Reactualization the Concept of Khayra Ummaḥ According to Muḥammad 'Abduh and Muḥammad Rashīd Riḍā in *Tafsīr al-Manār*

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Article Information	Abstract
	The limited interpretation of the Khayra Ummaḥ concept is one of the reasons for the backwardness of Muslims, that caused limiting its actualization and benefits. It is necessary to re-actualize the concept of khayra ummaḥ which comes from the thoughts of the experts in social field. Therefore, this article attempts to reveal the re-actualization of the concept of khayra ummaḥ according to Muḥammad 'Abduh and Muḥammad Rashīd Riḍā. This research is a library research with descriptive-analytical method. It is preceded by describing the interpretation of Muḥammad 'Abduh and Muḥammad Rashīd Riḍā regarding QS. Āli-'Imrān [3]: 104 and 110. The findings were analyzed to reveal the re-actualization of the concept of khayra ummaḥ according to Muḥammad 'Abduh and Muḥammad Rashīd Riḍa. After conducting several stages, the re-actualization of the concept of khayra ummaḥ based on Muḥammad 'Abduh and Muḥammad Rashīd Riḍā can be summed up into three major points, namely (1) humanization; (2) work professionalism and humanization; and (3) belief in Allah as the principle of truth. A humanist personality can be realized through awareness of the existence of amar ma'ruf and nahī munkar which is a requirement as khayra ummaḥ. It makes Muslim courteous and do not acts of cruelty beyond humanity

Kata Kunci	Abstrak
	Keterbelakangan umat Islam selama ini salah satunya disebabkan oleh keterbatasan pemaknaan konsep khayra ummaḥ sehingga aktualisasinya juga terbatas dan minim manfaat. Diperlukan reaktualisasi konsep khayra ummaḥ yang berasal dari pemikiran

tokoh yang kompeten di bidang sosial kemasyarakatan. Oleh karena itu, artikel ini berupaya mengungkap reaktualisasi konsep khayra ummaẗ menurut Muḥammad 'Abduh dan Muḥammad Rashīd Riḍā. Penelitian ini merupakan penelitian kepustakaan (library reserach) dengan metode deskriptif-analitis. Penulis terlebih dahulu mendeskripsikan penafsiran Muḥammad 'Abduh dan Muḥammad Rashīd Riḍā mengenai QS. Āli-'Imrān [3]: 104 dan 110. Temuan penelitian ini menunjukkan bahwa reaktualisasi konsep khayra ummaẗ menurut Muḥammad 'Abduh dan Muḥammad Rashīd Riḍā dapat disimpulkan menjadi tiga poin besar, yakni (1) humanisasi; (2) profesionalitas kerja dan humanisasi; dan (3) keimanan sebagai asas kebenaran. Kepribadian yang humanis dapat diwujudkan melalui kesadaran akan adanya keberadaan amar ma'rūf dan nahī munkar yang mengikat ketetapan khayra ummaẗ sehingga umat Islam tidak merasa superior atas umat lainnya serta melakukan tindakan kejam di luar batas kemanusiaan

Introduction

Symptoms of inferiority that arise in Muslims due to the inability to go beyond or just keep up with the progress of the West should be ended. This inability implies excessive Islamization activity. This activity starts from the context to the text which makes it always reactive to all Western discoveries. In addition, the symptoms of inferiority also come from the Muslims themselves. Many Muslims doubt the text of the Qur'an, which dates from the 7th century AD, can become modern science and be applied in today's life. Moreover, there is agap of distance, time and geographical, historical and social differences during these 15 centuries. This pessimistic attitude is one of the factors the text loses its context. This causes religion to lose its connection to the reality in human life. [1]

Based on this phenomenon, a new action is needed to reconnect the text with context. In contrast to the "*Islamization of Knowledge*" movement which has a pattern from context to text, this new action is an activity that starts from text to context. It is done to find out how the Qur'an understands the reality. The meaning of Qur'an can be viewed from the concepts that refer to specific normative notions, ethical doctrines, legal rules and religious teachings in general.[2] One of the concepts in the Qur'an regarding society is *khayra ummaẗ*. The Islamic paradigm developed through the concept of *khayra ummaẗ* can become the basis for forming a social order. Basically, Islam provides a balanced portion of the individual and social dimensions. Humans are not only seen as individual beings, but also seen as a society.[3]

The study of the concept of *khayra ummaẗ* is unnew. Based on the author's exploration, the study of *khayra ummaẗ* is divided into three. *First*, a research conducted by Ahmad Labib Majdi who studied the thoughts of K.H. Irfan Hielmy regarding his interpretation of *khayra ummaẗ* concept. The article concludes that *khayra ummaẗ* can be realized when Muslims are able to become moderate

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[1]Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Yogyakarta: Tiara Wacana, 2005), 7-8.

[2]Ibid., 10-14.

[3]Yūsuf al-Qarḍāwī, *Malāmiḥ al-Mujtama' al-Muslim Alladzī Nansyuduhū* (Kairo: Maktabaẗ Wahbaẗ, 2012), 3.

Muslims, democratic believers, and diplomatic muhsins.[4] *Second*, the study of *khayra ummaḧ* is a reflection. One of them is an article entitled "Become a Citizen of *Khayra Ummaḧ* with a Healthy Life without Corruption" written by Samsul Arifin. This article is completely unrelated to *khayra ummaḧ* aspect, both in the form of interpretation of verses and discourses of Muslim thinkers and interpreter. The phrase "*khayra ummaḧ*" in the article is only a reflection of the author to go further in discussing corruption prevention behavior through the attitude of *wara'* and asceticism, patience, and *qana'ah*.[5] *Third*, a study that connects the concept of *khayra ummaḧ* with aspects of life. One of them is the connection between *khayra ummaḧ* and the preaching by Harles Anwar and Karl Sabara. Those studies only discuss *khayra ummaḧ* at the surface level. The meaning of *amar ma'rūf* and *nahī munkar* is limited to ordering to do good things and forbidding doing bad things.[6] It includes an article written by Muhammad Luqman Hakim which correlated the concept of *khayra ummaḧ* with education. The article only focuses on study of *amar ma'rūf, nahī munkar*, and belief in Allah SWT. which is a requirement in *khayra ummaḧ*. Based on the meaning of those three things, a concept of education in Islam is then obtained. They are education has a purpose, has a tiered program based on student development, and in line with the goals of the real educator, namely Allah SWT.[7]

Even though several *khayra ummaḧ* studies has touched aspects of the reality of Muslim life, these studies seem to be merely preaching and strengthening the theological claims of Muslims as the best people. The study seems to be trapped in utopia and turns a blind eye to the reality of the current decline of Muslims. In addition, *amar ma'rūf, nahī munkar*, and belief in Allah SWT. only understood in the language of da'wah, not as a set of societal values. This makes it difficult to actualize it as a requirement for *khayra ummaḧ* in real life. As a result, the understanding obtained is shallow and it cannot provide a good picture of the meaning of *khayra ummaḧ* and the application of this concept in humans lives.

This paper aims to complete the short comings of the previous literature by using the thoughts of 'Abduh and Rashīd Riḍā as a perspective. The author believes that the thought of both figures will lead to a proper understanding in interpreting the verses of the al-Qur'an. Both 'Abduh and Rashīd Riḍā have a strong interest and great concern for society, one of which is by writing *Tafsīr al-Manār* in a literary and social style (*al-adab al-ijtimā'ī*). Thus, 'Abduh and Rashīd Riḍā with their *khayra ummaḧ* concept are considered more relevant in terms of the context of thought to the current needs of Muslims.

This writing focuses on answering two academic problems. *First*, how the interpretation of 'Abduh and Rashīd Riḍā on QS. Āli-'Imrān [3]: 104 and 110. *Second*, how the re-actualization of the *khayra ummaḧ* concept in people's lives based on the perspective of 'Abduh and Rashīd Riḍā. The answers of these two academic problems will be presented with an analytical descriptive method. This paper is a (library research), because the majority of the data presented comes from books, journals and other literature. The primary data source is *Tafsīr al-Manār* written by 'Abduh and Rashid Riḍā. Secondary data sources were obtained

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[4]Ahmad Labib Majdi, "K.H. Irfan Hielmy dan Interpretasi Khairu Ummaḧ," *Jurnal Sejarah Peradaban Islam* 1, no. 1 (2017): 64-86. DOI: http://dx.doi.org/10.30829/j.v1i1.927.

