

CHAPTER I

INTRODUCTION

A. Background

Al Qur'an is revelation given to Mohammed saw. as guidance of human life. al Qur'an can lead man whenever and wherever. al Qur'an can answer all problem and all human of life aspect generation to generation, this becomes prove al Qur'an indeed constitute innocent book the one only *shalih likuli zaman wa makan*, but al Qur'an content extensive and meaning from al Qur'an still global. So, some scholar of Islam interpretation views to understand obstetric content and meaning of al Qur'an. Some scholar of Islam interpretation views often happen distinctive about obstetric content and meaning of al Qur'an, one of factor cause of interpretation difference at scholar is social condition and psychologiy of commentator when they interpretation about al Qur'anic.¹

In interpreting one verse of al Qur'an, someone should have interpreted basic of qur'anic kwoledge, those are : Sunnah and Atsar, and arabic method and grametical.² one interpretation al Qur'an insider wants it looks for its interpretation with al Qur'an that alone, its mean is that interpretation utilize al Qur'an verse, because there is verse which *mujmal* was operated an by place, meanwhile else where available its explanation. If no verse which can make

¹Abdusshomad Buchori, *Ilmu Tafsir Sejarah dan Implementasinya*, (Surabaya: A'mantra, 2008) , page 12.

²*Ibid*, page 82.

interpretation a verse, therefore look for in sunnah, because function of sunnah to give explanation to al Qur ' an that is still *mujmal*.³

Al-Qur'an is revelation from Allah by means of jibril gets Arabic language, that is literature very quality, miracle that be contained at in it so in its reality, contain various secret. Not for all Al-Qur'an's content can be understood by all man get easy, well in the event understanding its meaning, allegory although illustration that exists at in it, al Qur'an content are like ocean which extensive and without available and its are not finished.

According to Imam al Ashfahani in her Interpretation preamble indeed in a general way difference of opinion at scholar in paraphrase al qur'an verse that on two things, there are : the difference lafaz (word), and the difference meaning (savvy) from word it own.⁴

There is about difference lafaz from al Qur'an, then in this event, there is that declares for that al Qur 'an that gets language typical character its one contain brief understanding, but contains extensive means (universal). Then, in its reality, there is word is discarded but its was kept by meaning, its be found using is figure of speeches, signal fine, and vaguely meaning. In this problem has no on other language other than lingual Qur'anic. Remembering characters of such a Arabic. So, in simple sentence, contained there are many meaning.

³Nasr Hamid Abu Zaid, *Tekstualitas al-Qur'an*, (Yogyakarta: LKiS, 2003), page 228.

⁴Ahmad Syirbasyi, *Study Tentang Sejarah Perkembangan Tafsir al-Qur'an al-Karim* (Jakarta: Kalam Mulia, 1999) , Page 54.

There is about difference meaning that is as because both as understanding level difference from scholars, that thing because of Allah SWT list names of somr problem as principal. while explanation, explained details by prophet Muhammad SAW, and that a portion the other explained by ulama that deep its knowledge to understand verse in al Qur ' an.⁵

When they interpreted about one verse in al Qur'an, at scholar's circle often happens distinctive. This was caused since distinctive view and also condition of following commentator regard pattern of its interpretation. One of example it namely, we will try to research interpretation about al Maidah verse 51:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
 وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾⁶

“Hi men which believing, don't you take jews and Christian become leaders (you); partly they are leaders for partly the other. Whom ever between you take they become leaders, so, man sooth comprises their faction. Most verily God don't give points to men that zalim ”.

In there verse have some interpreting from scholars, in understanding lafadz “*auliya*” deep letter al Maidah verse 51 above, lafaz “*auliya*” is jamak from lafaz “*waliy*”. lafaz “*auliya*” have some meaning, partly scholar understand word “*auliya*” that is not power or leader, but can mean helper or close friend, and favorites understand word interpretation agreement “*auliya*” it power or leader. The difference this interpretation will regard order content in al Maidah verse 51, in this problem we will compare two original interpretation figure from

⁵*Ibid*, Page 55.

⁶Departemen RI, *al-Qur'an dan Terjemah Juz 1- Juz 30*, (Semarang: PT Tanjung Mas Inti, 1996) , QS. al-Maidah verse 51.

Indonesian namely Hamka and M. Quraish Shihab, in particular their interpretation about al Maidah verse 51.

