

## The Implementation of Amar Ma'ruf Nahi Munkar Qadi al-Baqilany: Hassan Hanafi's Phenomenological Hermeneutic Approach

Akhmad Jazuli Afandi<sup>1</sup>, Islam Saad Mohamed Abdelmoneim<sup>2</sup>

<sup>1</sup>*Institut Agama Islam Negeri Kediri, Indonesia*

<sup>2</sup>*Bibliotheca Alexandrina, Egypt*

<sup>1</sup>*jazzull212@gmail.com*, <sup>2</sup>*eslam.saad@gmail.com*

### Abstract

This article aims to review the application of the concept of Amar Ma'ruf Nahi Munkar Qadi al-Baqilany using Hassan Hanafi's phenomenological hermeneutics as an analytical approach. The socio-political and thought conditions of al-Baqilany's time became a problem in itself. The diversity of society that is not only from the Arab community also raises problems that require special handling. Qadi al-Baqilani had a view of Amar Ma'ruf Nahi Munkar who could respond to the realities of the time. This research uses qualitative methods with the type of literature study. The choice of Hasan Hanafi's phenomenological hermeneutics as an approach aims to deepen the study so as to get a complete picture of the real implementation of Amar Ma'ruf Nahi Munkar Qadi al-Baqilany. The researcher's analysis includes socio-historical conditions, texts, reality and people's consciousness. The main instruments are reduction data, display data and conclusions. The results show that a) the socio-historical, political and thought of society is very diverse. There was a lot of poverty and misthinking by the Mu'tazilites as key holders of the madhhab in government. So that the implementation carried out by Al-Baqilany is to conduct scientific debates to several schools or schools, especially the Mu'tazilites, Jahmiyah and Shia in the place provided by the government. And also by contradicting the Roman king, b) the incorporation of reason and naqli in every argument, c) the use of linguistic elements needed in his works and debates, d) the use of communicative, systematic, simple and understandable language at every level of his works and e) the existence of mass awareness efforts.

**Keywords:** *Amar Ma'ruf Nahi Munkar, Al Baqilany, Phenomenological Hermeneutics, Hassan Hanafi*

### Introduction

The socio-cultural context cannot be separated from the way humans think and act in responding to everything that happens in their environment. Of course, the realization of what humans understand is something that continues to develop and needs to form a process of self-awareness in actualizing what is understood and believed so far, especially in terms of religious

### Corresponding author:

Akmal Jazuli Afandi, e-mail: [jazzull212@gmail.com](mailto:jazzull212@gmail.com)

### Article History

Received: 17 April 2023 | Revised: 28 July 2023 | Accepted: 29 July 2023 | Available online: 31 July 2023

### How to Cite this Article

Afandi, A. J., & Abdelmoneim, I. S. M., (2023). The Implementation of Amar Ma'ruf Nahi Munkar Qadi al-Baqilany Hassan Hanafi's Phenomenological Hermeneutic Approach. *Tribakti: Jurnal Pemikiran Keislaman*, 34(2), 166-180. <https://doi.org/10.33367/tribakti.v34i2.3696>



© 2023. The author(s). Tribakti is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0)

understanding in implementing amar ma'ruf nahi munkar. The phenomenon of the implementation of amar ma'ruf nahi munkar cannot be separated from how humans understand and behave about religious doctrines and cultural contexts that must be addressed wisely. At least cultural attitudes related to religious doctrine have been shown by Hasan Hanafi in the distribution of expressions of his demands,<sup>1</sup> namely: first, attitudes towards classical customs or traditions that have become the habits of predecessors and become a consciousness in society and religious values applied; Second, the attitude towards the Western tradition, which is a foundation that can be the main element to provide a real picture and evidence of religious and social phenomena so that they can be used as references and designed in such a way as to fit the paradigm and rhetoric of the object under study.

Third, the attitude towards the reality that exists and occurs. Of course, the reality in question varies greatly according to each environment, but the understanding of Amar Ma'ruf Nahi Munkar can be analyzed from various aspects, such as some understand through the reality of attitudes or some understand the implementation of religion even though it is not in the form of real actions and demands on the surface of the community. Therefore, its implementation as a phenomenon needs to be studied in depth based on a phenomenological approach.<sup>2</sup> One of the social-empirical phenomena that needs to be studied in depth is the track record of Qadi Al-Baqilany's knowledge as one of the leaders of Ash'ariah, even able to shape the process of Asharite thought into solid through his thinking, especially theologically. However, from the fruits of his thoughts can be contextualized to contain concepts, even the implementation of amar ma'ruf nahi munkar.

This can be seen from his works that emphasize and rely on reasoning more than his predecessor Imam Al-Asy'ari,<sup>3</sup> although the placement of revelation is the main focus. This indicates that Al-Baqilany was able to transform and integrate revelation and reason in answering the problems of the time, especially when he based it on revelation and even stated that the good and bad of something was not determined by human reason but the revelation of Allah Almighty.<sup>4</sup>

Some evidence that shows the aliman of Al-Baqilany, especially in the implementation of his amar ma'ruf nahi munkar can be seen from his debates with Roman and Christian leaders. Among them was his answer to the Roman king regarding the science of necromance, that Islam was free from the practice of necromance and had nothing to do with it because good and bad were included in the power of Allah and knowledge of the supernatural special to Allah.<sup>5</sup> The arguments built show his opposition to social phenomena that treat necromance as a part of people's lives that cannot be released, so that what Al-Baqilany expresses becomes the answer to these social phenomena.

