

AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR
ACCORDING TO MUHAMMAD HASBI ASH-SHIDDIEQY
IN *TAFSĪR AL-NŪR*



THESIS

Submitted to the Faculty of Ushuluddin
As One of the Requirements
Of Gaining Undergraduate Degree of Islamic Theology

By:
BAYU AGUSTIAR RAHMAN
Reg. Number: 084211030

USHULUDDIN FACULTY
STATE ISLAMIC UNIVERSITY (UIN)
WALISONGO
SEMARANG
2015

A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 25 June 2015

The Writer,



Bayu Agustiar Rahman
NIM. 084211030

AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR
ACCORDING TO MUHAMMAD HASBI ASH-SHIDDIEQY
IN *TAFSĪR AL-NŪR*



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The Requirements for the Degree of S-1 of Islamic Theology
On Tafsir and Hadith Department

Written by:

BAYU AGUSTIAR RAHMAN
NIM: 084211030

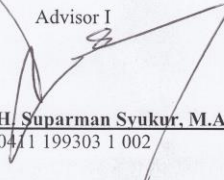
Semarang, 25 June 2015

Approved by

Advisor II


Moh. Masruri M.Ag
NIP. 19720809 200003 1 003

Advisor I


Prof. Dr. H. Suparman Syukur, M.Ag
NIP. 19600411 199303 1 002

RATIFICATION

This paper was examined by two experts and passed on **June 25, 2015**. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.



Dean of Ushuluddin Faculty/
Chairman of Meeting (

Dr. H. M. Mukhsin Jamil, M.Ag.
NIP. 19700215 199703 1 003

Academic Advisor I

Prof. Dr. H. Suparman Svukur, M.Ag
NIP. 19600411 199303 1 002

Academic Advisor II

Moh. Masrur, M.Ag
NIP. 19720809 200003 1 003

Examiner I

Dr. Muhyar Fanani, M.Ag
NIP. 19730314 200112 1 001

Examiner II

M. Syaifuddin Zuhriy, M.Ag
NIP. 19700504 199903 1 010

Secretary of Meeting

Dr. H. M. In'amuzzahidin, M. Ag
NIP. 19771020 200312 1 002

MOTTO

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا
بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (الرعد: ١٣)

“For his sake there are angels following one another, before him and behind him, who guard him by Allah’s commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.” (Q.S. Ar-Ra’d/ 13: 11)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا هَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة: ٢٨٦)

“Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.” (Q.S. Al-Baqarah/ 2: 286)

TRANSLITERATION

LONG VOWELS

Ā	a long spelling
Ī	i long spelling
Ū	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Ba
ت	T	Ta
ث	Ṣ	Sa
ج	J	Jim
ح	Ḥ	Ha
خ	Kh	Kha
د	D	Dal
ذ	Ẓ	Zal
ر	R	Ra
ز	Z	Zai
س	S	Sin
ش	Sy	Syin

ص	Ṣ	Sad
ض	Ḍ	Dad
ط	Ṭ	Ta
ظ	Ẓ	Za
ع	‘	‘ain
غ	G	Gain
ف	F	Fa
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Wau
ه	H	Ha
ء	‘	Hamzah
ي	Y	Ya

ACKNOWLEDGEMENT

All praise and thanks always we deliver unto Allah, the God of all Universe, for being finished this thesis. Furthermore, May *shalawāt* and *salām* always we convey be the last apostle, Muhammad peace unto him, his family and his *shahaba* who has taught wisdom and given *rahma* for all mankind, especially the Muslims.

Only with His help, this thesis can be finished although the writer believes that there is no perfect in this world, including this thesis. But, with force and hard effort, the writer wants to give the best in the end of study at UIN Walisongo Semarang. Therefore, the writer wants to thank to:

1. Prof. Dr. H. Muhibbin, M.Ag, as the Rector who built the writer under guidance of UIN Walisongo Semarang, together with the vise Rectors; I, II and III.
2. Dr. H. M. Mukhsin Jamil, M.Ag, as the dean of Ushuluddīn Faculty UIN Walisongo Semarang, together with the vise deans; I, II and III.
3. Mokh Sya'roni, M.Ag and Dr. H. In'amuzzahidin, M.Ag as the cheap and secretary of Tafsir-Hadith Department of Ushuluddin Faculty UIN Walisongo Semarang, who have given the permission to write this thesis.
4. Prof. Dr. H. Suparman, M.Ag, as the first academic advisor who has given time in the guiding and the advising for the writer, and Moh Masrur, M.Ag, as the second academic advisor, who has corrected then the writer can finish this thesis.
5. All lecturers of Ushuluddin Faculty UIN Walisongo Semarang for all patience and sincere to give us the sciences, together with all officials of Ushuluddin Faculty UIN Walisongo Semarang. Thanks a lot for all services.
6. My parents, Drs. Sutarja and Ichi Sukaesih, the great thank the writer can not describe for them. Without your love I'm nothing. My younger brother Budi Septiadi Bachtiar and my younger sister Dinda Fithriyah Shofiatul

Ummah who supported me to finish this thesis. My family, thank you for your prayers.

7. My real teacher, Uwa Sadiq. Your good turn will not forget and I will not be reciprocated. I can only pray for you from here. In the hope, God get you in the best place there .
8. My lovely girlfriend Dewi Musiyanah. My another family: special for the 4th generation of FUPK, and for all of big family of Teater Metafisis. Being with you is my unforgettable moment.
9. All friends of Tafsir-Hadith, and Ushuluddin Faculty UIN Walisongo Semarang, let's struggle to reach our dream
10. All parties who indirectly help the writer in moral or material in the arranging of this thesis.

May all goodness they gave accepted be accepted and given the great reward from Allah.

Finally, only unto Him, the writer surrenders. May this thesis be useful for "*Umma*, society, nation and country, especially for the writer and all readers.

Semarang, 25 June 2015

The Writer

Bayu Agustiar Rahman

TABLE OF CONTENT

PAGE OF TITTLE	i
ADVISOR APPROVAL	ii
A THESIS STATEMENT	iii
RATIFICATION.....	iv
MOTTO	v
TRANSLITERATION	vi
ACKNOWLEDGEMENT	viii
TABLE OF CONTENTS	x
ABSTRACT	xiii

CHAPTER I: INTRODUCTION

A. Background	1
B. Research Questions	7
C. Aims of Research	7
D. Significance of Research	8
E. Prior Research	8
F. Method of Research	10
G. Writing Systematic	11

CHAPTER II: DISCOURSE ON *AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR*

A. Understanding of <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	13
B. Law of <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	16
C. Aim of <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	
1. To Create and Maintain <i>Maqāṣidu Al-Qur'ān</i>	18
2. To Create The Best People (<i>Khair Ummah</i>)	19
D. Urgency of <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	

1. <i>Al-amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i> as Necessity	20
2. <i>Al-amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i> ; Main Pillar of Islam	21
E. Role and Benefits of <i>Al-amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	24
F. How to do <i>Al-amru Bi Al-Ma'rūf</i>	
1. To Say and Behave gently	25
2. Using the Appropriate Method	26
3. Starting from Ourselves	27
G. Way to Prevent and Change <i>Al-Munkar</i>	
1. Preventing <i>Munkar</i> (<i>Al-Nahyu 'An Al-Munkar</i>)	28
2. Changing the <i>Al-Munkar</i> (<i>Tagyīr Al-Munkar</i>)	29
H. Actors of <i>Al-amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	30

CHAPTER III: MUHAMMAD HASBI ASH-SHIDDIEQY AND *TAFSĪR AL-NŪR*

A. Biography	
1. Little Hasbi	32
2. Gait and Intellectual Activity	34
3. Socio- Political Condition	36
4. Writing	37
B. <i>Tafsīr Al-Nūr</i>	
1. History	39
2. Method and Systematic of <i>Tafsīr Al-Nūr</i>	43
C. The Verses of <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i> and the Interpretation of Hasbi Ash-Shiddieqy ..	45

CHAPTER IV: ANALYSIS ON *AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR* ACCORDING TO MUHAMMAD HASBI ASH-SHIDDIEQY IN *TAFSĪR AL-NŪR*

A. <i>Al-Amru Bi Al-Ma'rūf</i> and <i>Al-Nahyu 'An Al-Munkar</i> in The Hasbi Ash-Shiddieqy's Interpretation	61
B. The Ethics in Performing <i>Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar</i>	66
C. The Excellences of <i>Al-Amru Bi Al-Ma'rūf</i> and <i>Al-Nahyu 'An Al-Munkar</i>	
1. <i>Khair Ummah</i>	72
2. As characteristic of godly man	74
3. One duty of the Prophet	75
4. As Characteristic of believer (<i>mu'min</i>)	77
5. Main hinge of nation sovereignty	81
 CHAPTER V: CLOSING	
A. Conclusion	83
B. Suggestion	85
C. Closing	85
 BIBLIOGRAPHY	87
BIOGRAPHY	89

ABSTRACT

In Islam, *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is an important teaching, which has strong relation with not only Allah but also society. Almost all of Muslims in the world give their best effort to perform this command. It is popular that both *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar* is a pair of action that must not be separated in order to balance the emancipatory and liberal spirit. Practicing only part of them or misunderstanding the included spirit in *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* will bring more problems among society.

These days, some groups of Muslims unfortunately misunderstand *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* as a teaching, which allowed violence to force others to follow Islam and step on the right path. They ignore some ethics and merely believe that they have done Allāh's command toward them to maintain Islamic teachings. This misunderstanding somehow comes from the partial or wrong understanding of some verses in *al-Qur'ān* related to *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*. Moreover, this fact really happens in our country, Indonesia. Therefore, the researcher sees the needs to discuss more about the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in *al-Qur'ān* as explained by one of Indonesian commentator, who is Hasbi ash-Shiddieqy in *tafsīr al-nūr*.

This research aims to find the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi Ash-Shiddieqy in *tafsīr al-nūr* and the background of socio-historical the concept of his notion. This research is a descriptive-analytic research that uses socio-historical approach and deductive analysis. It means that the researcher try to elaborate Hasbi's interpretation toward verses of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* and explain his theory of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* based on his interpretation.

The result of this research found that *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Hasbi is ordering good things and prohibit bad things in the religion, *syari'a* and reason perception. To perform it, Hasbi requires the role of an institution called *ḥisbah*, which formulates all things related to *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*. Moreover, in performing *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*, one must pay attention to the ethics and not by any kind of compulsion and violence.

CHAPTER I

INTRODUCTION

A. Background

Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar is one of very fundamental pillars of Islam. *Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is like two side of the same coin. *Al-amru bi al-ma'rūf* contains elements of *al-nahyu 'an al-munkar* and *al-nahyu 'an al-munkar* contains elements of *amar al-ma'rūf*. One is complementary to each other, completing, strengthening and making perfect its existence. Activity of *Al-amru bi al-ma'rūf* is certainly followed by *al-nahyu 'an al-munkar*, whereas activity of *al-nahyu 'an al-munkar* is certainly followed by *amar al-ma'rūf*.¹

If *al-amru bi al-ma'rūf* is coupled with *al-nahyu 'an al-munkar*, it has meaning the necessity to balance the emancipatory and liberal spirit. Emancipatory spirit is the spirit to work together towards and to do good, and the liberal spirit is the spirit of liberating human from definitely suffering wickedness. To apply the two, they should be in balanced position and portion. *Al-amru bi al-ma'rūf* without *al-nahyu 'an al-munkar* will look weak, and *al-nahyu 'an al-munkar* without *al-amru bi al-ma'rūf* would looks furious. Therefore, the two

¹ Muchlis M. Hanafi (Ed), *Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar (Tafsīr Al-Qur'ān Tematik)*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2013), page. 16.

of them must be balanced as a manifestation of the hope of better future all at once with fear of the bad future.²

The aims of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* are: first, to create and maintain *maqasidul-Qur'ān*, that is the efforts to prepare and create a conducive atmosphere to realize the main objectives of the *Qur'ān* teaching and also purpose of the former prophets and apostles teachings. Second, to realize the best people (*khair ummah*) as mentioned in the *Qur'ān* sura *ālī-Imrān* verse 110³:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ (آل عمران: ١١٠)

“Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In *Allāh*. if only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors.”
(*QS. Āli-Imrān*, 3: 110)

Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar in *Qur'ān* refers to *al-amr bi al-ma'rūf wa an-nahy an al-munkar* (to call to do good and to prevent from evil deeds), is the central theme of the Islamic call to humans.⁴ The term is explicitly found in nine places in

² Ahmad Imam Mawardi. 2014. *Antara Harap dan Takut*. Downloaded on 17 November 2014 from <http://nasional.inilah.com/read/detail/2153812/antara-harap-dan-takut#.VGnsA2czLFx>.

³ Muchlis M. Hanafi (Ed), *op. cit.*, page. 32-43.

⁴ IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, (Jakarta: Djambatan), page. 111-112.

the *Qur'ān*⁵, that is sura *āli-Imrān* verse 104 which requires us to have a group of people who handle the duty of preaching⁶, verse 110 which says that Muslims are the best people,⁷ verse 114 is a reined satire to the Jews of Medina who liked to be hypocritical (hypocrite),⁸ sura *al-A'rāf* verse 157 that gives understanding that Muhammad brings goodness and blessing to his people,⁹ sura *at-Taubah* verse 67 explains about the character traits of hypocrites,¹⁰ verse 71 explains the characteristics and deeds of believers,¹¹ verse 112 explains about nine characteristics that must be owned by a perfect believer,¹² sura *al-Hajj* verse 41 explains about four things that will be done by the person that is regarded helping *Allāh* if they are given power on

⁵ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsīr Al-Qur'ān al-Madīd An-Nur Jilid 2*, (Jakarta: Cakrawala Publishing, 2011), page. 167-168.

⁶ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(آل عمران: ١٠٤)

⁷ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ

الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (آل عمران: ١١٠)

⁸ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ

مِنَ الصَّالِحِينَ (آل عمران: ١١٤)

⁹ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ

وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (الأعراف: ١٥٧)

¹⁰ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ

نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (التوبة: ٦٧)

¹¹ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

¹² التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِنُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ (التوبة: ١١٢)

earth,¹³ and sura *Luqmān* verse 17 tells some things that is commanded Luqman to his son.¹⁴

People in prophet Muhammad SAW era are the best people who are created by *Allāh* on earth. Muslim are the best people because of traits that adorn them, people who are embodied and displayed for all mankind until the end of time; they are ordered to the do *al-ma'rūf* continuously, that what is good judged by the society and in the line with the values of *Ilāhi*, believed and follow the prophet Muhammad and prevent *al-munkar*, that are contrary to the noble values; faith in *Allāh* with true faith.¹⁵ However, there is a mention that the characteristics owned by the best people only owned by the first generation of Muslims, that is prophet Muhammad and His companions when the *Qur'ān* was generated.¹⁶

Unfortunately, *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is understood by some Muslims as a teaching which allowed violent ways that according to the standards of public ethics unacceptable as the behavior of faithful. That is what we can see nowadays on televisoin, newspapers, or internet, where there is a group of people wearing white clothes with fierce carrying stick, stones, or sharp object such as machetes and destroy cafes, restaurants, hotels, or attack the religious groups they consider “deviate” with shouted “*Allāhu akbar*”. Coupled with indifference of the state towards cases of such violence. Although the police already

¹³الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج: ٤١)
¹⁴يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (اللقمان: ١٧)

¹⁵ Muchlis M. Hanafi (Ed), *op. cit.*, page. 19.