If lafaz “*auliya*” in al Maidah verse 51 its mean chief, so, Indonesian society wick inhabitant that is moslem majority, so they don't choose a leader of Jew or Christian circle, really one thing that can't avoid man life at this earth is leadership. Actually one thing that can't avoid man life at this earth is leadership, as it were has already been worded by Prophet Mohammed saw. in hadis is “*sooth indeed our each is leader, and that asked will responsibility*”. Study who can take from hadis that is indeed each man have already baligh and has healthy mind it is a leader, best of all leader no unto himself since on following doomsday each man that asked will its responsibility them, how she utilize time, asset and life chance up to at world nature, what up to life at universalizes her to utilize time properly wields asset and life chance at world according to syariat Islam, all that asked will its responsibility.

As leader is one human task at this earth, since man given akal (mind), this organ make man as being which out and out to become caliphate at this earth. As it were decree Allah swt. in al Baqarah (2); [30] :

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا

تَعْلَمُونَ ﴿٣٠﴾

"Remember while your The Infinite decree to angelic: "Most verily I want to make a caliph at earth." they say: "Why are You want make (caliph) at that earth person what do will make damage on its and shedding blood, eventually we everlastingly get prayer beads by praise You and purify You?" God decree: "Most verily I know what that don't you know."

Leader figure in a nation it is chosen by society, therefore, was necessarily while he as leader therefore it shall work to her assignor with heaving full accountability. Since becomes a leader constitute one trust that asked will responsibility, well at front society and also in front of Allah swt. While a leader realises her is part of society, therefore it will perceive her is working servant for society. Leader for all people, he stands up for all faction, tribe, and color. Although a leader is lifted of one of particular faction, but in her leadership will be charged for fair pose and far seeing.⁷

If speaking in one leadership nation therefore people form a part of leader figure. So too contrariwise. Fundamental of populist are devotions, if a leader feels equal to be lifted and trusted as leader as, therefore it should feel equal willingly gets down from her leadership, while is that trust is finished. If someone have potency to become leader, therefore she is charged to formulate mission and vision in condition whatever. Logic of one power so vulnerable to conflict, one that beget its situated happening more nationality social emotional and not objektive.⁸

If speak about Islamic leadership pattern in Indonesian, therefore actually this problem have had two concept pattern about social unity can get related, but

⁷Ahmadi Sofyan, *Islam on Leadership*, (Jakarta: Lintas Pustaka, 2006), page 1.

⁸*Ibid*, page 7.

conceptually different, which is “Indonesia” and “Islam”. As a community, “Indonesia” is a concept who can mean double, which is “ State ” and “ nation ”. As “ State ”, Indonesia is trussed social one be formed because marks sense politics consensus and continue since mark sense legitimate power system. This in the context, therefore someone the right and obligation determined by thing already being placed by that basic of politic consensus, which is decision constitutional and politics convention. This, understanding of leadership necessarily been placed on prescribed social relation pattern by far or approaching the someone on point basic of that politics society. In other words, becoming near someone to center politics power, therefore becoming tall in social. In working environment, that meaning leadership someone that sit tall hierarchy is a leader on their behalf that sit inferior hierarchy ladder.⁹

Indonesia is constitutes State that follow democracy system which every one of citizen have right to vote a that good leader Regent, Governor or President even every thing chosen by society. So, Indonesia a lot of turn up political parties as container to start for leaders at Indonesian.¹⁰

Society in Indonesia is moslem majority, this is problem when a not Moslem be leader to some Moslem people, as when Joko Widodo and Basuki Tjahaya Purnama (Ahok) become Governor and Jakarta vice governor, which Ahok constitute a Catholic christendom, pro and contra at Islamic people is become at region sort comment this problem, if researched a glance at therefore

⁹Taufiq Abdullah, *Islam dan Masyarakat Pantulan Sejarah Indonesia*, (Jakarta: PT Pustaka LP3ES, 1996), page 54.

¹⁰Ibid, page 55.

this problem really in opposition to verse al Qur'an, as decree Allah swt in al Maidah versi 51 :

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

“Hi men which believing, don't you take jews and Christian become leaders (you); partly they are leaders for partly the other. Whom ever between you take they become leaders, so, man sooth comprises their faction. Most verily God don't give points to men that zalim”

How is use that sentence is deep Indonesian society, when Indonesia has six religions namely Islamic, Catholic christian, Protestant christian, Hindu, Budha, Kong Hu Chu.

Besides, there is a portion ulama understands lafaz “*auliya*” on al Maidah verse 51 it meaning with best friend near or helper. M. Quraish Shihab constitutes one of ulama what does understand lafaz “*auliya*” as best friend near or helper. So in understand al Maidah verse 51 at scholar happens difference.