[5]Samsul Arifin, "Menjadi Warga Negara Khaira Ummaḧ dengan Hidup Sehat Tanpa Korupsi," *Jurnal Konseling Religi* 4, no. 2 (2012): 39-60. DOI: 10.21043/kr.v9i1.3365.

[6]Harles Anwar dan Karl Sabara, "Prinsip-Prinsip Khairu Ummaḧ Berdasarkan Surah Ali Imran Ayat 110," *Jurnal Kajian Islam* 4, no. 2 (2012): 191-210. http://digilib.stainpalangkaraya.ac.id/.

[7]Muhammad Luqman Hakim, "Implementasi Khairu Ummaḧ dalam Pendidikan Islam," *Jurnal Pendidikan dan Studi Islam Qouman* 1, no. 1 (2022): 28-37. DOI: https://jurnal.staialhidayatlasem.ac.id/ index.php/qouman/article/view/6.

from other relevant literature to the theme in this study.

Basic Concept of *Khayra Ummaḧ*

Khayra ummaḧ consists of two syllables, namely *khayr* and *ummaḧ*. The word *khayr* is composed of three basic letters, the letters *khā', yā',* and *rā'*[8] which is mentioned 176 times, either in singular (*khayr*) or plural form (*khuyūr* or *akhyār*).[9] *Khayr* is something that is liked and universal. Al-Rāghib al-Aṣfahānī exemplifies it as a virtue, usefulness, justice, and intellect.[10] The opposite is *al-syarr.* The word *khayr* shows a superlative or comparative meaning (*tafdhīl*).[11] In terms of meaning, the word *khayr* is divided into two, namely *khayr muthlaq* and *khayr nisbi. Khayr muthlaq* is a kindness that is recognized by everyone, while *khayr nisbi* is a relative kindness which depends on the standard of each person.[12]

The word *ummaḧ* is mentioned 51 times, and 13 times in its plural form, *umam*.[13] According to M. Quraish Shihab, the word *ummaḧ* is taken from *amma ya'ummu* which means to lead, support, and imitate. Derived from the same root word, the word *ummu* is formed which means "mother" and *imam* which means "leader", because both are role models, and the hope of society.[14] Lexically, the word *ummaḧ* has various meanings, including a group of people who live in one generation, the followers of the prophet, a group of people who are attributed to a prophet, people who teach goodness, people who are full of goodness (QS. al-Naḥl [15]: 120) and time (QS. Yūsuf [12]: 45). The word *ummaḧ* includes all groups of people, whether they are believers or unbelievers,[15] and it can be addressed to all in general, including the jinn (al-Aḥqāf [46]: 18) and animals (QS. al-An'ām [6]: 38).[16] Related to the number of people called *ummaḧ*, each expert has its own classification. There are those who set the number forty as the minimum limit for a group called *ummaḧ*. Some other experts say that the *ummaḧ* is a group of one hundred people.[17] In *Mu'jam al-Wāsīṭ*, an association consisting of more than one person or at least ten people can be said as *ummaḧ*.[18] Based on several definitions of *ummaḧ* including objects and numbers, al-Rāghib al-Aṣfahānī concluded that *ummaḧ* are all associations that are united by a common belief, era, or place, either formed by compulsion or of their own volition.[19]

There are other words besides *ummaḧ*, which are similar and are used to refer to group meanings, including *qabīlaḧ, qarn, qaryaḧ, syu'ab,* and *qawm.* The word *qabīlaḧ* means a community formed by the bond of a common ancestor, while *qarn* is an association bound by an era, and *qaryaḧ* is a group of people bound by a place. *Syu'ab* is a collection of people in which there are sub-groups such as *qabīlah.*[20] It can be concluded that *qabīlaḧ* is a group that is under the auspices of *syu'ab*[21] In order to refer to a community that is smaller

[8]Aḥmad Ibn Fāris, *Mu'jam Maqāyīs al-Lughah*, vol. 2 (Dār al-Fikr, 1979), 232.

[9]Muḥammad Fu'ād 'Abd al-Bāqī, *al-Mu'jam al-Mufahras Li Alfāẓ al-Qur'ān al-Karīm* (Beirut: Dār al-Ḥadīts, 1945), 259–261.

[10]Ḥusain bin Muḥammad al-Aṣfahānī, *Mu'jam Mufradāt Alfāẓ al-Qur'ān* (Beirut: Dār al-Fikr, 2010), 133.

[11]Ibn Manẓūr, *Lisān al-'Arab*, vol. 2 (Kairo: Dār Ibn al-Jauzī, 2014), 592.

[12]Jamīl Shāyibā, *Mu'jam al-Falsafī*, vol. 1 (Beirut: Dār al-Kutub al-Banāti, 1972), 548.

[13]Muḥammad Fu'ād 'Abd al-Bāqī, 80.

[14]M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1997), 325.

[15]Muḥammad bin Ismā'īl al-Bukhārī, *Shaḥīḥ al-Bukhārī* (Beirut: Dār Ibn Katsīr, 2002), 1797.

[16]Ibn Manẓūr, *Lisān al-'Arab*, vol. 6 (Kairo: Dār Ibn al-Jauzī, 2014), 547–548.; Muḥammad bin 'Īsā al-Tirmidzī, *Sunan al-Tirmidzī* (Riyadh: Dār al-Haḍārah, 2015), 216.; Sulaimān bin al-Asy'asy al-Sijistānī, *Sunan Abī Dāwud* (Riyadh: Dār al-Salām, 1999), 738.

[17]Shihab, 326.;Aḥmad bin Syu'aib al-Nasā'i, *Sunan al-Nasā'i* (Riyadh: Dār al-Hadhârah, 2015), 277.

[18]Majma' al-Lughaḧ al-'Arabiyyaḧ, *al-Mu'jam al-Wāsīṭ* (Maktabaḧ al-Syurūq al-Dauliyyaḧ, 2011), 277.

[19]Al-Aṣfahānī, 21.

[20]Mundzir Hitami, *Revolusi Sejarah Manusia Peran Rasul Sebagai Agen Perubahan* (Yogyakarta: LKiS, 2009), 42–45.

[21]al-Marāghī, 4:25.

and has more character, the Qur'an uses the word *qawm*.[22] The word *ummaḧ* has a special character compared to other terms that have a similar meaning. M. Quraish Shihab, citing Ali Shariati's opinion, stated that the word *ummaḧ* does not only mean as an association, but it contains a deep meaning, namely as a group of people who have the same vision, are dynamic, and are based on mutual cooperation.[23]

Khayra ummaḧ formulated by commentators and Muslim intellectuals is always related to two main points of discussion. They are who the group is meant to be *khayra ummaḧ* and what conditions that make a group a *khayra ummaḧ*. The discussion about who is meant by *khayra ummaḧ* starts from the position of the word *kuntum* in QS. Āli 'Imrān [3]: 110 which gives rise to various interpretations. According to some commentators, the word *kāna* is *fi'il nāqiṣ* which refers to the existence of something in the past without knowing when it happened and it also does not imply that there must be evidence of its non-existence or one day it will be gone.[24] There is a slight difference from the previous, some commentators believe that *khayra ummaḧ* has never existed yet. Another opinion considers the word *kāna* only as an additional word without meaning (*zā'idaḧ*). It can be said that this opinion violates the rule of language because the word *zā'idaḧ* cannot be at the beginning of a sentence.[25] The majority of scholars consider that the word *kāna* is a perfect verb (*fi'il tāmm*) which means "you

are the best people among other people".[26] If the word *kuntum* in the verse is believed as a perfect verb (*fi'il tāmm*), then what is meant by *khayra ummaḧ* is Muslims. Nevertheless, there are still differences of opinion regarding which Muslims are meant as *khayra ummaḧ*. According to al-Ḍaḥḥāk, the Muslims are the *Sahabat* r.a.,[27] while Ibn 'Abbās specializes in *Sahabat* r.a. who emigrated, and witnessed the War of Badr and the events of Hudaibiyah.[28] Meanwhile, al-Sayyid 'Abd al-Hādī made the supremacy of the Arab nation the object referred to in the verse.[29]

