

SOCIAL COMMUNITY IN THE QUR'AN: A STUDY OF MUHAMMAD ABDUH'S INTERPRETATION IN TAFSIR AL-MANAR)

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DOI : <http://dx.doi.org/10.30983/it.v6i1.5506>

Submission: 11 April 2022	Revised: 14 June 2022	Published: 30 June 2022
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Abstract

This study offers Muhammad Abduh's ideas about awakening and advancing the backwardness of Islamic social communities which, left behind from western civilization from the perspective of the Koran. Abduh is a contemporary commentator and also a reformer of Islamic thought in the 19th century AD. This research is a library research using the maudhu'i interpretation research model. Based on Muhammad Abduh's interpretation of the verses of social community, it was found: 1). The concept of ummatan wasathan (middle society) is the best profile of society that should be applied by Muslims; 2). Ummah wahidah is an affirmation that humans are social creatures to live together and need each other; 3). Khairu ummah, is a guide to become the best and superior society by doing: al-amru bi al-ma'ruf, al-nahi 'an al-munkar, believing in Allah SWT and sticking to Islamic law; 4). The progress and decline of the Islamic community are greatly influenced by the efforts and awareness of the Islamic community to rise up and change their own destiny; and 5). Islam is present as the religion of rahmatan lil'alamin shalihun li kulli era wa al-makan. Several factors cause the backwardness and decline of the Islamic social community in various fields of life from other communities: 1). Abandoning the teachings of the Qur'an and Sunnah; 2). There is no unity and integrity of the people; and 3). Widespread understanding of jumud and taklid in religious matters.

Keywords: Social communities, Muhammad Abduh, Al-Manar

Abstrak

Penelitian ini menawarkan ide pemikiran Muhammad Abduh dalam membangkitkan dan memajukan keterbelakangan komunitas sosial masyarakat Islam yang jauh tertinggal dari peradaban Barat perspektif al-Quran. Abduh adalah seorang mufassir kontemporer dan juga seorang tokoh pembaharu kebangkitan pemikiran dalam Islam abad ke 19 M. Penelitian ini merupakan penelitian library research dengan menggunakan model penelitian tafsir maudhu'i. Berdasarkan penafsiran Muhammad Abduh tentang ayat-ayat komunitas sosial, ditemukan: 1). Konsep ummatan wasathan (masyarakat pertengahan) merupakan profil masyarakat terbaik yang seharusnya diterapkan oleh umat Islam; 2). Ummah wahidah merupakan penegasan bahwa manusia adalah makhluk sosial untuk hidup bersama dan saling membutuhkan; 3). Khairu ummah, merupakan tuntunan untuk menjadi masyarakat terbaik dan unggul dengan melakukan: al-amru bi al-ma'ruf, al-nahi 'an al-munkar, beriman kepada Allah SWT dan berpegang teguh dengan syariat Islam; 4). Kemajuan dan kemunduran masyarakat Islam sangat dipengaruhi oleh usaha dan kesadaran masyarakat Islam untuk bangkit dan merubah nasib sendiri; dan 5). Islam hadir sebagai agama rahmatan lil'alamin shalihun li kulli zaman wa al-makan. Beberapa faktor penyebab keterbelakangan dan kemunduran komunitas sosial Islam dalam berbagai bidang kehidupan dari komunitas lain: 1). Meninggalkan ajaran al-Qur'an dan Sunnah; 2). Tidak terjalinnya persatuan dan kesatuan umat; dan 3). Menyebarluasnya paham jumud dan taklid dalam persoalan agama.

Kata kunci: Komunitas Sosial, Muhammad Abduh, Al-Manar

Background

This study discussed about social community¹ and his interpretation of the Muhammad Abduh's views on the Muslim verses about the social community in tafsir al-

¹Sulaiman Kurdi, "Masyarakat Ideal Dalam Al-Qur'an (Pergulatan Pemikiran Ideologi Negara Dalam

Islam Antara Formalistik Dan Substansialistik)," *Jurnal Khazanah: Jurnal Studi Islam Dan Humaniora* Vol. 14, no. 1

Manar. This study sought to analyze and describe how Muhammad Abduh's interpreted the verses of the Qur'an about the Islamic social community in tafsir al-Manar. The analysis was conducted by using a thematic *tafsir* approach through the steps of *maudhu'i* proposed by Abdul Hayyi al-Farmawi.²

Abduh is one of the famous reformers of modern Islamic thought and had a background as a *mufassir*.³ Some other figures include al-Mawardi, al-Mawdudi, Jamaluddin al-Afghani, Muhammad Rashid Ridha, Hasan al-Bana, Sayyid Qutb, to Taqiyuddin al-Nabhani who were later known as modernist figures/ reformers of Islamic civilization.⁴ The most frequent main idea triggered in this reform idea is the purification of the Islamic teachings and the return to the Qur'an and Hadith.

Abduh was a *mufassir* (traveller) who provided his ideas and concepts of thought, trying to lift and advance the backwardness that occurred in Muslims, especially in the social field that is very far behind the European (Western) nations. These ideas of reform were initially seen in Abduh's scientific activities in various studies, scholarly discussions, as well as in writing, such as writing articles and reviews in various newspapers, such as *al-Abram*, *al-Waq'a'i al-Mishriyyah*, *al-Manar* and others.

In the beginning, Abduh pursued a profession as a teacher and was appointed as a lecturer at Al-Azhar University and Dar al-'Ulum University. then, he was promoted as a

member of the Higher Council of Public Education (*Majlis al-'Ala al-'Ulumiyah al-'Ammah*) of Al-Azhar University. After that, Muhammad Abduh was appointed as a judge in Banha and Zaqaziq and became *mufti* of Egypt. Muhammad Abduh was also appointed as a member of the board of *the idarah* council who supervised the improvements efforts in the institution of Al-Azhar University.⁵

In addition to the above activities, Abduh also made changes in the field of understanding the Qur'an and its interpretation. Abduh was popular for his two works in the field of Tafsir (interpretation). The first work was *Tafsir Juz 'Ammah* (the interpretation of *Juz 'Ammah*) which started from surah *al-Naba'* to surah *al-Nas*. He completed the writing of the tafsir in 1321 H in Morocco. The second one was tafsir *al-Manar*, which can be divided into two parts. The first part is a tafsir lesson, which was directly delivered by Muhammad Abduh in Masjid al-Azhar to his students from surah *al-Fatihah* to surah *al-Nisa'* verse 129. The lesson was later written by his student, Rashid Ridha. The lesson began at the beginning of Muharram in 1317 AH until the middle of Muharram 1323 AH after which Muhammad Abduh died. The second part of tafsir *al-Manar* was written by Rashid Ridha independently after the death of Muhammad Abduh until surah Yusuf verse 101, after which Rashid Ridha also died and this tafsir was not continued by other scholars of Abduh.⁶

(2017); Abdul Gofur, "Konsep Masyarakat Ideal Dalam Perspektif Al-Qur'an" (IAIN Palopo, 2016); Nursila, "Interaksi Sosial Masyarakat Dalam Al-Qur'an (Telaah QS. Al-Hujurat Ayat 13)" (IAIN Palopo, 2019).

²Abdul Hayyi Al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya, Judul Asli "Al-Bidayah Fi Al-Tafsir Al-Maudhu'iyah"*, Pent (Rosihan Anwar Jakarta: CV. Pustaka Setia, 2002); Abdul Syukkur, "Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay Al-Farmawi," *El-Furqania* 06 (2020): 116-17; Muhammad Quraish Shihab, *Kaidah Tafsir* (Jakarta: Lentera Hati, 2013).

³Kusmana, "Pembaharuan Pemikiran Islam: Sebuah Konstruksi Intelektualisme Keserjanaan Qur'an-

Hadis," *Al Quds: Jurnal Studi Alquran Dan Hadis* Vol. 6, no. 1 (2022); Muhammad Ali Iyaziy, *Al-Mufassirun Hayatubum Wa Manahijubum* (Taheran: Wazarah al-Saqafah al-Irsyad al-Islami, 1414).

⁴Munawwir Syadzali, *Islam Dan Tata Negara* (Jakarta: Penerbit Universitas Indonesia, 1993).

⁵Uswatun Hasanah, "Model Dan Karakteristik Penafsiran Muhammad Abduh Dan Rasyid Rida," *Hermeneutik* Volume 9, no. 2 (2015); Iyaziy, *Al-Mufassirun Hayatubum Wa Manahijubum*.

