

Discourse on Amar Ma'ruf Nahi Munkar in Islamic Theology

Akhmad Jazuli Afandi

Institut Agama Islam Negeri Kediri

a.jazuly@iainkediri.ac.id

Abstract: This article aims to provide an in-depth analysis of the theory and application of Amar Ma'ruf Nahi Munkar in Islamic Theology. Amar ma'ruf nahi munkar is the practical side of *Shari'a Islamiyah*; regardless of their theological affiliation, every Muslim must perform it. This research thoroughly examines the primary issue through descriptive methodology and hermeneutic analysis to accomplish this objective. In Turâth Islamy, the ulama understands it differently, as the data collection and analysis results show. Qâdi 'Abd al-Jabbâr, one of the Mu'tazilite scholars, wrote in *Sharh al-Ushûl al-Khamsah* discussing the concept of Amar Makruf Nahi Munkar; al-Ghazali and al-Zamakhshari have also reflected on it. The most authoritative sources in the Muslim world show that the Amar Makruf Nahi Munkar contained the element and value of humanism. It provides various important points and guidelines that individuals can apply in real-life situations. Among these points and guidelines are the doctrine that judging for good must be done in stages, according to the competence of the offender, and using appropriate methods.

Keywords: amar makruf nahi munkar; humanist value; Islamic Theology

INTRODUCTION

Muslims have recently been stigmatized as an anarchistic group, often committing acts of violence and persecution under the pretext of upholding religious values. A closer look at this stigma today shows that many are happening because of the militancy or persistence of some members of the community in maintaining their religious identity and ideology. Their act has resulted in many frictions that lead to a conflict with violence, both physical and verbal.

The sharp potential for social conflict is also supported by militancy and fanaticism against a particular religious ideology. Another factor that causes conflict is the attempt to dominate a group and the response back, namely in the form of an attempt to reject and fight the group's domination over themselves or their group.

Spencer considers that conflict occurs not only for economic reasons but also for the disharmony of the relationship between individuals and society, and the freedom of individuals who are not subject to the agreement of society is also a source of conflict. (Abdullah Khozin Afandi, 2011, p. 27).

Sweeping actions carried out by other Islamic groups also strengthened public perception. This sweeping action stigmatizes Islam as a religion that is familiar with anarchism because Muslims prefer to take action with a physical approach rather than persuasion. This action has led to conflict and resistance, leading to acts of violence. Violence from Islamic groups also arises from those who demand the formal implementation of Islamic law in the Indonesian Constitution. To realize this idealism, this group does not hesitate to carry out acts of violence that even lead to terror, such as attacks and destruction of places of worship. (Anwar, 2014, p. 221).

To address this negative perception, it is essential to undertake a comprehensive investigation of the tenets and teachings of Islam in the Islamic Turâth, which holds the treasures of the scientific tradition of Muslim scholars—especially concerning 'Aqidah (theology). The theological domain in Islamic Turâth is the domain of *'Ilm Kalam*, or speculative theology. According to Ibn Khaldun, Kalam is an attempt to observe events that are not empirical. (Peters, 1976, p. 4)

This search in Islamic Turâth using the *'Ilm Kalam* provides information that in Islam, there is an ideology that becomes an operational tool for the earthing of Islamic teachings. Without this concept, Islamic teachings will not be practical and will only be theoretical without being applied. The concept is Amar Ma'ruf Nahi Munkar. Muslims showed various responses when faced with this concept, especially in the realm of practical application. That is when a Muslim tries to realize what is still in his ideological concept in the praxis-empirical realm.

This concept is often associated with using violence to enforce Amar Ma'ruf Nahi Munkar. Another problem faced is the issue of authority (Authorization Problem). With their own passionate and militant nature, every social community member feels that he is the most entitled to implement this doctrine. Up to this stage, friction (friction) between individuals and groups cannot be avoided. Even this friction is not uncommon in acts of anarchism and terror. So, the

understanding and practice of upholding the concept of Amar Makruf Nahi Munkar by Muslim intellectuals in the Islamic Turâth tradition – understanding all sects in Islam – becomes very important to highlight the humanist values behind this teaching.

This work is critical so that the concept of Amar Makruf Nahi Munkar is no longer the basis for some groups in Islam to carry out acts of violence by supporting religious orders. At the same time, an understanding that does not follow the text of Amar Ma'ruf Nahi Munkar and the intent of the text itself results in a humane understanding and practice of religion.

RESEARCH METHOD

This study followed a type of library research and historical approach. (Singarimbun, 1989, p. 45) This research is included in the Religion and Philosophy research typology, a research model that concentrates on religious thoughts, values, and ideas as products of human thinking. (Muzhar, 1992, p. 37)

There are various ways of obtaining data, but broadly speaking, there are two sources that can be used, namely primary sources that provide data directly from the first source, in the form of works of scholars of theological schools involved in turâth Islamy such as Qaḍî 'Abd al-Jabbâr, al-Zamakhsarî, al-Ghazalî, and other scholars. Secondary sources enrich and sharpen the analysis, namely work or writings that discuss the concept of Amar Ma'ruf Nahi Munkar and other sources related to relevant problems.