Moreover, another social phenomenon that he showed as part of amar ma'ruf nahi munkar was his refusal to bow and respect the Roman king in Constantinople because he did not like Muslim scholars being belittled and insulted by anyone, so that when walking to the king, Al-Baqilany turned his back to him as a form of rejection. Furthermore, Al-Baqilany also gave a strong

---

<sup>1</sup> Hassan Hanafi, *Studi Filsafat 1: Pembacaan Atas Tradisi Islam Kontemporer*, Terj. Miftah Faqih, (Yogyakarta: LKiS, 2015), 4-5.

<sup>2</sup> Abd Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi* (CV. Pena Persada, 2021).

<sup>3</sup> Simuh, *Pergolakan Pemikiran Dalam Islam*, (Yogyakarta: IRCiSoD, 2019), 117.

<sup>4</sup> Moh. Asror Yusuf, *Konstruksi Epistemologi Toleransi di Pesantren*, 23.

<sup>5</sup> Muhammad bin Abdul Aziz Al-Khadhiri, *Al Munazharah Al-Ajibah Waqai' Munazharah Al-Imam Al-Baqilany lin Nashara bi Hadhrati Malikibim*, (Riyadh: Dar Al-Wathan lin Nasyr, 2000), 22.

response to the Shia dynasties and the ruling of the Buwaihi Dynasty in Iraq, the Fatimid Dynasty in Egypt and others by stating firmly to reject the concept of leadership carried out by Shia by replacing it with the concept of Ahlu Sunnah Wal Jama'ah.<sup>6</sup>

Second, Al-Baqilany's rejection is at least in line with Hasan Hanafi's hermeneutics in the form of the need for reconstruction of the treasures of the classical tradition with a primary focus on rationalism and the need for challenges to western civilization, one of which is the project of occidentalism.<sup>7</sup> Based on this, Al-Baqilany succeeded in implementing the concept of amar ma'ruf nahi munkar although it explicitly did not say it but it rather showed the values of rational Islamic knowledge and in line with the revelation of Allah Almighty.

Al-Baqilany was able to represent the views of the Asharites because they were driven by the socio-historical and cultural context under the auspices of the Buwaihi Dynasty and the existence of other schools such as the Mu'tazilites, Jabbariyah and others that had to be faced because what was carried in their views, according to Al-Baqilany was wrong and needed to be straightened out, which can be seen from his books al-Inshaf and at-Tamhid.<sup>8</sup>

The implementative values of amar ma'ruf nahi munkar axiomatically, rationally and objectively are always shown by Al-Baqilany in each of these views. This shows that he tried to describe the process of a problem that occurred in his social-empirical environment rationally, objectively and comprehensively without having to misinterpret revelation as the main focus, even able to interpret the texts of revelation better than previous Asharite leaders. This is what Hasan Hanafi mentioned that interpretation must start from empty thinking, the reader or interpreter must have an objective footing so that it is not shackled to habits of thought and fantasy, and make problems as axiomatic-practical that must be studied from the beginning to find a solution.<sup>9</sup>

Based on the explanation above, all of Al-Baqilany's thoughts contextually contain the principle of implementation of *amar ma'ruf nahi munkar* which must be studied in such a way with certain knowledge tools in order to be detected thoroughly. Therefore, its implementation can be studied with Hasan Hanafi's phenomenological hermeneutic approach, because the arguments built by Al-Baqilany contain socio-social phenomena at that time, understanding of religious texts or doctrines and conflicts between one view and another, one school with another, and even there are elements of political problems. Therefore, the implementation of amar ma'ruf nahi munkar Al-Baqilany became the main focus in this study, so that the aim seeks to uncover comprehensively the concept or implementative elements carried out by Al-Baqilany during his scientific journey.

## Method

This research uses qualitative methods, namely by describing phenomena based on the informants' point of view, finding diverse realities and developing a holistic understanding of a phenomenon in a particular context.<sup>10</sup> The phenomenon referred to in this case is the thought of Al-Baqilany which includes the implementation of his amar makruf nahi munkar, although he has

---

<sup>6</sup> Tiar Anwar Bachtiar, *Pertarungan Pemikiran Islam di Indonesia: Kritik-Kritik Terhadap Islam Liberal dari HM. Rasjidi Sampai INSIST*, (Jakarta: Pustaka Al-Kautsar, 2017), 378.

<sup>7</sup> Muhammad Patri Arifin, *Hermeneutika Fenomenologis Hasan Hanafi, Raushan Fikir*, Vol. 13, No. 1 Juni 2017, 1-26.

<sup>8</sup> Wardan, *Epistemologi Kalam Abad Pertengahan*, (Yogyakarta: LKiS, 2012), 50.

<sup>9</sup> Mubaedi Sulaeman, *Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi dalam Studi Al-Qur'an di Indonesia, Salimiya: Jurnal Studi Ilmu keagamaan Islam*, Vol. 1, No. 2 Juni 2020, 1-26.

<sup>10</sup> Mardawani, *Praktis Penelitian Kualitatif: Teori Dasar dan Analisis Data dalam Perspektif Kualitatif*, (Yogyakarta: Deepublish, 2020), 8.

been famous for his theological thoughts, but there are actually elements of amar makruf nahi munkar that need to be explored in depth.

But specifically this research is in the form of a literature study because it explores all literature related to the discussion. His approach uses Hasan Hanafi's phenomenological hermeneutics, namely the interpretation of certain objects in order to obtain the real goal of consciousness and hermeneutic facts which include interpretive analysis of socio-history, texts and reality. The research instrument is the researcher because it is the main basis for success and failure in this study with analytical techniques in the form of reduction data, display data, and conclusion drawing.