⁶Muhammad Husain Al-Dzahabiy, *Al-Tafsir Wa Al-Mufassirun* (Qahirah: Maktabah al-Wahbah, 1995); Abdullah Karim, "Pendekatan Tafsir Al-Quran Dan Perkembangannya Dalam Sejarah," *Jurnal Ilmiah Ilmu*

To examine Muhammad Abduh's views on the social community in tafsir *al-Manar*, the method of tafsir *maudhu'i* was utilized by seeking some Arabic term⁷ about social communities such as: *ummah*, *qawm*, *syn'ub*, *qabilah*, *thai'fab*, *firqah* dan *fi'ah*.⁸ Each term is distributed in various letters and verses of the Qur'an. Muhammad Abduh's interpretation of the verses about social community cannot be performed by analyzing all the verses containing the term of social community. This is due to two reasons: first, because the tafsir of *al-Manar* interpreted by Abduh does not discuss all the verses of the Qur'an from the beginning of Surat *al-Fatihah* to *al-Nas*. Abduh only interpreted from the first verse of Surat *al-Fatihah* to the 129th verse of Surat *al-Nisa* ' and added the 30th juz from Surat *an-Naba'* to Surat *an-Nas*. The second reason is because not all verses containing the terms of social community in tafsir *al-Manar* are interpreted by Abduh with a deep interpretation and emphasize the aspect of social community.

Based on the above two reasons, this study was limited to a few verses about social community in tafsir *al-Manar* which contained Muhammad Abduh's ideas and thoughts about social community. This includes ideas that are very closely related to the topic of backwardness and decline of Muslims⁹ based on the social community or society. The interpretation of the verse comprises many concepts of Abduh's renewal in the form of solutions offered by Abduh for the improvement and progress of the social community or Islamic society.

Abduh interpreted the verse by emphasizing the rise of the Muslim community

from the backwardness and decline of the Western nation which had been much more advanced than the Muslims. Abduh tried to provide some concepts of society that should follow the Qur'an and delivered interpretive emphases as an effort to reveal how Muslim society should be according to the Qur'an. The concept had also brought the Muslim community to the pinnacle of success much more advanced than the Western nation such as the history of several centuries ago which is famous for the golden age of Islam. Some verses in the Qur'an contain the terms about the social community described by Abduh in Tafsir *al-Manar*.

Muhammad Abduh's Interpretation of the Verses about Social Community

QS. al-Baqarah Verse 143 (Medieval Muslim Society)

According to Abduh, the Muslim community refers to a social community that exists in a favorable position, which is in the middle of two extreme groups of society. In the Qur'an, this term is expressed through the concept of *ummat wasathan* (the middle society). In other words, the Muslim community is a middle -class and moderate society which shows a fair sense. Muslims are not a fanatical traditionalist society nor is it a liberal society that is free without rules.

The explanation stating Muslims as the middle ummah "*ummatan wasathan*" is found once in the Qur'an, namely in Qs. Al-Baqarah verse 143. Meanwhile, the word "*wasath*" which is not an attribute of the word *ummah* is found 5 times, and all of them show intermediate meanings. In addition, it is also found in Qs. Al-Baqarah verse 238, Qs. Al-'Adiyat: 5, Al-

Ushuluddin 14, no. 1 (March 2016): 1, <https://doi.org/10.18592/jiu.v14i1.682>.

⁷Zulheldi, *6 Langkah Metode Tafsir Maudhu'i* (Jakarta: Rajawali, 2017).

⁸Muhammad Fuad Abdul Baqi, *Mu'jam Al-Mufabras Li Al-Faz' Al-Qur'an Al-Karim* (Cairo: Dar al-fikr, 1981).

⁹ Rifat Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Akidah Dan Ibadah* (Jakarta: Paramadina, 2002); Faizah Ali Syibromalisi Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern* (Jakarta: Litbang UIN Jakarta, 2011).

Maidah: 89, and Qs. Al-Qalam. This explanation will describe the concept of *wasathan* which is the nature of the *ummah* contained in the surah al-Baqarah verse 143 as follow:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرِّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرِّسُولَ أَمْ يَنْقَلِبُ عَلَى
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا
كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ
﴿البقرة: ١٤٣﴾

Meaning:

*And thus (also) We have made you (Muslims), a nation that is just and chosen so that you may be witnesses over (the deeds) of people and so that the Messenger (Muhammad) may be a witness over (your deeds). and We have not appointed your Qiblah (now) except that We may know who follows the Messenger and who turns away, and indeed it is grievous, except for those whom Allah has guided. and God will not waste your faith. Allah is Compassionate, Merciful to mankind.*¹⁰

The word *wasathan* in the above verse which consists of the letters *waw*, *sin* and *tha* means the middle or moderate base which points to the definition of fair.¹¹ Some scholars interpret the sentence *wasath* with the meaning of fair (عدل) and others interpret the word *wasath* with the meaning of best (أخيار). Although these two meanings are different terms, they have the same similar meaning because in fact, a fair person is a good person, and a good person will certainly be fair.¹²

Allah SWT, in Qs. Al-Baqarah verse 143, explains about the privilege of Muslims who are identified by the term *ummah wasathan*.

It is the characteristic of Muslims. Before moving to the explanation of the entire meaning of the verse in his commentary, Muhammad Abduh began by explaining the correlation of this verse with the previous verse. Then, he started to explain based on the language view. The expression of Allah SWT, “وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا”, is an explanation (*tashrih*) of the understanding of Allah SWT’s words, “وَاللَّهُ يَهْدِي مَنْ يَشَاءُ”, meaning that Allah SWT created you as medieval people through the guidance.¹³

In addition, the word “الْوَسَطُ” is interpreted, which means “الْعَدْلُ وَالْخِيَارُ” fair and special since the best “الْخِيَارُ” is the halfway between two sides. Abduh explains the reason to choose the word “الْوَسَطُ” to express “الْخِيَارُ” while the intended meaning is *al-khiyar*. Abduh asserts that there are two reasons of choosing the use of word *wasath* in this verse,¹⁴ namely:

First, the selection is an introduction to the real goal because in fact, the person who is *mutawashitan* lies in the middle of two things so he can see in two directions, either left or right. This position will also make him see and watch anyone and anywhere. Whereas a person who is in one side only knows the nature on his side; he does not know the nature on the other side.

Second, there is a fame for certain reasons in the word *wasath*, as if it were a hallmark for oneself. This means that the Muslim community is a just society of choice, because they are not people who are too exaggerated about worldly issues and also not people who are exaggerated in matters of the hereafter or religion.

Muhammad Quraish Shihab states

¹⁰Departemen Agama RI, *Al-Qur'an Dan Tafsirnya* (Jakarta: Departemen Agama RI, 2009).

¹¹Abi Husain Ahmad bin Faris bin Zakaria, *Mu'jam Maqayis Al Lughab* (Kairo: Syirkah Maktabah Musthafa al Babi, 1972).

¹²Abu Ishaq Al-Zujaj, *Ma'ani Al-Qur'an Wa Prabubu*, Jilid 1 (Beirut: 'Alim al-Kitab, 1998).

¹³Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Jilid 2 (Mesir: Dar al-Manar, 1367), 4.

¹⁴Ridha, 5.

that the word *wasath* initially meant everything good according to its object, something that is good is between two extreme positions. He exemplifies that courage is a halfway between carelessness and fear. Generosity is a halfway between extravagance and miserliness. Based on this, the meaning of *wasath* develops into a middle position.¹⁵

On the other hand, Sayyid Quthb shows another side of the term *wasath* or *ummmatan wasathan*. He connects the position of Islam in the middle of two extreme positions, capitalism and communism. He argues that if we look at the three systems of life that are fought for today (capitalism, communism and Islam), we can find that Islam, in terms of economic systems, concerning the private property for example, retain a close relationship with the concept of society.¹⁶

After explaining the choice of using the word *wasath*, Abduh continued the interpretation about the concept of society as "الْوَسْط" with a concrete examples that exist in the life of society. Hal ini bertujuan agar penafsiran ayat ini cepat dipahami maknanya dan mudah dicerna oleh orang yang mendengarkan atau membacanya. This is to make the interpretation of this verse's meaning is quickly understood and easily digested by people who listen or read it. Abduh emphasizes the explanation of this verse by:

”... أَنَّ النَّاسَ كَانُوا قَبْلَ ظُهُورِ الْإِسْلَامِ عَلَى قِسْمَيْنِ: قِسْمٌ تَفْضِي عَلَيْهِ تَفَالِيدُهُ بِالْمَادِيَّةِ الْمُحْضَصَةِ، فَلَا هَمَّ لَهُ إِلَّا الْخُطُوطُ الْجَسَدِيَّةُ كَالْيَهُودِ وَالْمُشْرِكِينَ، وَقِسْمٌ تَحْكُمُ عَلَيْهِ تَفَالِيدُهُ بِالرُّوحَانِيَّةِ الْخَالِصَةِ وَتَرَكَ الدُّنْيَا وَمَا فِيهَا

مِنَ اللَّذَاتِ الْجُسْمَانِيَّةِ، كَالنَّصَارَى وَالصَّابِئِينَ وَطَوَائِفَ مِنْ وَتَيْبِي أَهْدِي أَصْحَابِ الرِّيَاضَاتِ.