The method of data collection carried out is by reference to library books to obtain valid data, and the data collection method used in this study is a documentation technique. Ahmad Syalabi said that this documentation technique is a technique that collects data from several reading sources related to the problems to be studied, such as books, manuscripts, newspapers, and magazines. In contrast, the interview technique used to collect data is sourced from informants, and observation techniques used to collect data are sourced from an object, human, or event. Ahmad Syalabi, *Kaifa Taktub Baḥsan aw Risâlah?* 24th ed. (Cairo: Maktabah al-Nahḍah al-Miṣriyah, 1997), 96–102. The data is qualitative, which is then processed and analyzed so that a conclusion can be drawn.

The data processing method in this study is textual, which leads to understanding texts that have something to do with the problems that have been studied. The textual materials are then processed and presented using Emilio Betti's hermeneutic method. This method tries to describe and explain the concept of *Amar Ma'ruf Nahi Munkar* according to several Islamic intellectuals in *turâth* books

systematically and objectively. It seeks to study or study these thoughts by taking an in-depth theological approach.

Based on the data collection and processing methods above, this study is focused on literature research. The method steps carried out in this study are descriptive analysis, namely by collecting and compiling data; (Syalabi, 1997, p. 90) moreover, they were combined with Emilio Betti's hermeneutic method. With the method used, the author intended to explain the concept of *Amar Ma'ruf Nahi Munkar* according to several scholars in the *turāth* books.

The study of *al-turāth* (heritage) – can be in the form of texts or thoughts – can transform the basics of thoughts and ideas that characterize the thinking that developed at that time. In addition, another factor that can provide in-depth and accurate information about the structure of a thought concept is the character. (Mohammed Arkoun, 2001) This figure becomes essential because he is the formulator of a unique idea and idea, thus distinguishing between one *firqah* (sect) and another. A problem arises when accurate and objective knowledge is to be obtained; from here, a suitable and appropriate surgical method or tool is needed to study and interpret *al-turāth* to achieve that goal. Moreover, that surgical method is hermeneutics.

According to Emilio Betti, interpretive activity is a triadic process or a three-sided process: subjects who act as interpreters, interpreted objects (whether in the form of text or spoken discourse), and medium or intermediary, that is meaning-full forms. This meaning-full form is a supra-individual entity's product and acts as a pre-condition of interpretation. (Abdullah Khozin Afandi, 2005) This entity includes the community of speakers, the original public, and even the author himself. Betti means that the interpretation process is not direct but must go through a medium.

The community of speakers who have language skills is a supra-individual entity. This entity has a transcendent character, meaning that there is the possibility of generating knowledge or understanding. The commentators are a community of speakers with language skills (Arabic) and supra-individual entities with transcendent characters. The results of their interpretation are for interpretive activities. The individual supra entity by hermeneutics is also placed as a pre-condition for the process of interpretation. They are called pre-conditions because they contain a "meaning-full form," which becomes a medium in interpreting activities.

As mentioned above, Betti's theory of triadic process states that interpretation is an activity that goes through a three-sided process: the subject of

the interpreter, the object that is interpreted, and the meaning-full form as a medium between the subject and the object. The interpretation movement is no longer from the subject directly to the object. Still, the interpretation movement must go through the medium first and then to the object to generate understanding. The essence of this theory is that interpretation is no longer direct but indirect.(Abdullah Khozin Afandi, 2011, p. 164)

For example, to deepen understanding the word of God (Allah) in QS. Aly Imron [3]: 64,

"قل يا اهل الكتاب تعالوا الي كلمة سواء بيننا وبينكم ألا تعبد إلا الله ولا تشرك به... (الآية)"

In the verses written above, there is a term "*kalimat al-sawa' baynana wa baynakum*". To interpret the term, the subject interpreter does not directly use his own opinion but must go through the medium of "*meaning-full form*" expressed by the supra-individual entity or community of speakers, and in this case, the *mufassir* (interpreter). Has the *mufassir* provided the material to interpret "*kalimat al-sawa'*" yet? Is there still an opportunity for the next generation to enter its horizon while still paying attention to the meaning-full form that exists?(Bleicher, 2007, p. 8)

Hermeneutics has its advantages if it is used as an analytical tool to interpret or conceptualize the thought of a figure so that an objective understanding is produced. To that end, researchers are trying to apply it to the study of the conception and application of Amar Ma'ruf Nahi Munkar in turāth Islāmy so that a comprehensive understanding of the concept will be created. The proper application procedures can be done by acquiring a comprehensive understanding.(Team penyusun, 2007, p. 63)