## Result and Discussion

### *Al-Baqilany's Amar Ma'ruf Nahi Munkar Genealogy*

The existence of Al-Baqilany's thought is based on the reality that occurs today because there are various schools that are able to interpret certain understandings or doctrines about Islam, especially theological ones. On the other hand, what Al-Baqilany did showed his independence from the thought raised, although it had to differ from the Asharite in some of his opinions but did not come out of the Asharite, even able to form the pattern of Asharite thought and methodology became increasingly developed and found a bright spot in the power of Asharite Islamic thought compared to other schools of creed at that time.

The development and expansion of thought using reason as the main focus, even some schools or schools make it more important than revelation occurred in the translation movement of books of philosophy, logic and other books whose understanding became foreign when the study of the Islamic creed was clashed. This triggered the negligence of some schools at that time so that Al-Baqilany to color and make a real contribution in upholding the good and preventing the evil of the time, through his logical opinions but not forgetting revelation as the main foundation.<sup>11</sup>

The political upheaval controlled by Banu Buwaihi after breaking away from the Abbasid State to establish its own caliphate centered on Syairaz, Basra and Baghdad in its development. Al-Baqilany was introduced by the leader of the State by being sent to Shairaz to attend clerical assemblies in his palace, even sent to the King of Rome for political business, but in practice not only that but also religious debates occurred that showed the breadth of his religious understanding, nobility and upholding Islam.

But along with the development of this Daulah made his government act arbitrarily, both in financial arrangements and towards its people to make society divided into several groups of society. This split led to differences in creed and leadership levels even though the majority followed the Ahlu Sunnah school, while Banu Buwaihi and its government followed the Mu'tazilite School. From here there was a fierce difference, even growing slander, especially directed at Ahlu Sunnah and Shia.

At least socio-cultural demands and thoughts are caused by several things, namely:<sup>12</sup>

- a. There is an intense attack of creed between the Mu'tazilites and the Sunnah on the one hand and between the Shia and the Sunnah on the other in terms of the influence of Islamic thought

---

<sup>11</sup> Judi Shalahuddin, *Al Imam Abu Bakar Al Baqilany*, (Mekah: Al Mamlakah Al Arabiyyah Al Su'udiyah, 1989), b.

<sup>12</sup> Qadi Abu Bakar Muhammad bin Ath-Thayyib Al Baqilany, *At-Taqrif wa Al-Irsyad*, (Lebanon: Muassasah Al-Risalah, 1998), 12-19.

broadly. This makes the leaders of the madhab vying to defend their respective beliefs, not even a few of them authored more than two works, including Al Baqilany.

- b. Each leader and his government houses great thinkers from various disciplines, such as literature, science or theology, jurisprudence and others. This is what made Al-Baqilany included in it so that it became Qadi.
- c. The spread of political chaos and tyranny in society so that scholars at that time switched not to doing practical politics, but practicing knowledge practically so that they had a lot of free time to produce works of thought.
- d. Social strata are divided into the level of Caliphs (khulafa'), leaders (Umara'), owners of interests or socio-economic independence and the general level of society namely among the poor or commoners. This social difference underlies differences in all fields until the problem of state financial regulations becomes chaotic, even in terms of thought and science.<sup>13</sup>
- e. The leadership of the Bani Buwaihi government has paid extensive attention to literary leaders, scholars and scholars so as to encourage and pay attention to them, even in terms of funds for a long time.

All these aspects are behind Al-Baqilany's attitude in devoting his thoughts and attitudes to create amar ma'ruf nahi munkar. Therefore, not a few of them debated across schools, even with the princes or kings of Rome to show the true Islam as Al Baqilany learned and believed.

### ***The Implementation of Amar Ma'ruf Nahi Munkar Perspective Al Baqilany***

Al-Baqilany made extensive breakthroughs in various fields of science, especially creed, jurisprudence and jurisprudence. But all the results of his thought include how he positioned himself strongly against various kinds of problems and thoughts that he considered contrary to Islamic teachings and values, especially because the social conditions of people from different tribes, countries and perspectives mixed into one and developed and the breadth of Greek and Indian thought entered into the creed and Islamic thought became a great impetus and influence on the pattern and way of thinking of the Ummah Muslims of the time.

Some of Al-Baqilany's perspectives in implementing the concept of amar ma'ruf nahi munkar through his scientific journey can be explained as follows:

#### **a. Opposing thoughts and actions that are not in accordance with Islamic values and creeds**

The school followed by the community is indeed Ahlu Sunah, but the government follows the Mu'tazilite school which arbitrarily makes reason the focus of thinking and behaving, causing social inequality of people's thinking, even the government order becomes increasingly anxious and chaotic until tyranny is rampant. At least it was realized by Al-Baqilany so that it opposed all forms of thought that were contrary to the Islamic creed, especially against the Mu'tazilite school, Jahmiyah and Shia.<sup>14</sup> This can be seen from some of his works such as At-Tamhid, Al Inshaf, At Taqrib wa Al-Irshad and others. His entire work is dedicated to strengthening his Asharite thought and school, although in some thoughts it confirms, even justifies the concept of Asharite which is still global or not in line with the thought of Al Baqilany, such as interpreting the lafaz face (al-

---

<sup>13</sup>Judi Shalahuddin, *Al Imam Abu Bakar Al Baqilany*, 12.