وَأَمَّا الْأُمَّةُ الْإِسْلَامِيَّةُ فَقَدْ جَمَعَ اللَّهُ لَهَا فِي دِينِهَا بَيْنَ الْحَقِّينَ: حَقَّ الرُّوحِ، وَحَقَّ الْجَسَدِ، فَهِيَ رُوحَانِيَّةٌ جُسْمَانِيَّةٌ، وَإِنْ شِئْتَ قُلْتَ إِنَّهُ أَعْطَاهَا جَمِيعَ حُقُوقِ الْإِنْسَانِيَّةِ، فَإِنَّ الْإِنْسَانَ جِسْمٌ وَرُوحٌ، حَيَوَانٌ وَمَلَكٌ.¹⁷

Meaning:

“... Indeed, society before the advent of Islam was divided into 2 groups: The First Group: People who are obsessed with materials, they do not care except for the physical interests, and they only care about matters related to the physical only, for example like Jews and polytheists. The Second Group: People who are only concerned with spiritual matters, leaving the interests of the world and all that is related to the interests of the body, such as the group of Nasrani, Shabiin, and also the pagans and Hindus.

As for Muslims, indeed Allah SWT has gathered two aspects of life in His religion, (Islam): the spiritual aspect and the physical aspect, therefore Islam is famous for its physical and spiritual religion. It can also be stated that Islam gives all human rights. Indeed, man consists of body and soul, the elements of animals and angels.¹⁸

The above interpretation implies that Abduh emphasizes on the concept that should be possessed by the Muslim community as taught by the Qur'an. The Muslim community should be a fair and the best *wasatan*. It is the society that is not only concerned about worldly issues or things related to the physic, and it also does not become a society that is only concerned with religious issues or things related to the spiritual. Muslims should be the people, who are in the middle position, who are

¹⁵Muhammad Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: PT. Mizan Pustaka, 2007); Muhammad Quraish Shihab and Al-Misbah, *Tafsir Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. II (Jakarta: Lentera Hati, 2005).

¹⁶Muhammad Sayyid Quthub, *Islam: The Misunderstood Religion* (Kuwait: The Ministry of Auqal and Islamic Affairs, 1964).

¹⁷Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Jilid 4 (Mesir: Dar al-Manar, 1367), 7.

¹⁸Ridha, 7.

not swept away by lust that tends to worldly materialism things; not the people who put too much emphasis on the ukhrawi aspect so that they drift into the afterlife as if forgetting the importance of their worldly life.

Ummatan washatan is the chosen ummah whose position is in the middle to be seen by all parties and from all angles. Muslims provide a concept of life that seeks to connect between the two physical and spiritual needs, in addition to providing human rights. *Wasathiyah* (choice/best or being in the middle position) invites Muslims to interact, dialogue, and be open with all parties (religion, culture, and civilization) because Muslims will not be able to be witnesses (according to the continuation of this verse) or be fair if Muslims are closed or shut themselves off from the environment and global developments.

This is the concept of a fair and chosen Islamic society that Abduh emphasizes in his interpretation:

"فَقَدْ جَمَعَ اللَّهُ لَهَا فِي دِينِهَا بَيْنَ الْحَقِّينِ: حَقِّ الرُّوحِ، وَحَقِّ

الجَسَدِ، فَهِيَ رُوحَانِيَّةٌ جُسَمَانِيَّةٌ"¹⁹

Meaning:

Indeed Allah SWT has compiled two aspects of life in His religion, (Islam): the spiritual aspect and the physical aspect, therefore Islam is famous for its physical and spiritual religion.

That Allah SWT teaches Muslims to be the people who always pay attention to two aspects of life: the spiritual aspect and the physical rights in this life. Every individual in the society is required to do a lot of worship and improve the relationship with Allah SWT the Creator (حبل من الله), in order to obtain happiness and pleasure in the eternal place of the hereafter. However, every individual Muslim is also required to seek happiness in worldly life by trying and striving. They must also improve the relationships and interactions (حبل من الناس) with fellow members of the

society in the world. Through this concept, a society called (*ummatan washathan*), a fair middle society and a chosen society will be created.

QS. al-Baqarah 213 (Muslims, the Social Society)

In addition to demand Muslims to be a fair and chosen middle people, the Qur'an also reveals that Muslims are social people. Muhammad Abduh confirmed his idea with the term (الإنسان مدني بالطبع), humans are social beings, when Abduh gave a description of the words of Allah SWT related to the term *ummah wahidah* (أمة واحدة) in Surah al-Baqarah verse 213. The word *wahidah* is a form *muannas* from the word *wahid* which linguistically means one. The expression *ummah wahidah* is repeated in the Qur'an nine times, among them are found in surah al-Baqarah: 213, surah al-Maidah: 48, surah Yunus: 19, surah Hud: 118, surah al-Nahl: 93 and surah al-Anbiya': 92. Muhammad Abduh's interpretation of the term *ummatan wahidah* described below is the interpretation of surah Al-Baqarah verse 213.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَعِيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ
آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿البقرة: ٢١٣﴾

Meaning:

Man is one people. So Allah sent Prophets as warners, and He sent down with them the Book of Truth, to judge between men concerning that in which they differed. there is no dispute concerning the Book except those to whom the Book has been brought, after the clear proofs had come to them, because of envy among themselves. So Allah guides those who believe to the truth about that in

¹⁹ Ridha, 7.

which they differ by His will. and Allah guides whom He wills to a straight path.

Before interpreting the verse about "أُمَّةً" (one society) in more detail and farther, Abduh began by explaining some other scholars' opinions related to the meaning of "أُمَّةً" that it is possible to use in this verse. Four meanings of *ummah* revealed by the scholars of tafsir are:

First, most scholars argue that the meaning of *ummah* is absolutely "المِلَّةُ" religion, namely the beliefs and the main Shari'ah. They base their argument on two verses of the Qur'an in Surat al-Anbiya 'verse 92:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ.

Meaning:

Indeed (the religion of Tawhid) is the religion of you all; one religion and I am your Lord, so worship me.

Millah in this verse means the same in the principles of faith and Shari'ah. It also contains a similar meaning to the verse in Qs. Al-Mu'minun verse 51-52:

يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَإِنَّ هَذِهِ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

Meaning:

Hai the apostles, eat the good food, and do righteous deeds. I am Aware of what you do. This is the religion of you all, one religion, and I am your Lord. So keep your duty to Me.

Scholars who argue that *ummah* means *millah* explain that in this verse the expression *أُمَّةً وَاحِدَةً* means that human beings originally came from one *millah*/religion, a strong and solid religion, have a true faith and following the laws of Shari'ah. They argue that *ummah* in this verse means *millah*.

Second, some other scholars state that *ummah* means "الْجَمَاعَةُ" (community/ people). This opinion is argued in accordance with Qs. al-A'raf verse 181 and Qs. Ali 'Imran verse 104.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Meaning:

And among those We have created there are people who guide with the right, and with that right (also) they do justice.

وَلَتُنَكِّنَنَّ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning:

And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil; they are the lucky ones.

In these two verses, according to some other commentators, *ummah* means *jama'ah* (congregation). However, according to Abduh, *ummah* also does not mean *jama'ah* (community/community) absolutely, but it is because there are factors associated with this word.

Third, other commentators argue that the meaning of *ummah* is "السِّنِينَ" (time/period). They argue that this meaning is based on Qs. Hud verse 8 and Qs. Yusuf verse 45:

وَلَعِنَ أَخْرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لِيَقُولَنَّ مَا يَجْهَلُونَ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Meaning:

And if We postpone the torment for them to a specified time, surely they will say: What binds it? Remember, when it comes to them, it will not be turned away from them, and they will be covered by that which they used to ridicule.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

Meaning:

And said the survivor between the two of them and remembered (to Yusuf) after some time: "I will tell you about (the clever) interpreting the dream, so send me (to him)."