The fundamental principle of modern Hermeneutics states that the text, which is the object of understanding, has its own rules, and therefore, the text is not understood using the rules set by doctrine. Thus, it must be stated that the process of understanding does not require dogma but requires systematic rules.(Team penyusun, 2007, p. 64)

RESULTS AND DISCUSSION

The Definition of Amar Ma'ruf Nahi Munkar

To reveal the meaning of the Amar Ma'ruf Nahi Munkar, steps are needed to understand the horizon of thought of representative figures in the heritage of Islamic heritage (turāth Islāmy). To understand one's horizons can be done

through a medium, namely text.¹ In essence, text is some expression that can generally be used to refer to, although its function is not only for that. With text, one can reveal the individual situation of the text's author because the expressions express his experience. (Thompson, 2005, pp. 49, 119)

Furthermore, efforts to uncover the situation behind the text can be made by understanding the situation surrounding the author. For this reason, psychological or technical interpretation can be applied. Namely, the understanding of individual authors objectified through language. (Afandi, 2007; Bleicher, 2007) Through this process, the meaning of the Amar Ma'ruf Nahi Munkar can be revealed and applied.

There are thirty-eight words of *al-Ma'ruf* and sixteen of *al-Munkar* in the Qur'an. *Al-Ma'ruf*—according to *Mufradat ar-Raghib* and others—is the name of every deed considered good according to reason or religion (*shara'*). While *al-Munkar* means that every action that by common sense is seen as ugly, or reason does not look bad or good, religion (*Shari'ah*) views it as ugly.

Some argue that *al-Ma'ruf* is a name that encompasses every deed known as obedience and self-approach to Allah and doing good (*Ihsan*) to humans. While *al-Munkar* means the opposite, some also argue that *al-Ma'ruf* is a name that includes every act beloved by Allah in the form of faith and pious deeds. (Taymiyah, n.d.)

Amar Ma'ruf Nahi Munkar etymologically consists of four words: Amar, Ma'ruf, Nahi, and Munkar. The word *amr* is a derivation of the root word *amara*, which means command or demand, which is an effort to burden someone to do something, or it can be said to be a demand to do something. The word *amr* is the antithesis of the word *al-nafy*. (Al-Jurjāny, 1988, p. 37; al-Zāwy, 1996, p. 176) The word *al-ma'rūf* comes from the root word *'arafa* which means to know (al-Zāwy, 1996, p. 198) or to recognize. (Ibrāhīm Anīs et al., 1960, p. 595) Linguistically, it means "the known" or "the recognized." In terms, it means everything known to be good and always good. The opposite of the word *al-ma'rūf* is *al-nakr* or *al-Munkar*. (Abū al-Fadl Jamāl al-Dīn Muhammad bin Mukrim bin Manzūr al-Ifriqī al-Misry, 1990, p. 239)

The word *al-nahy* is a derivation of *nahā*, which means prohibition or prevention, namely the demand to avoid something. (Ibrāhīm Anīs et al., 1960, p.

¹ The text was written by someone who lived during the time it describes. This makes it a useful tool for understanding the past. However, it's important to put effort into comprehending the text and building a complete understanding of the historical context.

960) Or leave what is forbidden.(Al-Jurjāny, 1988, p. 248; al-Zāwy, 1996, p. 455) The word *al-Munkar* comes from the verb *nakara* (not to know) or *Ankara* (not to recognize, to deny), which means something unknown or a matter that is not recognized, denied (vile).(Ibrāhīm Anīs et al., 1960, Volume 2: 951) Terminologically, it means anything judged by common sense and shar'ī to be bad and forbidden.(Ibrāhīm Anīs et al., 1960, Volume 2: 951)

Based on the above definitive analysis, it can be said that Amar Ma'ruf Nahi Munkar is terminological: "a command to observe everything that is known to be good and the prohibition or prevention of everything that is judged bad both logically and scary."(Muhibbin, 2012, p. 69) On this subject, al-Jurjānī, in his book *Kitāb al-Ta'rīfāt* sets forth several definitions of Amar Ma'ruf Nahi Munkar, among them is guidance to the straight path, which saves, and prevents what is not proper according to the shara', guidance to good and preventing from evil, the command to things that are following the Qur'an and Sunnah, and prevent from everything that comes from lust and *shahwat*. Furthermore, the last is a gesture (hint) to the deeds and words of the servant whom Allah recognizes and denounces something that the shari'ah and good soul avoid, that is, something forbidden in the religion of Allah".(Al-Jurjāny, 1988, pp. 36-37)

Some of the definitions developed by al-Jurjānī above are essentially the same. The difference lies only on the editorial side. Al-Ma'rūf is understood as goodness, the straight path that saves, things that conform to the Qur'an and Sunnah, and the deeds or words of servants whom Allah recognizes, are all one meaning, that is, everything that is known to be good, both reasonably and shar'ī. Whereas *al-Munkar* is understood as evil, what is not proper according to the shara', everything that comes from lust and *shahwat*, and something that the shari'ah and good souls avoid, that is, something forbidden in the religion of Allah. Everything also has one meaning: everything that is judged poorly, both reasonably and Shar'y.