Contrary to the previous opinion, 'Umar bin Khaṭṭāb as quoted by al-Ṭabarī, argues that the verse is addressed to two objects. *First,* specifically addressed to *Sahabat* r.a. of Rasulullah saw. *Second,* in general it is addressed to Muslims who continue what has been carried out by the *Sahabat* r.a., namely *amar ma'rūf*, *nahī munkar*, and belief in Allah SWT. To strengthen his argument, 'Umar bin Khaṭṭāb explained that if the verse was intended only for *Sahabat* r.a. only, then Allah SWT. can use the word "*antum*". In fact, the verse uses the word "*kuntum*" which has a double meaning, and addressed to those who were alive when the verse was revealed and intended for the next generation.[30]

Even though there are many differences of opinion, all Muslim commentators and thinkers agree that there are a number of term and conditions that must be fulfilled by a group in order to become *khayra ummaḧ*,

[22]Raja Lottun Siregar, "Konsep tentang Masyarakat (Ummaḧ, Sya'b, Qawm, dan Qabilah)," *Hikmah: Jurnal Pendidikan Islam* 5, no. 1 (2016): 71.

[23]Shihab, 328.

[24]Maḥmūd bin 'Umar al-Zamakhsyarī, *Tafsīr al-Kasysyāf*, vol. 1 (Riyadh: Maktabaḧ al-Ubaikān, 1997), 609; Muḥammad 'Alī Ṭāhā al-Durraḧ, *Tafsīr al-Qur'ān al-Karīm wa I'rābuhū wa Bayānuhū*, vol. 2 (Damaskus: Dār Ibn Katsīr, 2009), 202; Bahjat 'Abd al-Wāḥid al-Syaikhalī, *Balāghah al-Qur'ān*, vol. 2 (Beirut: Dār al-Fikr, 2006), 144; Muḥammad Amīn al-Hararī, *Tafsir Ḥadā'iq al-Rawḧ wa al-Raiḥān*, vol. 5 (Beirut: Dār al-Ṭauq al-Najāḧ, 2001), 60.

[25]Muḥammad bin Yūsuf al-Andalusī, *Tafsīr al-Baḥr al-Muḥīṭ*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 31.

[26]Wahbaḧ al-Zuḥailī, *al-Tafsīr al-Munīr*, vol. 2 (Damaskus: Dār al-Fikr, 2009), 361.; Marāghī, 4:24; Muḥammad Ṭāhir Ibn Āsyūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, vol. 4 (Dār al-Tunīsiyyaḧ, n.d.), 49.

[27]Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' al-Bayān'an Tawil Āy al-Qur'ān*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyaḧ, 2009), 389–390.

[28]Muḥammad bin Aḥmad al-Qurṭubī, *Tafsīr al-Qurṭubī*, vol. 2 (Beirut: Dār al-Kutub 'Ilmiyyaḧ, 2010), 109.

[29]Wardani, *Sosiologi al-Qur'an, Menuju Masyarakat Ideal Berbasis Spiritualitas, Moderasi, dan Berperadaban Maju* (Yogyakarta: Zahir, 2020), 78.

[30]Al-Ṭabarī, 3: 390.

namely *amar ma'rūf*, *nahī munkar*, and belief in Allah SWT. The discourse on *khayra ummaḣ* continues to discuss what is meant by *amar ma'rūf, nahī munkar*, and belief in Allah SWT. and how to implement it in real life.

Etymologically, the word *ma'ruf* is formed from three basic letters, namely the letters *ain, rā', and fā'*. It means something that is connected to one another. In addition, it can also be interpreted with calm and silence.[31] In terminology, the word *ma'rūf* means everything that is good according to the Shari'a.[32] Beside shari'a, there are also experts who add sense as a parameter of the goodness of something contained in the word *ma'rūf*.[33] The word *munkar* is the opposite of *ma'rūf*, i.e. everything that is judged to be bad according to Sharia or sense.[34] *Amar ma'rūf* and *nahī munkar* as conditions of *khayra ummaḣ* have diverse interpretations and understandings from Muslim commentators and thinkers. Al-Sa'dī defines *amar ma'rūf* and *nahī munkar* based on general linguistic meanings and does not limited on certain actions.[35] Some commentators tend to interpret it in theological terms, such as Ibn 'Abbās,[36] Abū Ḥayyān al-Andalusī,[37] al-Alūsī,[38] and al-Ṭabarī.[39] Interpretation with a strong theological domain interprets *amar ma'rūf* by practicing monotheism, obedience to the Messenger, and worship, while *nahī munkar* is interpreted as a prohibition on doing disobedience and *shirk*. While other figures, such as the Indonesian mufasir, Nawawī al-Bantanī interpret it closer to the legal domain (*fiqhī*). *Amar ma'rūf* is interpreted as an order to do what He has ordered, both obligatory and sunnah. *Nahī munkar* is interpreted as abstinence from doing forbidden actions.[40]

Regarding the position of *amar ma'rūf* and *nahī munkar*, Nawawī al-Bantanī said that they are *farḍu kifayah*. It means that not everyone is required to do, only those who have qualified and competent knowledge. The reason behind this is that the purpose of *amar ma'rūf* and *nahī munkar* is properly conveyed.[41] If *amar ma'rūf* is interpreted in this way, in Ibn 'Āsyūr's view, other Muslims elevate to become *khayra ummaḣ* because of the existence of a group of people who practice *amar ma'rūf* and *nahī munkar*. On the other hand, Ibn 'Āsyūr added that *fardu kifayah* does not mean negating the contributions of other Muslims. Other Muslims are expected to do *amar ma'rūf* and *nahī munkar* based on their respective scientific capacities.[42]

Belief in Allah SWT. as one of the other requirements of *khayra ummaḣ* is to believe in Allah SWT. and confirm it with monotheism and worship.[43] Belief in Allah SWT. considered to represent other faiths, because belief in Allah SWT. is the essence of all other belief.[44] Regarding belief in Allah SWT. the last mentioned or after the mention of *amar ma'rūf* and *nahī munkar*, according to Abū Hayyān al-Andalusī, this is because belief is a basic thing that must be owned by all other people. Its existence does not automatically make the ummah as a *khayra ummaḣ*, thus the mention is placed at the end and *amar ma'rūf* and *nahī munkar* are mentioned at the beginning as things that are influential and only belong to certain people.[45]

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[31]Ibn Fāris, 2:281.

[32]'Alī bin Muḥammad al-Jurjānī, *al-Ta'rīfāt* (al-Ḥaramain, n.d.), 219.

[33]Aṣfahānī, 249.

[34]Majma' al-Lughaḣ al-'Arabiyyaḣ, 991.

[35]'Abd al-Rahmān al-Sa'dī, *Taisīr al-Karīm al-Rahmān* (Riyaḏ: Dār al-Salām, 2002), 149.

[36]Abū Ṭāhir bin Ya'qūb al-Fairūzābādī, *Tanwīr al-Miqbās Tafsīr Ibn 'Abbās* (Beirut: Dār al-Fikr, 2001), 64.

[37]Al-Andalusī, 3: 31.

[38]Muḥammad al-Alūsī, *Rūḥ al-Ma'āni*, vol. 4 (Beirut: Dār Ihyā' al-Turats al-'Arabiy, n.d.), 27.

[39]Al-Ṭabarī, 3: 391.

[40]Muḥammad bin 'Umar al-Bantanī al-Jāwī, *Marāḥ Labīd*, vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyyaḣ, 2017), 144.

[41]Al-Jāwī, 1: 145.

[42]Ibn Āsyūr, 4: 51.

[43]Al-Ṭabarī, 3: 391.