<sup>14</sup> Qadi Abu Bakar Muhammad bin Ath-Thayyib Al Baqilany, *At-Taqrīb wa Al-Irshād*, 71-72.

wajhu), two hands (al-yadain), two eyes (al-'aynain) and others which Al-Baqilany does not recognize so that it is included in the nature of the substance of Allah Almighty.<sup>15</sup>

If explored in depth, the opposition he did was based on several things that can be seen from the socio-community aspect and his thoughts, as follows:

1. The majority of madhhabs are references and the consideration of accepted truth is that which is a reference for the majority of society, both in behavior, school and thought. However, Al-Baqilany's attitude was objective, so that what he thought needed to be straightened out, was done including in rectifying some Asharite thought even though it was purely in substance as evidence of the nobility of his knowledge and did not hurt the Asharite. Unlike when Al-Baqilany argues or contradicts other schools, he will 'skin' it in detail and even lead the reader that what is judged and applied by others has a real point of error.

In addition, his attitude showed objectivity in the realm of science and made people realize that what the Asharites did still needed enlightenment, and other schools were still wrong in their thoughts and actions. This provision contributed significantly at that time until the king of Rome realized the power of Islam.

2. Sensitize the government and its followers if the madhhab followed has a defect in thinking, thus impacting the way of thinking and daily behavior. This is known from the deteriorating system of government and the occurrence of political turmoil and the spread of poverty. Based on this, Al-Baqilany through his theological concepts and other sciences tried to save them and thinkers from getting into the pit of wrong thinking problems.
3. Mobilize people to think rationally or logically and awaken them from the downfall of wrong schools and socio-political attitudes that need to be addressed. It is seen that Al-Baqilany criticized some of the ideas of the school or madhhab that developed at that time and gave logical or rational explanations and realities regarding the Islamic creed and other Islamic values.

**b. Combining reason and naqli in the process of finding evidence or argumentation in most matters of creed.**

Although he became a follower of Asharite, he was able to prove the role of both equally, even expanding the problems of creed in his works with the propositions of aqli and naqli. The use of aqli postulates to express the truth and prevent all possibilities in the form of thinking that is vanity or inconsistent with Islam is carried out to establish matters of creed and accompanied by the use of reason so that reason plays a role in digging as deeply as possible as in the example of its determination of the nature of as-sam'you and al-basharu with its arguments, namely:

ويجب ان يعلم انه سميع لجميع المسموعات, بصير لجميع المبصرات والدليل عليه قوله تعالى: وهو السميع البصير

---

<sup>15</sup> Judi Shalahuddin, *Al Imam Abu Bakar Al Baqilany*, Jilid 2, 333-342.

This implementation was used because Al-Baqilany understood that many Asharites were stuck with the doctrines created by their predecessors, so that they seemed constant, even less courageous to use reason as much as possible to understand the Islamic creeds and rationalize everything that had been considered irrational. Among the examples of his attempt to rationalize and assume a fallacy in Asharite thinking is the Asharite belief that man's actions were created by God as a whole and override the effective power for man to create such deeds. While Al-Baqilany harmonizes more between the actions created by God, but humans have a hand in doing effective deeds.<sup>16</sup> This human action created by himself so that it has an effective share is called by Al-Baqilany with the term al-kasb.

Then, the refutation of Al-Baqilany which has been used as a doctrine for the Asharites which actually becomes a phenomenon that needs to be straightened out in order to understand the Islamic creed well and logically, namely the Asharite opinion that distinguishes between the nature and substance of Allah. While Al-Baqilany states that the nature of Allah SWT is no different from His substance, because if it is different then there is a possibility of separation of one of them and it is impossible for Allah Almighty.

Rationality based on other revelations as a phenomenon often used by Muslims regarding seeing Allah in the Hereafter (ar-ru'yah fil Hereafter) with the meaning of seeing physically so as to make Allah limited with something and it is impossible, as well as the opinion of the Muktazilah, logically refuted by Al-Baqilany with the verses of the Qur'an and the logic or rationality constructed, that is:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“He cannot be reached by sight, whereas He can reach all visions. He is the Most Subtle and the Most Meticulous.” Q.S. Al-An'am [6]: 103

Al-Baqilany argues that the verse does not state لا تراه الابصار since the meaning of al-idrak is to encompass something from all directions, so that Allah is not limited by directions, or by the argument that the verse indicates it is impossible to see Allah Almighty in the world even though it is possible to see Him in the Hereafter, the opinion that what cannot see is the sight of the unbelievers, and do not see somewhere or in the form of mass and images but to see what is meant is to know all the attributes Allah Almighty.<sup>17</sup> This opinion not only answers the question of the Mu'tazilites but also the lay view because judging to look at something shows objects that are seen as limited with place and time. The phenomenon that Al-Baqilany tries to show as an attempt to justify the thinking patterns of the Mu'tazilites and those who are in line with their thinking shows that revelation is the main foundation, because the understanding of the above verse is strengthened by other verses and is based on logical or rational thinking based on the power of language as well.

### c. Use of linguistic elements.

The linguistic implementation of amar ma'ruf nahi munkar carried out by Al-Baqilany is not only stated in his work in the form of I'jaz al-Qur'an, but several other works also use linguistic

---

<sup>16</sup> Afraniati Affan, et.al., *Sejarah Pemikiran Islam*, 114.

<sup>17</sup> Judi Shalahuddin, *Al Imam Abu Bakar Al Baqilany*, Jilid 2, 401.

elements to create human awareness of something. The elements used are usually based on Allah's revelation both from the Qur'an and the hadith of the Prophet (peace be upon him), as well as linguistic elements that have been formed in the midst of society so that the narrative and logical systematics that are built are easy to understand.