While al-Zamakhshari has an explanation of the definition of Amar Ma'ruf Nahi Munkar, it can be known through the interpretations of some verses of the Qur'an contained in his monumental work, *tafsir al-Kashāf*. The concepts of al-ma'rūf and *al-Munkar* can be analyzed through several descriptions, including when interpreting verses in QS. Aly Imrān: 104, "And let there be among you a class of people who call upon virtue, command the Ma'ruf and prevent from the munkar they are the fortunate."

Al-Zamakhshari elaborates with interpretation,

"...ولأمر بالمعروف تابع للمأمور به، إن كان واجباً فواجب، وإن كان ندباً فندب، وأما النهي عن المنكر فواجب كله، لأن جميع المنكر تركه واجب لاتصافه بالقبيح."

"For Amar Ma'ruf, the law follows the ordered matter. If the case is mandatory, then the law of enforcement of Amar Ma'ruf Nahi Munkar on the case is also mandatory. If the matter is mandub, then the law is also mandub. While Nahi Munkar is obligatory, it must be abandoned in its entirety because it is characterized by "al-Qabîh" (bad things). (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhshari, 2015, Volume 1: 605)

From the above quotation, it can be seen that al-Zamakhshari said that to uphold al-Ma'ruf must follow the *shari'ah* law of Ma'ruf's deeds; if the law is obligatory, then the command is also obligatory; if it is sunnah then the command to uphold Ma'ruf's deeds is also a sunnah. On the contrary, the command to prevent hypocrisy is absolute because *al-Munkar* has the nature of "*al-Qabih*." (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhshari, 2015, p. 605) From this, it can be concluded that *al-Munkar* has bad qualities or vices that are generally known to be wrong. Examples include abandoning prayer (*târik al-ṣalâh*), drinking *khamr*, and other things that have been forbidden (*al-muḥarramât*) in religion.

The explanation above also shows that the concept of *al-Ma'ruf* can be interpreted as something that is known to be good or has the characteristics of goodness. In Arab societies, as a community of speakers (the original public), the word *al-Ma'ruf* is understood as the opposite of *al-Munkar*, so an understanding of *al-Ma'ruf* as a good and praiseworthy act can be obtained. However, al-Zamakhshari himself, in his tafsir, does not mention it clearly or in detail. (Muhibbin, 2012, p. 71)

When interpreting QS. al-Tawbah [9]: 67,

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

"The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and withhold 'what is in' their hands. They neglected Allah, so He neglected them. Surely the hypocrites are the rebellious."

Al-Zamakhsharî interprets *al-Munkar* as disbelief and disobedience, while *al-Ma'ruf* interprets it as faith and obedience. Thus, al-Zamakhsharî considers *al-Ma'ruf* and *al-Munkar* to be two opposite words. (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhsharî, 2015, Volumes 3: 64-65) This further confirms the above assumption.

Al-Zamakhsharî made *Shari'ah* the basis for determining the concepts of *al-Ma'ruf* and *al-Munkar*: good deeds (*al-Ma'ruf*) are all things that are commanded by religion, evil deeds (*al-Munkar*) are things that religion also forbids. Thus, it can be obtained the complete understanding of *Amar Ma'ruf Nahi Munkar*, according to al-Zamakhsharî, is "The command to do something that is known to be good and has praiseworthy qualities following the rules of *shari'ah*, forbids or prevents from something that is known to be bad and has such reprehensible qualities as has been forbidden in Religion." (Muhibbin, 2012, p. 75)

Qâdi 'Abd al-Jabbâr gives a more detailed explanation of the concept of *Amar Ma'ruf Nahi Munkar* in the book *Sharh al-Ushûl al-khamsah*. He begins by explaining the meaning (definition) of the words *al-Amr*, *al-Nahy*, *al-Ma'ruf* and *al-Munkar*. Qadi 'Abd al-Jabbâr stated,

“نحن اولا نبين حقيقة الامر، والنهي، والمعروف، والمنكر. اما الأمر، فهو قول القائل لمن دونه في الرتبة إفعل والنهي هو قول القائل لمن دونه لا تفعل. واما المعروف، فهو كل فعل عرف فاعله حسنه او دل عليه، ولهذا لا يقال في افعاله القديم بعالي معروف، لما لم يعرف حسننها ولا دل عليه. وأما المنكر، فهو كل فعل عرف فاعله قبحه أو دل عليه، ولو وقع من الله تعالى القبيح لا يقال انه منكر، لما لم يعرف قبحه ولا دل عليه.” (Qaḍi ‘Abd Al-Jabbār, 2009, p. 141)