[44]Al-Zamakhsyarī, 1: 609.

[45]Al-Andalusī, 3: 31.

Based on previous explanation, *amar ma'rūf* and *nahī munkar* as the main conditions for achieving the title as *khayra ummaḥ* are often influenced by theology aspect and jurisprudence as practiced by several figures such as Ibn 'Abbās, Abū Ḥayyān al-Andalusī, al-Alūsī, al-Ṭabarī, and Nawawī al-Bantani. This kind of interpretation has implications for the limited scope of its manifestation because it is only in the form of orders to believe in monotheism, obedience to the Messenger, worship, perform obligations, avoid prohibitions, *shirk*, and something that is forbidden according to the Shari'ah. Thus, to become an ideal society termed *khayra ummaḥ* depends only on selected people with special knowledge, power and abilities. In addition, the social movement in achieving the title *khayra ummaḥ* is also limited to religious fields, such as theology and jurisprudence. Based on the interpretations of a number of figures that have been described previously, it is only Ibn 'Āsyūr who gave the opportunity to actualize *amar ma'rūf* and *nahī munkar* to everyone. According to the author, Ibn 'Āsyūr has not provided a clear explanation on this matter. It can be seen from his opinion that state the implementation of *amar ma'rūf* and *nahī munkar* is *farḍu kifayah* regarding a condition as *khayra ummaḥ*. Contributions from others are only complementary and are not required. It gives the impression that these contributions are not really needed. Ideally, everyone should be involved in forming a *khayra ummaḥ* society. For this reason, generalizations are needed in order to implement *amar ma'rūf* and *nahī munkar* and everyone can contribute with their respective expertise.

Perspectives of 'Abduh and Rashīd Riḍā on Society

Muhammad 'Abduh is the son of the couple 'Abdullāh bin Khairullāh and Junainaḥ. His real name is 'Abdullah bin Ḥasan bin Ḥasan bin Khairullāh, born in 1849 in a village in Egypt, Mahallat Nasr. 'Abduh has been a smart and intelligent figure since he was a child. This can be seen from his ability to memorize the Qur'an at the age of 12. He does not like learning by memorizing because it does not give him well understanding. That is what made him can not stay longer when studying at Tanta and al-Azhar which relied a lot on memory skills. Finally, through his uncle, Darwisy, he then studied to Ḥasan al-Ta'wīl about philosophy and mathematics. In 1869, 'Abduh met Jamāl al-Dīn al-Afghāni and then he studied mathematics, journalism, politics, philosophy, and theology.[46] When studying with Jamāl al-Dīn al-Afghāni, a sense of responsibility arose in 'Abduh for the fate and setbacks faced by Muslims.[47] 'Abduh considers the crucial factor that has caused the decline in Muslims and their inability to keep up with the progress of Western nations is the loss of intellectual traditions due to stagnation and misunderstandings by Muslims regarding taklid, ijtihad, and fatalism. At that time, Muslims felt they were in a comfort zone with what the previous scholars had said, thus they did not want any changes. This attitude is closely related to the fatalism that was deeply rooted in the Muslim community at that time. Understanding in interpreting *qada'* and *taqdir* makes them not recognize the existence of humans, surrender, and no desire to reform.[48]

In contrast to his teacher, Jamāl al-Dīn al-Afghāni who pursued the world of politics, 'Abduh preferred the education field as his way to make Muslims a progressive people.

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[46]Moh. Khozin, "Muhammad Abduh dan Pemikiran-Pemikirannya," *Sastranesia* 3, no. 3 (2015): 14–15, https://doi.org/10.32682/sastranesia.v3i3.850.

[47]Ahmad Faqihuddin, "Modernisasi Keagamaan dan Pendidikan," *Tahdzib al-Akhlaq* 4, no. 2 (2021): 31, https://doi.org/10.34005/tahdzib.v4i2.1598.

[48]Syamsul Bahri and Oktariadi, "Konsep Pembaharuan dalam Perspektif Pemikiran Muhammad Abduh," *Al-Murshalah* 2, no. 2 (2016): 34–36. https://www.jurnal.stainpaktuan.ac.id/index.php/Al-Mursalah/article/view/82.

He tried to include courses in philosophy and modern sciences for students studying at al-Azhar. That was one of the important steps taken by 'Abduh, considering that there was an imbalance in the education curriculum at that time. Some are oriented towards the intellectual aspect, the spiritual aspect and tend to ignore the intellectual aspect.[49]

Meanwhile, Muḥammad Rashīd Riḍā, known as an Islamic reformer and mujaddid,[50] he is also an expert on hadith, history, and politics.[51] He was born close to the center of Tripoli, namely in Qalamun and passed away on Thursday, 23 Jumadil awal 1385 H or 22 August 1935.[52] His full name is Muḥammad Rashīd bin 'Alī bin Riḍā bin Muḥammad Shams al-Dīn bin al-Sayyid Bahā' al-Dīn bin al-Sayyid Manlā 'Alī Khalīfah al-Baghdādī. His lineage continues to Ḥusain bin 'Alī, both from his father and mother.[53] His formal education begins in *Kuttāb*, a traditional education that teaches basic sciences such as reading the al-Quran, writing, and arithmetic. After completing his basic education, he continued his studies in Tripoli at an *Ibtidaiyah madrasa* that taught religious sciences and general sciences such as *nahwu, fiqh*, arithmetic, and astronomy. Besides formal education, Rashīd Riḍā also received education from his parents, either directly or indirectly. His parents, especially his father, had a major influence in shaping Rashīd Riḍā's personality in the future. His father taught various scientific disciplines and to be kind to everyone, including people with different beliefs from him. This is acknowledged by Rashīd Riḍā:

> "Since I was a teenager, I have seen in our house visiting prominent Christian leaders from Tripoli and Lebanon. I also saw priests and monks, especially on Eid. I witnessed my father treating them the way he treated Muslim rulers and figures. He was polite and didn't hesitate to honestly mention their kindness when they weren't around. That is one of the reasons I call for tolerance, unity and cooperation in this country for the progress of the country, which is based on justice and the virtues of Shari'a."[54]

Beside his father, according to Fahd bin 'Abd al-Raḥmān bin Sulaiman al-Rūmī, there were at least two other figures and readings that were most influential in shaping Rashīd Riḍā's thoughts and personality. They were Muhammad Ḥusain al-Jisr and 'Abduh, while his reading material was Ihyā''Ulūm al-Dīn and Magazine al-'Urwaḣ al-Wutsqā.[55] Derived from the thoughts of Ḥusain al-Jisr, he was taught that Muslims could have progress if they were able to combine religion and science based on modern European methods combined by nationalist Islamic education.[56] In addition, Rashīd Riḍā's penchant for reading the book Ihyā' 'Ulūm al-Dīn by al-Ghazālī and being a part of Naqsyabandiyyah made him able to speak about Sufism well with a critical attitude. He realized that there were many Sufism teachings mixed with *bid'ah* (heresy) and *khurafat* (superstition). Therefore, he tried to guide the community to abandon the heretical practices embedded in the teachings of Sufism.[57]

The process of Rashīd Riḍā's transition from having an inclination towards Sufism to

[49]Bahri dan Oktariadi, 34–35.

[50]John L. Esposito, *The Oxford Encyclopedia of the Modern Islamic World*, vol. 3 (New York: Oxford University, 1995), 410.

[51]'Umar Ibn Kaḥalaḣ, *Mu'jam al-Mu'allifīn*, vol. 3 (Beirut: Risālaḣ, 1993), 293.

[52]Fahd bin 'Abd al-Rahman bin Sulaimān al-Rūmī, *Ittijāhāt al-Tafsīr Fī al-Qur'ān al-Rābi' 'Asyr*, vol. 1 (Beirut: al-Risālaḣ, 1997), 803.

[53]Fahd bin 'Abd al-Rahman bin Sulaimān al-Rūmī, *Manhaj al-Madrasaḣ al-'Aqliyyaḣ al-Haditsaḣ Fī al-Tafsīr*, vol. 1 (Riyadh: al-Risālaḣ, 1983), 170.