Therefore, the linguistic elements in question are passages or texts that contain no other meaning or no similarity (essential meaning), passages or texts that contain different or global meanings, and expressions or texts that apply to custom or can be easily understood by ordinary people.<sup>18</sup>

In the meaning of the first text, which is essential, one of them is shown by Al-Baqilany as about the difference between faith and Islam.<sup>19</sup> He said that every faith is Islam but not every Islam is faith, the arena of the meaning of Islam is submission and obedience (al-inqiyadh) while the meaning of faith is justifying (at-tashdiq). The words submissive and obedient are explained linguistically by taking the equivalent of the word and proved by verse:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ ۖ لَا يَلِتْكُمْ مِنَ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝۱۴ ﴾

"The Bedouins say, 'We have believed.' Say (to them), 'You have not believed, but say, 'We have only Islamized' because (true) faith has not yet entered your hearts. If you obey Allah and His Messenger, He will not diminish one iota of your deeds.' Indeed, Allah is Forgiving, Merciful." QS. Al-Hujurat [49]: 14.

The above verse proves the difference between faith and Islam, where faith is in the heart while Islam is in the limbs. Therefore, faith can decrease and increase, while Islam is manifested in worship and amaliah is born such as shahada, prayer, fasting, zakat and hajj, so that what comes from the Messenger is justified (faith) and evidenced by the treatment of the limbs of what is believed or justified (Islam). This designation of meaning gives the impression that Al-Baqilany in detail explains the meaning of words, especially the essential ones, while the majazi will be clarified by his arguments or other postulates.

The use of the ultimate meaning, in this case exemplified linguistically by Al Baqilany, also in some of his works is used to make it easy to understand for readers as well as an explanation of problems that often occur in the midst of society or scholars encourage to be aware of what is discussed. In this example, it leads logically and straightforwardly to explain the difference between faith and Islam so as to make the reader aware of the difference between the two, especially explaining also about the faith of the Prophets is different from humans in general because the faith of the Prophets is higher, superior and more perfect than others.

Another example is the use of the meaning of something (shay'un) and what is known (ma'lum) about created nature (huduts al-'alam). He explained systematically to give an understanding that some schools, in this case exemplified are Mu'tazilites, and others equate the two even though they have their own meanings. Al-ma'lum relates to the being (al-ma'dum) and

<sup>18</sup> Qadi Abu Bakar Muhammad bin Ath-Thayyib Al Baqilany, *At-Taqrīb wa Al-Irṣād*, (Lebanon: Muassasah Al-Risalah, 1998), 432-434.

<sup>19</sup> Abu Bakar bin Ath-Thayyib Al Baqilany, *Al Inshaf fima yajibu l'iṭiqaduhu wa la Yajuzu al-Jahlu bib*, (Kairo: Al-Maktabh Al-Azhariyyah lit Turats, 2000), 56-57.



the non-existent (al-ma'dum). While something (shay'un) is understood as something that exists and remains, so that every being must be something and vice versa. This is in contrast to the Mu'tazilites who make the two the same.<sup>20</sup>

Al-Baqilany's interpretation of the truth is part of amr ma'ruf, while the rejection and refutation of the Mu'tazilites for misunderstanding the Islamic creed is part of the nahi munkar form. Then, detailed, systematic and logical explanations through language as a basis for correcting erroneous understandings and encouraging to understand in detail in terms of language in a problem, especially theology, so that from language studies find appropriate and correct problem solutions. Understanding language becomes the initial basis for preventing evil and showing positive values or being aimed at in every matter.

Furthermore, secondly, texts or passages that have different meanings have been shown one of them in the meaning of al-abshar according to Al-Baqilany and others. Of course, the reinforcement of the meaning contained in understanding the series of verses shows that what is in accordance with Allah SWT is not a vision that is generally understood, that is, there are limitations or related to the limits of vision. This way of thinking at least prevents the understandings of the Mujassimah or those who agree with him from avoiding vanity things that do not purify Allah SWT.

As for other implementations in countering the Mu'tazilite and Jahmiyyah thinking that the Qur'an is based on the following words of Allah SWT:

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

“There was no objection whatsoever to the Prophet about what God had ordained for him. (Allah has established such a thing) as Allah's sunnah on the previous (prophets). God's decree is a definite decree.” QS. Al-Ahzab [33]: 38.

Both argue that the meaning of lafaz al-amr is the Qur'an and it is also shown by lafaz maqdurun which means ma'fulun (which is done / made), so everything that is done and determined is a being. But Al-Baqilany understood it to be a torture (iqab wa intiqam) by comparing it with several other verses.<sup>21</sup>

In short, the designation of language with different meanings because it compares it with other verses is an attempt by Al-Baqilany to counter and oppose erroneous understandings of the Qur'an. Their use through the meaning of the word in lafaz is countered by Al-Baqilany with lafaz and comparing other verses characterizes it to make other schools and readers of his book aware that the meaning of the Qur'an is very broad, so that the use of postulates in the meaning of the Qur'an that is considered wrong can be refuted with other Qur'anic verses. It emphasizes the encouragement to express goodness and combat all forms of misconception in the use of propositions through the Qur'an.

Furthermore, the use of text or language is customary or easy to understand for anyone. The language in question is a language of communication or light language that is used everyday so that it does not require a certain interpretation, or can be directly understood by anyone. In other words, the language of communication used can be adapted to the interlocutor (mukhatab)

<sup>20</sup> Muhammad Ramadhan Abdullah, *Al-Baqilany wa Ara'uhu Al-Kalamiyyah*, (Baghdad: Mathba'ah Al-Ummah, 1986), 314-317.

<sup>21</sup> Judi Shalahuddin, *Al Imam Abu Bakar Al Baqilany*, Jilid 1 (Mekah: Al Mamlakah Al Arabiyyah Al Su'udiyah, 1989), 320.

and certain circumstances that support it, as efforts that have certain goals, especially to uphold the nobility and glory of Islam and uphold its creed.