Fourth, the commentator also argues that the word *ummah* means "الإمام" (imam/ leader). This opinion is based on Surah al-Nahl verse 120.²⁰

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Artinya:

Sesungguhnya Ibrahim adalah seorang imam yang dapat dijadikan teladan lagi patut kepada Allah dan hanif. Dan sekali-kali bukanlah Dia Termasuk orang-orang yang mempersekutukan (Tuhan).

In this verse the word *ummah* means "leader/imam". Prophet Ibrahim As. is an imam who is obedient to Allah SWT and can be a role model. And the Prophet Ibrahim As. is also mentioned by the Qur'an with the expression *ummah*.

However, in the interpretation of verse 213 of Surah al-Baqarah mentioned above, Abduh has a different opinion from the interpretation proposed by the majority of scholars. Abduh explains his arguments by saying:

"...فَهَلْ يُمَكِّنُكَ مَعَ هَذَا أَنْ تَحْمِلَ وَحْدَةَ الْأُمَّةِ عَلَى

وَحْدَةِ الْعَقِيدَةِ وَالْعَمَلِ، كَمَا حَمَلْتَهَا عَلَى ذَلِكَ فِي الْآيَاتِ

الْأُخْرَى؟ لَيْسَ ذَلِكَ بِمُمَكِّنٍ؛ لِأَنَّ النَّاسَ لَيْسُوا أُمَّةً وَاحِدَةً

بِذَلِكَ الْمَعْنَى بَلْ هُمْ مُخْتَلِفُونَ، فَلَا رَيْبَ أَنَّهُ يَجِبُ حَمْلُ

وَحْدَةِ الْأُمَّةِ عَلَى مَعْنَى آخَرَ، وَهُوَ ذَلِكَ الَّذِي نَحْتَارُهُ فِي

الْآيَةِ الَّتِي نَحْنُ بِصَدَدِ تَفْسِيرِهَا. خَلَقَ اللَّهُ الْإِنْسَانَ أُمَّةً

وَاحِدَةً؛ أَي: مُرْتَبِطًا بَعْضُهُ بِبَعْضٍ فِي الْمَعَاشِ لَا يَسْتَهْلُ

عَلَى أَفْرَادِهِ أَنْ يَعِيشُوا فِي هَذِهِ الْحَيَاةِ الدُّنْيَا إِلَى الْأَجْلِ

الَّذِي قَدَرَهُ اللَّهُ لَهُمْ إِلَّا مُجْتَمِعِينَ يُعَاوَنُ بَعْضُهُمْ بَعْضًا،

وَلَا يُمَكِّنُ أَنْ يَسْتَعْنِيَ بَعْضُهُمْ عَنِ بَعْضٍ، فَكُلُّ وَاحِدٍ

مِنْهُمْ يَعِيشُ وَيَحْيَا بِشَيْءٍ مِنْ عَمَلِهِ، لَكِنَّ قُوَاهُ النَّفْسِيَّةَ

وَالْبَدَنِيَّةَ قَاصِرَةٌ عَنْ تَوْفِيئِهِ جَمِيعَ مَا يَحْتَاجُ إِلَيْهِ، فَلَا بُدَّ

مِنْ انْضِمَامِ قُوَى الْآخَرِينَ إِلَى قُوَّتِهِ فَيَسْتَعِينُ بِهِمْ فِي

بَعْضِ شَأْنِهِ، كَمَا يَسْتَعِينُونَ بِهِ فِي بَعْضِ شَأْنِهِمْ، وَهَذَا

الَّذِي يُعْبَرُونَ عَنْهُ بِقَوْلِهِمْ: (الْإِنْسَانُ مَدِينِيٌّ بِالطَّبْعِ)

يُرِيدُونَ بِذَلِكَ أَنَّهُ لَمْ يُوهَبْ مِنَ الْقُوَى مَا يَكْفِي لِلْوُصُولِ

إِلَى جَمِيعِ حَاجَاتِهِ، بَلْ قُدِّرَ لَهُ أَنْ تَكُونَ مَنزِلَةُ أَفْرَادِهِ مِنَ

الْجَمَاعَةِ مَنزِلَةَ الْعُضْوِ مِنَ الْبَدَنِ، لَا يَقُومُ الْبَدَنُ إِلَّا بِعَمَلِ

الْأَعْضَاءِ، كَمَا لَا تُؤَدِّي الْأَعْضَاءُ وَظَائِفُهَا إِلَّا بِسَلَامَةِ

الْبَدَنِ.²¹

Meaning:

"... then is it possible that from the above descriptions the meaning of *ummah wabidah* will still be suspended to one belief and deed, as can be done in another verse? That is not possible, because society is not one people according to that meaning but they are a diverse society, therefore it is very necessary to suspend the meaning of *wabidah* in this verse to other than the meaning already mentioned, and this meaning is appropriate in our opinion (Abduh) in the above verse which will be explained further. Allah SWT created human beings as "*ummatan wabidah*" (one society), meaning the interconnectedness between some and other parts of life, which is very difficult for each individual to live alone in this world until the end of their lives unless they live in groups/ socially help each other. And it is not possible that they feel enough and do not need the help of others, because every individual tries and lives with the efforts they make, while their *nafsiyah* and bodily powers are limited to meet all their needs, therefore they desperately need the help of other people's power to help himself. The person needs the help of others, just as others need his help. And this is what is described by the phrase "*al-insan madaniyyun bi al-thab'i*" (humans are social beings) need others to meet all the needs of life. In fact, it is destined for each individual to be part of society, which the body will not be able to stand

²⁰ Ridha, *Tafsir Al-Manar*, 1367, 276.

²¹ Ridha, 276.

*without the practice of the limbs, nor vice versa each member will not be able to work without the safety and health of the body.*²²

Based on the above interpretation, it is clearly understood that Muhammad Abduh has a view that is far different from what is understood by the majority of scholars who argue that the meaning of the *ummah* in this verse is one *millah*/ religion and creed. Abduh refutes the opinion of the majority of previous scholars who interpreted the word *ummah* in this verse with the meaning of *millah*, as previously stated by Abduh:

وَقَدْ حَمَلَ جُمْهُورٌ مِنَ الْمُفَسِّرِينَ لَفْظَ الْأُمَّةِ فِي هَذِهِ الْآيَةِ عَلَى الْمِلَّةِ، ثُمَّ اخْتَلَفُوا فِيْمَ كَانَتِ الْمِلَّةُ فَقَالَ جُمْهُورُهُمْ: إِنَّهَا مِلَّةٌ أَلْهَدَى وَالِدِينَ الْقَوْمِ، فَيَكُونُ مَعْنَى الْآيَةِ فِي رَأْيِهِمْ (كَانَ النَّاسُ أُمَّةً) أَي: مِلَّةً (وَاحِدَةً) قِيَمَةً الدِّينِ صَحِيحَةً الْعَقَائِدِ، جَارِيَةً فِي أَعْمَالِهَا عَلَى أَحْكَامِ الشَّرَائِعِ...

Meaning:

In fact, most commentators think that the meaning of ummah in this verse is millah (religion), but they differ on what religion one is. Some of them are of the opinion: millah here is a religion of guidance and a strong religion. According to them, this verse means "humans are one people" meaning religion is "one" a religion that is strong and has the right faith, which is proven in its practice in accordance with shari'ah laws...

Meanwhile, Abduh has an opinion that is contrary to the opinion of the *jumhur mufassir*²³. Abduh argues that the *ummah* in this verse means a community group or social community that lives in groups. Abduh emphasizes that *ummatan wahidah* is an expression meaning that a society is a social

being. It is a community that lives in groups like one body and other body members; society is its body, and each individual in society is like a member of that body.

This explanation clarifies that Abduh has an interesting new idea about the concept of *ummah wahidah* (one society). He emphasizes his interpretation that humans are social societies that live together, communicating between one individual with other individuals in the community. People live interdependently with each other, helping each other to fulfill their respective needs, and it is impossible for an individual as a member of society to be able to fulfill all their own needs without the help from others and vice versa.

In the interpretation of this verse, Abduh provides an understanding to make people aware that the Qur'an has provided the concept of social life which should be in accordance with the guidance of Allah SWT in the Qur'an. According to Abduh, this concept of community life will bring back Muslims to achieve the progress and glory that this community had previously achieved.

QS. Ali Imran 110 (Islamic Community as the Best Ummah)

In surah Ali Imran verse 110, Allah SWT describes the social community which is expressed by the term of *khaira ummah*. The term *khaira ummah* means the best people / superior society or ideal society. The word *khaira ummah* is found 1 time in the Qur'an, namely in surah Ali 'Imran verse 110. However, there is another expression that is in line with this expression, namely "أُمَّةٌ إِلَى الْخَيْرِ" which is contained in the verse before this verse, namely the verse of 104th as follow:

²² Ridha, 277.