[54]Ibrāhīm Aḥmad Al-'Adawī, *Rasyīd Riḍā al-Imām al-Mujāhid* (Kairo: al-Dār al-Miṣriyyaḣ, n.d.), 20–21.

[55]Al-Rūmī, *Manhaj al-Madrasaḣ al-'Aqliyyaḣ al-Haditsaḣ Fī al-Tafsīr*, 1:173.

[56]Al-'Adawī, 24.

[57]A. Athaillah, *Konsep Teologi Rasional dalam Tafsir al-Manār* (Jakarta: Erlangga, 2006), 31.

becoming an Islamic reformer began with the al-'Urwaẗ al-Wutsqā magazine published by Jamāl al-Dīn al-Afghāni and 'Abduh. Starting from the magazine, Rashīd Riḍā realized that qada and destiny, which had been identified with the Jabariyah ideology, contained dynamic elements which being factors the glory of Islam in the past. He also believes that this can restore the glory of the Islamic Ummah and balance the glory of the western nation even beyond it. This transition process also changed Rashīd Riḍā's perspective on society. From the desire to make Muslims a pious people through the teachings of Sufism, but after reading and understanding the contents of al-'Urwaẗ al-Wutsqā magazine, he wanted Muslims to become people who were independent, progressive, superior and ready to become competitors to the West in various aspects, such as science, technology, politics, and social.[58]

'Abduh and Rashīd Riḍā try to create an ideal society through Tafsīr al-Qur'ān al-Ḥakīm or better known as Tafsīr al-Manār. The name al-Manār is taken from the al-Manār magazine which published this commentary.[59] At first, the writing of Tafsīr al-Manār originated from the ideas of three Islamic reformers, namely Jamāl al-Dīn al-Afghāni, 'Abduh, and Rashīd Riḍā.[60] The writing of this interpretation aims to giveMuslim well understanding the contents of Qur'an as a guide in the world and in the hereafter.[61] In order to be easily understood, the analytical method or style used in the book of Tafsīr al-Manār is *al-adāb al-ijtimā'īy*

style. This is a style that uses a beautiful and stunning words to convey the content and main purpose of the Qur'an. This style also look for a correlation between the verses of the Qur'an and sunatullah and the reality that occurs in society. It is the effort of 'Abduh and Rashīd Riḍā who try to avoid situations where the Qur'an loses its relevance to human life.[62] According to him, most commentary books are still too deep into the issue of *i'rāb' nahwu* principles, fake hadiths (*maudhū'*), *Isrā'iliyyāt* narrations, and using al-Qur'an verses as a tool of legitimacy for the bigotry of groups and schools of thought which eventually distanced the people from the core message of the Qur'an.[63]

The Interpretation of 'Abduh and Muḥammad Rashīd Riḍā in QS. Āli'Imrān [3]: 104 and 110

Although QS. Āli 'Imrān [3]: 104 and 110 are included in the interpretation area of 'Abduh,[64] however, the writer found that Rashīd Riḍā did more interpretation of the khayra ummaẗ in QS. Āli 'Imrān [3]: 110. Most of his interpretations are a response to the interpretations of 'Abduh and other commentators such as al-Rāzī and al-Qafāl which he quoted. While on the interpretation

of QS. Āli 'Imrān [3]: 104 which contains explanation in deep of the terms of *khayra ummaẛ*, the author finds the dominance of 'Abduh, and Rashīd Riḍā only gives a few final words on the interpretation.

Who is Khayra Ummaẛ?

According to Rashīd Riḍā, the position of khayra ummaẛ is a decree from Allah SWT. to Muslims. This relates to the verse "*ukhrijat li al-nās ta'murūna bi al-ma'rūf wa tanhauna 'an al-munkar wa tu'minūna billāh*", which is the reason behind the decision. In *uṣūl fiqh* there is a rule that if the mention of a stipulation is accompanied by a description, then the description becomes valid.In QS. Āli 'Imrān [3]: 110, the determination of *khayra ummaẛ* for Muslims are legal because they do *amar ma'rūf, nahī munkar*, and believe in Allah SWT. Implicitly Rashīd Riḍā recalled the time during the government of the Caliph 'Abd al-Mālik bin Marwān who prohibited the existence of *amar ma'rūf* and *nahī munkar* thus this eliminated the superiority of Muslims.[65]

Regarding the position of Sahabat r.a., basically there is no difference compared to other interpretations. Rashīd Riḍā agreed with what 'Abduh stated that *Sahabat* r.a. is *khayra ummaẛ*, and also the initial *khiṭāb* of the verse. But Rashīd Riḍā has specific criteria for the classification of *Sahabat* r.a. which is categorized as *khayra ummaẛ*. According to him, *Sahabat* r.a. included as *khayra ummaẛ* are the Muhājirīns and the Anṣar. These criteria are based on the essence of the verse QS. al-Anfāl [8]: 74-75, stated that the Muhājirīns who fought and emigrated with the Prophet Muhammad. And the Anṣar who provided shelter and helped the Muhajirīns. This classification was made by Rashīd Riḍā through a study of other verses, and did not

use the definition of *Sahabat* r.a. according to hadith experts.[66] The position as *khayra ummaẛ* should be obtained by selected people. *Sahabat* r.a. those who do not emigrate are not categorized as *khayra ummaẛ*. Rasulullah saw. invites to emigrate in order to select those who are truly believers and hypocrites. At that time it was seen that the hypocrites of Mecca refused to emigrate with the Prophet Muhammad. Likewise with the Medina hypocrites who refused to help, they even ridicule and were hostile to the Muhajirīns, as enshrined in QS. al-Taubaẛ [9]: 47-48.[67]

In the concept of *khayra ummaẛ*, both 'Abduh and Rashīd Riḍā put more emphasis on the conditional aspects, not on *khiṭāb* verses. Thus, Muslims after the generation of *Sahabat* r.a. also called *khayra ummaẛ* as long as they do *amar ma'rūf, nahī munkar*, and belief in Allah SWT. as a condition of *khayra ummaẛ*. These three conditions are different but still in line with the basic obligations of a Muslim. An *ummah* cannot be categorized as *khayra ummaẛ* if they have not implemented *amar ma'rūf* and *nahī munkar*, even though they have done their basic obligations as Muslims, such as praying, fasting, pilgrimage, doing goodness and leaving badness.[68] Meanwhile, *amar ma'rūf* and *nahī munkar* also cannot be applied if they have not fulfilled their basic obligations as a Muslim. This basic obligation as a Muslim is closely related to belief in Allah

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[65]Muḥammad Rasyīd Riḍā, *Tafsīr al-Manār*, vol. 4 (Kairo: Dar al-Manār, 1947), 58–61.

[66]Ibid., 4: 58–60.

[67]This classification was also made by Rasyīd Riḍā when he saw the dispute between Mu'āwiyaẛ and 'Alī bin Abī Thalib which occurred after the death of the Prophet Muhammad. This event raises the question of whether this event can invalidate their status as *khayra ummaẛ*? One of the answers put forward by Rasyīd Riḍā was that Mu'āwiyaẛ as the party who was the master mind behind the dispute was not *khayra ummaẛ* because he had just embraced Islam in the year Fatḥ Makkaẛ so he was not part of the group that emigrated with the Prophet Muhammad. Thus, the event of the dispute had nothing to do with the loss of the status of the khayra ummaẛ from one of the conflicting parties, because from the beginning Mu'āwiyaẛ himself was not part of the *khayra ummaẛ* (Riḍā, 4: 58–60).

[68]Riḍā, 4: 59.

SWT. as the third condition after *amar ma'rūf* and *nahī munkar*.