¹⁶ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsīr Al-Qur'ānul...* Vol 1, *op. cit.*, page. 414.

know these violent acts will happen, but often they are as the apparatus authorities not prevent such violence in order to avoid. Even in some cases, there are indications the involvement of law enforcers officers who support such actions from behind the scenes. Moreover, not a few religious figure who also legitimize the use of violence as an act of "Islamic" because of disobedience there. Various proposition or religious pretext they spend to legalize that violence. Often we hear sermons, lectures or interviews in the media where they bring to bay the other Muslims who do not act like them as weak faith people, and as sinners who can reduce the punishment of God in the form of disaster.

The mentioned behavior is insensibly that can make the commoners confused about what the real *al-ma'rūf* attitude is. Indispose impression appears that in Islam the more religious someone be, the easier to do violence. Not only non-Muslim, many parents of Muslims themselves are also worried about indication of this kind, because their children can assume that the way it should be good Muslims, going in for violence. The goodness teachings and glorious character they teach at home, or taught in schools and mosques to drop off because of viewing violence on television, newspaper and internet.

As time goes, Islam has spread and more extended to all over the world. Geographical differences in each country make Islam must come evolved and adapt to its followers conditions in that area without reducing essence of the true Islamic teachings. One of Islamic disciplines that must evolve is *tafsīr* of *Qur'ān* because the function of *tafsīr* is an effort to understand and reveal the contents of *Qur'ān*.

Therefore, to discuss again about concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in *Qur'ān* by referring to the

existing *tafsīr* books is very necessary, to reinvent the spirit and meaning of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* and the actualization in the context of Indonesia. Thus, to excavate again the meaning of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is necessary from the book of *tafsīr* made by Indonesian commentators in the context of Indonesia.

Tafsīr of archipelago that is researched by author here is *Tafsīr Al-Qur'ān al-Majīd Al-Nūr*, written by Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy. Muhammad Hasbi ash-Shiddieqy is one of the great scholars from Aceh which was once owned by Indonesian.

As a productive Islamic scholar, Muhammad Hasbi ash-Shiddieqy has written many books and articles in various fields of theology. Among his writings, tafseer of an-Nur is the most special works. *Tafsīr al-nūr* written in the debate about allowed and whether translate at once writing *Qur'ān* with a language other than Arabic.¹⁷

Muhammad Hasbi ash-Shiddieqy's courage to make *tafsīr al-nūr* among scholars of Saudi Arabia decision No. 67, 27 Syawal 1399/1978M which forbids writing or interpreting the *Qur'ān* using other than Arabic is a very unusual decision.¹⁸ Muhammad Hasbi ash-Shiddieqy realized that the development of Islamic universities in Indonesia, then which must be addressed is how to ream and broaden the Islamic culture. By that reason Muhammad Hasbi ash-Shiddieqy thought it need to develop *Kitāb Allāh, Sunnatu al- Rasūl*, and Islamic books in Indonesian.¹⁹

¹⁷ Samrotul Azizah, *Tafsīr Tematik Ayat-Ayat Kalam Dalam Tafsīr An-Nūr*, Thesis, Fakultas Ushuluddin IAIN Walisongo Semarang, 2009, page. 50.

¹⁸ *Ibid.*

¹⁹ Hasbi as-Shiddiqi, *Tafsīr Al-Qur'ānul...*, Vol 1, *op. cit.*, page. xvii.

Looking at the history of Muhammad Hasbi ash-Shiddieqy and his masterpiece in *tafsīr* that is *tafsīr al-Nūr*, the author is convinced by those facts that the research will discuss about *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*. The researcher hopes that the results of this study will be useful for all Muslims in Indonesia in understanding and apply *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in this beloved country.

B. Research Questions

Based on the explanation above, this research is formulated to specific questions, they are:

1. What is the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*?
2. What is socio-historical background of the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*?

C. Aims of Research

Based on those research questions, the researcher has some aims of this research, they are:

1. To know the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*.
2. To know the background of socio-historical the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*.

D. Significance of Research

Based on the explanation above, this research has significances, they are:

1. The result of this research can contribute thought and enrich the treasure of Islamic studies, specially for *Qur'ān* and Hadith Studies Department.
2. To provide data and information, especially about the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*.

E. Prior Research

The book review that related with is very important for material of this research which will work by the researcher, by considering the lack and the excess in the writing before. The important one of this prior research is to avoid the plagiarism from previous writing and to know how important the research is, so it needs the documentation and knowledge from the result of previous work about the same topic.

Actually, the research that discuss about *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is not a new thing, whether in islamic perspective or not. Yet, as the author knows there is no specific research which focuses on the elaboration between *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* and the interpretation of related verses written by Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*.

These following books have discussed about *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*. Nonetheless, those books have differences in the method, approach, data, and so on. However, these are what the researcher thinks reasonable to be references and to succed in making this research. They are:

Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar (Tafsīr Al-Qur'ān Tematik) published by Lajnah Pentashihan Mushaf Al-Qur'ān. This *tafsīr* is section of *ijtihād jama'iy* in tafsīr field by Ministry of Religion RI section of Lajnah Pentashihan Mushaf Al-Qur'ān. Thematic interpretation models used in this *tafsīr* is by collecting the verses related to a particular theme or topic and analyzing exhaustively to be able to conclude the views or insights of *Qur'ān* concerning the theme. The scholars who became resource persons in this *tafsīr* are: Prof. Dr. H. Quraish Shihab, MA, Prof. Dr. H. Nasaruddin Umar, MA, Prof. Dr. H. Didin Hafidhuddin, M.Sc., dan Dr. H. Ahsin Sakho Muhammad, MA. The data used in this book is really different from what the researcher will conduct, since the researcher will use Hasbi's interpretation as the main data.

Konsep Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar Dalam Tafsir Al-Misbah Karya Quraish Shihab Dalam Perspektif Dakwah, a thesis worked by Nurul Atiqoh. This thesis describes the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* verses contained in *tafsīr* of Al-Misbah, the work of Quraish Shihab in *da'wāh islāmiyah* perspective. Viewed from the title of this thesis, it would have been able to be certainly different from researches that will the author did. The difference is in the object of the study. This thesis uses *tafsīr* Al-Misbah by Quraish Shihab, while the researcher will use *tafsīr al-Nūr*, the work of Muhammad Hasbi ash-Shiddieqy as the object of the research.

Tafsir Tematik Ayat-Ayat Kalam Dalam Tafsir An-Nur, the thesis of Samrotul Azizah. As written in the title, this thesis only discussed the verses related to *kalām* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*. The difference between this thesis and the research is in the topic of discussion. This thesis discussed about *kalām* verses, while the topic that will be researched by the researcher

is the verses related to *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*.

F. Method of Research

A research needs a good setting, until the result of research could be optimal and balance from either intellectual aspect or moral. Therefore, the author arranges the systematic research method as following:

1. Category of Research

This research is qualitative research. This research uses library research, data sources obtained from *tafsīr al-Nūr* work by Muhammad Hasbi ash-Shiddieqy.

2. Characteristic of Research

This research is a descriptive-analytic, which describes the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr* and background of that concept.

3. Approach of Research

The approach used in this research is a socio-historical approach, because in this research the author not only describes the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr* but also about the socio-historical background which think out of that concept.

4. Source of Data

Sources of data used in this research are primary data and secondary data.

Primary data is obtained from *tafsīr al-Nūr* work by Muhammad Hasbi ash-Shiddieqy.

While the secondary data is obtained by books, thesis, article, and other writings related to the object of study in this research.

5. Technique of Collecting Data

This research uses the library research, then the author uses documentation techniques, that is collecting relevant literature data to the research topic that is analyzed and described next.

6. Data Analysis

Analysis of the data used is deductive analysis, that is analyzing the relevant literature data with the topic of research which further discuss and put the conclusion from Muhammad Hasbi ash-Shiddieqy thought about *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in *tafsīr al-Nūr*.

G. Writing Systematic

To get the main content of the thesis overall and correlation between chapter one with the next chapters, the systematics of writing of this thesis is structured as follows:

The first chapter is an introductory chapter that leads to the background, formulation of problem, aim and significance of research, prior research, method of research and writing systematic. This chapter

is the gate where the researcher starts to do the research as designed systematically.

The second chapter is about theory, which contains the discourse of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in general. This discussion is aimed to know some theories related to *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* before elaborating them with Hasbi's interpretation toward some verses.

The third chapter describes biography of Hasbi ash-Shiddieqy, *tafsīr al-Nūr* include type of interpretation and concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*. This chapter contains the data that will be researched.

The fourth chapter is analysis performed by the author about concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr* which is based on the theoretical framework in chapter two as a theoretical basis, while chapter three as the data to be analyzed. This analysis focuses on the concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-Nūr*.

The fifth chapter is a concluding chapter, which contains the answers of research questions in chapter one. Moreover, this chapter includes the conclusions, suggestions and closing. This chapter next is followed by bibliography, appendix and biography of the researcher.

CHAPTER II

DISCOURSE ON *AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR*

A. Understanding of *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar*

Based on etymology *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* consists of four words; *al-amru* derives from word *al-amrua-ya'muru-amran* that means to command, to order, to invite, to burden something to do. *Al-ma'rūf* derives from root of word *'arafa-ya'rifu-al-ma'rūfan*, that means known thing, recognized, famous thing, benefaction, thing known its goodness by reason and *syara*. *Al-nahyu* derives from word *naha-yanha-nahyan*, that means to forbid, to prevent, to block, to stop, antonym of *al-amrua-ya'muru-amran*. *Al-munkar* derives from word *nakara, ankara-yunkiru-al-munkaran*, that means unknown thing, despicable thing, unaccepted thing, rejected thing, judged bad by reason; antonym of *al-ma'rūf*.¹

In terminology, *al-ma'rūf* is every action that is allowed by *Allāh* and makes closer to Him or name that is stated and known as goodness by reason and religion. Thus, *al-amru bi al-ma'rūf* means to command person to believe in *Allāh* and His Messenger and to carry on His *syari'at*. *Al-munkar* is every action that bends human from Him or every action that is considered bad by good reason or by religion when the good reason cannot define it, whether good or bad. Therefore, *al-nahyu 'an al-munkar* means

¹ Muchlis M. Hanafi (ed.), *Amar Makruf Nahi Mungkar (Tafsir Al-Qur'an Tematik)*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013), page. 16.

to prevent from *musyrik*, disbelieving the Prophet and from what *Allāh* forbid.²

Besides word *al-ma'rūf*, *al-Qur'ān* also mentions some terms that contain to meanings of virtuous. The terms are;³

1. *Khair*. It means everything that contains goodness and brings benefit for human being, whether in religion affair or worldly matter. *Al-ma'rūf* is something good and proper based one common view of society. Because of the dynamic and progressive characteristic of society including its values and worldview inside, there must be clear limitation in value inside *al-ma'rūf*. The limitation is not else but *al-khair*.
2. *Ihsan*. It originates from word *husn* that means everything blissful and loveable. The righteous in word *ihsan* consists of three kinds, goodness based on reason, lust and senses. Difference between *ihsan* and *al-ma'rūf* can be understood in following example: command to treat both parents by *al-ma'rūf* is when they are not Moslem and their orders are opposite with Islamic values, at that time heart of child cannot be happy and granted with parents' attitude, but the unhappy feeling cannot bend him from their goodness regarding worldly matters. On the other hand, if his parents are Moslem and do not command their child to do badness, so the child cannot only do *al-ma'rūf* but also *ihsan*, because someone can do *al-ma'rūf* to what he like or dislike.
3. *Birr*. In terminology, it means foundation of "vastness in righteousness". Abdullah Yusuf Ali defines this word "righteousness" which is translated by AS Hornby to be doing what is morally right

² *Ibid*, page. 17.

³ Ali Nurdin, *Quranic Society (Menelusuri Konsep Masyarakat Ideal dalam Al-Qur'an)*, (Jakarta: Penerbit Erlangga, 2006), page. 176-223.

(activity that is done by moral and righteousness). *Birr* is symbol of every type of righteousness that relates to many religion aspects; aqidah, syari'at or akhlaq.

4. *Thayyib*. It is everything, material or spiritual, that is avoided from all badness and turbidity.
5. *Shalih*. It originates from *shaluha* that means right, useful and suitable. Therefore, '*amal shalih* can be defined as activity at the time it is done, it can stop or abolish damage. It also can be defined as activity at the time it is done, it brings benefit and suitability. *Shalih* people are whose all activities pull badness aside or bring benefit to others.

There are other words in *al-Qur'ān* refer to "wickedness" except *al-munkar* as *al-ma'rūf* does, they are:

1. *Fahisyah*. It has root in *fa*, *ha'* and *syin* that fully means "wickedness". In etymology, *fahisyah* is defined as all actions that is judged bad by religion, culture, human instinct and good reason, whether utterance or deeds. *Fahisyah* includes all actions that contain badness beyond limitation of religion and good reason, so it is forbidden.
2. *Al-Baghi*. It has root in *ba'*, *ghain* and *ya'*. Root of this word contains two basic meaning: "demanding something and some kind of damage". In etymology, this word is defined as "demanding other's right by violence and improper way". This word is used to explain all violations of right in social relationship, whether by causes – like robbery or looting – or by illegal reason, even with purpose of enforcing law but breaking limit.
3. *Syarr*. This word firstly means "bad". Ibnu al-Qayyim al-Jauziyah interprets that this word covers two things; "sorrow" – like disease, conflagration, natural disaster and so on – and "leading to sorrow" – like *kufur*, violation and other sins that leads to sorrow and pain or *Allāh*'s punishment. Similarity between *syarr* and *al-munkar* is in using both to indicate badness, but there is no verse that explains that

social community must be together to eradicate *syarr*. This indicates that *syarr* is more relative and subjective, while *al-munkar* is more universal for it is an arbiter of society member.

4. *Al-Su'*. It means *al-qubh* (badness). In terminology, it means everything human dislikes in world and hereafter affair, in spiritual or physical matter.
5. *Al-Khabits*. In terminology, this word is defined as disliked things, caused by its badness and contemptible in material atau immaterial side, based on reason or sharia view. Therefore, *khabits* includes bad things of belief, utterance or action. Meeting point of *khabits* and *al-munkar* is that every type of *al-munkar* is *khabits*, but not all type of *khabits* is categorized as *al-munkar*.
6. *Itsm*. This word means slow and last. *Itsm* Known for being late in doing good. According to the term means any sin or any pending actions in return. *Al-Itsm* can be defined as well as any act that violates *akidah*, *shari'ah* or *akhlak*.

One obvious thing from term of *al-ma'rūf* mentioned by *al-Qur'ān* is a value of goodness from collective agreement of society member. Term of *al-munkar* has wider reach of definition compared with other terms that are used by *al-Qur'ān* to indicate bad actions.⁴

In *al-Qur'ān*, *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* term can be found in nine places; in sura *āli-Imrān* (verse 104, 110 and 114), sura *al-A'arāf* verse 157, sura *at-Taubah* (verse 67, 71 and 112), sura *al-Hajj* verse 41, and sura *Luqman* verse 17.⁵

B. Law of *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar*

⁴ *Ibid*, page. 202.

⁵ IAIN/ UIN Syarif Hidverseullah, *Ensiklopedi Islam Indonesia*, (Jakarta: Penerbit Djambatan), page. 111.

Al-amru bi al-ma'rūf is also a form of social solidarity to implement the truth and goodness in people's lives and to unite all potential to establish a social building upon a solid foundation. If the individual in society is allowed to do or leave whatever they want, which means people have become subject to the desires of individuals who would undermine the existence of the community, because there is no element that can maintain unity and realize the power of the community. Therefore, *al-amru bi al-ma'rūf* and *nahi al-munkar* is a very weight and valuable obligation in the *shari'ah*.⁶

The scholars of Islam agree that *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is a religious duty all Moslem must enforce. In fact, according to Imam ash-Syaukaniy, it is a major liability and became one of the principal teachings of the religion that Islam can prevail by them. This obligation is not only charged to the muslims, but also to the people of previous generations.