²³ *Jumhur mufassir* yang dimaksud disini adalah mayoritas mufassir terdahulu sebelum Abduh seperti:

Thabari, Qurthubi, Ibnu Katsir, Tusturi, Sa'di dan lainnya.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ آل عمران:

﴿104﴾

Meaning:

And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil, they are the lucky ones. (QS. Ali 'Imran: 104)

Muhammad Abduh explains the meaning of this verse in his interpretation:

قَالَ الْأُسْتَاذُ الْإِمَامُ رَحِمَهُ اللَّهُ تَعَالَى: إِنَّ اللَّهَ تَعَالَى قَدْ
وَضَعَ لَنَا بِفَضْلِهِ وَرَحْمَتِهِ قَاعِدَةً نَرْجِعُ إِلَيْهَا عِنْدَ تَفَرُّقِ
الْأَهْوَاءِ وَاخْتِلَافِ الْأَرَءِ، وَهِيَ الْإِعْتِصَامُ بِحَبْلِهِ؛ وَلِذَلِكَ
نَحْنَا عَنِ التَّفَرُّقِ بَعْدَ الْأَمْرِ بِالْإِعْتِصَامِ، الَّذِي قُلْنَا فِي
تَفْسِيرِهِ: إِنَّهُ تَمَثِيلٌ لِجَمْعِ أَهْوَائِهِمْ وَصَبْطِ إِزَادَتِهِمْ. وَمِنْ
الْقَوَاعِدِ الْمُسَلَّمَةِ: أَنَّهُ لَا تَقْوَمُ لِقَوْمٍ قَائِمَةٌ إِلَّا إِذَا كَانَ
لَهُمْ جَامِعَةٌ تَضُمُّهُمْ وَوَحْدَةٌ تَجْمَعُهُمْ وَتَرْبِطُ بَعْضَهُمْ
بِبَعْضٍ، فَيَكُونُونَ بِذَلِكَ أُمَّةً حَيَّةً كَأَنَّهَا جَسَدٌ وَاحِدٌ.²⁴

Meaning:

Al-Ustaz Imam (Mubammad Abduh) explained: Indeed, Allah SWT with His grace and mercy has explained to us the rules that can be used as a guide when there are disputes and differences of opinion in society, namely to hold fast to His religion. Therefore Allah SWT forbids us to be separated after the command to "al-i'tisham" (hold fast to Allah's religion), as explained in the verse: in fact this verse is a metaphor for most of their lustful desires and tendencies. Among the saving rules: In fact, society will not stand strong unless there is a group of people who are always the liaison and there are individuals who become unifiers (who try to collect each other) and establish bonds between themselves, all of which will form a society that lives as if though is one body.

Before starting to explain the meaning of the verse above, Abduh first explained the correlation of this verse with the previous one. The previous verse talks about Allah's advice to hold fast to Allah's religion and Shari'ah, the prohibition to be divided, be hostile, and become a divided society. Abduh reiterated that "al-i'tisham bibablillah", adhering to the Shari'ah of Allah SWT described in the previous verse, is a solution to overcome disputes and differences of opinion that occur in the midst of Islamic society. The dispute is caused by the incitement of passion and the tendency of the will of the community.

Then Abduh emphasized the interpretation of the 104th verse by bringing up a concept or rule to be held by the people in social life, namely by underlining the term "القاعدة المسلمة" (rules that can be used as guidelines/ laws that can be used as references). The rule is that the community will not stand firm and will not develop, unless communication between the community runs smoothly and well. Each individual who is a member of the community is always a liaison and unifier between them, thus forming a society that lives as if it were one body.

The above interpretation implies that according to Abduh, there are several rules prescribed by Allah SWT in a social life contained in this verse. They are the rules that can be used as a guide when there are divisions and disputes between passions and differences of opinion. he rule is to hold fast and return to the Shari'ah of Allah SWT, the establishment of good and smooth communication in the community in a way that each individual in the community must be a liaison between fellow members of the community. Smooth communication and the establishment of good relations between fellow members of the community will create a strong unity in a

²⁴ Ridha, *Tafsir Al-Manar*, 1367, 47.

people/society.

Then, the concept of *khairu ummah* is explained by Allah SWT in surah Ali 'Imran verse 110 as follow:

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

Meaning:

You are the best people born for humans, enjoining the right and forbidding the evil, and believing in Allah. If the people of the Book had believed, it would have been better for them, among them there are believers, and most of them are ungodly.

Muhammad Abduh justifies this verse in his interpretation as below:

بَعْدَ مَا أَمَرَ اللَّهُ تَعَالَى بِالْإِعْتِصَامِ بِحَبْلِهِ وَذَكَرَ بِنِعْمَتِهِ عَلَى
الْمُؤْمِنِينَ بِتَأْلِيفِ الْقُلُوبِ وَأُخُوَّةِ الْإِسْلَامِ، وَبَعْدَ مَا حَمَى
عَنِ التَّفَرُّقِ فِي الْأَهْوَاءِ وَالِاخْتِلَافِ فِي الدِّينِ، وَتَوَعَّدَ
عَلَى ذَلِكَ بِالْعَذَابِ الْعَظِيمِ بَيْنَ فَضْلِ الْمُعْتَصِمِينَ بِحَبْلِهِ،
الْمُتَأَخِّبِينَ فِي دِينِهِ، الْمُتَحَايِينَ فِيهِ، وَوَصَفَهُمْ بِهَذَا
الْوَصْفِ الشَّرِيفِ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ فَعَلِمَ مِنْهُ
أَنَّ خَيْرِيَّةَ الْأُمَّةِ وَفَضْلَهَا عَلَى غَيْرِهَا تَكُونُ بِهَذِهِ الْأُمُورِ:
الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَالْإِيمَانُ بِاللَّهِ
تَعَالَى.²⁵

Meaning:

After Allah SWT commanded to hold fast to Allah's Shari'ah, and reminded that Allah's favor made Muslims have soft hearts and made them fellow believers and also after the description of the prohibition to divorce because of the lust and disagreements in religious matters and threatens

the perpetrators with a painful punishment. Allah SWT Allah SWT explains about the glory of people who always hold fast to Allah's religion, who establish brotherhood with people of the same religion, love each other among themselves. Then Allah gave them attributes with noble qualities, with the nickname "khairu ummah" which came out to invite people to do good, prevent them from doing bad things and invite them to believe in Allah SWT. So it is clearly understood that the glory of this ummah (characteristics of khaira ummah) is by preaching, inviting goodness, preventing evil deeds and inviting faith and trust in Allah SWT

The above interpretation demonstrates that Abduh emphasizes his explanation that *khaira ummah* is the main manifestation given by Allah SWT to the Muslim community of the Prophet Muhammad SAW. Abduh explains that the concept of *khaira ummah* (the best people) described by Allah SWT in this verse lies in the advantages that exist in Muslims that are not possessed by people of other religions in this world. This concept is the teaching of Islamic Shari'ah (الأمر بالمعروف والنهي عن المنكر), which commands to invite goodness and prevent evil and believe in Allah SWT. According to Abduh, these three points has made Muslims as the best people compared to people of other religions. Then Abduh continued the interpretation of this verse by explaining that:

... وَلَكِنَّ هَذِهِ الْخَيْرِيَّةَ لَا يَسْتَحِقُّهَا مَنْ لَيْسَ لَهُمْ مِنَ
الْإِسْلَامِ وَاتِّبَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الدَّعْوَى
وَجَعَلَ الدِّينَ جِنْسِيَّةً لَهُمْ، بَلْ لَا يَسْتَحِقُّهَا مَنْ أَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ الْحَرَامَ
وَالْتَزَمَ الْحَلَالَ وَاجْتَنَبَ الْحَرَامَ مَعَ الْإِخْلَاصِ الَّذِي هُوَ
رُوحُ الْإِسْلَامِ إِلَّا بَعْدَ الْقِيَامِ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ

²⁵ Ridha, 48.

عَنِ الْمُنْكَرِ، وَبِالْإِعْتِصَامِ بِحَبْلِ اللَّهِ مَعَ اتِّقَاءِ التَّفَرُّقِ
وَالْخِلَافِ فِي الدِّينِ.²⁶

Meaning:

...But the title of the best ummah is not entitled to a person who is not a Muslim and a person who does not follow the Prophet Muhammad SAW, unless he follows Islam and makes Islam his religion. Even the title *khairu ummah* is also not entitled to be owned by Muslims who always establish prayers, pay *zakat*, fast during Ramadan, go up the day to the Baitullah, always eat *halal* and stay away from *haram* with full sincerity which is the spirit (core) of Islam, except after that person establishes *al-amru bi al-ma'ruf wa al-nahyu 'an al-munkar*, adheres to the *shari'ah* of Allah SWT and keeps himself from divisions and conflicts in religion.

