AL-GHAZALI'S THOUGHTS ON AMAR MAKRUF NAHI MUNKAR (AMNM) AGAINST THE GOVERNMENT IN IHYA' ‘ULUM AL-DIN

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ABSTRACT
This article discusses al-Ghazali's thoughts on the method of amar makruf nahi munkar (AMNM) against the government. The purpose of this discussion is to understand the method employed by al-Ghazali to call rulers to goodness and prevent them from evil. This is because, a good government will enhance peacefulness and prosperity of the country as well as the community. To achieve this goal, the method of content analysis is conducted on the text of his essay which is Kitab al-Amr bi al-Ma'rif wa al-Nahy ‘an al-Munkar which is also one of the topics in Kitab Ihya’ ‘Ulum al-Din. He proposed four approaches, namely al-‘ta’rif, al-wa’z, al-takhshin fi al-qawl and al-man’ bi al-qahr. The four methods are not directly stated by him. Thus, this paper describes the four methods and found that al-Ghazali viewed AMNM against the government is possible with all the methods mentioned except al-man’ bi al-qahr.

Keywords: Amar Makruf, Nahi Munkar, Government, al-Ghazali, Kitab al-Amr bi al-Ma’rif wa al-Nahy ‘an al-Munkar.
INTRODUCTION

The position of the government as the ruling class is very important in shaping the system in a country under its governance. Therefore, Islam has its own concept on the position. In fact, since this group is indispensable to lead the affairs of the world and religion, the method of appointing the government has also been outlined.

In Islam, the rulers have a high position because the Qur'an asks them to be obeyed after obedience to Allah SWT and His Messenger (al-Nisa ‘4: 59). They are called *uli al-amr* which means sultan, ahl al-‘ilm, a person who specializes in *fiqh* and is named a scholar (al-Tabari, 2007, p. 2392). In fact, they are not only classified as rulers but also have the status of scholars (Ibn Taymiyyah, 2002, p. 396). Both play an important role in Muslim society. When they play their role accordingly, the people in a country will secure the benefit and vice versa (Ibn Taymiyyah, n.d., p. 58).

Since Islam is a complete way of life, it includes matters related to religion and the world that includes all the pillars of faith, performing specific worship that has been determined, trading, marriage, inheritance and so on. This means, the construction of an Islamic government aims at implementing all religious instructions and managing the administration of all matters related to human welfare in the world (al-Awwa, 1989, p. 137). Thus, the affairs of Muslim life must align with the teachings of Islam which is overseen by an authority or government and it should be led by a leader (Shalabi, 1983, p. 137).

LITERATURE REVIEW

Therefore, the ruling class is made up of those who play a role in implementing the law of Allah SWT in the life of the Muslim community as well as maintaining morals and ensuring the sanctity of manners and behavior of the people in a country. In fact, it also plays a role in preventing and inhibiting the growth of heretical beliefs in society besides preserving justice regardless of skin color and lineage (Abu ‘Iid, 1996, p. 268). This coincides with the words of Allah SWT in Surah al-Nisa’ 4: 58.

In the verse, Allah SWT asks Muslims, especially the government, to fulfil their responsibilities fairly and impose punishment on a person justly. Its role is not limited to the country alone, but the Islamic government also serves to establish relations between countries in the world as Islam was revealed to bring blessings to every existence (Surah Saba’34:28; al-A’raf 7: 158 and al-Furqan 25: 1).
Muslims are therefore obliged to appoint leaders to manage all national affairs and carry out the commands of Allah SWT (Husayn, 2002, p. 71). This is because the leaders are those responsible for maintaining the religion and managing the affairs of the world according to Islamic teachings (al-Mawardi, n.d., p. 6). Appointing leaders aims at perfecting the welfare of Muslims and becomes the main way to revive religion in society (Muhammad Diya ’al-Din, 1957, p. 128).

Islam has clear criteria on the characteristics of the authority that will be appointed to lead a government. This means that a leader cannot be appointed based on popularity alone, but needs to meet the clear details and conditions outlined. Appointed leaders should have criteria such as man, adult, not committing major sins and not continuously committing minor sins (‘is), knowledgeable, no impairment of hearing, vision, speech and limbs, far-sighted in managing and administering the welfare of the people as well as firmly defending the country and fighting the enemy (al-Mawardi, n.d., p. 6).