This is exemplified by Al-Baqilany directly as a rejection of the King of Rome who forced anyone, including Al-Baqilany, to bow their heads and lower their bodies like ruku', and remove their turban when entering before the King. Loudly as he refuted it directly with words:<sup>22</sup>

"لَا أَفْعَلُ وَلَا أَدْخُلُ إِلَّا عَلَى مَا أَنَا عَلَيْهِ مِنَ الرِّيِّ وَاللِّبَاسِ، أَنَا رَجُلٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ، مَا تُحِبُّونَهُ مِنَّا ذَلِّ وَصِغَارُ،  
وَاللَّهُ تَعَالَى قَدْ رَفَعَنَا بِالْإِسْلَامِ وَأَعَزَّنَا بِنَبِيِّنَا مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

"I will not do it and will enter it unless dressed in the greatness of Ulama. I am among the scholars of the Muslim Ummah; you want us to be low and despised, and By Allah, we raise the status of Islam and glorify Muhammad."

The above language is deliberately used by Al-Baqilany because it knows the characteristics and rules for anyone visiting the King must respect the King so that it is seen in front of the King that everything must be obedient, submissive, even look despicable. This knowledge underlies Al-Baqilany so that the above expression is used to combat the King's values and rules that are contrary to Islam, so that anyone understands the language used, as well as showing Islam cannot be denigrated by anyone. In other words, Al-Baqilany brought out the goodness and glory of Islam before the King, as well as combating the possibility of insulting Islam.

#### **d. The language and expressions are communicative, systematic, simple and easy to understand**

Every string of words and sentences used by Al-Baqilany in each of his books does not apply using long-winded language. But simple and easy-to-understand language was always used, so that in answering socio-social phenomena and thinkers at that time it was clear, even as if able to describe how the debate occurred through his works, namely refuting all schools of thought, including Asharite which was considered to have errors of thought and creed.

This systematic, simple and easy to understand, even communicative language and expression because of the demands of the development of science, schools of thought, creeds and philosophies of Greece and India that developed at that time required explanation and understanding in the framework of Islamic creed and values in order to quickly develop and be easily understood. Therefore, Al-Baqilany who lives in a rapid socio-political and scientific scope is driven to prevent the possibility of thinking and creed, both in politics, social and religious knowledge. Thus, rational discussion and expression without forgetting the argument of revelation became the demand of the time.

At least these demands can be overcome by mastering the mind to become an advanced Islamic civilization, the ability to appreciate and integrate science to unite humans with their God so that they can be easily understood, mastery of rationality and contextuality of knowledge, and integrating non-Islamic sciences into Islam to strengthen Islamic values.<sup>23</sup> This great demand could not be contained for the progress of Islamic civilization, so all forms of efforts and efforts to save Islam were made in implementing amar ma'ruf nahi munkar at that time. Based on this,

<sup>22</sup> Muhammad bin Abdul Aziz Al-Khadhiri, *Al Munazharah Al-Ajibah Waqai' Munazharah Al-Imam Al-Baqilany lin Nashara bi Hadhrati Malikihim*, 26; Ibnu Basyar, *Dari Kuntum Menjadi Bunga*, (Depok: Al-Qalam, 2018), 45.

<sup>23</sup> Simuh, *Pergolakan Pemikiran Dalam Islam*, 100-101.

communicative, systematic and easy-to-understand language and expressions become the main foundation for providing awareness of thinking, contextualizing science and awareness of Muslims for the right creed.

**e. There is a mass awareness effort.**

This provision can be seen from several editors in his works who invite readers to understand his train of thought ranging from understanding language to other detailed matters. This effort can be seen from the style of language (uslub) or editors used, including: *إِنْ قَالَ قَائِلٌ، فَإِنْ قِيلَ، وَيُقَالُ، لِأَنَّ* and use “our” dhamir/ us (*نَحْنُ*)<sup>24</sup> to encourage the reader to understand what is explained by him or even as if directly involved in the thought of Al Baqilany. This is included in the category of Amar Ma'ruf because it invites positive things in reasoning and thinking that is realistic and logical.

A specific characteristic found in the works of a particular author, Al Baqilany. This characteristic involves the use of various linguistic techniques and literary devices to actively engage the reader and encourage them to follow the author's thought process. Let's break down the key points in more detail:

1. Multiple Editors: The author, Al Baqilany, employs several editors in his works. These editors are linguistic devices that he uses to introduce different viewpoints, perspectives, or arguments. They include phrases such as "*ان قال قائل*" (if someone says), "*فان قيل*" (if it is said), and "*ويقال*" (it is said). These phrases set up hypothetical scenarios, allowing the author to explore various ideas and invite the reader to consider different perspectives.
2. Inclusive Language ("*لأننا*"): Al Baqilany uses the Arabic pronoun "*نحن*" (we/our) to involve the reader directly in the thought process. By using "*لأننا*" (because we), the author establishes a sense of unity between himself and the reader, as if they are collectively contemplating the subject matter. This inclusive language fosters a deeper connection with the reader and encourages them to participate actively in understanding the author's explanations.
3. Encouraging Understanding: The main purpose behind using these linguistic techniques and inclusive language is to stimulate the reader's comprehension and encourage them to delve deeper into the author's train of thought. Al Baqilany wants the readers to actively engage with the material, analyze different aspects, and follow the logical flow of his arguments.
4. Amar Ma'ruf (Inviting Good): It states that this approach is considered part of "Amar Ma'ruf," which is an Islamic concept that encourages people to do what is good and beneficial. In this context, the use of multiple editors and inclusive language serves a positive purpose. It promotes realistic and logical thinking, as the readers are invited to reason, contemplate, and understand the subject matter in a constructive manner.