However, there is disagreement among scholars about *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* obligation, whether it is *fard ayn* or *fard kifayah*. The difference occurs when the scholars interpret the verse as following:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (ال عمران: ١٠٤)

“let there arise out of You a group of people inviting to All that is good (Islam), enjoining *al-ma'rūf* (i.e. Islamic Monotheism and All that Islam orders one to do) and forbidding *al-munkar*

⁶ Muchlis M. Hanafi (ed.), *op. cit*, page. 21.

(polytheism and disbelief and All that Islam has forbidden).
and it is they who are the successful.” (Q.S. *Āli-Imrān*, 3: 104)

Some scholars understand that *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in this paragraph is *fard ayn*. The reason is that word *min* at *minkum* phrases is for explanation, not to show the most. Meanwhile, according to majority of scholar *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is *fard kifayah*. The reason says that the word *min* in *minkum* shows for most. *Jumhur*'s opinion is strengthen by the verse as following:⁷

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: ١٢٢)

“and it is not (proper) for the believers to Go out to fight (*Jihād*) All together. of Every troop of them, a party Only should Go forth, that they (who are left behind) may get instructions In (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” (Q.S. *At-Taubah*, 9: 122)

C. Aim of *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-munkar*

1. To Create and Maintain *Maqāṣidu Al-Qur'ān*

Obligation of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* very strongly relates to aim *al-Qur'ān* desires through command and prohibition in it, they are, as proposed by Yusuf Qardhawi:

- Upholding principal of teaching of *tauhid* and right *aqidah*;
- Maintaining nobility and principal human rights;

⁷ *Ibid*, page. 199.

- Guiding human to worship and be submissive;
- Inviting human to purify their soul;
- Building a happy family;
- Building society human can proud of and;
- Inviting human to more harmonious life.

2. To Create The Best People (*Khair Ummah*)

Khair ummah is ideal form of Islamic society which has identity of belief integrity, commitment of positive contribution to universal and loyalty to the truth by conducting *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*. Allah said,⁸

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ (ال عمران: ١١٠)

“You [true believers In Islamic Monotheism, and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; You Enjoin *al-ma'rūf* (i.e. Islamic Monotheism and All that Islam has ordained) and forbid *al-munkar* (polytheism, disbelief and All that Islām has forbidden), and You believe In *Allāh*. and had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but Most of them are *al-fāsiqūn* (disobedient to

⁸ Ali Nurdin, *op. cit*, page. 115.

Allāh - and rebellious against *Allāh* 's Command).” (*Q.S. Āli-Imrān*, 3: 110)

Majority of *tafsīr* scholar understand that object of speaking of word “*kuntum*” is not just *sahabah* that lived in age of Rasulullah SAW when *al-Qur’ān* was revealed and read, but entire people of prophet Muhammad SAW in entire age. Based on verse above, the best people relates strongly with three things; *Ta’muruna bi al-ma’rūf* (always inviting to goodness); *Tanhauna ‘an al-munkar* (prohibiting *al-munkar*), and; *Tu’minuna billah* (believing in *Allāh*).

Kaidah states mentioning of law (*khair ummah*) that is accompanied by mentioning characteristic that relates to itself, shows that the characteristic is ‘*illat* (cause/motive) of the law determination. Therefore, in context of verse above, the three characteristics is ‘*illat*/cause of predicate of *khair ummah*. In other word, label of *khair ummah* will be gained by people of prophet Muhammad SAW as long as they have strength and superiority to do goodness (*al-ma’rūf*), prevent any kind of *al-munkar* (*al-amru bi al-ma’rūf wa al-nahyu ‘an al-munkar*), and good quality of belief.

D. Urgency of *Al-Amru Bi Al-Ma’rūf Wa Al-Nahyu ‘An Al-munkar*⁹

1. *Al-amru Bi Al-Ma’rūf Wa Al-Nahyu ‘An Al-munkar* as Necessity

Humans as social beings cannot live except by interaction with others. In any social interaction, there is always “command” and “prohibition” that set the social life of humankind in order to run good and harmonious. Since the “command” and “prohibition” is the demands of human life as social beings, then even if there is no

⁹ Muchlis M. Hanafi (ed.), *op. cit*, page. 37.

“command” and “prohibition” that comes from revelation or religion, human life certainly will never be deserted from the commands and prohibitions, though not in line with the commands and prohibitions of religion. This is where the role of revelation of Islam which makes a set of “orders” that must be realized (*al-amru bi al-ma'rūf*) and a number of restrictions that should be avoided (*al-nahi 'an al-munkar*) become essential to realize the order of good and harmonious human life, both with others and with the universe (*rahmatan lil 'alamin*).

2. *Al-amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-munkar*; Main Pillar of Islam

Because the “command” and “prohibition” which manifests itself in the form of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is guidance of human life, it is natural and logical that the *Qur'ān* and *Sunnah* as divine guidance which contains a set of “command” that must be realized (*al-amru bi al-ma'rūf*) and a number of “prohibition” that must be avoided (*al-nahi 'an al-munkar*). Both put *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* as one of the most prominent characteristics of The Prophet, in which these characteristics, in one paragraph, are put together with characteristics and functions of the other apostles, *Allāh* said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ
الْمُفْلِحُونَ (الأعراف: ١٥٧)

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them In the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - He commands them for *al-ma'rûf* (i.e. Islamic Monotheism and All that Islam has ordained); and forbids them from *al-munkar* (i.e. disbelief, polytheism of All kinds, and All that Islâm has forbidden); He allows them as lawful *at-taiyibât* [(i.e. All good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful *al-khabâ'ith* (i.e. All evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), He releases them from their heavy burdens (of *Allāh's* Covenant), and from the fetters (bindings) that were upon them. so those who believe In Him (Muhammad), honour him, help him, and follow the light (the *Qur'ân*) which has been sent down with him, it is they who will be successful.” (*Q.S. Al-A'rāf*, 7: 157)

This verse shows that the position of *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* is so urgent as the main reason for the coming of the apostles. Characteristics and functions of those who constantly invite humankind to the good and forbid from evil becomes the core of *risalah* they should pass on to humans.

Hence, through the *Qur'ân*, God made *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* as one of the special characteristics of the Muslim community who really want to follow the footsteps of the Apostle *as uswatun hasanah*, *Allāh* said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

“The believers, men and women, are *auliyâ*’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *al-ma'rûf* (i.e. Islamic Monotheism and All that Islam orders one to do), and forbid (people) from *al-munkar* (i.e. polytheism and disbelief of All kinds, and All that Islam has forbidden); they perform *as-salât* (*iqâmat as-salât*) and give the *zakât*, and obey *Allāh* and his Messenger. Allah will have his Mercy on them. surely *Allāh* is All-Mighty, All-Wise.” (*Q.S. At-Taubah*, 9: 71)

One of the interesting sides of this verse is *Allāh* explicitly mentions the word *mu'minat* (believing women) is put in one place with *mu'minun* (men who believe) in order these two kinds of people support each other and work together in carrying out the *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* duty. The task of *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* enforcement that falls to those who believe both male and female is even mentioned first before command of *shalat* and *zakat*. This shows that *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* is the main characteristic of the Islamic community and the individual members of the community; because Islam does not require them only to be good for themselves and ignore spreading kindness to the people. Pious Muslims individuals that only care themselves and do not care about chaos that exist around them, in the *Qur'ân*, is categorized as people who are losers, Allah said:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

“By *Al-'Asr* (the time). Verily! man is In loss. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the Truth (i.e. order one another to perform All kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from All kinds of sins and evil deeds (*Al-munkar*) which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter In *Allâh's* Cause during preaching his Religion of Islâmic Monotheism or Jihâd, etc.).” (*Q.S. Al-'Asr*, 103: 1-3)

This chapter states that faith and good works is not enough to obtain safety from loss and destruction, unless they want to remind each other to truth and mutually advice to be patient. In other words, people who are good and lucky are the individuals who want to uphold *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* in the truth that is born of faith and good deeds.

E. Role and Benefits of *Al-Amru Bi Al-Ma'rûf Wa Al-Nahyu 'An Al-Munkar*

The role of *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* is very important and a key pillar of Islamic society. Enforcement *al-amru bi al-ma'rûf wa al-nahyu 'an al-munkar* that is done in a society, in accordance with the requirements, ethics and Islamic guidance *samhah*, will lead to the realization of the conditions that encourage people to

compete in doing good, and each guard and protect from all forms of ugliness.

Enforcement of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* that is done correctly and in accordance with the guidance of Islam is a strong fortress to guard, protect, maintain, and even improve the quality of life in the various sectors of human life which include: *ibadah*, *mu'amalah*, politics, economy, culture, security, science, industry, agricultural products, natural resources and other sectors of life.

Important role *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* will be more clear if we examine the verses of the *Qur'ān* that speak of benefits of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*, they are:¹⁰

1. The Gate of Fortune
2. Characteristics of The Best People
3. Joint of Development of Morality
4. Noble Task of The Prophets
5. The Cause of Descent of Grace
6. The Characteristics of The Believers
7. Liability from *Allāh*

F. How to do *Al-amru Bi Al-Ma'rūf*¹¹

1. To Say and Behave gently

One of the most important ways that should be instilled in actors of *al-amru al-ma'rūf* is to say and behave gently. Yet, the truth will be rejected if the performer of *al-amru al-ma'rūf* uses rough and hard way, *Allāh* said,

¹⁰ *Ibid*, page 55

¹¹ Muchlis M. Hanafi (ed.), *op. cit*, page. 158.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
 حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
 عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (ال عمران: ١٥٩)

“And by the Mercy of *Allâh*, You dealt with them gently. and had You been Severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (*Allâh*'s) Forgiveness for them; and consult them In the affairs. Then when You have taken a decision, put Your trust In *Allâh*, Certainly, *Allâh* loves those who put their trust (in Him).” (*Q.S. Āli-Imrān*, 3: 159)

This verse explains that the Prophet Muhammad, by the guidance of *Allāh*, is a man full of grace and therefore, he always behave gently. Being loud and rude, bad mannered and insensitive can invite antipathy that makes consultation hard to do.¹²

2. Using the Appropriate Method

Al-amru bi al-ma'rūf will be done well, if the performer is able to communicate well. Terms that show how to do *al-amru bi al-ma'rūf* are found in the *Qur'ān*, including:

- a. *Qaul layyin*. Is a word that contains the recommendation, solicitation, giving examples, in which the speaker tries to convince others that what is presented is true and rational, with no disrespect to the opinions or views of the people whom is invited to talk.

¹² M. Quraish Shihab, *Al-Lubab: Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an*, Book 1, (Tangerang: Penerbit Lentera Hati, 2012), page. 144.

- b. *Qaul balīgh*. In context of *al-amru al-ma'rūf* can be understood that someone intentionally wants to deliver something in a good way in order the invited one (*mad'uw*) can accept it.
- c. *Qaul karīm*. A word that makes the other parties remain in glory, or words that bring benefits to other parties without disrespect or any known gentle, kind words, which contains elements of breeding and respect.
- d. *Qaul al-ma'rūf*. Is comforting words that relive and entertain the interlocutor or a kind word, which extends deep into the soul, so that those invited people to talk do not feel considered stupid (*safih*).
- e. *Qaul maisūr*. Is any form of good, gentle, and relieving words.
- f. *Qaul sadīd*. Is an honest, straightforward and soft word, containing factor that glorifies the other, on target and logical talk. It is word that does not hurt others, word that has a match between what is spoken and what is inside heart.
- g. *Qaul zūr*. Is also interpreted *kizb* (lie), because this word deviates or diverges from the proper or what is intended.

3. Starting from Ourselves

One thing to note for the perpetrators of *al-amru bi al-ma'rūf* is that they must start from themselves. There is a well-known Arab proverb: *ibda' binafsik* (start from yourself). In this case, *Allāh* warns,

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ

تَقُولُوا مَا لَا تَفْعَلُونَ (٣) (الصف: ٢-٣)

“O You who believe! why do You Say that which You do not do? Most hateful it is with *Allāh* that You Say that which You do not do.” (*Q.S. As-Saff*, 61: 2-3)

G. Way to Prevent and Change *Al-munkar*¹³

1. Preventing *Al-munkar* (*al-nahyu 'an al-munkar*)

In general, the attitude and behavior of humans are classified into good (*al-khair*) and bad (*syarr*). Potentially, good and evil exist in every human being. Some of them can actualize the potential of goodness in their daily lives based to guidance of the *sharia*, but some, chose otherwise, are immersed in badness. In the *Qur'ān*, *Allāh* has explained that there are two possibilities for the potential as spoken in the following paragraph,

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨)

“And by Nafs (Adam or a person or a soul, etc.), and Him who perfected Him In proportion; Then He showed Him what is wrong for Him and what is Right for him;” (*Q.S. asy-Syams*, 91: 7-8)

Human who have been inspired of good and bad potential should actualize the first and cease any possibility of the second. Effort to always care and incline *taqwa* is effective way to actualize goodness in every action. On the other hand, to repress potential of badness must be done continuously. Many triggers that come from internal or exsternal factors of human must be closed and minimized effectively to avoid actualization of potential of badness (*al-fujūr*). Potential of badness can be individual and collective. All must be prevented even less their indicators that lead to *al-munkar* actualization though in small portion. Small badness that is permitted will develop and extend.

¹³ Muchlis M. Hanafi (ed.), *op. cit*, page 175.

Thus, any little potential of *al-munkar* must be closed and restricted to be unrealized.

There are two indicators of *al-munkar* in general: the first, something that makes heart unstable and doubt (whisper in heart to do badness). The second, the actor feels worried if he is caught and known by others. This is based on hadits of Rasulullah SAW as following,

الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ

“Virtuous is good moral, while what is categorized sin is what makes your heart worried and you dislike of being seen by other for it.” (H.R. Muslim from an-Nawwas bin Sim’an al-Ansariy)

2. Changing the *Al-munkar* (*tagyīru al-munkar*)

To prevent or alter the real badness in plain sight is the duty of every Muslim in various ways according to the level of ability. The Prophet said,

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ
وَذَلِكَ أَوْعَفُ الْإِيمَانِ

“Anyone who saw *al-munkar* then change it (stop it) by hand (power and control). If he could not that way, then with verbal (words, advice) it. If such cannot also done then with his heart; but it shows the least of weak faith.” (H.R. Muslim dari Tariq bin Syihab)

This hadith indicates that there are three levels in denying *al-munkar*: the first, to deny by the hand, that is, as a supervisor to

subordinate, or as a head of family to wife, children and family, or like separating children who were fighting. It is certainly not done with violence or weapons. The second, denying with oral/mouth. It can be done in two ways: by speaking directly or by writing. The third, denying by the heart; to hate the badness/*al-munkar* (the minimum that must be done if being not able to do the first and the second), and this should be in every Muslim.

Prevention of badness is a priority. Every member of society should seek to close all the roads that allow for badness. However, not all of the effort always works, so we will continue to find badness in different places and different situations. In this case, every Muslim still has an obligation to change *al-munkar* that happens by returning position to the starting point as before the badness exists (zero point), or at least, the negative effect does not extend or is worse.

H. Actors of *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-munkar*¹⁴

Al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar is the duty of individuals and groups in accordance with their each capabilities.