Al Qur'an is holly book of Islam to give points and blessing to all human society. al Qur'an teaching really up to date, can be used wherever and be valid for along term. That is al Qur ' an that universal. So it arises various view deeping to understand verse al Qur'an.¹¹ Life background a commentator influence about product her interpretation. For example M. Quraish Shihab is known a commentator which contemporary and also he known progessive, and he has once studied at middle east is Mesir, so it regards her thinking and product her

¹¹*Ibid*, Abdus, Ilmu..., page 35.

interpretation. Hamka is a Sufism and regarded by he experience result up to life, and when he is written book al Azhar he is in jail. What is interpretation pattern of figure second Indonesian origin interpretation this has distinctive or really pattern it with because they all same indigenous Indonesia.

B. The Identifying of the Problem

Allah swt explain on al-Maidah verse 51, that Moslem is prohibited to make jew and Christian becomes "*auliya*". In this problem many commentator get interpreted this verse with some interpreting, partly commenntator said "*auliya*" deep al Maidah verse 51 it with mean as close friend or helper, there is also that Understood with mean as leader.

In this study, there are a lot of discussions, especially discussions contained in Sura al-Maidah verse 51, in Sura al-Maidah verse 51 states that Muslims are prohibited from lifting the Jews and the Christians as Auliya ', says Saints' contains a lot of meaning to meaning leader , helper, defender or close friend.

Therefore in this study, there is little discussion about leadership because the Saints could also implies the leader, and in the interpretation of the letter Hamka al-Maidah verse 51 he says Auliya to interpret the meaning of the leader, so according to the interpretation of the letter Hamka al-Maidah verse 51 mengandung meaning that people pick pemimpin abolished from the Jews and Christians.

In addition, in this study there was also discussion about the biography, and the research is about the character interpretations biography alone coming from the Indonesian Hamka and M. Quraish Shihab because in this penelitian a comparative study between the interpretation Hamka and M. Quraish Shihab. However, in this study the exposure of the opinion there are also other interpretations of the character as a comparison, as Thaba'thab'I, Ibn Kathir and other commentators figures.¹²

In this research, writer tries to word on al Maidah interpretation verse 51 terminological M. Quraish Shihab in Tafsir al-Misbah and according to Hamka in Tafsir al Azhar, notably word “*auliya*”, this research focus of explain about interpreting pattern from M. Qurasih Shihab and Hamka because they is person Indonesian original. So, their interpretation pattern corresponds to condition of at this Indonesia, then compares between them. But in this research also quote from any other scholar of interpretation. M. Quraish Shihab in Tafsir al-Misbah and Hamkah in Tafsir al Azhar become basic of study in this reseach as substance of compare on al Maidah verse 51.

C. Problems to address

After explains about problem Background and problem identification, therefore this research can be formulated as follows:

1. How is M. Quraish Shihab's interpreting on al Maidah verse 51?
2. How is Hamka's interpreting on al Maidah verse 51?

¹²M.Quraish Shihab, *Wawasan al-Qur'an*, (Bandung : Mizan, 2005), page 382.

3. What are the similarities and the differences M. Quraish Shihab and Hamka's interpreting on al Maidah verse 51?

D. The Objectives of the Study

To the effect and this research utility for example:

1. Know M. Quraish Shihab's interpreting on al Maidah verse 51.
2. Know Hamka's interpreting on al Maidah verse 51.
3. Know about the similarity and the difference M. Quraish Shihab and Hamka's interpreting on al Maidah verse 51.

E. The Usefulness of the Research

This research was expected can give usefulness well scientifically or in common:

a) Theory

As theory this research can be contribution for formative scholarship and to increase scholarly in particular in study al Qur'an.

b) Practical

This research is expected can give benefit, for example:

1. This research can give to contribution thinking for Ushuludin Faculty in particular in development Study Al Qur'an.
2. This research as referenced divides writers another that wants to deepen study figure and her interpreting that refer on study of al Qur'an.

F. The bibliography of the study

Studying about al-Qur'an on al-Maidah verse 51 in particular studying about Leader non Moslems really have a lot of studied ones especially about concept of leadership in Islamic, in problem leader non Moslem a lot of studied one passes articles especially when general elections in Jakarta, there are many debate about leader non Moslem in Indonesia.

Studying about leader non Muslim or concept of leadership in Islamic that for example:

1. Nur Cholis opus, Paper with title: Konsep Dasar Kepemimpinan Dalam Islam (Penafsiran Hamka Tentang Surat Annisa Ayat 58 dan 59 Dalam Tafsir Al-Azhar). This paper is proposed for meeting research task as at IAIN Wali Songo Semarang on Year 2012. In this paper words to concept leadership in Islamic terminological in Tafsir al-Azhar Hamka opus, this research just words one bounds of concept leadership in Islamic according to verse al Qur'an on an-Nisaa's verse 58 and 59 and haven't worked through leadership non Moslem.
2. Luqman's opus, Therefore with title: Ayat Pemimpin non-Islam, in this study, researcher words to Leader verse non Islam don't until working through interpretation from scholar's interpretation as Quraish Shihab or Hamka.