Overall, the paragraph highlights Al Baqilany's effective communication style in his works. By employing various linguistic devices and inclusive language, he invites readers to actively participate in the thought process, encouraging them to understand and appreciate the reasoning and ideas presented in his writings. This approach aligns with the Islamic principle of inviting and promoting what is good, aiming to foster a deeper understanding of the subject matter and a more engaged reading experience for the audience.

## Conclusion

---

<sup>24</sup> Al Imam Al Qadhi Abu Muhammad bin Ath-Thayyib bin Al Baqilany, *Kitab At-Tambid*.

The implementation of amar ma'ruf nahi munkar Al-Baqilany was based on the socio-political situation and thoughts of the people at that time. The problems that arose were the attack of creeds from various theological schools or schools that influenced the mindset and behavior of the government, as well as some people, the occurrence of political turmoil, the classification of social strata that caused a gap between high and low, and the leadership of the government at that time which did not support the community, especially in terms of economy due to the spread of poverty and thought because the government followed the Mu'tazilites and the majority of Ahlu people Sunnah. Some of the main foundations of the problem of this situation and through his works created, it can be understood that the implementation of amar ma'ruf nahi munkar Al-Baqilany cannot be separated from several things, namely: a) direct opposition through debated assemblies (munazharah) to schools of thought or schools that are not in accordance with the true Islamic creed, both to the Mu'tazilites and other schools, even to the king of Rome; b) attempts at explanation by combining reason and naqli during the process of finding evidence or the use of argumentation in every problem solved c) the use of linguistic elements that are very thick and systematic in the form of order and explanation; d) the use of communicative, systematic, simple and understandable language or expression for anyone in any literature and debate, and e) There are mass awareness efforts in several pieces of his work to the public with certain redactions revealed. However, there needs to be further research that should be more specific in studying the thoughts of Al Baqilany, such as his theological concepts when compared to other Ulama, his thoughts in jurisprudence and others. Similarly, it is necessary to excavate the Al-Baqilany turats which are still largely undiscovered to date.

## References

- Abdullah, Muhammad Ramadhan, *Al-Baqilany wa Ara'uhu Al-Kalamiyyah*, Baghdad: Mathba'ah Al-Ummah, 1986.
- Affan, Afraniati, et.al., *Sejarah Pemikiran Islam*, Jakarta: Amzah, 2022.
- Al Baghdadi, Abu Bakar Abdullah bin Muhammad bin Abi Ad-Dunya, *Kitab Al-Amr bil Ma'ruf Wan Nahyu 'an Al-Munkar*, Madinah: Maktabah Al Ghuraba' Al Atsariyyah, 1997.
- Al Baqilany, Abu Bakar bin Ath-Thayyib, *Al Inshaf fima yajibu I'tiqaduhu wa la Yajuzu al-Jahlu bih*, Kairo: Al-Maktabh Al-Azhariyyah lit Turats, 2000.
- Al Baqilany, Al Imam Al Qadhi Abu Muhammad bin Ath-Thayyib, *Kitab At-Tambid*, Beirut: Al Maktabah Al-Syarqiyah, 1957.
- Al Baqilany, Qadi Abu Bakar Muhammad bin Ath-Thayyib, *At-Taqrib wa Al-Iryad*, Lebanon: Muassasah Al-Risalah, 1998, 432-434.
- Al-Khadhir, Muhammad bin Abdul Aziz, *Al Munazharah Al-Ajibah Waqai' Munazharah Al-Imam Al-Baqilany lin Nashara bi Hadhrati Malikibim*, Riyadh: Dar Al-Wathan lin Nasyr, 2000.
- Al-Khadhiri, Muhammad bin Abdul Aziz, *Al Munazharah Al-Ajibah Waqai' Munazharah Al-Imam Al-Baqilany lin Nashara bi Hadhrati Malikibim*, 26; Ibnu Basyar, *Dari Kuntum Menjadi Bunga*, Depok: Al-Qalam, 2018.