In order to understand the title of *khairu ummah* that Allah SWT describes in this verse, Abduh highlights a number of crucial things in this quotation. According to Abduh, the following criteria must be met in order to qualify as the best ummah:

- Al-amru bi al-ma'ruf* (da'wah for the goodness)
- Al-nahyu 'an al-munkar* (da'wah to prevent the evil)
- Al-I'tisham bibablillah* (hold fast to the *shari'ah* of Allah SWT (Islam))
- Protect yourself from disharmony and conflicts in religion.

This interpretation of Abduh emphasizes that Muslims who consistently establish prayers, pay *zakat*, fast during Ramadan, travel to the Baitullah, carry out what Allah has permitted, and refrain from all that is forbidden with full sincerity will not receive the title of *khairu ummah* if you have not implemented the four points. According to Abduh, these four criteria are the requirements that must be met by the community in order to become the best people.

QS. *al-Baqarah* ayat 250 (The Progress and Deterioration of the community)

The word *qawm* is one of the concepts of community that was covered in the previous chapter. Surah *Al-Baqarah* verse 250 is one of the verses in the Qur'an that explains the meaning of *qawm*. The conflict between King Thalut (the believers) and King Jalut is described in this verse (infidels and disbelievers). It also describes King Thalut's triumph and the achievement of the Prophet Daud As, who, with Allah SWT's blessing, murdered King Jalut in a battle. It says in the verse:

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَبَّتْ أَعْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿البقرة:

﴿٢٥٠﴾

Meaning:

They (Talut's army) defeated Jalut's army by Allah's permission and (in the battle), Daud killed Jalut, then Allah gave him (Daud) rules and wisdoms (after Thalut's death) and taught him what He wanted. If Allah had not rejected (malignity) part of mankind with some others, this earth would surely be corrupted. but Allah has a bounty (which is poured out) over the worlds.

In this verse, Abduh clarifies that Allah mentions the believers of King Thalut and Prophet Daud who confronted and begged Allah SWT for assistance before they embarked on a campaign against King Jalut's army, who did not believe. In Surah *al-Baqarah* verse 250, King Thalut's and Nabi Daud's soldiers pray to Allah SWT for patience, for strength in their will to battle with a sure and calm heart, and for protection against the unbelievers. They asked Allah SWT for strengths in these three prayers so they can combat the Jalut warriors who are misguided and unbelievers.

The interpretation of this verse is then

²⁶ Ridha, 48.

connected by Abduh to the verse regarding the triumph and advancement of a people or communal group over other groupings. The 11th verse of Surah al-Ra'd, which Abduh explains in his commentary, explores the concept of this transition sharply, and which Abduh uses to provide guidance for changing the fate or condition of a people, is as follows:

وَكَانَ الْأُسْتَاذُ الْإِمَامُ أَوْجَزَ فِي الدَّرْسِ بِتَفْسِيرِ قَوْلِهِ تَعَالَى:
 (وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ) إِذْ جَاءَ فِي آخِرِهِ، وَقَدْ كَتَبْتُ
 فِي مُدَكِّرَتِي عَنْهُ ((أَي: أَنَّهُ سُنَّةٌ فِي تَهْمِيَةٍ مِنْ يَشَاءُ
 لِلْمَلِكِ)) وَمِثْلُ هَذَا الْإِجْمَالِ لَا يَعْقِلُهُ إِلَّا مَنْ جَمَعَ بَيْنَ
 الْآيَاتِ الْكَثِيرَةِ فِي إِزْتِ الْأَرْضِ وَفِي هَلَاكِ الْأُمَمِ وَتَكْوُنِهَا،
 وَالْآيَاتِ الْوَارِدَةِ فِي أَنَّ لَهُ تَعَالَى فِي الْبَشَرِ سُنَّةً لَا تَبَدَّلُ
 وَلَا تَتَحَوَّلُ وَقَدْ ذَكَرْنَا بَعْضَهَا، وَمِنْهَا قَوْلُهُ تَعَالَى: (إِنَّ
 اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيَّرُوا مَا بِأَنْفُسِهِمْ) (13):
 (11) فَحَالَةُ الْأُمَمِ فِي صِفَاتِ أَنْفُسِهَا وَهِيَ عَقَائِدُهَا
 وَمَعَارِفُهَا وَأَخْلَاقُهَا وَعَادَاتُهَا هِيَ الْأَصْلُ فِي تَغْيِيرِ مَا بِهَا
 مِنْ سَيَادَةٍ أَوْ عُبُودِيَّةٍ وَثَرَوَةٍ أَوْ فَقْرٍ، وَقُوَّةٍ أَوْ ضَعْفٍ،
 وَهِيَ هِيَ الَّتِي تُمَكِّنُ الظَّالِمَ مِنْ إِهْلَاكِهَا.²⁷

Meaning:

When the lesson was finished, al-Ustadz Imam (Muhammad Abduh) concluded by interpreting the words of Allah SWT, saying "wallahu yu'ti mulkabu man yasya'u," which I (Rashid Rida) had actually recorded in his discussion material. It entails that (indeed it is a sunnatullah about giving the desired person a power). The verses that come about that Allah SWT has a sunnah for humans who cannot be changed and cannot be replaced, and we will mention some of the examples of sunatullah, cannot be widely known except by people who combine many verses on the inheritance of the earth and on the fall of the peoples and also the rise of the people. One of them is Allah SWT's words: (Indeed Allah will not

change the condition of a people until the people change the situation that is in themselves) Qur'an of Ras 13: 11. Therefore, the people's condition, including the people's creed, knowledge, morals, and habits, is an intrinsic quality of them. These characteristics serve as the foundation for altering a people's condition, whether it be to obtain happiness, to worship for prosperity or poverty, to be strong or weak, and this is what can stop injustice from being destroyed.

According to the above description, Abduh makes a number of crucial points that are essential in order to transform a society's underdevelopment. According to Abduh, the community or social group must alter the four fundamental traits that already exist in order to advance and triumph.

According to Abduh, if these four fundamental characteristics are improved and developed in a positive way, the community or people will experience happiness, religious peace, wealth, the creation of a strong and stable society, and the prevention of injustice and social collapse. The four traits are as follows: True Faith, Higher Science, Noble Morals, and Changing Life Habits are among the priorities.

QS. Ali Imran 122 (Deterioration and Destruction)

The term *thaijab* also refers to the concept of social community contained in the Qur'an (a group of people). The term *thaijab* refers to a group of people who come together because to a particular sect or viewpoint that distinguishes them from other groups.

Surah Ali 'Imran 122 of the Qur'an is one of the passages that discusses about the social group in the form of *thaijab*. Two parties are described in this verse as desiring to leave the field of combat and forgetting that Allah is their ally. In this verse, Allah affirms:

²⁷ Ridha, 490.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿آل عمران: 122﴾

Meaning:

When two groups of you want to (retreat) out of fear, even though Allah is the helper for both groups. Therefore, let the believers put their trust in Allah. (QS. Ali Imran: 122)

Those who submit to Allah SWT and believe are certain of His assistance. People will always have Allah's assistance when they are persistently patient, pious, and trust in Allah SWT. In his commentary, Abduh explains this verse as follows:

وَدَهَبَ ابْنُ جَرِيرٍ إِلَى أَنَّ الْحِطَابَ فِي هَذِهِ الْآيَةِ لِلنَّبِيِّ، وَالْمُرَادَ بِهِ أَصْحَابُهُ، يَضْرِبُ لَهُمْ مَثَلًا أَوْ مَثَلَيْنِ عَلَى صِدْقِ وَعْدِهِ فِي الْآيَةِ السَّابِقَةِ وَإِنْ تَصَبَّرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا يَبْذُكِرُهُمْ بِمَا كَانَ يَوْمَ أُحُدٍ مِنْ وَفُوعِ الْمُصِيبَةِ بِهِمْ عِنْدَ تَرْكِ الرِّمَاءِ الصَّبْرَ وَالتَّقْوَى، وَذَنْبِ الْجَمَاعَةِ أَوْ الْأُمَّةِ لَا يَكُونُ عِقَابُهُ قَاصِرًا عَلَى مَنْ اقْتَرَفَهُ بَلْ يَكُونُ عَامًّا، وَمَا كَانَ يَوْمَ بَدْرٍ إِذْ نَصَرَهُمْ عَلَى قَلْتِهِمْ وَذَلَّتْهُمْ، وَهَذَا الرَّأْيُ يَتَّفِقُ مَعَ مَا ذَكَرْنَاهُ فِي وَجْهِ الْإِتِّصَالِ بَيْنَ الْآيَاتِ.²⁸

Meaning:

Ibn Jarir argues that the editorial of this verse is directed to the Prophet Muhammad while what is actually meant is to the companions of the prophet. Allah SWT gave them one or two examples, that Allah SWT always kept his promise in the previous verse: "If you were patient and pious, their deceit (the disbelievers) would not harm you with your memory with the calamity that occurred in the war of ubud when they leave their post because of impatience and taqwa, and the sins of the congregation or its 'iqab community are not limited to those who do it, but also to all existing communities. And also the events that occurred during the Battle of Badr when the assistance came

because they were few and weak. And this opinion is the same as the opinion that we have mentioned about the correlation between verse and verse.