"First, we will explain the nature of *al-amr*, *al-nahy*, *al-Ma'ruf*, and *al-Munkar*. As for *al-amr*, it is the word one says to another, "do," while *al-Nahy* says to another not to do. As for *al-Ma'ruf*, it is all actions that are known to be good by the perpetrator, or some propositions show his goodness so that the good deeds of Allah Almighty are not said to be *al-Ma'ruf* because there is no evidence that states. While *al-Munkar* is all the ugliness that the perpetrator has known that it is ugly or there is a postulate that states its ugliness, so the calamity sent down by Allah Almighty cannot be said to be *al-Munkar* because there is no evidence that

states it.

Etymologically, al-amr means a request to do an action from the top down, such as the command "Do it!". Moreover, al-nahy means the opposite, a request from the top down not to do an action, for example, the command "Do not do it!".

As for the term al-Ma'ruf, according to Qâdi, 'Abd al-Jabbâr is an action that the perpetrator knows is good and praiseworthy, or there is a hint that explains that the action is good. So, the goodness that comes from Allah cannot be said to be *al-Ma'ruf* because it is not known, and no shar'i guidance leads to it. The first foundation is the reason, while the second is shara', i.e., the Qur'an and Sunnah.

This foundation also applies to the explanation of *al-Munkar*; according to Qâdi 'Abd al-Jabbâr, *al-Munkar* is any action that has been known to be bad, or there is a clue or evidence that states that the action is bad and not praiseworthy (qabîh). Therefore, it is not permissible to say that the evil (trials or calamities) from Allah is a Munkar thing because its qabîh is unknown. There is no shara' evidence that mentions that it is munkar. (Qâdi 'Abd Al-Jabbâr, 2009, p. 141) The Mu'tazilite style is very thick in the above argumentation, as it is known that the Mu'tazilites based the concept of al-amr bi *al-Ma'ruf* wa al-nahy 'an *al-Munkar* on the law of reason and shar'i'ah.

Regarding matters that can be categorized as hypocrisy, Qâdi 'Abd al-Jabbâr divided them into two kinds: hypocrisy according to reason and hypocrisy according to shar'i'ahh. In Sharh al-Ushul Khamsah, he explains,

"واعلم أن المناكير على ضربين: عقلية وشرعية. فالعقليات منها، نحو الظلم والكذب وما يجري مجراها، والنهي عنها كلها واجب، لا يختلف الحال فيه بحسب اختلاف المقدم عليه بعد التكليف. والشرعيات على ضربين: أحدهما، ما للاجتهاد فيه مجال، الآخر لا مجال للاجتهاد فيه. أما ما لا مجال للاجتهاد في كونه منكرا كالسرقة والزنا وشرب الخمر وما يجري هذا الجرى، والنهي عن كل ذلك واجب ولا يختلف الحال فيه بحسب اختلاف المقدم عليه. وأما ما للاجتهاد فيه مجال...."

"You should know that there are two kinds of prohibited things: those based on reason and those based on shar'i'ah. Shar'i'ah-based ones, such as

committing oppression, lying, and the like, and the ruling on avoiding them is obligatory. There is no difference of opinion concerning that. As for the forbidden things that are based on *sharī'ah*, there are two types. The first is not amenable to *ijtihad*, and the second is amenable to *ijtihad*. The evils that are not amenable to *ijtihad* include stealing, adultery, drinking alcohol, and so on. There is no difference of opinion about the obligation to prevent them. As for the latter, there are some examples..."

Al-Munkar (evil) included in *al-'aqliyat* are acts of oppression, lying, sedition, envy, jealousy, disobedience, wickedness, hypocrisy, and *kufr*. The implementation of *nahi munkar* against this first category is mandatory without exception.

Meanwhile, the evil that falls into the category of *al-shar'iyat* is further divided into two categories: the first is a matter that does not allow *ijtihad* in it, and the second is a matter that can accept *ijtihad*. As for *al-Munkar*, cases that cannot accept *ijtihad* are stealing, adultery, drinking alcohol, and the like, which are things that are *Qaṭ'i*, prohibited by religion.