Individually, when one sees the badness and he has the power to change it because the perpetrators of such badness are in his authority, so he has obligatory to change it. It is like a parent of the child or superiors to subordinates.

In groups, *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* activities can be standardized into a rule formulated and drawn from a wide range of existing norms. There must be a party or institution that

¹⁴ *Ibid*, page. 202.

consistently monitors and enforces rules in order the rules works effectively.

BAB III

MUHAMMAD HASBI ASH-SHIDDIEQY AND *TAFSĪR AL-NŪR*

A. Biography¹

1. Little Hasbi

Hasbi Ash-Shiddieqy was born on March 10, 1904 in Lhokseumawe, North Aceh. His family is not from the majority, but socially stratified *umara'* scholars. His father, Tengku Muhammad Husayn ibn Muhammad Su'ud, is one of the loyalist clumps of Tengku Chik in Simeuluk Samalanga. As for his mother, Tengku Amrah, is the daughter of Tengku Abdul Aziz, an office holder of Qadi Chik Maharaja Mangkubumi.

Hasbi growing up based on a scholar family, educators and fighters. If seen from his *nasab*/ ancestor, in his flowing blood mixture Aceh-Arab. In fact, in genealogy, his *nasab* continued with Abu Bakr, friendship of the Prophet. This *nasab* meeting occurs at the level of the 37th. This is why his name was added Ash-Shiddieqy because attribute themselves to the name Abu Bakr Ash-Shiddiq.

Despite born when his father served as Qadi Chik, it is not make his childhood wallowing in luxury and pleasure. He is not spoiled, but instead squeezed sufferings. Imagine, just six years he tasted the love of a mother's caress. In 1910M, her beloved mother passed away. After that, Hasbi taken care by Tengku Syamsiyah, more

¹ Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008), page. 202.

familiarly called Tengku Sham, brother of his mother, who didn't have a son.

Because he was born in a religious environment, knowing when Hasbi successfully finished Qur'an at the age of eight years. The next year, he learned *qiraat*, recitation, the basics of interpretation and jurisprudence to his own father. The father wants Hasbi become a scholar. Therefore, then he sent to one of *dayah* (like mosque / Islamic boarding school) in his hometown.

Hasbi moving from one *dayah* to another *dayah* for eight years. In 1912 AD, he was noted as students at *dayah* Tengku Chik Di Piyeung for learning Arabic grammar, especially science of *naḥwu* and *ṣaraf*. For a year, Hasbi continue to *dayah* of Tengku Chik Di Bluk Wood. The next year, he moved to *dayah* of Tengku Chik Di Blang Kabu Geudong. Then to *dayah* Tengku Chik Di Blang Banyak Samakurok for a year.

After he get enough knowledge, in 1916 AD, Hasbi migrated to *dayah* Teungku Chik Tanjungan Idris in the West, Samalanga. This *dayah* is the largest and the best known *dayah* in North Aceh that focuses it education curriculum on the field of jurisprudence. For two years there, he moved to *dayah* of Hasbi Hasan in Kruengkale Teungku Chik. Here he studied the disciplines of ḥadīṣ and fiqh for two years. In 1920 AD, by Tengku Chik Hasan, he was given the *syahadah* (a kind of diploma) that therefore he is entitled to open *dayah* own.

Hasbi reading is not only limited to the Arabic books, but also laten books, such as the Dutch-language books. His skill for read Latin alphabet gotten from his friend named Teungku Muhammad. He

mastered Dutch, its skill gotten from Dutch citizen as barter on the teaching of Arabic language which had given him.

In 1926 AD, along with al-Kalali, Hasbi leave for Surabaya to study at al-Irsyad. Hasbi concentrate in the study of Arabic. A special lessons in education curriculum of al-Irsyad.

After graduating from college of al-Irsyad, Hasbi continued studying various disciplines by himself. He never studied at renowned universities abroad. But it's amazing, because of his genius brain, he was able to spawn more than one hundred titles intellectual work in a variety of disciplines, not including the article that is scattered everywhere and have not been accounted for. Therefore, he deserves grace honorary doctorate from the University of Islam Bandung (Unisba) and IAIN Sunan Kalijaga too in 1975 AD.

2. Gait And Intellectual Activity

Hasbi academic career continued fast. Starting from become member of prep school PTAIN until become it director. He believed to become ḥadīṣ lecturer. In 1960 AD, he was promoted as a great teacher with a speech entitled *Syariat Islam Menjawab Tantangan Jaman*. The speech was delivered through scientific papers in commemoration of half a year of transition the name College of Islamic Studies (PTAIN) into Istitute Islamic Studies (IAIN) on 2 Rabiul awwal 1381 H / 1961 AD.

When in Darussalam, Banda Aceh, was opened at the Faculty of Syariah that center in IAIN Yogyakarta, Colonel Syammun Agarwood (Military Commander I of Iskandar Muda) and Ali Hasjmy (Governor of the Province of Aceh) proposed that Hasbi allowed to become the dean. This double position is finally accepted Hasbi since September 1960 M to January 1962 M. Having taken another position,

the 1963 M - 1966 M, Hasbi doubles again as Vice Rector III in addition to remain in charge of the Dean of the Faculty of Syariah in IAIN Sunan Kalijaga Yogyakarta.

Except that, Hasbi also taught and assumed structural positions in various Colleges. In 1961 AD - 1971 AD, he served as Rector of the University of al-Irsyad, Surakarta, in addition to assume the same position at the University Cokroaminoto. Since 1964 AD, he taught at the Islamic University of Indonesia (UII), Yogyakarta. In 1967 AD, until his death, December 19, 1975 AD, he teaches as well as a Dean of Faculty of Sharia Sultan Agung Islamic University (Unissula), Semarang.

Seeing the passion and ability of Hasbi, syaikh al-Kalali then sent him to Surabaya to learn to syaikh Ahmad as-Surkati. After he was placed in class tested Takhasus. During the one and a half years studying at al-Irsyad, the most studied Hasbi is Arabic language proficiency and experience of witnessing the pursuit of the reformers in Java moving in an organized manner. Finally syaikh as-Surkati with al-Irsyad has decided Hasbi to join a group of reformers. This is different with the most other reformers in Indonesia, he has shown renewal before the pilgrimage or studying in the Middle East. Then he began showing reforms in Aceh, people were known fanatic. But he did not flinch and downs although therefore he despised, imprisoned and exiled by the party who disagree with him.²

In 1933 Hasbi moved to Kutaraja (Banda Aceh). His moving to the capital this residency becomes opportunities for Hasbi for more moves. Then he joined the organization *Nady al-Iṣlah al-Islam*

²http://unmuha.ac.id/index.php?option=com_content&view=article&id=686:teungku-muhammad-hasbi-ash-shiddiqi-1904-1975&catid=68:tokoh-a-pemikirannya&Itemid=199 Downloaded on 22 Januari 2015.

(Islamic Renewal Group). In a meeting of the organization in 1933, was appointed as deputy editor Hasbi Soeara Atjeh, one of the organization of *Nady al-Iṣlah al-Islam*.

Hasbi also register themselves as members Muhamadiyyah. He had been a branch chairman and chief Muhamadiyyah Kutaraja Muhamadiyyah Aceh Regional Assembly.

Since in Aceh Hasbi already has actived in Masyumi. In the general election of 1955 Hasbi selected as constituent members of his party. Then he placed in the Constitution Preparation Committee (PPK). As a constituent member, in 1957 Hasbi went to Pakistan to attend the International Islamic Colloquium organized by the University of Punjab.

3. Socio- Political Condition³

Hasbie was born in an area where people are known as people who are very obedient to the teachings of religion. Called "Serambi Mekah" and granting status as a Special District, is proof of how the people there have a high appreciation for religious values. Similarly, the Aceh war that is resistance against the Dutch in the last time is essentially a religious war. They assume that the war is a holy war against infidels.

In the childhood of Hasbi, he almost saw it war and also saw the cruelty of the Dutch people and the suffering and misery of society as a result of the war. This situation gives little influence on the formation of his soul. He became very loud and firmly maintains the principle.

³ Samrotul Azizah, *Tafsir Tematik Ayat-Ayat Kalam dalam Tafsir Al-Nur*, skripsi, (Semarang: Fakultas Ushuluddin IAIN Walisongo, 2009), page. 44.

Since childhood he has been known to rebel against the environment, especially when she encounters things that do not correspond to his way of thinking. At the very young age he had attended the discussions that addresses religious issues organized by senior of *ulama'*. In discussions he has shown his skills, which he has always denied and submit its opinions to the right argument, so his opinion is familiar to his opponents, and his opinion cannot be denied by them.

His fate in the early days of independence is very tragic for over two years since March 1366 H/1946 AD, he was held by the Social Revolutionary Movement in Aceh. One more years he languished in the valley Burnitelong and Takengon after several days locked in Tangse and for one more year the city's status as a prisoner. What is the reason Hasbi, is not clear. According to history Hasbi never interrogated nor brought to trial.

As people who have many new ideas, of course, it causes a variety of reaction including support reaction and opposite reaction. He has been accused as heresy, Wahhabi followers, infidel and also had ever entered into prison in a long time. But gradually his thoughts become widely accepted. Most of modernists or traditionalists recognize receive his thought and his knowledge.

4. Writing

During his life, Hasbi Ash- Shiddieqy is active in writing in a variety of disciplines, especially the Islamic sciences. According to records, papers that have been produced amounted to 73 titles, consists of 142 volumes, and 50 articles. Most of his works are the books of *fiqh* that amounting to 36 books, while other fields such as the *ḥadīṣ* amounted 8 titles, *tafsīr* amounted 6 titles and *tauḥīd* amounted 5 titles,

and the other are the themes of a general nature. His last work was Haji Guidelines, which he wrote some time before she died.⁴

The most phenomenal opus of Hasbi is *Tafsīr al-Nūr*. An interpretation of the *Qur'ān* 30 chapters in Indonesian language. This opus is phenomenal because not many Indonesian scholars who are able to produce opus of such interpretation. Here are some papers Teungku Muhammad Hasbi ash-Shiddieqy:⁵

- *Sejarah dan Pengantar Ilmu Al-Qur'ān/Tafsīr*.
- *Tafsīr Al-Qur'ān Al-Madjid Al-Nūr*.
- *Tafsīr Al-Bayan*.
- *Mu'djijat Al-Qur'ān*.
- *Ilmu-Ilmu Al-Qur'ān*.
- *Sejarah dan Pengantar Ilmu Ḥadīṣ*.
- *2002 Mutiara Ḥadīṣ*
- *Pokok-Pokok Ilmu Dirayah Ḥadīṣ*.
- *Problematika Ḥadīṣ Sebagai Dasar Pembinaan Hukum*.
- *Ahkam Nabwiyah*.
- *Rijalul Ḥadīṣ*.
- *Sejarah Perkembangan Ḥadīṣ*.
- *Sejarah Peradilan Islam*.
- *Tuntunan Qurban*.
- *Pedoman Shalat*.
- *Hukum-Hukum Fiqih Islam*.
- *Pengantar Hukum Islam*.
- *Pedoman Zakat*.
- *Al-Ahkam (Pedoman Muslimin)*.

⁴ http://id.wikipedia.org/wiki/Muhammad_Hasbi downloaded on 22 Januari 2015.

⁵ Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Ensiklopedi Islam Di Indonesia*, (Departmen Agama RI, 1993), page. 770.

- *Pedoman Puasa.*
- *Kuliah Ibadah.*
- *Pengantar Ilmu Fiqih.*
- *Falsafah Hukum Islam.*
- *Pelajaran Tauhid.*
- *Sejarah dan Pengantar Ilmu Tauhid/ Kalam.*
- *Fungsi Akidah Kehidupan Manusia dan Perpautannya dengan Agama.*
- *Sendi Akidah Islam.*
- *Hakikat Islam dan Unsur-Unsur Agama.*
- *Al-Islam.*
- *Pedoman Rumah Tangga.*
- *Dasar-Dasar Ideologi Islam.*
- *Pedoman Dzikir dan Do'a.*

B. *Tafsīr Al-nur*

1. History⁶

Tafsīr al-Nūr was written in the middle of the debate over whether or not to translate simultaneously writing the *Qur'ān* to non-Arabic language.

According to Hasbi, the *Qur'ān* is universal. Therefore, for the success of the mission of knowledge transfer, so the use of the reader becomes very important. Therefore, Muslims come from various ethnic groups and each group need understanding the *Qur'ān*. The interpretation of the *Qur'ān* in various languages becomes an urgent necessity, not an exception in Indonesian language.

⁶ Saiful Amin Ghofur, *op. cit*, page. 205.

Hasbi fully aware that his opinion is contrary to the opinion of the panel of great scholars of Saudi Arabia in decision No. 67, 21 Shawwal 1399 H / 1978 AD. That decision contains the *fatwa* of prohibition of writing (interpret) the *Qur'ān* by using a language except Arabic. But his spirit is not down although having to fight the public. He continues to write the *tafsīr al-Nūr*.

Tafsīr al-Nūr is a monumental Hasbi's opus. He successfully completed the interpretation of the entire *Qur'ān*, 30 chapters. Sometimes his *tafsīr* published every volume of number of chapters of the *Qur'ān*. Each of its volumes reached approximately 200 pages. On another occasion, his *tafsīr* was published into 10 volumes, each volume contains three chapters. Each volume contains approximately 3 x 200 pages, which is 600 pages. Most likely, this *tafsīr* was written began in 1950 AD - 1970 AD, takes for approximately 20 years.

In another narration, *tafsīr al-Nūr* is finished by Hasbi for nine years starting from 1952 AD - 1961 AD. The first edition of *Tafsīr al-Nūr* published by Penerbit Bulan Bintang, Jakarta in 1952 as many as 30 volumes, each containing 1 juz of the *Qur'ān*. This first edition lasted until 1995. In 1995, the publishing rights *tafsīr al-Nūr* awarded to PT. Pustaka Rizki Putra Semarang. It published as second edition. The second edition has changed that are no longer published by chapters, is converted into a group of surah and published in 5 volumes. And the last, *tafsīr al-Nūr* published by Cakrawala Publishing (PT. Cakrawala Surya Prima), Jakarta on Jumadil Awwal 1432 H / April 2011 M.⁷

⁷ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, Vol 1, (Jakarta: Cakrawala Publishing, 2011), page. xi.

The pattern used in the second edition remains as the first edition, which is the translation done by *qith'ah* (consisting of several verses), and then interpreted to fragment verse. With this form, there is repetition of translation. This method is intended for those who are interested in Arabic, can be studied Arabic. But for some readers have felt somewhat exaggerated way, with the translation of the same verse twice. To make easier for the reader the verses grouping system and a fragment of verse translation of the third edition eliminated, although in substance nothing has changed or eliminated. In the third edition, each paragraph is translated as a whole and given transliteration in roman letters, to help applicants in the early stages of learning to read Arabic word.

Based on the development of Islamic universities in Indonesia which many people supporting it so it make Islamic culture spreading widely there. It requires the development of *kitab Allah*, *sunnah* Rasul and Islamic books in the Indonesian national language.⁸

Al-Qur'ānul Majid, is the *kitab Allāh* that became *dustur tasyri'* (basic law for legislation) and center of law for Muslims doing inside carefully. In the *Al-Qur'ānul Majid* explained everything that haram and halal; everything that forbidden; everything must be done and all the people who should be kept away. It is the only one that guided human being to the right of God, especially for Muslim and for all people in the world generally.

Al-Qur'ān al-Hakīm, is the last book of God, no book that look like it and there is no book that brought upon him. More over, there are no more books to come afterwards. Therefore, blessed are the servants of (human) return him to know the nature of religion that God wills.