Since the leader position and role are so meaningful in determining the rise or fall of an Islamic government, Islam has its own way of appointing a leader. Among the methods used in determining a leader are appointments from Ahl al ‘Ilm wa al-‘Aqd and appointments made by previous leaders (al-Mawardi, n.d., p. 6). According to the first method, a leader will be elected and determined by a special committee composed of qualified people. Those elected to the committee must be those who do not commit major sins and do not repeat minor sins in their practice (‘adalah). This is to ensure that such personality will gain the trust of the people on the appointment of a leader they nominated. Next, they must be knowledgeable so that with in-depth knowledge, they will be able to know and nominate who is most qualified to be appointed as a leader. In addition, they should have good thinking and foresight so that the appointed leaders are able to manage smoothly and effectively all matters related to the interests of the people and the country (al-Mawardi, n.d., p. 6). In this way, the decision to appoint who is most qualified to be a leader will be decided in a meeting between the committee members.

Meanwhile, the second method in appointing a ruler is determined by the leader before him. The matter of election and appointment is left to the leader because leaders considerably know more about the suitability and eligibility of a person to lead a government. This means that the leader who will appoint him who has experience in managing all matters related to the people and the country. For example, the appointment of Saidina ‘Umar al-Khattab as the...
second caliph was made by Saidina Abu Bakr al-Siddiq before his death (al-Anbari, 2008, p. 142). In this way, leaders specifically determine the person who will replace them because they are more knowledgeable and recognize the true state of responsibility to be borne.

In conclusion, the way a leader is appointed according to Islam is unique because it does not involve all citizens to choose their leader. This is because, if the appointment of a leader is made through an election that gives freedom to the people, an elected leader is unlikely to meet the eligibility requirements outlined by Islam. In fact, their selection is also likely to be based on sentiment of influence and popularity alone. Therefore, Islam emphasizes the problems related to the appointment of leaders so that the basic purpose of maintaining religion and managing the life of the world can be implemented based on the teachings of the religion itself.

In short, the role and characteristics and methods of appointing leaders according to Islam show that the question of leadership is an immense responsibility and should not be taken lightly. Therefore, the appointed leaders must carry out their duties prudently and always be careful in every action and decision taken because it involves the continuation of the appreciation of religion and the life of Muslims as a whole. Any mistake in the practice and actions of a leader should be reprimanded by the people so that they are not complacent and negligent with the power they have. In other words, AMNM against them should always be on the lookout to warn of anything that contradicts the religion they practice.

**The Importance of Amar Makruf Nahi Munkar to the Government**

The rulers are those who are entrusted to look after and administer the affairs of Muslims in a country. If they bear the trust as outlined by Islam, the people under their rule will live in peace and receive blessings from Allah SWT. If otherwise, they will face various problems when there is widespread evil. This situation is exacerbated when the government itself allows it to spread and harm the people under its rule. Therefore, AMNM's efforts towards this group are important because they are able to shape a country with their influence and authority.

The importance of AMNM to this group is crucial given their role and function that can determine the direction of a country. This means, when this group appreciates the teachings of Islam, it is able to form subordinates to make Islam as their way of life and vice versa. The importance of AMNM to the government is to ensure that the government they run does not deviate from the teachings of Islam and be an example to the people. Therefore, this paper will
look at the form or manner of AMNM towards the ruling class based on the thoughts of al-Ghazali in *Kitab al-Amr bi al-Ma’ruf wa al-Nahy ‘an al-Munkar*.

**METHODOLOGY**
This study uses the content analysis approach to clearly identify the concept of *amar makruf nahi munkar* (AMNM) and the position of government in Islam. The source of these two things is taken from classical works written by Islamic scholars with some of the concepts stated in contemporary writing.

Information and data obtained regarding the method of *amar makruf nahi mungkar* against the government are identified in the *Book of Ihya’ ‘Ulum al-Din*. Then, it is analyzed and developed in the form of a more detailed description to see the suitability of this method applied to the ruling class. To achieve this, several other sources have been identified to know in more detail terms such as *al-Ta’rif, al-Wa’z, al-Takhshin fi al-Qawl* and *al-Man ‘bi al-Qahr*.