The example for *al-Munkar* in cases amenable to *ijtihad* is doing an act whose *sharī'ah* ruling is still debated among scholars because there is no *Qaṭ'i* evidence in the Qur'an and al-Sunnah. (Qaḍi 'Abd Al-Jabbār, 2009, p. 147)

DISCOURSE ON AMAR MA'RUF NAHI MUNKAR

The Law of Enforcing Amar Ma'ruf Nahi Munkar

Various kinds of literature show that the Jumhur al-Ulamā' have reached *ijma'* (agreement) that the ruling of Amar Ma'ruf Nahi Munkar is *Fardhu kifayah*. Qadi 'Abd al-Jabbār agrees with the Jumhur al-Ulamā' above, and then he adds that there is an exception for a small part of the Imāmiyyah who do not agree with the *ijma'*. However, the existence of this small group does not reduce the legitimacy of the *ijma'* of the jumhūr al-ulamā' because their number is small, so it is not so calculated. In *Sharh al-Ushūl al-Khamsah* Qadi, 'Abd al-Jabbār explains,

"وجملة ما نقوله في هذا الموضع، أنه لا خلاف بين الأمة في وجوب الأمر بالمعروف والنهي عن المنكر، إلا ما حكى عن شذمة من الإمامية لا يقع بهم وبكلامهم اعتداداً. والذي يدل على ذلك بعد الإجماع قوله تعالى: "كنتم خير أمة أخرجت للناس" الآية، وقوله تعالى حاكياً عن لقمان "يا بني أقم الصلاة

وأمر بالمعروف وانه عن المنكر...." (Qaḍi 'Abd Al-Jabbâr, 2009, p. 741)

"From the arguments we have presented in this regard, there is no difference among the Ummah regarding the obligation to do good and forbid evil, except for the opinion expressed by a small part of the Imâmiyyah sect, whose opinion does not count. The evidence that corroborates this obligation in addition to ijma' is the words of Allah, "*Kuntum Khaira Ummat Ukhrijat li al-Nâs*," (QS. Aly Imrân: 180) and the words of Allah Swt., which tell about Lukman Hakim, "*Ya Bunayya Aqim al-Shalât wa' Mur bi al-Ma'ruf wanha 'an al-Munkar*" (QS. Luqman: 17)."

In his interpretation of QS. Aly Imrân verse 180, al-Zamakhsharî explains that the law of Amar Ma'ruf Nahi Munkar is community obligation (*farḍu kifâyah*). For the aspect of Amar Ma'ruf, the provisions follow the ordered object. If the ordered object is obligatory, then the order against it is obligatory, and if the ordered object is sunnah, then the order against it is sunnah. As for the aspect of Nahi Munkar, the law is obligatory in its entirety because all forms of evil are obligatory to be abandoned because of the evil nature therein. (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhsharî, 2015, Volume 1: 605) Al-Zamakhsharî reinforces his argument that violation (not implementing) of the prohibition of evil is a form of disobedience. Nahi Munkar is to prevent damage while ignoring Nahi Munkar means allowing damage. Thus, the explanation of al-Zamakhsharî when interpreting QS. Al-Maidah [5]: 79. (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhsharî, 2015, Volume 2: 278)

The focus of Qâdi 'Abd al-Jabbâr's attention does not lie on the farḍu kifâyah law of Amar Ma'ruf Nahi Munkar, which has become the ijma' of the scholars. In his book Sharh al-ushûl al-Khaimah Qâdi, 'Abd al-Jabbâr explains that the difference in scholarly opinion does not lie in the obligation or not, Amar Ma'ruf Nahi Munkar, but lies in the foundation of the obligation, whether it is obligatory based on share,' or obligatory based on reason.

“لا خلاف في هذه الجملة بين شيخنا أبي على وأبي هاشم، وإنما الخلاف

بينهما في أن وجوب الأمر بالمعروف والنهي عن المنكر يعلم عقلا

وشرعا.” (Qaḍi 'Abd Al-Jabbâr, 2009, p. 742)

“There is no difference of opinion on this point between our shaykh Aby 'Aly and Aby Hashim because the real difference of opinion between them is the basis for the obligation of Amar Ma'ruf Nahi Munkar itself, whether it is obligatory based on reason or obligatory based on shari'ah. “

The shar'i evidence refers to the Qur'an, al-Sunnah, and Ijma' verses. The evidence from the Qur'an is QS. Âli 'Imrân, 11, which reads,

“كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ”.

"You are the best people born for humankind, enjoining the Ma'ruf, forbidding the evil, and believing in Allah. If the People of the Book had believed, it would have been better for them; some believed, and most were ungodly."

The above verse contains praise by Allah to those who have practiced Amar Ma'ruf Nahi Munkar. According to al-Qâdi 'Abd al-Jabbâr, the praise is given because it is a good thing that is required; otherwise, Allah would not do it. The basis of al-Sunnah is the Prophet's words.

ليس لعين ترى الله يعصى فتطرف حتى تغير أو تنتقل (Qaḍi 'Abd Al-Jabbâr,)

(2009, p. 741)

As for ijma', scholars have agreed on this matter. Qadi 'Abd al-Jabbâr explains the law of commanding Ma'ruf nahi munkar from case to case. The quote above confirms that Qâdi 'Abd al-Jabbâr divides the law of Amar Ma'ruf Nahi Munkar with the categorization of doing *al-Munkar*. The evil is divided into two categories: personal and communal. Personal evil is further divided into two categories: the evil that brings down the value, position, and psychology of a person and the evil that does not bring down the position and psychology of a person.