⁸ *Ibid.*, page. xvii.

Al-Qur'ān al-Aẓīm, which is the book of God maintained as well as possible, from the beginning of his lowered until the end of time. It is intended that the *Qur'ān* was a book that is constantly held down and used as a guideline; until the end of the world.

The earlier book brought before humans achieve perfect ripeness. Thereby, the laws and rules of life brought by the development of their intellect and intelligence. When the human mind had reached perfect ripeness and have complete preparation, *Allāh* revealed *al-Qur'ān al-Majīd*, it bring the legislation needed by the people who have been prepared, and also there are religious basic in the last time. If there are people who say: "If this is the case of the *Qur'ān*, whether the cause of Muslims backward and weak?" We answer: "Muslims are backward and weak, because distanced themselves from the *Qur'ān*. Among them are some who do not want to use the mind to understand the Qur'an in accordance with the times. And the else were misguided or wrong in understanding it.

Therefore, we need to interpret the *Qur'ān*: explain its content. For those people who have knowledge of the Arabic language and its principles easy to choose one of interpretation of *mu'tabar*, large or simple that written by scientist scholars compatible with the development of this new age. However, the enthusiasts of *tafsīr* who do not know Arabic, certainly make them difficult for understanding it.⁹

The books are written in west language, we cannot guarantee the pureness of it content with Islamic teaching. The authors of *tafsīr* of western languages, wrote it as a science, not as a creed which they maintain and develop. Therefore, it is very different between *tafsīr* that

⁹ *Ibid.*, page. xviii.

written by western scholars who muslim and not muslim. If it is said that the west writers take the materials of its *tafsīr* from Islamic scholars. They said: most of them took *tafsīr* from some *tafsīr* that written in the centuries of Islamic scholar that influenced by *taklid* and *israiliyah*, like al-Khazin with his *tafsīr* that they wrote *tafsīr* without science.

Indonesia aware on the development of *tafsīr* in Indonesia language. Then to multiply the Islamic literature in Indonesian society and to realize a simple interpretation that guide readers to the understanding of the verse with an intermediary passages themselves, as God explained that half of *al-Qur'ān* interpret another half which includes interpretations made sense based on *tahqīq* of knowledge and experience, which presents the quintessence of opinion of experts in the various branches of knowledge that hinted *Qur'ān* briefly.

2. Method and Systematic of *Tafsīr Al-Nūr*

In arrange the book of *tafsīr*, most of it *tafsīr* based on the verses of the *Qur'ān*, the history of the Prophet, the history of companions and successors, theories of knowledge, experience and opinions of the *mufasssir*. Hasbi arranged *tafsīr al-Nūr* with clear systematic discussion. Hopefully, this *tafsīr* can make reader more interest and easier for understanding the content of the *Qur'ān*. *Tafsīr al-Nūr* is chosen as one of reference in Organizers Institute Scripture Translation of the *Qur'ān* (Lembaga Penyelenggara Penerjemahan Kitab Suci *Al-Qur'ān*) in its task of translating the *Qur'ān*.¹⁰

More specifically, in arranging *tafsīr al-Nūr*, Hasbi use some main *tafsīr* are: *tafsīr* books that used by *tafsīr* writers, either *tafsīr bi*

¹⁰ Saiful Amin Ghofur, *op. cit*, page. 207.

al-ma'sur and *bi al-ma'qul*, and *tafsīr* that explained main *tafsīr*, especially '*Umdah al-Tafsīr* 'anil Hafizh Ibn Katsir, *Tafsīr al-Manar*, *Tafsīr al-Qasimy*, *Tafsīr al-Maraghy* and *Tafsīr al-Waḍih*.¹¹

In translating the verses, Hasbi told the verses that will be interpret firstly. According *al-Maraghy* that generally in this matter Hasbi used *al-Manar* and sometimes used *al-Tafsīr al-Waḍih*. Those verses divided into some item and then each item interpreted itself. In dividing the verses into some number, Hasbi used *al-Maraghy* that generally used *al-Manar* and other *tafsīr*.

In translating verse into Indonesian, Hasbi guided by *tafsīr* Abu Su'ud, *tafsīr* Shiddieqy Hasan Khan and *tafsīr* al-Qasimy. Then the translation pronunciations are based on the interpretation given by the third interpretation.

Regarding the matter of *tafsīr*, mostly the *tafsīr* of Hasbi from al-Maraghy which summarizes the description of *al-Manar*. Verses and *ḥadīṣ* that taken in *al-Nūr* is in main *tafsīr* books and those like *al-Maraghy*. Therefore, *al-Maraghy* in arranging it *tafsīr* based on main *tafsīr*, so Hasbi always comparing with other *tafsīr* firstly before write al-Maraghy, al-Qasimy with *tafsīr* that explained by those main *tafsīr*. In addition, Hasbi also try to explain the verses whose same meaning in interpreting the verses. In this case he used *tafsīr* al-Imam Ibn Katsir. According to research of Hasbi that in these case, it is generally known, that the *tafsīr* Ibn Kathir is the interpretation that interprets the verse with verses.

In other words, the system used in arranging *tafsīr al-Nūr* consists of five stages as follows:

¹¹ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *op. cit*, page. xv.

- Describe one verse, or two verses, or three verses that spoken by Allah SWT for bring something mean, according to the order of *mushaf*.
- Translating the meaning of the verse into Indonesian in an easy way for understanding by pay attention the meaning of text.
- Interpreting the verses by pointing to extract the starch.
- Explain the verses contained in other letters, or the place that made interpretation of the verses that is interpreting, or one theme, in order easier for interpreting the verses.
- Describe the cause down of the verses after gained *aṣār* that *ṣaḥīḥ* that recognized its *ṣaḥīḥ* by *aṣār* expert (expert of *ḥadīṣ*).

From some description above it can be seen that the method used by Hasbi in making *tafsīr al-Nūr* is with mix method between *bi al-ma'tsur* and *bi al-ro'y*. Hasbi guided by *ṣaḥīḥ al-manqul wa ṣariḥ al-ma'qul* that is *riwayat* that *shahih* and brilliant reasoning (*ijtihad*) by *tahlily* approach (analytical).¹²

C. The Verses of *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar* and the Interpretation of Hasbi Ash-Shiddieqy

In the Holy *Qur'ān*, the term *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* can be found in nine places, they are: sura *āli-Imrān* (verse 104, 110 and 114), sura *al-A'arāf* verse 157, sura *at-Taubah* verse 67, 71 and 112), sura *al-Hajj* verse 41, and sura *Luqman* verse 17.¹³

1. Sura *āli-Imrān* verse 104¹⁴

¹² Samrotul Azizah, *op. cit*, page. 53.

¹³ IAIN/ UIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, (Jakarta: Penerbit Djambatan), page. 111.

¹⁴ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *op. cit*, page. 410.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (ال عمران: ١٠٤)

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” (Q.S. *Āli-Imran*, 3: 104)

It is better if some of us could be a person who could handle *da'wah*, means persuade people to do righteousness (religion) which brings happiness in the world and here after. He can urge others to do righteousness/ *al-ma'rūf* (everything which can be considered as good deed by religious law and our minds, also prevent something bad or *al-munkar* (everything which can be considered as bad thing by religious law and mind).

This verse urges us to have people or institution who could handle *da'wah* specially and some of us pay attention to their attitudes. If we find something wrong, we should remind and fix them immediately.

The Muslim in the first century of Islam always pay attention to the leaders at that time in making decision and their attitude for *da'wah* stuff. Umar r.a said in his sermon:

أيها الناس من رأى منكم فيّ اعوجاجاً فليقومه

“Hi human beings, if some of you who see me in doing something deviate, you should remind and fix me.”

A herdsman was shocked and said immediately:

والله يا أمير المؤمنين لو وجدنا فيك اعوجاجاً لقومناه بسيوفنا هذه

“For the sake of Lord, hi the leader of faith people, if we find you in doing deviation, of course we will fix you by our sword.”

At that time, friends of prophet worked together to do this duty. Each of them have responsibility to spread religion by facing people who underestimate to Islam, even it relates to faith, ethics, religious laws or other stuff about Muslim.

There are requirements for those who are capable to handle *da'wah*,

- Knowing *al-Qur'ān*, prophet tradition and the history of prophet and Khulafaurrasyidin,
- Knowing the condition of people who are being taught, it is included attitudes, customs and their cultures. It means knowing the condition of their societies,
- Knowing the mother language of people who are being taught. For this, the prophet ever asked his friends to learn Hebrew to face the Jewish,
- Knowing religions and religious traditions (sects) which is growing there in order to understand whether it is good or wrong.

The Muslim scholars and religious leaders are people who are in charge for this duty. Handling this job is not easy and cannot be done by people who do not know the secret of religions, the philosophy of religions and religious laws. They are people who can implement God's law depends on the conditions of societies around the space and place.

For those who do da'wa, they should complete their knowledge which is needed by societies around them, also they should have good attitudes and characters so that they can be a good model for people around them.

Da'wah is a huge religious duty and it is as a basic medium to grow Islam. All Muslim who are possible to do it and there is no difficulty for them, they should do it. A mature man (*mukallaf*) and not yet *mukallaf*, who wants to do something bad to others should be prevented as well as to prevent forbidden thing.

This is the verse which shows the obligation to do righteousness and prevents the badness.

2. Sura *āli-Imrān* verse 110¹⁵

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (آل عمران: ١١٠)

“You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In *Allāh*. if only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors.”
(*Q.S. āli-Imrān*, 3: 110)

¹⁵ *Ibid*, page 414.

Muslim is the best society in the world because they obligate to do righteousness and prevent the badness, also believe to God, whereas others are full of sins and evil, they are do not do like Muslim do.

Yet, that characteristic which is mentioned by God only for those the first generation of Islam, it means the prophet Muhammad and his friends were *Qur'ān* was revealed. At that time, they are enemy each other and then *Allāh* open their heart and finally they hold on Islam, obligate righteousness and prevent the badness. Their faith was really influence their souls.

Muslim as the best religious community do not obligate righteousness anymore also prevent the badness because of the bad leaders' attitude at that time. The leader of Umayyah who banned of people's rights to speak in public sphere, criticize or control his government was Abdul Malik ibn Marwan. He said, "Who dare ask me "be piety to *Allāh*" I will slaughter them."

This verse emphasizes that Muslim always will be the best religious community as long as they commit as below:

- Obligate to do righteousness,
- Prevent the badness,
- Believe in *Allāh* with the true faith.

Because of the importance of this duty, so that *Allāh* emphasizes many times in sura *ālī-Imrān*. The obligation of "obligate to do righteousness and prevent the badness" started early than believe in *Allāh* because both are the fortress of faith. By doing so, the faith will be maintained.

If people of the book believe in God with the true faith, which is able to create the good attitude that is better than their faith before

when they did not keep a distance from the evil (*maksiyat*). The core is if you believe in God, so that that attitude is really good for them. Therefore, it is clear that the faith which is not had by people of the book is the faith which leads to *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar*. This condition almost happened for most of societies.

Among people of the book, there are *mu'mīn* and *mukhlīs* (*ikhlās*), whether about agreement or deed, for instance Abdullah ibn Salam and his friends from Jewish and an-Najasi also Christians. But most of them deviate from the true religion and keep being infidel.

In every religion there is excessive one, moderate, and also careless of their duty. Many people maintain their religion actively in the first time of their religion but after that they are a liar. A certain religion does not determine that they are infidel or *fasik*, but sometimes it was said that most of them are infidel.

3. Sura *āli-Imrān* verse 114¹⁶

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (ال عمران: ١١٤)

“They believe In *Allāh* and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.” (*Q.S. Āli-Imrān*, 3: 114)

¹⁶ *Ibid*, page 417.

They believe in God and hereafter as the obligation from God. Some of the result of faith is being fear to God and submissive also prepare their selves for afterlife.

After preparing their selves by knowledge and good deed, they try to complete their deed by asking other to do righteousness and prevent the badness. This verse is a smooth satire for Jewish in Medina who are hypocrites (*munāfiq*).

They commit the good deed enthusiastically because they know the reward which will be received by doing so. For those who are lazy to do righteousness means they have a disease in their souls. This seventh characteristic is a composite of all of good attitudes.

They are people who have excellent characteristics and high level. God explains this to deny Jewish's statement that people who believe in Prophet Muhammad are evil, "if they are good man of course they will not believe in Muhammad," they said.

Characterizing of pious people is the peak *Penyifatan orang saleh* merupakan highest commendation from Allah to His servant. A piety is the antonym of imperfection. The second one is something bad and not suitable with religious doctrine and also attitude.

4. Sura *al-A'rāf* verse 157¹⁷

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ فِي السَّبِيلِ

¹⁷ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, Vol 2, (Jakarta: Cakrawala Publishing, 2011), page 167.

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
 فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ
 الْمُفْلِحُونَ (الأعراف: ١٥٧)

"Those who follow the apostle, the unlettered Prophet, whom They find mentioned In their own (scriptures),- In the law and the Gospel;- for He commands them what is just and forbids them what is evil; He allows them As lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. so it is those who believe In him, honour him, help him, and follow the light which is sent down with him,- it is They who will prosper." (*Q.S. Al-A'raf*, 7: 157)

I will give my blessings specially to people who believe and justify Our verses and they are the followers of the apostle and prophet Muhammad.

Allah characterized Muhammad the one who will be followed and believed by everyone in many characters. The most prominent is the prophet who is illiterate.

This characteristic gives the understanding that Muhammad is a right person. He delivers *Qur'ān* which contain all of laws and global rules of politics, social, and religion, whereas he is illiterate.

Muhammad is the prophet who is written in Torah and Bible. They know clearly as they know the condition of their children. There

is faith person from Jewish such as Abdullah ibn Salam and Tamim ad-Darisi from Christian.

Muhammad asked them to do something based on the religious law which is known and recognized its beneficence and because he prevented everything bad based on it, which means everything that will make degradation of moral. That the apostle's duty to obligate people to worship just to Allah not others.

Muhammad permitted everything good and healthy for them, and forbid something bad and forbidden such as carcass, liquid blood, and pork which make ribbon worm inside the consumer.

Muhammad pulled out their burdens and threw away everything that made them difficult such as the requirement of suicide for apologizing and throw away a piece of cloth which has defiling filth and also forbid to work in Saturday. According to Ibnu Katsir, this verse gives understanding that Muhammad give easy for his servants.

For those who believe in Muhammad's teaching, protect, and help him respectively, even they are Jewish or others and also believe in *Qur'an*, so that they are people who get victory and blessing from *Allāh*.

5. Sura *at-Taubah* verse 67¹⁸

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمْ
الْفَاسِقُونَ (التوبة: ٦٧)

¹⁸ *Ibid*, page 285.

“The Hypocrites, men and women, (have an understanding) with Each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten *Allāh*. so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.” (Q.S. *At-Taubah*, 9: 67)

The hypocrite whether men or women as same in characteristic and attitude. They ask to do something wrong and prevent the good deed and do not want to expense their wealth for Islam.

The prophet Muhammad said:

“There are three characteristics of hypocrite: 1. If he speak, he lies; 2. If he promise, he refuses; 3. If he is trusted (for something to be kept), he betrays.”(H.R. Bukhari, Muslim dari Abu Hurairah).

They forget to get closer to God, religious teaching, His verses, *ḥisab* and also His torture. Therefore Allah forgets them by remove His rewards and blessings. Actually the hypocrites are atheistic who fade away from religion, healthy mind and goodness.

6. Sura *at-Taubah* verse 71¹⁹

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

¹⁹ *Ibid*, page 288.