One of the reasons why Ahl Kitāb and other people are not categorized as *khayra ummaḣ* is because they do not believe in Allah SWT. *Amar ma'rūf* and *nahī munkar* are the result of belief in Allah SWT. Therefore, if it does not meet the requirements of belief, then amar ma'ruf and nahī munkar are not fulfilled.[69] Besides that, the verse "*wa āmana ahl al-kitāb lakāna khayran lahum*" is a continuation of QS. Āli 'Imrān [3]: 110. It confirms that Ahl Kitāb does not do *amar ma'rūf* and *nahī munkar*, and explanations regarding these two conditions are not found in previous books.[70]

Conditions of Khayra Ummaḣ and Its Actualization

The terms *khayra ummaḣ* refer to the three things mentioned in Q.S. Āli 'Imrān [3]: 110, namely amar ma'rūf, nahī munkar, and belief in Allah SWT. In this discussion, no significant differences were found between commentators, including 'Abduh and Rashīd Riḍā. The determination of Muslims as *khayra ummaḣ* always applies as long as they carry out these three conditions. At a practical level, discussions regarding the application of *amar ma'rūf* and *nahī munkar* are mostly found in the interpretation of QS. Āli 'Imrān [3]: 104. According to 'Abduh, the actualization of *amar ma'rūf* and *nahī munkar* is general for all, there is no information only for certain people. He understands this through the meaning of "advise each other" mentioned by QS. al-'Aṣr [104]: 3 which he understands as *amar ma'rūf and nahī munkar*. In addition, based on the stories of the previous people in QS. al-Ma'idah [5]: 78-79, one of the reasons the Prophet Dawūd and Prophet 'Isa cursed the disbelieving Israel people because they did

not prevent each other's evil (*nahī munkar*). According to 'Abduh, the actualization of *amar ma'ruf* and *nahī munkar* by indirectly appling religious prohibitions will cause a Muslim to become foolish. This causes the inability to distinguish between good and bad.[71]

The actualization of *amar ma'ruf* and *nahī munkar* was divided into two categoriesby 'Abduh. The first category is an obligation after other people accept the invitation to embrace Islam. In this category, *amar ma'rūf* and *nahī munkar* are crucial because they become intermediaries for people who have just converted to Islam. They need to know what is good and bad from an Islamic point of view. The goal is that Muslims can unite in Islamic teachings and eliminate desires that are not in line with Islamic teachings. The second category goes both ways. In this case, there is a reciprocal process between Muslims, namely reminding each other in terms of *amar ma'rūf* and *nahī munkar*.[72]

The second category can be implemented in two ways. The first way requires scholars and intellectuals as people who have in-depth knowledge of religion and are wise in conveying it to the public. The subject is only certain people because the object is the general public. The first way is based on QS. al-Taubaḣ [9]: 122. The second method can be implemented by anyone. The form of *amar ma'rūf* and *nahī munkar* in this second way is in the form of advice between individuals. Regardless of the level of knowledge of the person, scholar or layman, each of them can implement *amar ma'rūf* and *nahī munkar*. [73]

Rashīd Riḍā added the conclusion that what was stated by his teacher, 'Abduh. Both the first and second categories are the maintainers of unity and protectors from disunity (*huffāzhan lil waḥdah wa siyājan dūna al-firqaḣ). If

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[69]Ibid., 4: 63.
[70]Ibid., 4: 64.

[71]Ibid., 4: 27.
[72]Ibid., 4: 27–28.
[73]Ibid., 4: 28.

scholars and *ulama* convey their da'wah to the wider community, then Muslims can also give adviseseach ther through *amar ma'rūf* and *nahī munkar*. Therefore, there will be no disputes and disunity among Muslims.[74]

In the interpretation of QS. Āli 'Imrān [3]: 110 also found information regarding the actualization of *amar ma'rūf* and *nahī munkar* as a response to the interpretation of other scholars. One of them is Rashīd Riḍā who rejects the specification of the implementation of *amar ma'rūf* and *nahī munkar* in the context of *khayra ummaḧ*. He rejects the arguments of al-Qafāl and al-Rāzī who state that the implementation of *amar ma'rūf* and *nahī munkar* is to fight physically against infidels.[75] The argumentation of the two scholars is based on the conclusion that the best action is "practice religion correctly and believe in Allah and the Messenger" (*al-dīn al-ḥaqq wa al-īmān bi al-tauḥīd wa al-nubuwwaḧ*). War against infidels (*qitāl*) physically is considered as the best action of the three choices in implementing *amar ma'rūf* and *nahī munkar*, namely the heart, verbal, and hand (war physically) as explained in the hadith narrated by Imam Muslim.[76] To strengthen his argument, al-Qaffāl stated that war with the aim of that person converting to Islam is an excuse. Most people love their religion because the basis of social habits and customs. They do not meditate on the verses that come to them. People who are forced to convert a religion to (Islam), their hearts will soften and hatred will fade away.[77]

According to Rashīd Riḍā, the opinions of the two scholars are inconsistent with the teachings of the Qur'an and contradict to historical facts. There is not a single verse of the Qur'an that command or permits war in order to force others to embrace Islam, there is even a prohibition on that in QS. al-Baqarah [2]: 256 and QS. Yūnus [10]: 99. In addition, historical facts show that people from the Ahl Kitāb have more passion and high religious fanaticism. They often fight people of different religions. Thus, this historical fact undermines the unilateral claim that fighting is the greatest form of amar ma'ruf and nahī munkar and makes Muslims the best people. Al-Qur'an also does not agree with this opinion and Rasulullah saw. also never fought except in self-defense. [78]

This opinion also violates the implementation of *amar ma'rūf* and *nahī munkar*. Referring to the opinions of the two scholars, *amar ma'ruf* and *nahī munkar* referred to in QS. Āli 'Imrān [3]: 110 as a condition of *khayra ummaḧ* is a da'wah that wants the object of the da'wah to accept Islam. This opinion is not in line with the statement of QS. Āli 'Imrān [3]: 104 that *amar ma'rūf* and *nahī munkar* are not da'wah and there is no obligation to accept them. This is also mentioned by 'Abduh in the interpretation of QS. Āli-'Īmrān [3]: 104 that *nahī munkar* in the context of *khayra ummaḧ* is different from the obligation to change *munkar* (*taghyīr al-munkar*) as mentioned in the hadith narrated by Imam Muslim. *Nahī munkar* is a preventive effort, while *taghyīr al-munkar* is a curative effort.[79] Thus, Rashīd Riḍā concludes that there are no standard rules regarding the technical implementation of *amar ma'rūf* and *nahī munkar*.[80]

Belief in Allah as a requirement for *khayra ummaḧ* has existed since the era of *Sahabat* r.a. and become a crucial thing that influences their behavior. According to Rashīd Riḍā, the criteria

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[74]Ibid., 4: 29.
[75]Al-Qafāl and al-Rāzī term it *qitāl*.
[76]The hadith in question is a hadith narrated by Muslim bin Ḥajjāj al-Naisabūrī, *Shaḥīḥ Muslim* (Riyadh: Dār al-Salām, 2000), 49. The hadith reads as follows: *"Whoever among you sees evil, he should change it by hands; if he is unable, then with his tongue; and if unable, then with his heart, and that is the weakest faith."*
[77]Riḍā, 4: 61.

[78]Ibid., 4: 61–62.
[79]Ibid., 4: 34.
[80]Ibid., 4: 62.

for belief as a condition for *khayra ummaḣ* at the era of *Sahabat* r.a. is based on the essence of the QS. al-Anfāl [8]: 74-75, namely jihad and emigration with Rasulullah saw., provide shelter and helps. In this case, the Muhājirīn and Anṣār people meet these criteria.[81] Belief in Allah is closely related to *amar ma'ruf* and *nahī munkar* as conditions for *khayra ummaḣ*. Believe in Allah will create *amar ma'rūf* and *nahī munkar*. On the other hand, disbelieve will not create *amar ma'rūf* and *nahī munkar*, as did to Ahl Kitāb.[82]

Perspectives of 'Abduh and Rashīd Riḍā in Re-actualization of *Khayra Ummaḣ* Concept: A Results of Interpretation Analysis of QS. Āli 'Imrān [3]: 104 and 110.