- Ardi, Mulia, Hermeneutika Fundamental: memahami Fenomenologi sebagai Orientasi Hermeneutika, *Kontemplasi*, Vol. 3, No. 2 Desember 2017.
- Arifin, Muhammad Patri, Hermeneutika Fenomenologis Hasan Hanafi, *Raushan Fiker*, Vol. 13, No. 1 Juni 2017, 1-26.
- Aziz, Moh. Ali, *Ilmu Dakwah*, Jakarta: Kencana, 2017.
- Bachtiar, Tiar Anwar, *Pertarungan Pemikiran Islam di Indonesia: Kritik-kritik Terhadap Islam Liberal dari HM. Rasjidi Sampai INSIST*, Jakarta: Pustaka Al-Kautsar, 2017.
- Badarussyamsi, M. Ridwan, dan Nur Aiman, Amar Ma'ruf Nahi Munkar: Sebuah Kajian Ontologis, *Tajdid*, Vol. 19, No. 2, Juli-Desember 2020, 270-296.
- Cholid, Nur, *Pendidikan Ke-NU-an: Konsepsi Ahlul-sunnah Waljamaah Annabdliyah*, Semarang: CV Presisi Cipta Media, 2017.
- Fathaturrohman, Aidah, Amar ma'ruf nahi munkar Dalam Perspektif Al-Qur'an Studi Komparatif Dalam Penafsiran Sayyid Quthb dan Al-Sya'rawi, *Program Studi Ilmu Al-Qur'an dan Tafsir*, Fakultas Ushuluddin Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2018.
- Habibullah, Kabir Al Fadhly, *Tafsir Kewajiban Dakwah: studi Komparatif Panggung Belakang Penafsiran Ibn Katsir dan M. Quraishy Shihab*, Malang: CV. Literasi Nusantara Abadi, 2021.
- Hanafi, Hassan, *Studi Filsafat 1: Pembacaan Atas Tradisi Islam Kontemporer*, Terj. Miftah Faqih, Yogyakarta: LKiS, 2015.
- Jamrah, Suryan A., *Studi Ilmu Kalam*, Jakarta: Kencana, 2015.
- Jihadussyufi dan Umdatul Hasanah, Amar ma'ruf nahi munkar Dalam Pandangan Imam Al-Ghazali, *Adzkiara: Jurnal Komunikasi dan Penyiaran Islam*, Vol. 10, No. 2 Juli-Desember 2019, 244-260.
- Kartini dan Fachrur Rizha, Implementasi Amar ma'ruf nahi munkar Dalam Kehidupan Sosial, *At-Tanzir: Jurnal Prodi Komunikasi dan Penyiaran Islam*, Vol. 12, No. 1, Juni 2021, 123-138.
- Kosasih, Ahmad, *Problematika Takdir Dalam Teologi Islam*, Jakarta: Midada Rahma Press, 2020.
- Lukman, Fadhli, Hermeneutika Pembebasan Hasan Hanafi dan Relevansinya Terhadap Indonesia, <https://www.researchgate.net/publication/329538160>, 2014.
- Maarif, Ahmad Syafi'I, *Islam dan Politik*, Yogyakarta: IRCiSoD, 2018.
- Mardawani, *Praktis Penelitian Kualitatif: Teori Dasar dan Analisis Data dalam Perspektif Kualitatif*, Yogyakarta: Deepublish, 2020.
- Mulyaden, Asep; Ahmad Hasan Ridwan dan Irma Riyani, Hermeneutika Hasan Hanafi dalam Konteks Penafsiran Al-Qur'an, *Haniffiya: Jurnal Studi Agama-Agama*, Vol. 5, No. 1, 2022, 17-24.
- Musbakhudin, *Al-Tafsir Al-Yasari* Tafsir Tematik Revolusioner Hassan Hanafi, *Religia: Jurnal Ilmu-Ilmu Keislaman*, Vol. 21, No. 1 2018, 30-48.

- Nugroho, Muhammad Aji, Hermeneutika Al-Qur'an Hasan Hanafi Dari Teks ke Aksi; Merekomendasikan Tafsir Tematik/ Maudhu'i, <https://123dok.com/document/z3lmxgmz-hermeneutika-hasan-hanafi-dari-merekomendasikan-tafsir-tematik-maudlui.html> Diakses: 1-1-2-23.
- Nugroho, Muhammad Aji, Hermeneutika Al-Qur'an Hasan Hanafi: Merefleksikan Teks pada Realitas Sosial dalam Konteks Kekinian, *Millati: Journal of Islamic Studies and Humanities*, Vol. 1, No. 2 Desember 2016, 187-208.
- Qaraan, Mohsen, *Amar Makruf Nahi Mungkar*, Terj. Ahmad Subandi, Jakarta: Citra, 2017.
- Sabir, Muhammad, Amar Ma'ruf dan Nahi Munkar (Suatu Pendekatan Hadis Dakwah dalam Perubahan Sosial), *Potret Pemikiran*, Vol. 19 No. 2 Juli-Desember 2015, 9-27.
- Sakti, M. Nawa Syarif Fajar, *Moslem Social Media 4.0*, Jakarta: PT Elex Media Komputindo, 2020.
- Shalahuddin, Judi, *Al Imam Abu Bakar Al Baqilany*, Jilid 1 Mekah: Al Mamlakah Al Arabiyyah Al Su'udiyah, 1989.
- Shubhi, Ahmad Mahmud, *Filsafat Etika: Tanggapan Kaum Rasionalis dan Intuisionalis Islam*, Yogyakarta: Serambi Ilmu Semesta, 2001.
- Simuh, *Pergolakan Pemikiran Dalam Islam*, Yogyakarta: IRCiSoD, 2019.
- Sulaeman, Mubaidi, Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi dalam Studi Al-Qur'an di Indonesia, *Salimiya: Jurnal Studi Ilmu Keagamaan islam*, Vol. 1, No. 2 Juni 2020, 1-26.
- Syaikh, Abdul Karim, Rekonstruksi Makna dan Metode Penerapan Amar ma'ruf nahi munkar Berdasarkan Al-Qur'an, *Al-Idarah: Jurnal Manajemen dan Administrasi Islam*, Vol. 2, No. 2, Juli-Desember 2018, 1-22.
- Wardan, *Epistemologi Kalam Abad Pertengahan*, Yogyakarta: LKiS, 2012.
- Yazid, *Amar Ma'ruf Nahi Mungkar Menurut Ahlus Sunnah Wal Jama'ah*, Bandung: Pustaka Khazanah Fawa'id, 2017.
- Yusuf, Maulana dan Sonny Permana, Analisis Terhadap Karakteristik Maudhu'i dalam Penafsiran Hassan Hanafi, *Jurnal Iman dan Spiritualitas*, Vol. 1, No. 2, 2021, 139-145.
- Yusuf, Moh. Asror, *Konstruksi Epistemologi Toleransi di Pesantren*, Bandung: Cendekia Press, 2020.
- Zaprul Khan, *Belajar Kearifan Hidup Bersama Jalaluddin Rumi dan Sa'di Syirazi*, Jakarta: PT Elex Media Komputindo, 2016.