“The believers, men and women, are protectors one of another: They enjoin what is just, and forbid what is Evil: They observe regular prayers, practise regular charity, and obey *Allāh* and His Messenger. on them will *Allāh* pour His mercy: for *Allāh* is Exalted In power, wise.” (Q.S. *At-Taubah*, 9: 71)

The believers, men and women, are protectors each other, they are helper for one another whether in peace or war. They are brotherhood and love each other.

The believers, men and women, have five characteristics as the opposite of hypocrites. They are:

- The believers are people who obligate to do righteousness whereas the hypocrites ask to do badness,
- The believers prevent the badness, whereas the hypocrites prevent the goodness. Those two characteristics is the main character for the believers.
- The believers are people who commit prayer well also complete its principles and requirements. Besides that, they devote to Allah truly. Whereas the hypocrites doing prayer lazily because they do that just for *riya*’ and *sum’ah*.
- The believers give zakat both required and suggested, whereas the hypocrites are rasp. Even though they give zakat because of *riya*’.
- The believers obedient to *Allāh* continually by leaving something forbidden and doing the obligation.

Those are people who get blessings from *Allāh* and they will have huge blessings ever.

Allāh has a strong demand and there is no one who can against it. Besides that, *Allāh* is a judge for every single deed and always put it in the right place.

7. Sura *at-Taubah* verse 112²⁰

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ
(التوبة: ١١٢)

“Those that turn (to *Allāh*. In repentance; that serve him, and Praise him; that wander In devotion to the cause of *Allāh*,: that bow down and prostrate themselves In prayer; that enjoin good and forbid evil; and observe the limit set by *Allāh*.- (These do rejoice). so proclaim the glad tidings to the believers.” (*Q.S. At-Taubah*, 9: 112)

The perfect believers who are willing to use their wealth to get a future heaven are those who apologize truly and purely from both small sin and the big one. A repent of infidel is escaping from their infidelity and believes in Islam. For those who are hypocrites by escaping their deeds. For rebellious man who always do the badness (*maksiyat*) by regretting what they did and strengthen their willing to escape from it as repent of people who were in Tabuk war. For those who are doing goodness imperfectly by completing their goodness perfectly. For those who are careless to remember Allah by *dzikir* and grateful.

²⁰ *Ibid*, page 316.

People who are devote to *Allāh* sincerely in worship and social relationship. They are not fear at all except to *Allāh*. They do not hope except to *Allāh*, so that they always try to get closer to Him

They always praise to *Allāh* whether in happiness and sadness. Everything they get is decision (*qadha* and *qadar*) from *Allāh*. This is transmitted from Aisyah, she said:

كَانَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا أَتَاهُ الْأَمْرُ يَسْرُهُ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَسِمُ الصَّالِحَاتُ، وَإِذَا أَتَاهُ الْأَمْرُ يَكْرَهُهُ، قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

“The prophet Muhammad, when he gets something good, he will say, ‘*Alhamdu lillahilladzi bi ni’matihi tatimushshalihatu* = every praise for *Allāh* by His grace it can complete all of goodness. When he gets something that make him unhappy, he also said, ‘*Alhamdu lillahi ‘ala kulli halin* = every praise for *Allāh* in every single condition.”

They make a trip to do something beneficial and right for their life, for instance studying of everything that makes his life benefit or it will be benefit for their communities or to know and observe the condition of nature and societies.

There is argument what they mean by make a trip here is people who are fasting during Ramadhan. This is the meaning which is given by Hasan Bishri.

They do ruku’ and sujud in prayer. By mentioning ruku’ and sujud here is because both are something which symbolize devotion to God. They also ask people to have faith and persuade to to righteousness and prevent all of badness. They maintain religious

teaching and Islamic law which contain rules for people both required personal and communal.

By this verse, *Allāh* explains nine characteristics which are required for perfect believers who are willing to use their wealth to get a future heaven. Please make them happy, hi apostle, for those who have those characteristics as mentioned in this verse. They will get the goodness in the world and hereafter.

This is transmitted by Al-Qurthubi that this verse is transmitted because of the second agreement (*bai'at*) namely *bai'at Aqabah Kubra*, which is presented by 72 of Anshaar. They gather in Aqabah side in front of Prophet Muhammad. Then Abdullah ibn Rawahah said to the Prophet: “Make requirement for my God please, in order to ask you to devote Him and not being infidel. I require myself in order to ask you to defend me as you defend yourselves and your wealth.” The Anshaar said: “What will we get if we do that?” the Prophet answered: “heaven.” When they hear that answer, they said together, “Truly we get a huge benefit from this sale.” Based on that story, this verse is revealed.

8. Sura *al-Hajj* verse 41²¹

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج: ٤١)

“(They are) those who, if we establish them In the land, establish regular prayer and give regular charity, enjoin

²¹ Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, Vol 3, (Jakarta: Cakrawala Publishing, 2011), page 137.

the right and forbid wrong: with *Allāh* rests the end (and decision) of (all) affairs. (*Q.S. Al-Hajj*, 22: 41)

They are regarded a good man by God if they are given dominance, they will commit to do four obligations which are the basic of strong government:

- Committing prayer perfectly and obedient all of requirements.

Prayer is the first and prominent obligation for Muslim. It is also a tie to relate between God and His servant. Prayer also means purifying the heart, strengthening the soul, renewing Islam and healing all of diseases. Committing prayer symbolizes the obedient of God's orders.

- Giving zakat

Allāh obligates rich men to give some of their wealth for the poor ones because *Allāh* will give the goodness for those who give zakat and also poor men in build the government based on justice, blessing, and affection among them.

- Obligating to do righteousness
- Preventing from the badness

Obligating to do righteousness and preventing the badness are the prominent basic to keep maintain sovereignty of the society. Both are the medium to deliver critic to other freely. Besides that, both functions also as the argumentation that Islam wants the absolute freedom with the spirit of Islam.

Allāh has reward for every single deed which is committed by His servant. He also gives punishment in hereafter for those who deny Him.

9. Sura *Luqman* verse 17²²

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا
أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (لقمان: ١٧)

"O My son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for This is Firmness (of purpose) In (the conduct of) affairs." (*Q.S. Luqman*, 31: 17)

By committing prayer perfectly, people hope to get God's blessings. Prayer will be blessed by God will prevent people from the badness and evil. Ask people to do righteousness based on their capability. Prevent them from the badness and *maksiyah*. Those things will make people who did it were smashed and brought to hell.

If you get a calamity while committing righteousness and preventing the badness, you should be patient and never give up but you stay to be optimist.

Actually what *Allāh* asked to do to human beings was stated clearly. It is because there is a hug benefit not only in the world but also hereafter.

There is an argument which interprets this verse as follow: be patient for calamity that you had because it is the best attitude and symbol of the strength of heart which should be had by people who are looking for the best solution.

²² *Ibid*, page 448.

CHAPTER IV

ANALYSIS ON *AL-AMRU BI AL-MA'RŪF WA AL-NAHYU 'AN AL-MUNKAR* ACCORDING TO HASBI ASH-SHIDDIEQY IN *TAFSĪR AL-NŪR*

A. *Al-amru Bi Al-Ma'rūf* and *Al-Nahyu 'An Al-Munkar* in The Hasbi Ash-Shiddieqy's Interpretation

In the *tafsīr al-Nūr*, Hasbi explained that *al-ma'rūf* is everything that viewed good by *syara'*¹ and reason.² Whereas *al-munkar* is the

¹ According to Hasbi, religion in Arabic is *ad-din*, which means submissive and obedient. In the context of Islam, the religion is all laws of Allah that must be obeyed and obeyed. Religion is also called *syara'* (path), because by passing the path set by the religion, we will get to the destination safely. Religion is also called *shari'ah*, because religious has connotation of clear water, and is capable of releasing thirst, and refresh body. Religion is also called *millah* because the intention is to unite mankind, or at least its adherents in the rope bond firmly and closely. *Millah* can also be interpreted as a recorded rule of law. Thus, the designation of *millah* in the sense of religion can also mean the religious laws that have been recorded in the Divine Revelation Holy Book.

The term *shari'ah* and *millah* only refer to the provisions delivered only by the Prophet. Therefore, Islam can also be called *Shari'ah* of Muhammad or *Millah Muhammad*. While words and opinion of scholar should never be called *shari'ah* or *millah*. Similarly, in using the word *ad-din*, we can only call *dinullah*, *din Muhammad* or *din al-Muslim*. Revelation of religion means for mankind to receive the guidelines and guidance to obtain welfare and tranquility of living in the world and eternal happiness in the hereafter. Happiness in the hereafter can only be obtained if one is allowed by God to go to heaven *Jannat Khulud* in which all sorts of pleasures that are not endless is available.

The essence of religion includes three main elements; *itikad* (iman), *akhlak* (moral), and *amal saleh* (doing good deeds). The three essential elements are an inseparable unity. It means *iman* will work if a noble character and good works accompany it. Vice versa, doing virtuous and good moral without being accompanied by true faith will not be included into the category of religion. The relationship between *itikad* (iman) and good deeds is as the same as the relationship between science with charitable or in other words the relationship between theory and practice that must co-exist and complement each other. Science without righteous deeds is paralyzed, righteous without science is blind. In conclusion, religion is a blend of *aqidah*, *ibadah*, worldly work, and effort to get hereafter.

See, Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 1, (Semarang: Pustaka Rizki Putra, 2001), page 8.

² To explain the meaning of reason, Hasbi quotes the book *Hawasyil-Isyarat* that explains that the reason is the power of the soul to understand *mujarradat* (something that

opposite of *ma'rūf*, it is everything that viewed as bad thing by *syara'* and reason.³

In another Hasbi's book *Al-Islām*, he explained definition of the *al-ma'rūf* is all of work (business) what are known and understood from *Allāh* religion and its *syara'*. It is including all of what is obligated (*wājib*) and suggested (*mandūb*). *Al-ma'rūf* is defined awareness, closeness of friendship, blandness to the family and ect. Whereas *al-munkar* is every act that is not resourced from Allah religion and His *syara'*, it is every activities what viewed bad by *syara'*. It is including everything that is *harām* and *makrūh*.⁴ Based on Hasbi's explanation above, the measurement and standart of goodness that must be commanded and badness that must be prohibited in the *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar* are religion, *syara'* and reason also. So, these terms mean “

cannot be touched or perceived by the five senses). Soul strength that prepares it for thinking (trying) is called *dzihin*. The movement of the soul to think of something in order to obtain what is meant is called *fikir*.

Hasbi also quotes one of the books of philosophy that says that the reason is a power to know the meaning of *mujarradat*, meaning that is gained by observing and noticing all manner of objects. Hasbi also cites Al-Mawardi in *A'lamun-Nubuwwah* that says that the reason is power that functions for us to know everything and its certainty. Some say that the reason is the power that distinguishes between the rights and *bathil*.

Al-Mawardi divides reason into; *gharizi* and *kasbi*. *Gharizi* is the principle of reason, while *kasbi* is growing branches from it. *Gharizi* is what *akal* interlock with and *taklif* depend on and the predominance of worship. The *kasbi* reason (*akal muktasab*), is used to reason the diligence and run *nadhar*. This reason cannot be separated from the *gharizi* reason, while the reason *gharizi* perhaps releases from this reason.

The *hukama* found understanding that human understands *hakikat* in two ways; with the five senses, in this case man is the same as animals; and with reason (*akal*).

Knowing something with reason only happens to humans. Reason is what differentiates humans from animals.

Glory and virtue really appears to people who usually pay attention to the *mu'qulat* things (gained through reason) and they are aware of it. For them, it is also clear that thing known by the senses is the same as something vague, compared to something that is ensured its good through reason. This is why the Qur'an in its call recognizes God and His Unity, resurrecting reason from sleep. The previous peoples, as envisioned before, do not do such call.

See, *ibid*, page 110.

³ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 1, (Jakarta: Cakrawala Publishing, 2011), page 411.

⁴ Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 2, (Semarang: Pustaka Rizki Putra, 2001), page 347.

command to the goodness that agree with religion, *syara'* and reason also, and prohibite of bad that oppose religion, *syara'* and reason.

The definition of *al-ma'rūf* and *al-munkar* what was written by Hasbi in *Tafsir al-Qur'ān al-Madīd al-Nūr* was different from both definition what were written in his book *al-Islām*. This case can be understood because of different condition when he was writing both *al-Nūr* and *al-Islām*. It is looked into Hasbi's histories, *al-Islām* is written when Hasbi was jailed in Lembah Burni Telong.⁵ In the hard enough mental and physical underpressure situation, and also by only modal the Holy *Qur'ān*, document of *al-Islām* prepared. In its preface of this book, Hasbi told his situation and condition at that time, when he was writing *al-Islām*

“...risalah kecil yang sederhana ini, yang kususun dalam keadaan yang sangat sempit dan serba kekurangan, kurang dalam persediaan buku-buku yang perlu menjadi bahan bacaan bagiku ...”⁶

Indirectly, the purpose of Hasbi in writing *al-Islām* is to criticize and correct Islamic teaching according to Hasbi Islamic *ummah* at that time swerved from the true Islamic teaching or what was hoped by Islam itself. The following is Hasbi statement:

⁵ During the two years since March 1946, the Social Revolutionary Movement in Aceh held Hasbi as captive. More than one year he languished in the Valley Burni Telong and Takengon. Burni Telong was located in a trough surrounded by the Bukit Barisan Mountains in the highlands of Central Aceh. It was a remote location far from the highway Bireun-Takengon. To reach the camp from the road, one must penetrate the rubber plantations. That was used as a detention camp barracks was the former residence of the garden laborers of rubber tappers. The building was decrepit because of its age and its wooden and zinced material. The wall perforated and its roof leaked. If people walk, the building swayed and creaked noises, but the barbed wire fence as high as two meters was erected around it as well as its guardhouse watch still looked new and sturdiness.

See, Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 1, *op. cit*, page Vii.

⁶ *Ibid*, page. X.

“...bahwa banyaklah sudah anggota masyarakatnya yang memalingkan diri dari tujuan yang dikehendaki oleh Islam, dengan sadar atau dengan tidak sadar... Maka sebagai seorang muslim yang mempunyai tugas wajib terhadap sesama kaum muslimin, saya usahakanlah menyusun risalah ini... Pengharapanku supaya dengan keterangan-keterangan ringkas yang kuuraikan di dalam risalah ini, akan nampak dan nyata lah bagi mereka *hakikat* Islam yang murni itu”⁷

It is different when Hasbi was writing *Tafsir al-Qur’ānul Madjid al-Nūr*. This interpretation is worked by Hasbi for nine years (1952-1961). By wide knowlegde, spirit, a lot of reference books and systematic composition Hasbi wrote this interpretation:

“Dalam menyusun tafsir ini berpedoman kepada sejumlah tafsir induk yaitu: Kitab-kitab tafsir yang menjadi pegangan bagi penulis-penulis tafsir, baik kitab tafsir bil ma’tsur, kitab-kitab bil ma’qul maupun kitab-kitab tafsir yang menyarikan uraian tafsir induk, terutama ‘*Umdatut Tafsir ‘anil Hafizh Ibn Katsir, Tafsir al-Manar, Tafsir al-Qasimy, Tafsir al-Maraghy dan at-Tafsir al-Wadhih.*”⁸

Whereas Hasbi’s motivations to write *Tafsir al-Qur’ānul Madjid al-Nur* are to wide and broad development of Islamic culture because Islamic Institutes in Indonesian was developing at that time, to help Indonesian Islamic ummah who don’t have capability in Arabic easy to understand *al-Qur’ān*, and to up quantity of Islamic lecturer in Indonesian society.

