and Language and audience knowledge is very important.

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