**RESULTS AND DISCUSSION**
As a result of observing al-Ghazali’s thoughts on AMNM approach to the government in the aforementioned sources, there are basically four possible ways, namely the method of explanation (*al-Ta’rif*), good advice (*al-Wa’z*), preventing harsh words (*al-Takhshin fi al-Qawl*) and prevention by force (*al-Man ‘bi al-Qahr*). However, al-Ghazali did not allow the implementation of AMNM against the government in the fourth way. Meanwhile, the third method according to him is required if it does not cause greater harm. However, he did not clearly detail the four methods. Accordingly, the article will elaborate in more detail on it based on his other works and related sources.

*Al-Ta’rif*

The meaning of *al-ta’rif* is to enlighten or explain the law about something evil done by a person. The language used is easy to understand and can be followed without raising doubts (Badariyyah, 2001, p. 193). Therefore, using this method is very suitable for anyone who does not know about religious teachings as well as those interested in understanding it. Therefore, AMNM’s approach to the government in this way is appropriate if the leaders are ignorant of the religious laws that there is depravity among them. A description of the obligatory and illegal things along with arguments and propositions will give a clear picture of something that needs
to be done or abandoned. The thing that needs to be explained to the ruling party is to trace on matters related to faith, syari'ah and morality.

First, the explanation of faith must begin with divinity, sam‘iyyat matters and those related to prophethood. The question of divinity must be emphasized so that rulers can know their God and at the same time purify Allah SWT from any shortcomings and keep people away from shirk. They also need to be aware that the power they possess is not absolute power because what remains is His. Strictly speaking, the introduction to Allah SWT about His nature and actions must take precedence over anything else in religion. This is because, all matters related to religion whether in the form of instructions and prohibitions are from Him. Therefore, it is impossible for a person to implement or leave something if they do not know who instructed it.

Furthermore, the explanation on sam‘iyyat should be done so that a government knows clearly about events that take place beyond the reach of the human mind. The explanation of the gathering at Mahshar, the scales of charity, heaven, hell and so on can make leaders realize that the life they are going through does not stop in this world alone. Thus, this can prevent the depravity of foreign thinking that does not acknowledge that humans will be accounted for after death. A vigilant attitude toward violations of religious teachings can be enhanced and this can foster a more comprehensive appreciation of it. In addition to sam‘iyyat, matters related to prophethood should also be stated to the government. This is aimed at making them aware that the apostles are the best example to follow.

Thus, evils such as insults, insinuations and so on against the prophets will be avoided. In this regard, the role and responsibility of the government to guide the community to get contentment from Allah SWT can be done successfully. This is because the authority that can emulate the life journey of the apostles will always get guidance from Him in government. In short, knowledge and appreciation of matters related to faith become the essence of the formation of other actions in either way of thinking or acting. When the thoughts and actions of a ruler are in line with the teachings of Islam, it will indirectly influence society under his authority to comply with all the provisions of revelation.

Second, the description and explanation of the syariah which includes the jurisprudence of fiqh related to the basics of fardu ain and fardu kifayah. The basics found in the pillars of Islam need to be explained to the government so that it is clear, apart from matters of economics,
law, politics and so on which are based on Islamic teachings. Although they cannot fully master the knowledge of fiqh in depth on the matter, but it can be referred to those who specialize in their respective fields to formulate a policy based on guidance from Islam. Importantly, the actions and decisions taken are not categorized as wrong. Thus, a ruler who has a clear tasawur about Islam will always strive to follow the syariah in their administrative affairs.

Third, a clarification and explanation of Islamic morality to the government so that they appreciate it. All reprehensible traits are vices that the government needs to avoid and they need to adorn themselves with noble morals. With the good morals shown by the government to its people, indirectly it becomes an attraction for the community to be followers. This is because the ruling class has a strong influence on society under their rule.

In short, AMNM's approach to the government through al-ta'rif is to explain the teachings of Islam clearly and systematically so that it is easy to understand. As their understanding of the teachings of Islam increased, their appreciation for it also increased. Thus, the appreciation of Islam among the government has a great impact on the formation of an administration that is able to bring prosperity to the community and the country.

Al-Waʿz

The meaning of al-waʿz is to advise someone who has done wrong so that his heart becomes soft to accept the truth conveyed. In addition, the advice given should be accompanied by a description of the rewards or favors when doing good and the threat of punishment if they continue to do evil (Ibn Manzur, 2003, p. 349). Thus, AMNM's approach with this method aims at inviting a person to do good through the stimulus of reward that has been promised by Allah SWT. Similarly, it is in the form of advice to avoid the wrongdoing committed by explaining the effects and consequences of the act.