The evil that brings down a person's position and psychology is exemplified by a person who lives in poverty and distress, has nothing but one dinar, and then that one dinar is taken away from him. So, *nahi munkar*, in this case, is obligatory

'aqlly and shar'i.

An evil that does not bring down position and honor is exemplified by a wealthy man who has a small portion of his wealth confiscated and is practically unaffected by the incident, both psychologically and in terms of his wealth. Amar Ma'ruf Nahi Munkar, in this case, does not become obligatory according to 'Aqlly, but it is still obligatory according to the Shar'i law. (Qaḍi 'Abd Al-Jabbâr, 2009, p. 144)

Qâdi 'Abd al-Jabbâr then divided Amar Ma'ruf Nahi Munkar into two other parts. First: *al-Munkar* (evil), which requires compulsion to change it, namely the evil whose adverse effects and dangers return to themselves, for example, eating carrion, drinking alcohol, saying sentences that lead to kufr, and the like. These must be removed by force to safeguard one's safety. Second: *al-Munkar* (evil), which does not require coercion to change it because if it uses coercion, then it can have fatal consequences, such as resulting in the killing of fellow Muslims. (Qaḍi 'Abd Al-Jabbâr, 2009, p. 145)

In addition to dividing *al-Munkar* into several types and characteristics, Qâdi 'Abd al-Jabbâr also divides *al-Ma'ruf* into two types and characteristics, and their provisions follow the object ordered. If the commanded object is obligatory, then the command to it is obligatory, and if the commanded object is sunnah, then the command to it is Sunnah. Previously, the *salaf* scholars made Amar Ma'ruf an absolute matter, without exception. However, the opinion of the *salaf* scholars was countered by Qâdi 'Abd al-Jabbâr with this division because it is impossible to obligate a matter while the matter is Sunnah in Shari'ah. (Qaḍi 'Abd Al-Jabbâr, 2009, p. 146)

Enforcing Amar Ma'ruf Nahi Munkar

Qâdi 'Abd al-Jabbâr emphasized that doing Amar Ma'ruf Nahi Munkar should not be done haphazardly; several terms and conditions must be met. If these conditions are met, Amar Ma'ruf Nahi Munkar becomes mandatory, and vice versa. This is determined to minimize or even prevent mistakes in action and regret later.

First, *al-Ma'ruf* (goodness) to be achieved and the evil to be dealt with must be apparent; it must be clear that *al-Ma'ruf* is a good thing, and vice versa, *al-Munkar* must be a bad or bad thing. In other words, before action is taken against an evil, tabayyun (seeking clarity) or tathbît (seeking certainty) must first be carried out, as affirmed in QS. al-Ḥujurât [49]: 6. Taking action based only on assumptions is not allowed. This explains that tabayyun and tathbît are two words that are close in

meaning, namely, looking for concrete evidence. (Abu al-Qasim Jarullah Mahmud bin Umar Al-Zamakhshari, 2015, Volume 5: 565)

Second, the clarity of *al-Ma'ruf* and *al-Munkar* must be supported by empirical evidence that evil is happening. This can be known from the availability of equipment commonly used for evil, for example, gambling equipment, liquor, drugs, and the like, so that there is confidence that evil is happening there.

Thirdly, one must know and believe that enforcing *Amar Ma'ruf Nahi Munkar* will not cause more significant damage or risk. For example, there is an alcohol or gambling party that involves large-scale congregations of Muslims, so a frontal prohibition that can cause mass murder and destruction is not required. Qâdi 'Abd al-Jabbâr emphasized that *Amar Ma'ruf Nahi Munkar*, which leads to anarchism, is a bad thing that must be avoided.

Fourth, it must know correctly and be sure that what will be done will improve change. So, if there is no conviction, *Amar Ma'ruf Nahi Munkar* becomes obligatory because it will be futile. However, there is an opinion that *Amar Ma'ruf Nahi Munkar* is still done because it is a moral responsibility and counts as a *da'wah* that invites people to obey religion.

Fifth, he must know and be sure that the *Amar Ma'ruf Nahi Munkar* will not harm himself, his property, or his family. This fifth requirement does not apply absolutely; there are several exceptions given by Qâdi 'Abd al-Jabbâr; the exception is based on the object of *da'wah*. If the object does not have the potential to harm him, then carrying out *Amar Ma'ruf Nahi Munkar* is highly recommended. Furthermore, the object of *da'wah* has different conditions from the first, namely the potential to endanger themselves, their property, and their families. Qâdi 'Abd al-Jabbâr responds to this situation by making the subject or perpetrator of *da'wah* a benchmark.