Abduh believes that this verse explains about the guarantee of Allah's help which is addressed for people who are patient, pious, and put their trust in Allah SWT. If these three basic principles are firmly held by the people, the disbelievers will not be able to do any harm to the believers.

This verse teaches about things that will bring destruction to a civilization in addition to the fundamental lessons needed to win. There would be destruction and tragedy if there are certain members of the Ummah who do not want to be patient, devout, and trust in Allah SWT. Because of the faults of a few people who commit injustice, the entire community that surrounds the offending individuals will likewise suffer as a result of the wrongdoers' actions. Abdul stresses:

"وَذَنْبُ الْجَمَاعَةِ أَوْ الْأُمَّةِ لَا يَكُونُ عِقَابُهُ قَاصِرًا عَلَى مَنْ اقْتَرَفَهُ بَلْ يَكُونُ عَامًّا"

Meaning:

The sin of a group of people or society is not limited to the people who do it, but applies generally to all society.

QS. al-Nisa' ayat 113 (Islam for the entire Ummah)

Surah An-Nisa' verse 113 is one of the Qur'an verses which explains the term *thaifah*.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿النساء: ١١٣﴾

Meaning:

Were it not for the grace of Allah and His mercy upon you, surely a group of them would be eager to mislead you. but they do not mislead but themselves,

²⁸ Ridha, 96.

and they cannot harm you in the least. and (also because) Allah has sent down the Book and Wisdom to you, and has taught you what you did not know. and it is a very great gift of Allah upon you.

In this verse, Allah SWT describes groups of people who wish to mislead others and explains the advantages of the Prophet Muhammad SAW as a leader who was given grace and advantages by Allah SWT in the form of wisdom and knowledge that is known without being studied.

Muhammad Abduh interpreted this verse in his commentary that the Prophet Muhammad was not only an ordinary leader, but a leader who was given by Allah SWT the grace and advantages of other leaders. Rasulullah SAW was given advantages by Allah SWT in the form of revelation (al-Qur'an) as well as a guarantee of the height of his 'ishmah as an apostle and as a head/leader of society. Muhammad Abduh explains further in his interpretation:

...أَوْلَا فَضْلُ اللَّهِ عَلَيْكَ بِالثُّبُوتِ وَالتَّأْيِيدِ بِالْعِصْمَةِ، وَرَحْمَتُهُ لَكَ بَيَانِ حَقِيقَةِ الْوَاقِعَةِ، هَمَّتْ طَائِفَةٌ مِنَ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ بِالْمَعْصِيَةِ أَوْ بِمُسَاعَدَةِ الْخَائِنِ أَنْ يُضْلُوكَ عَنِ الْحُكْمِ الْعَادِلِ الْمُنْطَبِقِ عَلَى حَقِيقَةِ الْقَضِيَّةِ فِي نَفْسِهَا²⁹...

Meaning:

Were it not for the advantages that Allah (swt) bestowed upon you (Muhammad) in the form of prophethood and the guarantee of maintaining honor, and also mercy for you in the form of an explanation of the nature of the truth that is happening, there really are groups of people who have a strong desire to mislead you. They are people who betray themselves by doing immoral acts or by helping traitors. They will mislead from the true and fair law which corresponds to the

actual provisions.

Abduh said that surah al-Nisa 'verse 113 is an explanation and confirmation of Allah SWT about the grace and advantages given to the Prophet Muhammad SAW. The advantages given by Allah SWT are explained in more detail by Abduh in the form of prophethood and support for prophethood with 'ishmah Rasulullah SAW. Meanwhile, the grace of Allah SWT to the Apostle in this verse is in the form of knowledge of the nature of the truth of an event that occurs. Therefore, the Prophet Muhammad SAW became a judge and decided a case with the knowledge that Allah had given him.

Abduh then interprets the verse by:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ، وَالْكِتَابُ: الْقُرْآنُ وَالْحِكْمَةُ فَهُوَ مَقَاصِدِ الْكِتَابِ وَأَسْرَارِهِ، وَوَجْهِهِ مُوَافَقَتِهَا لِلْفِطْرَةِ وَأَنْطِبَاقِهَا عَلَى سُنَنِ الْاجْتِمَاعِ الْبَشَرِيِّ وَإِتِّحَادِهَا مَعَ مَصَالِحِ النَّاسِ فِي كُلِّ زَمَانٍ وَمَكَانٍ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ، هُوَ فِي مَعْنَى قَوْلِهِ تَعَالَى: مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ، وَلَا دَلِيلَ فِيهِ عَلَى أَنَّ الْمُرَادَ بِهِ تَعْلِيمُهُ الْعَيْبَ مُطْلَقًا بَلْ هُوَ الْكِتَابُ وَالشَّرِيعَةُ، وَخُصُوصًا مَا تَضَمَّنَتْهُ هَذِهِ الْآيَاتُ مِنَ الْعِلْمِ بِحَقِيقَةِ الْوَاقِعَةِ الَّتِي تَخَاصَمَ فِيهَا بَعْضُ الْمُسْلِمِينَ مَعَ الْيَهُودِيِّ. وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا، إِذِ اخْتَصَمَكَ بِهَذِهِ النَّعْمِ الْكَثِيرَةِ وَأَرْسَلَكَ لِلنَّاسِ كَافَّةً، وَجَعَلَكَ خَاتَمَ النَّبِيِّينَ، فَيَجِبُ أَنْ تَكُونَ أَعْظَمَ النَّاسِ شُكْرًا لَهُ، وَيَجِبُ عَلَى أُمَّتِكَ مِثْلُ ذَلِكَ لِيَكُونُوا بِهَذَا الْفَضْلِ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَقُدُورَهُ هُمْ فِي جَمِيعِ الْخَيْرَاتِ.

²⁹ Ridha, 328.

Meaning:

And Allah has sent down to you a book and wisdom and taught you what you did not know. The book here is the Qur'an, and wisdom is understanding the purposes of the contents of the Qur'an and the secrets contained in the Qur'an, and also the method of teaching the teachings of the Qur'an in accordance with the teachings of the Qur'an, human nature and conformity with the customs of society and the compatibility of the Qur'an with the benefit of mankind at any time and place. And the purpose of Allah teaching you what you do not know is the meaning of the word of Allah SWT: what you do not know, is not a book and faith, nor are there any proofs about it that what is meant is absolute knowledge of the unseen. In fact it is a book and the Shari'ah, and specifically what this verse contains is the knowledge of the truth that happened which is a source of enmity between Muslims and Jews. And that is a very great advantage that Allah has bestowed upon you, when he singled you out with many blessings and sent you to be an Apostle for the entire Ummah as a whole and made you the last Messenger of the Prophets. So it is appropriate and obligatory for humans to be grateful, and it is also obligatory for your people to be grateful so that with this enormous advantage Muslims become the best ummah (khaira ummah) for all humans and follow them in all goodness.

Furthermore, Abduh explained that the advantage given by Allah SWT to the Prophet Muhammad is the revelation of the Qur'an as the greatest miracle and wisdom. According to Abduh, the wisdom given to the Prophet was in the form of understanding the meaning of the verses of the Qur'an and the secrets contained in them. The wisdom is also a method of teaching religion to the community that is in accordance with human nature and in accordance with community customs. In addition, the compatibility of the Qur'an with the benefit of mankind until whenever and wherever.