Both of that studying really works through to leadership, but on this paper research, study about Quraish Shihab and Hamka's interpreting on al-Maidah verse 51, and also comperative study interpretation of both of them is

commentator that interpretation about al Qur'an on al Maidah verse 51 in particular leader problem non Moslem.

G. Method of Research

1. Observational model

Observational method that is utilized is *library approach*. Which is research datas of bibliography reference are written as book, scientific book, and other as it.

After that methodics it also utilize qualitative's method that meaning to get ideological data plan,¹³ interpretation study approaching of an interpretation figure, with research straightaway to book, and also reference of other book that still to relate, to add data so to facilitate deep collected analyst data.

1. Observational Data source

Data source in observational it, utilizing data source as follows:

- a. Primary data, which is functioning data source as source of original, namely in this case utilize Interpretation book Quraish Shihab's opus Tafsir al-Misbah Volume 2 and 3, and Tafsir al Azhar juz 4 and juz 5 Hamka opuses.
- b. Secondary data, which is data which complete or backing up from primary data, namely as material as library which gets bearing with subject about problem. That data for example:

- 1) *Membumikan al Qur ' an* Quraish Shihab's opus.

¹³Lexy J.Moleong. *Metodologi Penelitian Kualitatif*, (Bandung: PT.Remaja Rosdakarya, 2008), Page 11.

- 2) *Wawasan al-Qur'an* Quraish Shihab opus.
- 3) *Al Burhan; Fii Ulumul Qur ' an* Badri Uddin Az Zarkasyi's Priest opus.
- 4) *Study Ilmu-ilmu al Qur'an*, Khalil Manna' Al Qattan's opus.
- 5) *Tekstualitas al-Qur'an*, Nasr Hamid Abu Zaid's opus
- 6) *Ilmu Tafsir Sejarah dan Implementasinya* Abdusshomad Buchori's opus.
- 7) *Islam and Masyarakat Pantulan Sejarah Indonesia* Taufiq Abdullah's opus.
- 8) *Islam on Leadership*. Ahmadi Sofyan's opus.
- 9) *Sejarah Metodologi Tafsir* , Ali Hasan Al Aridl's opus.
- 10) *Sejarah Metodologi Ilmu Tafsir* Ahmad Izzan's opus.

c. Tertiary data : data from Internet, scientific opus, diktat is lecturing, and bound up data with paper title that conscientious writer.

2. Analyst's method Data

- a. Anályst's method data of this research is gather data that exists on data source, here after compares among interpretation from M. Quraish

Shihab with think than analyst about thinking from Hamka after that compare between them.¹⁴

- b. Induction method, which is common conclusion pull (in force for all or there are many) on knowledge base about things which absolute.¹⁵
- c. Deductive method, which is a basic or theory that generically as basic of place to stand on footing in pull research to problem that gets special character.

H. The systematic of the writing

The importance for structure which is detailed deep observational it, therefore Researcher will present sistematic this opus writing. So with sistematic that clear, this observational result better and directed as one expected by researcher and everyone. There is sistematic even this opus as follows:

- I. CHAPTER:** This chapter researcher attaches many sub headings as introductory as for reader. Covering Background, Problem identification, Problem formula, The Objectives of the Study, The Usefullness of the Research , The bibliography of the study, Method of Research, And The systematic of the writing.
- II. CHAPTER II. :** This chapter is more dominated by theories about interpretation methodologies. History of interpretation in Indonesia Drawned out by study about theories about qualifications of interpretation. And analyst

¹⁴Poesporojo, dkk, *Metodologi Riset*, (Bandung: Pustaka Bandung, 1989), page 17.

¹⁵Sutrisno Hadi, *Metodologi Riset*, (Yogyakarta: Offset, 1993), page 7.

study that theory in substantif and aplikatif so gets to be counteracted by other theories.

- III. CHAPTER :** This chapter is more dominated by Biography from Quraish Shihab and its interpretation pattern, and Biography of Hamka and its interpretation pattern. How is its opinion about al Qur'as sentence problem ' an in letter al Maidah verse 51.
- IV. CHAPTER IV.:** This chapter is more advances kontekstual analyst of search's result CHAPTER II. and III. CHAPTER. Therefore will at expand with analyst how interpretation from Quraish Shihab and Ham about Letter al-Maidah verse 51 and how difference of Figure second Indonesian origin Interpretation this deep connection about al Qur'an sentence in letter al Maidah verse 51.
- V. CHAPTER V:** This chapter constitute closing part that interpose conclusion as answer on question those are proposed in subject about problem and tips.