Humanization in the Khayra Ummaḣ Decree

In QS. Āli 'Imrān [3]: 110, the word *khayra ummaḣ* is written in the form *iḍāfah* or *muḍāf-muḍāf ilayh*.[83] Sentences in the form of *iḍāfah* contain the meaning of ownership, detailed explanation, and information about time and place.[84] Based on linguistic analysis, the sentence *khayra ummaḣ* is included in *iḍāfah bayāniyyaḣ* which contains the meaning of detailed explanation, then it can be interpreted that *khayra ummaḣ* is the best people of other people. This analysis is also strengthened by the word *khayr* which shows the superlative meaning (*isim tafdhīl*).[85] The term *khayra ummaḣ* has a sentence structure that is different from other terms, such as

ummaḣ muslimaḣ,[86] *ummaḣ wasaṭā*,[87] and *ummaḣ wāḥidaḣ*,[88] consisting of *ṣifaḣ mauṣūf* or *na'at man'ūt*. *Na'at* or *ṣifaḣ* is the word that follows the previous *ism* to explain the description of the situation associated with the previous word (*mauṣūf/man'ūt*).[89] Based on the comparison between words in the form of *iḍāfah* and *ṣifaḣ mauṣūf*, it can be concluded that the words *muslimaḣ*, *wasaṭā*, and *wāḥidaḣ* are descriptions of a people, while *khayra ummaḣ* is a decree from Allah SWT. that Muslims are the *khayra ummaḣ* or the best of the people.

According to Rashīd Riḍā, there is a causal law behind the position of *khayra ummaḣ* as a decree from Allah SWT. to Muslims. Based on the description from Rashīd Riḍā when studying the correlation between verses in QS. Āli 'Imrān [3]: 110 which is reinforced by the rules of *uṣūl fiqh*, it is concluded that the determinationof the *khayra ummaḣ* for Muslims are legalized because they implement *amar ma'rūf, nahī munkar*, and believe in Allah SWT.[90] The determination of *khayra ummaḣ* addressed to Muslims are not just a claim, but are the result of their actions in implementing these three actions. *Khayra ummaḣ* is not just a gift, but there are fulfillments of other conditions.The element of confession of the fulfillment of these conditions can be seen when Rashīd Riḍā explains the classification of *Sahabat* r.a. whichever is as *khayra ummaḣ*. Even though the era of *Sahabat* r.a. considered the best era because they lived at the same time as the Prophet Muhammad, but this does not guarantee that they will become *khayra ummaḣ*. This can be proven when Rashīd Riḍā determines Mu'awiyah's status as not part of

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[81]Ibid., 4: 58–59.

[82]Ibid., 4: 64.

[83]*Iḍāfah* is a sentence that is the result of a combination of two or more nouns (isim). Sentences with *iḍāfah* form consist of at least two words, the first word is called *muḍāf* and the second word is called *muḍāf ilayh*. Lutfiah Hafsah dan Shirly Amalia Hanum, "Tarkib Idhafah pada Qur'an Surat al-Qiyamah" (Malang: HMJ Sastra Arab Universitas Negeri Malang, 2021), 74–76. http://prosiding.arab-um.com/index.php/semnasbama/article/view/765.

[84]Hafsah dan Hanum, 74.

[85]Manẓūr, *Lisān al-'Arab*, 2014, 2: 592.

[86]Bahjat 'Abd al-Wāḥid Syaikhalī, *Balāghaḣ al-Qur'ān*, vol. 1 (Beirut: Dār al-Fikr, 2006), 290.

[87]Al-Syaikhalī, 1: 322.

[88]Ibid., 1: 467.

[89]Aḥmad Al-Hāsyimī, *al-Qawā'id al-Asāsiyyaḣ Li al-Lughaḣ al-'Arabiyyaḣ* (Beirut: Dār al-Kutub al-'Ilmiyyaḣ, n.d.), 280.

[90]Riḍā, *Tafsīr al-Manār*, 4: 60–61.

the *khayra ummaḧ*.[91]

Thus, the determination of *khayra ummaḧ* is not absolute and applies to all people, because there is a demand to do *amar maʿrūf* and *nahī munkar* and believing in Allah SWT. The requirements in order to become *khayra ummaḧ* are a warning to Muslims not to feel superior and to commit acts of cruelty beyond humanity and to ignore the human rights of other nations. The determination of the best ummah should be placed in a humanitarian context to make Muslims become humane, ethical and pioneers of peace. If it is not placed properly, then Muslims will lose their fitrah as the best people, and the determination of *khayra ummaḧ* are no different from the concept of The Chosen People[92] in Judaism which is full of racism and is limited to mere recognition without any elements of conditions or actions that make them the chosen nation. The humanization element implied in the provisions of khayra ummaḧ can be used as a re-actualization of the concept of khayra ummaḧ with the aim that the benefits of its existence can be felt by others, not just to strengthen theological claims.

Work Professionalism and Social Harmonization in Amar Maʿruf and Nahī Munkar

The terms *khayra ummaḧ* refer to the three things mentioned in Q.S. Āli-Imrān [3]: 110, namely *amar maʿrūf*, *nahī munkar*, and belief in Allah SWT. The determination of Muslims as *khayra ummaḧ* always applies as long as they do these three conditions. At the practical level, ʿAbduh describes *amar maʿrūf* and *nahī munkar* into several levels based on the knowledge level of people. The implementation of *amar maʿrūf* and *nahī munkar* to all members of society shows the professionalism based on their respective abilities and capacities. This implementation can increase social piety which has not been balanced with the level of individual piety, considering that social piety is a key factor for the establishment of an ideal community.[93] In addition, based on the point of view of Islamic law, the implementation of *amar maʿrūf* and *nahī munkar* as stated by Muḥammad ʿAbduh becomes *farḍu ʿain* or individual obligation. The absence of differences in obligations between scholars and common people allows the existence of *amar maʿruf* and *nahī munkar* not only as social control, but also as pillars of community unity. Bearing in mind that the word "*ummaḧ*" contains an element of unity which is a factor in forming the entity and unity of society sociologically and ideologically.[94] ʿAbduh and Rashīd Riḍā see that the juxtaposition of the word "*ummaḧ*" with the statements *amar maʿrūf* and *nahī munkar* implies a correlation between the desired union. This is contained in the word "*ummaḧ*" with the actions of *amar maʿrūf* and *nahī munkar*.[95]

The interpretation of ʿAbduh and Rashīd Riḍā about *amar maʿrūf* and *nahī munkar* seems

[91]Ibid., 4: 59–60.

[92]The concept of *The chosen people* is one of the beliefs contained in Jewish teachings. At first, this brought a good understanding that they are a nation chosen by God to carry out God's mandate and are responsible for conveying goodness to all humans. In the journey, this belief is misunderstood and lead to etymological legitimacy by claiming that they are the only nation chosen by God, so that they have absolute right as leaders of all mankind and rulers of the universe to do anything. The bad consequences of this superior view made the Jews commit cruel acts beyond the limits of humanity and ignore the human rights of other nations (Saidurrahman, "Sikap dan Pandangan Orang-orang Yahudi Terhadap Islam," *Teologia* 25, no. 2 [2014]: 1–4, https://doi.org/10.21580/teo.2014.25.2.393).

[93]Fatira Wahidah, "Agama dan Kontribusinya dalam Memecahkan Problema Sosial," *al-Munzir* 8, no. 1 (2015): 39. DOI: http://dx.doi.org/10.31332/am.v8i1.762.

[94]Fajar Fauzi Roharjo and Nuriyah Laila, "Pengilmuan Islam dan Aplikasinya dalam Pengembangan Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum," *Jurnal Ghazali* 1, no. 2 (2018): 42. https://ww.ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/67..