Abduh asserts that knowledge of the unseen, which is understood without study, is one of the privileges of the Messenger of Allah, as explained by Allah in this verse. Even

though he was not present at the scene of the events narrated to him and was unaware of them, the Messenger of Allah was given knowledge of the truth regarding what had happened. This is a huge benefit that Allah has bestowed upon His Messenger, as Prophet Muhammad is the last of all prophets and apostles that have ever been sent, and Allah sent him not only for Muslims or Arabs, but for the entire human race. Allah SWT to the preceding individuals.

Muhammad Abduh's Thoughts on Social Community

One of the major topics covered by the Qur'an is the social community or society. This is due to the Qur'an's primary purpose, which is to promote the emergence of favorable changes in society, or, in the Qur'an it is known as, *litukbrija al-nas min al-zhulumati ila al-nur* (removing humans from complete darkness to bright light). In other words, the Qur'an offers guidance and remedies to every societal issue that arises. These recommendations and remedies are focused on issues that affect both individuals and the larger social community..

The problems faced by the Muslim social community, for example, are the decline and backwardness of Muslims from the West in the fields of education, economy, technology, politics, socio-culture and so on. Whereas several centuries ago, the Islamic community was a developed and developing nation far from Western (European) nations. At that time Islam was famous for the golden age of the Islamic social community.

Abduh emerged as a reformer who advocated numerous reform ideas to restore the advancement of Islamic society that had been made in the past in response to various setbacks and backwardness that had occurred. According to Abduh, colonialism has rendered nearly the whole Islamic community "asleep." When Abduh understood the verses of the Qur'an and Sunnah, he seriously questioned

the method of thinking and way of life of the Islamic society. One of his famous expressions “*Islam mahjub bi al-muslimin*” (Islam is closed by Muslims) becomes a term in his renewal movement.³⁰ Therefore, Abduh launched a renewal movement in various aspects of life with his thoughts that were very influential for the Islamic world.

Several views offered by Muhammad Abduh to rise from the backwardness and adversity of Islamic society in order to rise to glory and progress include:

Referring back to the Qur'an dan Sunnah

Returning to the teachings of the Qur'an and Sunnah is the initial idea that is always echoed by Abduh in his renewal ideas. The main cause of the decline of Islamic society from the West according to Abduh is because most Islamic societies are far from the Qur'an and Sunnah. Abduh tried to purify the teachings of Islam from non Islamic influences and customs. Abduh also defended Islam from Western influences and attacks from other religions.

According to the archives, Muhammad Abduh did not want to be associated with the pre-existing schools of thought. Abduh appeared to have a very broad understanding of Islamic law as a result, and he ventured to appropriately make legal judgements based on the available evidence. This is clear from the legal rulings he made while serving as Egypt's Mufti. The highest position in Islamic religious affairs is mufti, who has the power to give rulings or fatwas on a variety of religious topics, including law.

Muhammad Abduh argues that poverty and ignorance are a source of weakness for Muslims in social life. Therefore, poverty and ignorance must be fought through education. This ignorance includes ignorance in

understanding Islamic teachings and laws.

Regarding sects or schools of thought, Abduh contends that having various schools of thought within a society is natural, but the bigotry of one school of thought is abnormal. The integrity and cohesion of the Muslim Ummah may be threatened by this misconception. The ummah will become divided, antagonistic, and even critical of one another as a result of blind fanaticism towards one school of thought and the belief that only its sect is the correct one. This will prevent them from being united and moving in the same direction. To comprehend the core principles of Islam, he therefore assumes that all schools are comparable because they hold the same viewpoint. These opinions by their very nature can be right or erroneous, hence it is not appropriate for a school of thought to assert that it is the most accurate sect or school of thought.

Abduh asks us to turn back to the core teachings of Islam, notably the Qur'an and Sunnah, as authentic and infallible teachings through the rejuvenation of Islamic thought he offered. Additionally, it encourages Muslims to think critically so that Muslims' perspectives and ways of formulating legislation advance as did those of our forefathers.

Abduh invites to make a complete change to the Islamic world, especially in the field of utilizing reason on the Qur'an and Sunnah and at the same time releasing the bonds from the shackles of the madhhab. Following a sect is something that is common, but excessive bigotry against a sect is something that perishes and destroys. Another feature of this period of revival is the approach to Islamic law through comparisons of the Shafi'i, Maliki, Hanafi and Hambali schools of thought as well as the Shia school. Comparisons were even made with Western

³⁰Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid 2, vol. 2 (Jakarta: Universitas Indonesia Press, 2015), 101.

legal systems and other laws.

Unity and Harmony in Allah's Way

Abduh emphasizes on the unity and harmony as the crucial things to achieve the progress and glory of the social community. The occurrence of conflicts in people's lives is a natural and normal thing because each individual has different interests and when the interests of one individual with another individual or the interests of a group with a group collide with each other then a conflict occurs.

This condition affects the loss of a sense of unity and integrity of the community, nation and state. For this reason, efforts must be made to re-establish national unity and integrity. Abduh strongly emphasizes the concept of unity in society in accordance with the command of Allah SWT to hold fast to Allah's religion (*al-I'tisham bihablilhi*).

According to Abduh, smooth communication between fellow individuals in society is very important to achieve the unity and harmony, in Abduh's terms it is called the "*qaidah musallamah*".³¹ Abduh compares society to one body, and each individual in that society is like a member of the body. Each individual must be a liaison between one another.

The Eradication of Jumudism

According to Abduh, the decline that occurred in Muslims was caused by Jumudism, which means a frozen state, a static state, and no change. Because of the influence of obscurity, Muslims do not want any change and do not want to accept a change. Muslims only stick to tradition. This attitude was brought by non-Arabs who then usurped political power in the Islamic world. By their involvement in Islam, their customs and animist ideas also influence the Muslims they rule. In addition,

they are also not among the nations that attach importance to the function of using reason as recommended in Islam, but from a nation that is ignorant and does not know science.³²

To enlighten Muslims from this ignorance, Muhammad Abduh published *al-Manar* magazine. The publication of this magazine was continued by his student, Rasyid Rida (1865-1935) which was later continued as the interpretation of *Al-Manar*.

The main points of Muhammad Abduh's thoughts in the socio-religious field are: 1) The progress of Islam is closed by Muslims themselves, where Muslims are unmoving in understanding Islamic teachings, 2) Intellect has a very high position in Islam. From reason will be revealed the mystery of the universe that God created for the welfare of man himself. 3) Islamic teachings are in accordance with modern knowledge as well as modern science must be in accordance with Islamic teachings. Abduh emphasized that Islam is worship and muamalah. In matters of worship, *ijtihad* is not necessary, while in the case of muamalah, a new interpretation is required through *ijtihad* in accordance with the changes and conditions of the times.

Conclusions

Based on the analysis of Muhammad Abduh's interpretation of the passages pertaining to the social community, it was discovered that Abduh had a highly detailed understanding of how the social community in Islamic society should function in line with the Koran. Abduh has his own opinions and ideas about how the Islamic society, which lags behind other societies, might be improved. Abduh's innovative and logical ideas are intended to advance the Islamic social community based on a knowledge of the

³¹Ridha, *Tafsir Al-Manar*, 1367.

³²Muchammad Iqbal Chailani, "Pemikiran Harun Nasution Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Di Era Modern," *Manazhim: Jurnal*

Manajemen Dan Ilmu Pendidikan Volume 1, no. Nomor 2 (2019): 45–60; A Hanafi, *Pengantar Teologi Islam* (Jakarta: PT. Pustaka al-Husna Baru, 2003), 95.

Qur'an and Sunnah.

According to Abduh, the deterioration and backwardness of Islamic civilization is a result of the Islamic community itself or is referred to as “*al-Islamu mahjubun bi al-muslimin*”. As a solution, according to Abduh, the Islamic community must: 1. Return to the Qur'an and Sunnah; 2. Establish unity and harmony in the way of Allah; and 3. Eradicating jumudism.

Abduh's interpretation of the verses about social community can be summed up into several important points.

1. The concept of *Ummatan wasathan* in surah al-Baqarah verse 143 represents the real profile of Islamic society based on the Qur'an. *Ummatan wasathan* is a fair and chosen society, which is not only concerned with the interests of the hereafter, but also pays attention to the interests of the world.
2. *Ummah wahidah*, in which according to Abduh, is an affirmation of the Qur'an that humans are social creatures, who live together and need each other.
3. *Khairu ummah* is the guidance of the Qur'an to the Islamic community to become a better and advanced society than other communities by calling each other to do good, preventing evil deeds and believing in Allah SWT.
4. The progress and decline of the Islamic community is strongly influenced by the efforts and awareness of the Islamic community itself to rise and change their own destiny.
5. Islam emerges as a religion of *rahmatan lil'alamin shalibun li kulli zaman wa al-makan*.

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