The meaning of al-waʿz stated can be seen clearly in the Qurʾan in Surah al-Nahl 16: 125, that is, the word al-mawʿizah in the verse means to call and preach to the path of Allah SWT in a way that can attract attention and using a descriptive approach to the good or bad response that will be received (al-Baghawi, n.d., p. 90). In addition, it is also interpreted as reminding human beings so that they can soften the heart of people either by reminding them of sins or rewards as a result of actions thus increasing faith and guidance (‘Ali Mahfuz, n.d., p. 71). Advice given to a person with notification regarding the favors and rewards that will be
obtained if they abandon evil and do good is termed as *al-targhib*. Whereas, the advice conveyed with a description of the punishment and torment if a person continues to commit evil is termed as *al-tarhib* (al-Qasimi, 1994, p. 558).

**Application of al-Targhib Method by al-Ghazali**

Usually, the Qur'an uses this approach to attract a person to accept the truth by offering various rewards in the hereafter when they are obedient and dutiful to Allah SWT. This method is used to encourage a person to do good by explaining the rewards and favors that will be obtained as a result of the effort. Many verses of the Qur'an touch on good rewards for those who do good. Among the rewards promised are all the blessings of heaven, forgiveness and the pleasure of Allah SWT. Thus, this illustrates that *al-targhib*'s approach is sourced from the Qur'an which aims at providing encouragement and as an inspiration for a person to do good and leave evil.

Thus, *al-targhib*'s approach is one form of advice to a person in a gentle way to leave or do something and at the same time explain about the favors and rewards that they will gain. Therefore, such a method will not provoke anger from someone who is guilty so that it will not cause any unwanted reactions. Apart from that, it can also maintain the dignity and honor of the person who committed the offense besides being able to maintain a good relationship between the person advising and the person being advised.

The method of *al-wa’z* which includes *al-targhib* should be used in conveying teachings and advice to the sultans or rulers is very much in line with the position of the authority itself which needs to be someone respected and have a position in society. In this regard, al-Ghazali has practiced it through a letter addressed to Sultan Muhammad bin Malik Shah which is quoted from his work, *al-Tibr al-Masbuk fi Nasihat al-Muluk* as follows;

> ...What is narrated from Rasulullah SAW that he said, Allah SWT loves the justice of the sultan for one day rather than worshiping Him for seventy years. And he said that there are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah... (al-Ghazali, 1968, p. 13)

Based on the text given, al-Ghazali gave the good news that a sultan who does good and is fair to his people will get mercy and protection from Allah SWT in the hereafter. This is a
form of stimulus so that a reprimanded government always upholds justice. Apart from that, the texts that describe him practicing al-targhib's approach in advising the sultan are;

... Indeed, people who are careless with laziness do not like to hear the news of death. This is because their hearts are enveloped in love for the world. And deceived by the delicacy of food and drink. Indeed, it has come to the news that whoever remembers death, and his grave is in the dark, then his grave becomes a garden of the gardens from paradise (al-Ghazali, 1968, p. 42)

Based on this text, al-Ghazali brought the news that a sultan who always remembers death will always take care of his actions and practices. Therefore, he gave good news that the sultans who do so will receive blessings from Allah SWT with their graves being a garden from the gardens of paradise.

In short, AMNM's approach to the ruling class through the method of al-wa‘z which includes al-targhib should be used as an alternative to reprimand them so that they abandon evil and instead do good. This is because, it does not contain elements that can evoke feelings of anger, shame and so on. Furthermore, the advice given is secret and personal in order to maintain the dignity of a leader in a society. Apart from al-targhib, the method of al-tarhib was also practiced by al-Ghazali to give advice to the sultan in his time.

**Application of al-Tarhib Method by al-Ghazali**

Concerning the approach of al-tarhib, the Qur’an presents many verses in the form of threats and wrath of Allah SWT when doing what is forbidden and abandoning what is commanded (Surah al-Baqarah 2:81; Ali ‘Imran 3: 151). Notification of the form of punishment and sentence that will be received is one way to intimidate the perpetrator of the offense to abandon all the sins committed. Thus, it is a form of advice to do good and leave evil that is accompanied by bad consequences from violations of Islamic teachings. Therefore, the goal of using advice through this method is for a person to be reminded of the retribution that will befall if he rebels against Allah SWT.