Problems arise when a Muslim cannot fulfill some of the above provisions. A Muslim who cannot enforce *Amar Ma'ruf Nahi Munkar* because he does not fulfill the first condition has no obligation at all because it is the most fundamental requirement in the practice of *Amar Ma'ruf Nahi Munkar*. If a person cannot fulfill the first condition, then the second and third conditions cannot be fulfilled, and he is not obliged to enforce *amr al-ma'rûf wa nahy 'an al-munkar*.

The difference of opinion occurs when the fourth condition is unmet, namely, knowing that his call (*da'wah*) will have an effect. The first opinion states that *Amar Ma'ruf Nahi Munkar* will be useless and pointless because it is clear that it will not have any effect. Nevertheless, the second opinion says that *Amar Ma'ruf Nahi Munkar* will still have its goodness, even though it does not directly affect the

perpetrators of evil. The Amar Ma'ruf Nahi Munkar that he does will be counted as good deeds because he has preached in the way of Allah. The absence of this fourth condition also negates the fulfillment of the fifth condition. (Qaḍi 'Abd Al-Jabbār, 2009, pp. 146–147)

Amar Ma'ruf Nahi Munkar can be implemented practically when these terms and conditions are met. The practice of Amar Ma'ruf Nahi Munkar must begin with the easiest way, then gradually increase according to the difficulty of implementation and the level of evil that occurs. The higher the level of evil, the stricter and harsher the means of prevention used.

On a more practical level, it can be said that when someone sees someone else leaving the prayer (*târik al-ṣalâh*), everyone must deny it. Still, for cases that are more severe and require more assertive handling (fighting), the main thing to do is to be competent according to their capacity. (Qaḍi 'Abd Al-Jabbār, 2009, p. 144) It seems that what Qādi 'Abd al-Jabbār means by *farḍu kifâyah* is *kifâyah* according to his capacity and competence; for those who are competent to handle Amar Ma'ruf Nahi Munkar with their power, they must do it with their power; for those who are competent to deal with it with the tongue and *ḥujjah*, they must deal with it with the tongue and *ḥujjah*; and for those whose capacity is only able to deal with the heart (denying and hating), they must respond with the heart.

Meanwhile, according to al-Ghazali, there are five ranks for implementing Amar Ma'ruf Nahi Munkar: (1) *Ta'rîf*, namely informing and explaining the obligation of Amar Ma'ruf Nahi Munkar. (2) Advising with soft words. (3) Use sufficiently harsh words but not those that contain abusive words or insults. For example, it is permissible to say, "O fool!" Or, "O fool, do you not fear your Lord?" And others like that. (4) Preventing by direct action, such as destroying haram games, spilling alcohol, confiscating men's clothes made of natural silk, or confiscating unjustly acquired clothes and returning them to the rightful owner. (5) scaring him and threatening to hit him, or even hitting him directly, at the time when he is doing his unlawful act, to stop him from doing it. As in the case of a person who has a habit of gossiping or making accusations of heinous acts (such as adultery) against others. So much so that he is forced to stop his bad habit; this last stage sometimes requires the help of several other people, although the threatened person may also gather his helpers. This can lead to fights between groups. It is clear that in carrying out these ranks, from the first to the fourth, it is not necessary to obtain the permission of the country's ruler, except for the fifth rank.

CONCLUSION

From the above process, it can be understood that the literature of turâth Islâmy (Islamic Intellectual Heritage) records well the concept and procedures for applying Amar Makruf Nahi Munkar. This can be seen from the detailed thoughts and descriptions of the Ulama on this issue. As stated in the previous section, the scholars' consensus has determined that implementing Amar Makruf Nahi Munkar is obligatory *kifâyah*. Nevertheless, Qâdi 'Abd al-Jabbâr further explains, in his book *Sharḥ al-Ushûl al-Khamsah*, that every Muslim should be concerned with dealing with Amar Makruf Nahi Munkar according to their respective capacities.

Scholars agree that the overall enforcement of Amar Ma'ruf Nahi Munkar must be done procedurally and not haphazardly. It can be done by following the terms or procedures that have been agreed upon. Another understanding obtained through a series of explanations above is that enforcing Amar Ma'ruf Nahi Munkar is very humane because there are pillars and conditions that, if followed or guided as a standard of operation (sop), no one party will be harmed. This practice is also a form of concern and responsibility for a Muslim person, both for himself and for the environment in which he lives.

The Ulama has formulated the procedures for implementing Amar Ma'ruf Nahi Munkar in great detail and clarity. Therefore, according to capacity and competence, inviting someone to do what is al-ma'rûf and preventing what is al-Munkar should be done excellently.

The signs that the Ulama have made are straightforward to apply. They can avoid or at least minimize social conflict (social friction) because they aim to prevent individuals and groups from anarchism in the application of Amar Ma'ruf Nahi Munkar, which ultimately can be detrimental to both himself and the group.

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