⁷ *Ibid*, page IX.

⁸ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur’anul Madjid An-Nur*, volume 1, *op. cit*, page Xv.

“Berkenaan dengan perkembangan perguruan-perguruan tinggi Islam di Indonesia yang dicintai dalam suasana baru, hiduplah perhatian kepada melebarkan dan meluaskan perkembangan kebudayaan Islam. Hal yang tersebut ini membutuhkan perkembangan Kitabullah, Sunnatur Rasul dan kitab-kitab Islam dalam bahasa persatuan Indonesia.”⁹

According to writer analysis, some reason above situation and condition when Hasbi was writing, also the reader who will be objected can influence style of language used in his writing in order to make it easy understood and accepted by reader. Essentially, they are not totally different among definition *al-ma'rūf* and *al-munkar* in Hasbi's book *al-Islām* and definition *al-ma'rūf* and *al-munkar* in *Tafsīr Al-Qur'ān al-Madjid Al-Nūr*. The The different point is in textual side only with a purpose it can easily understand by its reader.

The concept of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* in Hasbi's perspective has a little difference from what has explained by some other interpreters, such as written by Quraish Syihab in *Tafsīr al-Misbāh*. Shihab described that the meaning of *al-ma'rūf* is noble values and traditions admitted by society that is not contradictive with religious teaching, while *al-munkar* is what society judged as bad thing. In short, the meaning of *al-amru bi al-ma'rūf wa al-nahyu 'an al-munkar* is ordering other to practice the noble values and traditions admitted by society that is not contradictive with religious teaching and forbidding other from committing what society judged as bad thing¹⁰.

⁹ *Ibid*, page Xvii.

¹⁰ M. Quraish Shihab, *Tafsīr Al-Misbah*, Vol 2, (Jakarta: Lentera hati, 2002), page. 208-210.

The different notion in explaining term of *al-ma'rūf* and *al-munkar* between Hasbi and other interpreters is not a fundamental divergence, since they still use religious teaching as their measure in judging both good and bad thing. This difference can be understood from Hasbi's spirit to maintain and reform people's understanding toward Islamic teachings as explained in *al-Qur'ān* and *hadīs*.

Hasbi is a person who loved to read . Hasbi's spirit in reading not limited in Arabic literature only, he also read the books written in Melayu and Belanda language (Latin letter). Hasbi get his chance to read thought of reformer pioners when he met Syaikh Muhammad ibn Salim al-Kalali¹¹, someone belongs to a group of Islamic thought reformer in Indonesia. Trough Syaikh al-Kalali Hasbi also has chance to read the magazines that campaign voices of reformation. It caused Hasbi was influenced to do Islmamic renewal in Indonesia trouggh his creations.

B. The Ethics in Performing *Al-Amru Bi Al-Ma'rūf Wa Al-Nahyu 'An Al-Munkar*

In his interpreation,Hasbi explained that Surah *ālī-Imrān* verse 104 demand us to have a group of ummah that specially handle the duties of *da'wāh*, all of us also must pay attention the attitude of his group. When we find a wrong, we will give attention to remind and straighten. It is like what Muslim have done in the first century of Islam birth always do controlling to activities and policies of decision makers who handle *da'wāh* stuff.

¹¹ Shaykh Muhammad bin Salim Al-Kalaliy - or rather Al-Kulaliy - originates in Yemen. People of Kulal is a descendant of 'Abdu Al-Akbar Kulal residing in Wadi Nakhlan and ash-Sya'baniyyah in Ta'iz. One group of people of Kulal lives in the area of Tubalah, ash-Syihr Province in Hadramaut. They settle there since the reign of Ar-Rasuliyyah Dynasty.

See <http://misyakapagecom/al-kalaliy-pembaharu-yang-terlupa-di-tengah-kota/> downloaded on 14th of April 2015.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (ال عمران: ١٠٤)

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” (Q.S. *Āli-Imrān*, 3: 104)

In a speech of Umar, he said: “O man, whoever among you sees me doing irregularities, it shall be straightened.” A camel herdsman stand up and answer: “By name of God, O... Amirul Mukminin, if we irregularities in what you do, we will have straightened it our sword.”

Upon time, the prominent figures of prophet friend coordinate to carry out this duty. Each other feel obligated to develop Islam by face whoever looks down Islam, what is related by *aqīdah*, *ādab*, rules about its adherent business.¹²

By command of God written in Surah *āli-Imrān* verse 104 Hasbi will a *hisbah institute*¹³ who has a duty send views and suggestion objectively and independently. Thus the appointment of a person become a

¹² *Ibid*, page 411.

¹³ Hisbah originally means paying attention to state of market; checking scales and dosing; noticing state of selling goods and eliminating all difficulties that may be faced by the people who come to trading into the market; and creating a variety of efforts to facilitate people to perform trading on the market.

Based on the history, the first one to establish a special officer for *hisbah* is Caliph Umar Ibn al-Khattab. He designated Abdullah ibn Utbah to be *hisbah* officers in Medina. Then the task of *hisbah* in the next period was increasingly expanded, not only paying attention to the state of the market but also paying attention to matters that are really concerned by Khulafa.

Some scholars, such as Ibn Taymiyyah includes some deeds to *hisbah*, such as paying attention to the state of worship of people, the state of the *muezzin* and so on. Some scholars interpret *hisbah* as task of commanding *ma'ruf* and preventing *munkar*.

Hisbah duty is like duty that is now police and Satpol PP are responsible for.

See, Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 2, *op. cit*, page 349.

member of *hisbah*, not necessary based on ruler interest and its relationship with bureaucracy. Whereas to be a member of *hisbah* institution must have some characteristic as faithful, objective, clever, wise, and skillful. He had a firm stance concerning implementation of Syari'a. Certainly, he didn't want the member of *hisbah* to issue a fatwa just for legitimize the ruler wisdom, although give much disadvantage for society members.¹⁴

Those who wish to devote himself as a *dā'i* (preacher), it is appropriate to prepare themselves well. Must be mastered in science comprehensively, must be master of the science of *Qur'ān*, not focus the attention matters pertaining to *halāl-harām*, sin and hell only. Totally knowing background of the society, culture, customs, and have knowledge about the development of *madzhab*, *'aqīdah* (belief), other major religions (Christianity, Hinduism, Buddhism, Confucianism). In more detail Hasbi wrote down some requirements to carry out the duty of preaching as follows:¹⁵

1. Knowing *al-Qur'ān*, *sunnah*, *Ṣīrah al-nabawiy* and *khulafā' al-rāsyidīn*.
2. Knowing conditions of objected country of *da'wah*, both concerning the nature, behavior or their culture. In other words, knowing the circumstances of society.
3. Knowing the language of of society that will be object of *da'wah*
In this case, once ordered his companions to learn Hebrew to face the Jews.
4. Knowing religions and *madzhab-madzhab* are developing, until understand which practices of life are failed or deviate from the teachings of religion.

¹⁴ *Ibid*, page 348.

¹⁵ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 1, *op. cit*, page 411.

The officers of *hisbah* according to Hasbi must consists of the *Mutathawwi'* (who works voluntarily) and *muhtasib* (who is assigned by government). To take a role as *muhtasib* by legal official legally is *farḍu 'ain*, while carry out the role as *hisbah* by volunteers legally is *farḍu kifayah*. The official *muhtasib* should check violations that occur in the society , so it can be prevented and eradicated . And check the conditon of *ma'rūf* , so it can be implemented immediately if not already done. Such duty is not burdened on the *mutathawwi'* . The *muhtasib* must be willing to give their strength to people who need it. When someone comes who told him something, he or she must comply the demand, while the *mutathawwi'* (volunteers) was not obligated to comply it. A *muhtasib* will receive salary from the public treasury, because he is seen as a government employee. Whereas a *mutathawwi'* , can not demand the salary for what he had done.¹⁶

There are many ways can do to prevent the *al-munkar* deed, one of them is like what was said by the Prophet:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ كِلَاهُمَا، عَنْ
فَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ - وَهَذَا حَدِيثُ أَبِي بَكْرٍ -
قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْحُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ. فَقَامَ إِلَيْهِ رَجُلٌ،
فَقَالَ: الصَّلَاةُ قَبْلَ الْحُطْبَةِ، فَقَالَ: قَدْ تَرَكْتُ مَا هُنَالِكَ، فَقَالَ أَبُو سَعِيدٍ:
أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹⁶ Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 2, *op. cit*, page 350.

يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (رواه مسلم)¹⁷

“Whoever sees something insubordination (*al-munkar*), must change or prevent it by the strength of his hand. If he can not change by strength of his hands, must do it by his tongue. And if he can not prevent by tongue, must do it by heart. Changing by heart is the weakest faith” (H.R. Muslim)

The above hadith explains that there are three ways can do to prevent, resist and change the *al-munkar* deeds:¹⁸

1. Preventing by strength of hand. Hasbi did not explain what he means as preventing by strenght of hand. But, almost *ulama'* said that what means with preventing by strenght of hand at previous is prevent by strenght of authority. The one can prevent *munkar* deed by this way is *hisbah* institution as what was explained before.
2. If he can not do by strength of hands, because it does not have the authority or because of fear of endangering itself then prevent it by giving advice, it is by using our reason to cancel his intention. When observed, the way giving advice what written by Hasbi is still not clear. However, textually hadith above it can be concluded that the advice is meant by Hasbi here is by word of mouth. The second way to advise writing as usual Hasbi do..
3. If it still has no able to give advice then use the last way is by hating in the heart of the *al-munkar* behavior, distancing themselves from the

¹⁷ Muslim bin Hajjaj, *Shahih Muslim*, Vol 1, (Baerut: Daar Ihya' at-Turats al-'Arabiyy, Tt), page. 69.

¹⁸ *Ibid.*

perpetrators of *al-munkar*, do not associate with him, *mu'amalah* (h) with him, give a greeting and answer his greeting. This has been done by the Prophet to Ka'b ibn Malik, Mirarah bin Rabi 'and Hilal ibn Umaiyyah who do not want to take a part in Tabuk war. The Prophet told the companions that keep away from the three men and not send greeting. Fifty nights the three of them left like that until they feel depressed as a result of their boycott and regretted it. Then the three of them repented and Allah accepted their repentance. The Prophet said:

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي
عَمْرٍو، عَنْ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ
وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ
تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ» (رواه الترمذي)¹⁹

“By God that my soul his hands, By name of *Allāh* you all order to *al-ma'rūf* and you prevent from *munkar*, or by name of *Allāh*, He will soon impose His torment upon you all. At that time of course you will pray to Him, then your pray will not be allowed.”
(H.R. At-Turmudzi).

¹⁹ Muhammad bin Isa at-Turmudzi, *Sunan at-Turmudzi*, Vol 4, (Egypt: Musthafa al-Baliy al-Halbiy, 1975), page 468.

In sura *Luqmān* verse 17, there are four orders submitted by Luqman to his son. That commands are as follows:²⁰

1. Doing the prayer. Fulfill prayers in a way can get the pleasure of *Allāh*. Hasbi explained that prayers blessed by God can prevent us from committing vile and *al-munkar*. In other words, the quality of one's prayer can be seen from the behaviour.
2. Order to the *al-ma'rūf*. According Hasbi, doing *al-ma'rūf* deed just do as quality of the ability and capability of each. Those, there is no reason not to do it.
3. Forbid from what is *al-munkar*. Prevent the people from immoral and other *harām* (unlawful) acts. Because according to Hasbi, if the act was committed could destroy the people who do it. It means can damage them, and the doers will certainly be thrown into the hell.
4. Be patient against disasters that happen to you. Patient in this case according to Hasbi is patient in doing *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar*. Clearly, if we are struck by a disaster in an effort *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar*, then be patient or not easy to get despair. Do the contrary, that should be consistent and always be optimist.

C. The Excellences of *Al-Amru Bi Al-Ma'rūf* and *Al-Nahyu 'An Al-Munkar*

1. *Khair Ummah*

Sura *āli- 'Imrān* verse 110 says that Muslims are the best people in the world community, because they are order to the right (*al-amr bi al-ma'rūf*) and forbid what is wrong (*al-nahyu 'an al-munkar*), and

²⁰ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 3, (Jakarta: Cakrawala Publishing, 2011), page 448.

believing in *Allāh* with true faith. But, according to Hasbi, a characteristic said here by God is only appropriate for the first generation of Muslims, the Prophet and his companions when the *Qur'ān* was revealed. Muslims became the most good people until they no more order to the right (*al-amru bi al-ma'rūf*) and no more forbid what is wrong (*al-nahyu 'an al-munkar*) consequence of arbitrary attitudes of the Caliph. As happened during the reign of Umayyah era when led by Abdul Malik ibn Marwan who abolished the right of his society to argue, criticize, or supervise the government. He ever has said: "Anyone who dared to tell me 'Fear of *Allāh*,' I will behead his/her neck It is like."²¹

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ (آل عمران: ١١٠)

“You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In *Allāh*. if only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors.” (*Q.S. Āli-Imrān*, 3: 110)

Once again Hasbi said that sura *āli-Imrān* verse 110 has asserted that Muslims will the best people constantly as long as they hold to three things: tell the right and forbid what is wrong, and believe in *Allāh* with true faith. Because of how very important the duty to

²¹ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 1, *op. cit*, page 414.

order to *al-ma'rūf* and forbid of *al-munkar*, then God confirms several times in sura *ālī-Imrān*. The duty "ordering to *al-ma'rūf* and forbidding of *al-munkar*" take precedence over the command to believe, because both are the fortress of faith itself.²² By carrying out these duties, the two will maintain the faith.

2. As characteristic of godly man

Godly man believe to *Allāh* and the Last Day, as what was taught by God. And the impact of faith in them is fear of *Allāh*, submission, and preparation for the Hereafter. After the pious perfecting itself with science and charity, they will try to perfect the others by ordering to *al-ma'rūf* and preventing from *al-munkar*. The Godly man carrying out the godly deeds with a heart full of spirit, not by laziness, because he has known the reward that will be received.

Characterize of pious is culmination of praise by God to His servant. Opponents of the pious is depraved (*fāsid*). *Fasid* is everything that is not proper, both in faith and deed. Here is how written understand from Hasbi interpretation on sura *ālī-Imrān* verse 114.

²² Hasbi understands that faith (*iman*) within the meaning of Arabic is *at-tashdiq bil qalbi*, confirming with (in) the heart. The understanding of faith based on *syara'* is uttering by the tongue, justifying with the heart and doing with body member. Accurately, *iman* based on limitation *syara'* is to integrate speech, heart confession and behavior. In other words, *iman* is pledging truth of Islam with tongue, justifying what is spelled by the heart and reflecting it in the behavior of everyday life in righteous deeds.

However, Hasbi reminds that deeds of body member are different, so there is one member of the body can destroy all the deeds if that one member does not exist. Hasbi says it is like head and hand are equally part of the human body, but people no longer have *insaniyah* without head, whereas without hand, they are simply called defective.

See Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-Islam*, volume 1, *op. cit*, page 17.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (ال عمران: ١١٤)

“They believe In *Allāh* and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.” (*Q.S. Āli-Imrān*, 3: 114)

In sura *at-Taubah* verse 67 *Allāh* even has explained the character of the hypocrites is who ordered to *munkar* and prevented from being *al-ma'rūf*. This characteristic is one sign of a hypocrites.²³

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمْ
الْفَاسِقُونَ (التوبة: ٦٧)

“The Hypocrites, men and women, (have an understanding) with Each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah. so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.” (*Q.S. At-Taubah*, 9: 67)

3. One duty of the Prophet

The Prophet was commanded by God to tell his *ummah* to do something that is appropriate according to Syari'a, which is known or

²³ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 1, *op. cit*, page 417.

recognized by the healthy sense its goodness. And prevent his *ummah* of doing *al-munkar* according to Syari'a. They are unbeloved actions by perfect soul, what does not want to plunge itself into abjection. This is one of duties assigned by *Allāh* to the prophet Muhammad. And therefore for this given duty we are commanded to believe in Allah and the Prophet Muhammad. Whoever believes in *Allāh* and His Messenger, they're the ones who won, obtain mercy and good pleasure of *Allāh*. Hasbi as described in the interpretation of sura *al-A'rāf* paragraph 157.²⁴

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (الأعراف:

(١٥٧

"Those who follow the apostle, the unlettered Prophet, whom They find mentioned In their own (scriptures),- In the law and the Gospel;- for He commands them what is just and forbids them what is evil; He allows them As lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. so it is those

²⁴ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 2, (Jakarta: Cakrawala Publishing, 2011), page 167.

who believe In him, honour him, help him, and follow the light which is sent down with him,- it is They who will prosper." (Al-A'raf [7] : 157)

4. As Characteristic of believer (*mu'min*)

According to Hasbi's interpretation on *at-Taubah* verse 71, believers (*mu'min*) both men and women have some characteristics:²⁵

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

“The believers, men and women, are protectors one of another: They enjoin what is just, and forbid what is Evil: They observe regular prayers, practise regular charity, and obey *Allāh* and His Messenger. on them will Allah pour His mercy: for *Allāh* is Exalted In power, wise.” (*Q.S. At-Taubah*, 9: 71)

The five are;

- a. People who believe ordered *al-ma'rūf*.
- b. The believers prevent of *al-munkar*. Ordering *al-ma'rūf* and forbidding evil by Hasbi is a fundamental characteristic of characteristics believers.

²⁵ *Ibid.*, page 288.

- c. The believers prayers as well as possible and as sufficient as possible, then enhance the pillars and the requirements. They also solemn in charity and their heart always depend on *Allāh*.
- d. The believers give zakat that was obligated and ruled.
- e. The believers continuously obey *Allāh* by leaving what is forbidden and carrying out what is commanded by *Allāh*.

The believers are the ones blessed by God, and put into wide grace. But, believer who has five characteristics only according Hasbi still can not be regarded as a perfect believe. To be more perfect, believer must has nine characteristic, like what *Allāh* has said in Surah *at-Taubah* verse 112.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ
(التوبة: ١١٢)

“Those that turn (to *Allāh*. In repentance; that serve him, and Praise him; that wander In devotion to the cause of *Allāh*,: that bow down and prostrate themselves In prayer; that enjoin good and forbid evil; and observe the limit set by *Allāh*.- (These do rejoice). so proclaim the glad tidings to the believers.” (*Q.S. At-Taubah*, 9: 112)

The nine characteristic they are:²⁶

- a. They who repent with a pure repentance and clean of all sins, both small or large. Example: the unbelievers repents by leaving their disbelief and embrace Islam; hypocrites repent by

²⁶ *Ibid.*, page 316.

leaving their hypocrisy; the rebellious who do immoral acts repent in a way regretting what he had done and strengthened his will to not replay a thing in the last. People whose hearts are heedless of remembering God repent by *ẓikr* (remembering) and *syukur* (gratitude)

- b. They whose hearts are sincere to God in worship and *mu'amalah* (human being interaction). They are also not afraid of anyone except God. They do not expect to anyone except *Allāh*. They do not beg except *Allāh*. And they do not get closer except to God.
- c. They who praise God, whether in joy or sorrow. As waht was practiced by the Prophet Muhammad.²⁷
- d. They who do odyssey for right reason, like looking for useful knowledge for him, both in this world and in the hereafter. Or useful for the his community and society, or investigating condition of nature and nations to take knowledge.
- e. They who do the bowing in prayer. Bowing is a gesture that symbolizes servitude of human being to *Allāh*.
- f. They who do prostration in prayer. In addition to bowing, prostration is also one of the movement in prayer that symbolizes servitude to *Allāh*.
- g. They are calling on people to believe and invite to carry out virtue charity.
- h. They are preventing people from *syirk* behavior and other various of disobedience.

²⁷ Narrated from Aisha: "It is the Prophet, when it comes to him something nice, he was saying, '*Alhamdu lillahilladzi bi ni'matihi tatimushshalihatu* = Praise belongs to God, that with Him favors can be perfectly all kindness. 'When it comes something that does not please him, he also says, '*Alhamdu lillahi 'ala kulli halin* = Praise belongs to God in all circumstances."

See *ibid*.

- i. They who maintain the Syari'a and the laws of God that includes everything that is obligated for each person and that is obligated on the society, whether compulsory '*aini* (individual) or compulsory *kifayah* (collective).

For all believers who have nine above properties, then they will acquire the virtues in the world and the hereafter.²⁸

The opposite of the believers are hypocrites. In sura *at-Taubah* verse 67 mentioned three characteristics of hypocrites, they are: they tell people to do *al-munkar* deeds, prevent of *al-ma'rūf* deeds, and do not want to spend their wealth in the way of *Allāh* (behave stingy).²⁹

Hasbi has added one point, it is: when the hypocrites do prayer, they will do it lazily because their prayer just to be seem by other (*riya'*) and to be listened (*sum'ah*).³⁰

In a hadith Rasulullah SAW said:

حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ
مَالِكٍ بْنُ أَبِي عَامِرٍ أَبُو سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: " آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ

" (رواه البخاري)³¹

²⁸ *Ibid.*, page 317.

²⁹ *Ibid.*, page 286.

³⁰ *Ibid.*, page 288.

³¹ Muhammad bin Ismail, *Shahih Bukhari*, Vol 1, (Egypt: Daar Thuq an-Najah, 1422 H), page. 16.

“Characteristic of the hypocrite are three: 1. When he speaks he lies; 2. When he's promises he breaks; 3. When he is believed (mandated something to him) he betrays.”(H.R. Bukhari, Muslim dari Abu Hurairah).

5. Main hinge of nation sovereignty

In sura *al-Hajj* verse 41 informed that there are four things must be applied by a government, that four are basis to form strong government.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج: ٤١)

“(They are) those who, if we establish them In the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.” (*Q.S. Al-Hajj*, 22: 41)

The four things are:³²

- a. Doing prayers. Doing prayers perfectly at times determined by fulfilling all the requirements. Hasbi explained that prayer is the first and the foremost obligation for Muslims, and it as a tether between the servant and God. Prayers also purifying the soul, strengthen the spirit, and renew the understanding of Islam and as an antidote for all ills. Prayers become a symbol for subservience to all commandments of *Allāh*.

³² Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, volume 3, *op. cit.*, page 137.

- b. Paying *zakat*. Hasbi explained that God obliges rich people put out part of his property to the unbelievers, because He wants the virtue for the rich who pays *zakat* and the poor in building a government based on justice, mercy affection among human being.
- c. Ordering to *al-ma'rūf* deed.
- d. Preventing of *al-munkar*. According to Hasbi, *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar* is the main joints to maintain the sovereignty of a people (nation). Both is as free-critique delivery also. In addition, the functions *al-amru bi al-ma'rūf* and *al-nahyu 'an al-munkar* are as argumentation that Islam wishes absolute freedom that is wrapped by the spirit of religion to all its adherent.

CHAPTER V

CLOSING

A. Conclusion

From above elaborations, the writer finally could take conclusion about the concept of *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar* according to Muhammad Hasbi Ash-Shiddieqy in *tafsīr al-nūr* and about the socio-historical background of the concept of *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar* according to Muhammad Hasbi Ash-Shiddieqy in *tafsīr al-nūr* as below:

1. In Hasbi's view, *al-ma'rūf* is what religion and reason consider as good thing, while *al-munkar* is all bad things according to religion and reason's perspective. Therefore, the meaning of *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar* according to Hasbi as he has written in his *tafsīr* is ordering good things and prohibiting bad things in religion and reason perspectives.

To perform this duty, Hasbi require the role of an institution called *hisbah*, which formulates all things related to *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar*. The members of this institution are not always chosen for the government's interests and administration matters, but the most important things are they must be smart, wise, objective, truthful, fair, and have persistent principle related to religion and realization of its value and *syari'ah*.

Hasbi saw that there are many ways to call people into Islam. The most prominent one is by showing the glorious character and moral of Islam in every aspect of life. In this era, inviting people to Islam by forcing them either bluntly or secretly is not a suitable method. On the other word, in performing *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar*,

one must pay attention to the ethics and not by any kind of compulsion and violence.

2. Muhammad Hasbi Ash-Shiddieqy is one of the reformers of Islam in Indonesia. Since childhood he has been known to rebel against the environment, especially when he encounters things that do not correspond to his way of thinking. At the very young age he had attended the discussions that addresses religious issues organized by senior of *ulama'*. In discussions he has shown his skills, which he has always denied and submit its opinions to the right argument, so his opinion is familiar to his opponents, and his opinion cannot be denied by them.

Seeing the passion and ability of Hasbi, syaikh al-Kalali then sent him to Surabaya to learn to syaikh Ahmad as-Surkati. During the one and a half years studying at al-Irsyad, the most studied Hasbi is Arabic language proficiency and experience of witnessing the pursuit of the reformers in Java moving in an organized manner. Finally syaikh as-Surkati with al-Irsyad has decided Hasbi to join a group of reformers. Then Hasbi began showing reforms in Aceh, people were known fanatic. But he did not flinch and downs although therefore he despised, imprisoned and exiled by the party who disagree with him.

Tafsīr al-nūr is a monumental Hasbi's opus. He successfully completed the interpretation of the entire Qur'an, 30 chapters. *Tafsīr al-nūr* was written in the middle of the debate over whether or not to translate simultaneously writing the *Qur'ān* to non-Arabic language. According to Hasbi, the *Qur'ān* is universal. Therefore, for the success of the mission of knowledge transfer so the use of the reader becomes very important. Therefore, Muslims come from various ethnic groups and each group need understanding the *Qur'ān*. The interpretation of the *Qur'ān* in various languages becomes an urgent necessity, not an exception in Indonesian language.

In arrange the book of *tafsīr*, most of it *tafsīr* based on the verses of the *Qur'ān*, the history of the Prophet, the history of companions and successors, theories of knowledge, experience and opinions of the *mufasir*. Hasbi arranged *tafsīr al-nūr* with clear systematic discussion. Hopefully, this *tafsīr* can make reader more interest and easier for understanding the content of the *Qur'ān*. *Tafsīr al-nūr* is chosen as one of reference in Organizers Institute Scripture Translation of the *Qur'ān* (Lembaga Penyelenggara Penerjemahan Kitab Suci Al-Qur'an) in its task of translating the *Qur'ān*.

B. Suggestion

The research about *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-nūr* is only limited to answer the research question. So that, the topic of *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar* according to Muhammad Hasbi ash-Shiddieqy in *tafsīr al-nūr* is still opened to be discussed and there are many possibilities to be developed more to enrich the Islamic intellectual heritage moreover toward study of Tafsir and Hadits, for instance; (a) the study about Hasbi ash-Shiddieqy's thought in the relation of jihad, *al-amru bi al-ma'rūf and al-nahyu 'an al-munkar*, and *da'wah* or (b) about his method in writing his *tafsīr al-nūr*. Furthermore, it may give a contribution toward society problems.

C. Closing

Those are what the writer could perform about the work of Muhammad Hasbi ash-Shiddieqy. Praises be to *Allāh*, who had given everything to writer. Without His love and compassion, surely the writer would not be able to complete this exhausting final task. Peace and salutation might be upon to beloved prophet Muḥammad SAW.

Although the researcher had worked maximally, yet the researcher was sure that the work was still far from perfectness and less satisfying. Therefore, the researcher always and continuously needs critiques and comments that were constructive. May this work useful for the researcher especially and others who concern on any other field of study generally. Unforgettable thanks to Muhammad Hasbi ash-Shiddieqy. My God Bless you.

BIBLIOGRAPHY

- Ash-Shiddieqy, Teungku Muhammad Hasbi, *Al-Islam*, vol 1, Semarang: Pustaka Rizki Putra, 2001.
- _____, *Al-Islam*, vol 2, Semarang: Pustaka Rizki Putra, 2001.
- _____, *Tafsir Al-Qur'anul Madjid An-Nur* vol 1, Jakarta: Cakrawala Publishing, 2011.
- _____, *Tafsir Al-Qur'anul Madjid An-Nur* vol 2, Jakarta: Cakrawala Publishing, 2011.
- _____, *Tafsir Al-Qur'anul Madjid An-Nur* vol 3, Jakarta: Cakrawala Publishing, 2011.
- At-Turmudzi, Muhammad bin Isa, *Sunan at-Turmudzi*, Vol 4, Egypt: Musthafa al-Baliy al-Halbiy, 1975.
- Azizah, Samrotul, *Tafsir Tematik Ayat-Ayat Kalam Dalam Tafsir An-Nur*, skripsi, Fakultas Ushuluddin IAIN Walisongo Semarang, 2009.
- Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Ensiklopedi Islam Di Indonesia*, Departmen Agama RI, 1993.
- Ghofur, Saiful Amin, *Profil Para Mufasir Al-Qur'an*, Yogyakarta: Pustaka Insan Madani, 2008.
- Hajjaj, Muslim bin, *Shahih Muslim*, Vol 1, Baerut: Daar Ihya' at-Turats al-'Arabiyy, Tt.
- Hanafi, Muchlis M. (ed.), *Amar Makruf Nahi Mungkar (Tafsir Al-Qur'an Tematik)*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013.
- IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, Jakarta: Djambatan, tt.
- Ismail, Muhammad bin, *Shahih Bukhari*, Vol 1, Egypt: Daar Thuq an-Najah, 1422 H.
- Nurdin, Ali, *Quranic Society (Menelusuri Konsep Masyarakat Ideal dalam Al-Qur'an)*, Jakarta: Penerbit Erlangga, 2006.
- Rahardjo, M. Dawam, *Ensiklopedi Al-Qur'an (Tafsir Sosial Berdasarkan Konsep-Konsep Kunci)*, cetakan II, Jakarta: Penerbit Paramadina, 2002.

Shihab, M. Quraish, *Al-Lubab: Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an*, Book 1, Tangerang: Penerbit Lentera Hati, 2012.

_____, *Al-Lubab: Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an*, Book 2, Tangerang: Penerbit Lentera Hati, 2012.

_____, *Al-Lubab: Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an*, Book 3, Tangerang: Penerbit Lentera Hati, 2012.

_____, *Tafsir Al-Misbah*, Vol 2, Tangerang: Penerbit Lentera Hati, 2002.

Taimiyyah, Ibnu, *Amara Ma'ruf Nahi Munkar (Perintah Kepada Kebaikan, Larangan Dari Kemungkaran*, Terj. Akhmad Hasan, Arab Saudi: Departemen Urusan Keislaman, Wakaf, Da'wah dan Pengarahan, 1998.

Websites

http://id.wikipedia.org/wiki/Muhammad_Hasbi

<http://misyyah.com/al-kalaliy-pembaharu-yang-terlupa-di-tengah-kota/>

<http://nasional.inilah.com/read/detail/2153812/antara-harap-dan-takut#.VGnsA2czLFx>

http://unmuha.ac.id/index.php?option=com_content&view=article&id=686:teung-ku-muhammad-hasbi-ash-shiddiqi-1904-1975&catid=68:tokoh-a-pemikirannya&Itemid=199