In AMNM's approach to the ruling class, al-Ghazali also applied the element of al-tarhib in advising Sultan Muhammad bin Malik Shah. It can be observed through the translation of his writings as follows;
... Whoever has never performed [justice], then Allah and the Angels cursed him and did not accept the obligatory and the sunnat practices. And Rasulullah SAW said that whoever decides the punishment between two people [who quarreled] with tyranny, then Allah curses the tyrant. And the Prophet (peace and blessings of Allah be upon him) said that Allah will not speak to three kinds of people on the Day of Qiyāma; and they will not be looked upon kindly by Him; and there is a severe punishment for them: An aged adulterer, a tyrant ruler and a proud beggar (al-Ghazali, 1968, p. 14)

In this text, al-Ghazali gave a warning about the consequences of the government's tyranny against the people that they will be cursed by Allah SWT and ignored on the Day of Judgment. Apart from that, the form of al-tarhib approach can also be seen in his other writings such as;

... Surely you should do something gently and slowly. Do not do it rudely and hastily. Rasulullah SAW said that every guardian (government) is not gentle with his people, Allah SWT is not gentle with him on the Day of Judgment. One day, Rasulullah SAW prayed that Allah SWT would be gentle towards the guardian (government) who was gentle with his people and discourteous to the government who was discourteous to his people...

(al-Ghazali, 1968, p. 105)

In this text, al-Ghazali reminded Sultan Muhammad bin Malik Shah to always love the people under his auspices. If a ruler does not have love for the people under his rule, he will not be loved and will be treated crudely on the Day of Judgment.

Therefore, AMNM's approach to the ruling class through the method of al-wa‘z which includes al-tarhib is also a practical way to reprimand them for doing evil and avoiding good. A reminder of the punishment and all forms of torture in advising the government of a country by al-Ghazali should be used as an example to carry out AMNM's responsibilities toward them. This is because, it does not contain elements that can threaten the position and authority of a ruler such as rebellion and so on. Therefore, of course they will feel comfortable listening to all the advice given sincerely for the pleasure of Allah SWT.
In conclusion, the approach of al-wa’z accompanied by al-targhib and al-tarhib by nature is very suitable for all human beings because they will be attracted to rewards and be wary of all forms of punishment. Furthermore, AMNM’s approach with this method does not use any form of coercion or intimidation that could threaten security or cause losses. Therefore, it is very appropriate to use the AMNM approach to the ruling class who will definitely defend the power they have and want to preserve their existing privileges. However, there is also another method outlined by al-Ghazali to rebuke the ruler who commits evilness and tyranny, namely al-Takhshin fi al-Qawl.

**Al-Takhshin fi al-Qawl**

The meaning of al-takhshin is rude or harsh in speech (Ibn Manzur, 2003, p. 105) and al-qawl means the word spoken with the tongue (Ibn Manzur, 2003, p. 539). Thus, al-takhshin fi al-qawl means using offensive words when talking to someone. Therefore, what is meant by al-takhshin fi al-qawl when carrying out the responsibilities of AMNM according to al-Ghazali is to use the roughness of language to prevent the wrongdoing of a person.

As the matter of concern, al-Ghazali argues that AMNM in this way against the government is permitted as someone says "O tyrant!" or "O you who do not fear Allah!" and so forth, even if the person is punished on the condition that it does not cause greater harm or harm to others (al-Ghazali, 2005, p. 410). Therefore, this method is not allowed by al-Ghazali if it is able to create chaos and add evil to the government.

It is appropriate for an AMNM implementer to use methods that do not cause slander and harm to him such as teaching or telling in a good way. For example, Allah SWT commanded Prophet Moses and Aaron to preach to Pharaoh in soft words and ways (Surah Taha 20: 43-44). From this verse, the use of appropriate language that does not hurt a ruler should be used to preach to them. This situation is seen as a reasonable AMNM mechanism when looking at the status and position of the ruling class itself.

If we look at al-Ghazali’s work, the study and writing about this figure, the author does not find any evidence that he used harsh words against the government of his time directly. However, this does not mean that he was a passive person and ignorant of what was happening in the government. This can be seen when he was active in reprimanding the government at that time through cynical criticism immortalized in his work apart from the gentle advice in the form
of letters that have been discussed before. Among his criticisms of the government at the time were his writings as follows;

“Indeed, almost all the property of the sultans in our time is haram. How not? What is halal is alms, property of al-fay’ and al-ghanimah. Does it not belong to the sultans? And it is never left except al-jizyah which is taken in a cruel way and is not legitimized. Indeed, they have exceeded the limits of Islamic law...”

