

CHAPTER II

BASIS THEORY

A. Definition of Auliya '

Word Auliya' in terms of language is *Close*. If someone was always closer to God himself, to multiply virtue, sincerity and worship, and God being close to him with grace and gift a flood, then at that point the person to be guardian.¹

As for the origin of the words rather than the words taken guardian al wala' which means: almost as well as assistance. Then it was said that guardian of the person of God himself closer to Allah by performing what is required upon it, while his heart was always too busy to Allah and fun to get to know the greatness of God.

Of all the verses we can see God called guardians, the believers are called guardian, an adult who was given the task of protecting and nurturing children is also called a trustee. Similarly, weak people who can not take care of their own property-object, and maintained by another family, then the family is also called guardian.

Government authorities are given the responsibility of government is called guardians. Father or mahram ruling that marry off their daughters also called guardians.

¹Muhammad Rizki, *Imamah dan Wilayah, dalam ajaran ahlulbait* (Kuwait, 2007), page 91.

Because of that we may take conclusions immense significance of this sentence guardian. Particularly that mean that the relationship is very close (intimate), both descendants because consanguinity, or equation establishment, or position, or power or intimate friendships. God is His servant and guardian of all creatures, He reigns again Most High. And power that is straight. The creature was also obliged to try to make him a trustee was also from God. If God is real close firmly Carib him or he too let *taqarrub*, does that mean he is also closer to God. So there was a mutual trust relationship. All efforts strengthen faith, piety affirm, enforce the worship of God according to the lines prescribed by Allah and His Messenger, all of it is effort and endeavor to lift themselves into guardians of God. All pious charity, as the impression of a steady faith, is the framework of efforts to lift themselves into guardians.²

Aspects of the Use of *Wali* means:

1. A person who is always obedient to God without stigmatization with the slightest sin.
2. A person who was always receive the protection and preservation, so he always obedient to God no sin at all, even though he can do it.³

²*Ibid*, 95.

³<http://hukumislam-iii.blogspot.com/2009/05/implementasi-kepemimpinan-islam-di.html>

B. Auliya' According to Scholars of Tafsir

1) M. Quraish Shihab

According to M. The Quraish Shihab Tafsir Al-Misbah said that the basic meaning of the word waliy is near. From here then develop new meanings, as a supporter, defender, protector, who loves, more mainstream, and others, all of which are bound by a common thread proximity. That's why the father is the most important person who became waliy daughter, because she was the closest to him. People who are very devout and zealous worship waliy named because he was close to God. A person who is friendly with other people so that they are always together and deliver a secret because of their proximity, can also named waliy. Likewise the leader, because it should close with the lead. So close was he who first heard complaints and calls even whisper whom they lead, and he did it because of the proximity of the first to help. Thus seen that all the meanings mentioned above can be covered by the Auliya ' .⁴

According to Quraish Shihab, said Auliya' implies not only a leader, but the Saints' has many meanings depending on the sentence before and after,

2) Thaba 'thaba'i

In Tafsir al-Misbah by M. Quraish Shihab explain Tabataba'i, commentators Shiite schools of thought, when interpreting this verse spoke at length about the meaning of Auliya ', among others put forward that the word is a form of closeness to something that makes uplifted and loss of boundary between

⁴M. Quraish Shihab, *Tafsir al-Misbah* Volume 3, (Jakarta : Lentera Hati 2007), page 120.

the close and the approachable in goal closeness that. If the goal in the context of piety and rescue, then the Saints 'are helpers, if in the context of relationships and love, then it is the soul that interest waliy / Auliya' is that which makes a person or a loved one can not not, but are interested in him, pock his will and follow his orders. If in the context of relationships familiarity, then waliy include inherited and that nothing can be blocking the inheritance.

Thaba'thaba'i, commentators schools Syi'ah of thought, when interpreting this verse spoke at length about the meaning of Auliya', among others put forward that the word is a form of closeness to something that makes uplifted and loss of boundary between approaching and being approached in the purpose of proximity. If the purpose in the context of piety and rescue, then the auliya' are helpers, if in the context of relationships and love, then it is the soul that interest waliy/Auliya' is that which makes a person or a loved one can't not, but are interested in him, fill his will and follow his orders. If in the context of relationships having to do with family, then waliy include inherited and that nothing can be blocking the inheritance. Likewise father daughter in marriage. And, if in the context of obedience, then waliy is who govern and must be adhered to its provisions. In this verse, according to Thabathaba'i, Allah swt. not clear that the context of what the ban, so that it can be understood in terms of everything. However, because this verse further states that "we are afraid some misfortune", then it is understood that this is a forbidden proximity in an appropriate context to what they fear, they are afraid that if at some point there is a disaster that can not be avoided, both of the Jews and their Christian make Auliya' it or of any other

party. so they have had to make all the Auliya' to defend them as well as friends associate with bonds of affection. From here Thabathaba'i ultimately concluded, that auliya' referred to this verse is the love that led to the melting of the differences in one container, the merging of souls who had been at loggerheads, each other and their associated similarity moral behavior, so you will see two people who love each other like a person who has a soul, the will, and an act, that one will not be different from the others in life's journey and level of interaction. This is what drove this verse confirms that: "Any one of you make their Auliya ', then surely he is including some of them". Does not the proverb: "He who loves one group, then it includes the group, and that "someone will be with whom he loves".⁵

By understanding this word in the sense of closeness love, Meet the above paragraph with the word of Allah (Surat al-Mumtahanah [60]: 1):

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا
عَلَىٰ إِخْرَاجِكُمْ أَن تَوْلَوْهُمْ جَ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾

“O ye who believe, do not take my enemy and your enemy become loyal friends that you convey to them (the news of Muhammad), of a sense of compassion; whereas Indeed they been broken to the truth that came to you, they expel the Apostle and (expel) you Because you believe in Allah, your Lord”.

3) Farid Esack

According to Farid Esack in book Membebaskan yang Tertindas, that auliya is in al Qur'an is not statis. Auliya has mean deep aspect sosiopolitik and

⁵Ibid, page 122.

religion can meaning ambiguity, which is, Callaboration and solidarity. Callaboration defined by Shorter Ocford English Dictionary as “collaboration ” and a Callaborator is one working person with one or some bodies another. There is Solidarity even is every component subjective picture that different deep strike for get something.⁶

⁶Farid Esack, Al-Qur'an, *Liberalisme, Pluralisme, Membebaskan Yang Tertindas*, terj. Watung A. Budiman (Bandung: Mizan, 2000), page 236.