[95]Rijal Ali and Nada Rahmatina, "Membangun Persatuan Umat Melalui Pilar Amar Maʿruf Nahi Munkar Perspektif Rasyid Ridha" (DICIS 2: Moderation, Diversity, and Hibrydization in Identity of Islamic Civilization, Meulaboh: STAIN Teungku Dirundeng Meulaboh, 2021), 352. DOI: https://doi.org/10.47498/dicis.v1i1.1033.

to be different from most other commentators whose interpretation is around the scope of theology, such as Ibn ʿAbbās,[96] al-Ṭabarī[97] Abū Ḥayyān al-Andalusī,[98] dan al-Alūsī.[99] Only a few scholars interpret it in other aspects, for example Nawawī al-Bantanī with its legal tendencies (*fiqhī*) who states that *amar maʿrūf* means a command to do what has been commanded, both obligatory and sunnah, while nahī munkar is a prohibition of doing something that is forbidden.[100] The meaning of *amar maʿrūf* and *nahī munkar* with certain specific actions has implications for the legal implementation. The commands to believe in monotheism, obedience to the Messenger, worship and the prohibition against doing disobedience and *shirk* can only be carried out by certain people with knowledge. That is why some scholars require *amar maʿrūf* and *nahī munkar* to certain people only and this makes *amar maʿrūf* and *nahī munkar* a *farḍu kifayah* and can be represented by several people. If this is a requirement of *khayra ummaḧ*, then the existence of a group of people who do *amar maʿrūf* and *nahī munkar* can elevate other Muslims.[101]

Although it is different from other commentators, the implementation of *amar maʿrūf* and *nahī munkar* by ʿAbduh and Rashīd Riḍā is still in the scope of the original meaning of *maʿrūf* and *munkar*, namely something that makes sense and shari'a as parameters whether something is good or not.[102] Thus, there is compatibility between what was conveyed by ʿAbduh and Rashīd Riḍā based on the linguistic meaning of *maʿrūf* and *munkar*. As long as it does not violate sense and shari'a, any action that is chosen by each individual

based on their capability and knowledge can be categoriezed as *amar maʿrūf* and *nahī munkar.*

The response to the interpretation of al-Qaffāl and al-Rāzī implies an emphasis on the concept of *khayru ummaḧ* by Rashīd Riḍā is tolerance and harmonization among fellow religious communities and citizens. In a plural society, social harmonization is needed to reduce friction and conflict. Social harmonization is an important step to create a peaceful, dynamic, and creative life. This can happen if all people have an attitude of sympathy, empathy, and mutual respect among adherents of different religions.

The process of social harmony and integration will be formed by utilizing the past, trust, community ties.[103] In this case, the concept of *khayra ummaḧ* which was coveyed by ʿAbduh and Rashīd Riḍāmeets these three things. Utilizing the trust and bonds of society by forming work professionalism based on each capability. He also uses the past to remind the importance of *amar maʿruf* and *nahī munkar* in realizing *khayra ummaḧ*. This can be understood implicitly in its interpretation where the reign of the Caliph ʿAbd al-Mālik bin Marwān prohibited the existence of *amar maʿrūf* and *nahī munkar*, thereby eliminating characteristic of the supremacy of Muslims.

Belief in Allah as the Principle of Truth ʿAbduh and Rashîd Riḍā believed that belief in Allah is the basis of the existence of *amār maʿrūf* and *nahī munkar*. Believing in Allah can create *amar maʿrūf* and *nahī munkar*. On the other hand, disbelieving cannot create *amar maʿrūf* and *nahī munkar.*[104] Belief in Allah swt. in social life is the foundation of a society. Without belief, the social system will

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[96]Al-Fairūzābādī, 64.
[97]Al-Ṭabarī, 3: 391.
[98]Al-Andalusī, 3: 31.
[99]Al-Alūsī, *Rūḥ al-Maʿāni*, 4: 27.
[100]Al-Jāwī, 1: 144.
[101]Ibn Āsyūr, 4: 51.
[102]Al-Jurjānī, 249.

[103]Mochammad Rizal Ramadhan, "Integrasi Islam Moderat dalam Pendidikan Islam untuk Menguatkan Harmoni Sosial Keagamaan pada Masyarakat Plural," in *Prosiding Annual Conference for Muslim Scholars* (Surabaya: UIN Sunan Ampel Surabaya, 2019), 705–706. DOI: https://doi.org/10.36835/ancoms.v3i1.283.
[104]Riḍā, 4: 64.

drift aimlessly.[105] Its existence is an objective standard of judgment because it comes from God's authority. The absence of belief in society also means that there will be no standard of truth which makes truth vulnerable to being manipulated by the dominant group.[106]

The element of belief in Allah in the concept of *khayra ummaḧ* can be used as an antithesis to the concept of Western civil society. A concept that is full of relativism principles of truth values that state no view is true, or that all views are equally true. This makes humans the parameter of judgment in any case (man is the measure of all things) with historical, cultural, linguistic, social, and intellectual background as a consideration. The application of the relativism principle of truth in civil society aims to prevent differences in interests and desires between individuals or groups from creating "truth claims" which result in oppression and dichotomy between the minority and majority.[107] Even though it aims to eliminate oppression and truth claims, civil society that bases values on individual judgments ultimately opens up the potential for truth manipulation.Therefore, society needs a fixed standard of truth, which in the *khayra ummaḧ* concept is called faith.[108] The absence of a standard of truth in the concept of civil society, such as religion, is understandable because civil society as a prototype of Western society is currently made to realize the separation of religion and state.

Conclusion

The concept of *khayra ummaḧ* formulated by 'Abduh and Riḍā consists of two main points, namely who is meant by *khayra ummaḧ* and what the conditions as *khayra ummaḧ*. 'Abduh and Riḍā believe that *khayra ummaḧ* is not just a gift, but there are certain conditions in it. Even though the time of *Sahabat* r.a. considered the best era because they lived at the same time as the Prophet Muhammad, but this does not guarantee that they will become *khayra ummaḧ* if they do not meet the requirements, such as emigrating and *jihad*. Likewise with Muslims today, even though the era is far from the Prophet SAW, they still have the opportunity to become *khayra ummaḧ* as long as they carry out the conditions, namely *amar maʿrūf, nahī munkar*, and believe in Allah SWT. *Amar maʿrūf* and *nahī munkar* are general and intended for all people. There is no absolute criteria regarding the subject or object. The actualization of *amar maʿrūf* and *nahī munkar* can be implemented based on their respective capabilities. *Amar maʿrūf* and *nahī munkar* have a strong connection with belief in Allah as a condition for *khayra ummaḧ*. Believing in Allah can create *amar maʿrūf* and *nahī munkar* which then becomes a condition of *khayra ummaḧ*. Disbelieving in Allah cannot create *amar maʿrūf* and *nahī munkar* as happened to Ahl al-Kitab.

'Abduh and Rashīd Riḍā through the concept of *khayra ummaḧ* offer a different re-actualization from what has been formulated by the previous figures. By several figures, such as Ibn 'Abbās, Abū Ḥayyān al-Andalusī, al-Alūsī, and al-Ṭabarī, the concept of *khayra ummaḧ* was influenced by theology aspect. Its scope is limited to believe in monotheism, obedience to the Messenger, and worship and prohibitions against committing disobedience and *shirk*. Thus, the ideal society called *khayra ummaḧ* depends on people with certain knowledge, power and capabilities. It makes the community actions in realizing *khayra ummaḧ* limited to a theological matters. Ideally, a society requires the involvement of

[105]Sayyid Quṭb, *Fī Ẓilāl al-Qur'ān*, vol. 4 (Kairo: Dār al-Syurūq, 2003), 449.

[106]Roharjo and Laila, "Pengilmuan Islam dan Aplikasinya ...," 42.

[107]Ahmad Furqon, "Civil Society Vis a Vis Masyarakat Madani," *Moderate el-Siyasi* 1, no. 1 (2022): 6–14. DOI: http://dx.doi.org/10.30821/moderateelsiyas.v1i1.11016.

[108]Roharjo dan Laila, "Pengilmuan Islam dan Aplikasinya ...," 42.

everyone in forming *khayra ummaḧ*. Abduh and Riḍā see the absence of standard rules in the implementation of *amar maʿrūf* and *nahī munkar* as a condition for *khayra ummaḧ* that enable professional cooperation among citizens and harmonization between religious communities. *Amar maʿrūf* and *nahī munkar* which are the conditions for *khayra ummaḧ* aim to make Muslims courteous and do not acts of cruelty beyond humanity. To avoid manipulation of truth, society needs belief in Allah as the standard of truth.

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