(al-Ghazali, 2005, p. 167)

Based on these words, this shows that al-Ghazali was a firm man and always adhered to the truth. Although he never used rude language directly against the rulers of his day, his writings contained warnings against them and anyone who read his work.

Therefore, what can be said about al-Ghazali is that he was a very careful man in carrying out the AMNM against the government of his time. Although the use of al-takhshin fi al-qawl is required, it was not his tendency to use it in implementing AMNM against the government except in an indirect form as stated I the excerpt. This is because he was a person who always practiced praiseworthy morals and cared about manners in dealing with the upper class and the lower society. Thus, morals and manners that are translated with sincerity will succeed in impressing a person’s heart to bring about external changes. Apart from this approach, al-Ghazali also touched on implementing AMNM against the government by means of force such as rebellion and the overthrow of power, namely al-Man’ bi al-Qahr.

**Al-Man ‘bi al-Qahr**

The meaning of al-man ‘ is to prevent or restrict (Ibn Manzur, 2003, p. 374) while the word al-qahr is to defeat or obtain something by force (Ibn Manzur, 2003, p. 524). Thus, al-man ‘ bi al-qahr means to prevent something with force. Therefore, what is meant by al-man ‘ bi al-qahr in the implementation of AMNM is to prevent the wrongdoing done by a person with force such as hitting and so on. Thus, the term mentioned by al-Ghazali in the context of AMNM against the government is to prevent the wrongdoing committed by them by means of force such as armed movements, overthrow of power, rebellion and so on.

Concerning the aforementioned matter, al-Ghazali did not allow the use of this method in AMNM against the government. According to him, it can invite various slanders to bring harm to the people as well as the greater prevalence of evilness (al-Ghazali, 2005, 410). In fact,
he never incited his students or followers to rebel against the government at that time despite the various atrocities that took place such as punishment against government critics (al-Nadawi, 2002, p. 304). Meanwhile, he had a strong enough influence and was able to form a large group to prevent disruption with the power of armaments.

Thus, this shows that al-Ghazzali had a broad mind in this matter covering various interests that needed to be taken into account. If he took a violent approach to prevent government wrongdoing, he would surely be severely punished. Similarly, the works he produced were likely to be confiscated and banned. As a result, society would lose a great scientist to guide them in writing and the work produced will be difficult to refer to. Therefore, with the brightness of thought and intellect guided by revelation and always hoping for the pleasure of Allah SWT, al-Ghazali had his own stand in this matter. As a result, even though he lived for 55 years, he produced many works inherited by this generation.

Thus, the implementation of AMNM against the government by means of violence in its usual way will cause undesirable things and harm to the Muslims themselves unless it is believed to prevent wrongdoing that occurs and there is no chaos and so on. In fact, the Qur'an itself does not advocate rebellion to seize power (Surah al-Hujurat 49: 9). In this verse, Allah SWT asks that the Islamic government to fight against those who quarrel and fight with each other. In fact, both parties are also asked to unite on the truth of Islam. This shows that rebellion and war among Muslims is strictly forbidden. In short, several methods should be used to carry out AMNM's responsibilities to the government. However, everything requires knowledge and courage armed with the nature of devoutness to Allah SWT.

**CONCLUSION**

In conclusion, AMNM against the ruling class plays an important role in forming a country governed based on syari’ah. Several methods that can be practiced for that purpose such as al-ta’rif, al-wa’z and also al-takhshin fi al-qawl as stated by al-Ghazali. Therefore, al-Ghazali’s views in this regard should be used as a guide in the effort to preach to the government today.
ACKNOWLEDGEMENTS

This paper is founded on the research project of the Fundamental Research Grant Scheme – FRGS/1/2019/SS06/UNISZA/02/03 (RR316): Pembinaan Model Amar Makruf Nahi Mungkar Dalam Amalan Kejiranan Penduduk Bandar di Malaysia. Special appreciation is owed to Ministry of Higher Education Malaysia (MOHE) and Universiti Sultan Zainal Abidin (UniSZA) for sponsoring and supporting this research.

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