

CHAPTER IV

ANALYSIS

A. M. Quraish Shihab's Interpreting About Surah al-Maidah Verse 51

Regarding the letter al-Maidah verse 51 M. Quraish Shihab argued that if the state of the Jews and the Christians or anyone who prefers to follow tribal ignorance and disregard God's law, even intends to turn the Muslims of partially what Allah has revealed, then the verse which says "O you who believe do not you make Jews and Christians "as well as anyone who is like the nature of those who criticized this, so do not take them as Auliya ', namely the ones near. They are similar in nature in disbelief and hatred to you, because it is natural that most of them are Auliya' of help for others in the face of you, because of their interest in the same thing, although their religion and beliefs different from each other. Any one of you makes them hostile to Islam as Auliya ', then surely he included a portion of their group. Surely Allah does not guide, which guides not and do not deliver, to those who do wrong road toward happiness worldly and hereafter.¹

There are several reasons that explain the decline history this paragraph. Among them are a history of Syaibah of Ibn Jarir Ibn Atiyah and bin Sad bin Samit reported that Ubadah of the tribe of Banu Khazraj came to Rasullah saw and said: "*O my Rasullah this person has a bond of friendship with the Jewish people and an intimate friend once , not by a few people, but with a number of very much. I want to get closer to Allah and His Messenger to abandon the familiar for my relationship with the Jewish people*". Heard the last words Ubadah

¹M. Quraish Shihab, *Tafsir al-Misbah* Volume 3, (Jakarta : Lentera Hati 2007), page 122.

Abdullah ibn Ubay said: *"I am a coward, I'm afraid that later got the danger of the Jews is a close relationship with them disconnected"*. So Rasulullah saw. said to Abdullah ibn Ubay, *"The feeling is contained in the hearts of the Jewish people's relationship with Ubadah, let alone for you, not for anyone else. "then Abdullah ibn Ubay replied, " If so, I will receive "*.²

Word (تتخذوا) *tattakhidzu* / *you take* from the word (أخذ) *akhadza*, which generally translates take, but in its use of the word can contain many meanings according to the words or letters called afterwards. For example, if the later is called "book" then it means "take", if the word "gift" or "offering" the meaning of "accept", if "security" it means "destroyed". Word (إتخذ) *ittakhadza* understood in the sense of relying on something else to confront. if so, whether the verse forbids Muslims to rely on non Muslims? Not absolute, because the ban here is to make their Auliya '.

In the Qur'an translation by Tim Departemen Agama RI, word auliya' translated by leaders. According to M. Quraish Shihab that not actually translate proper, because the word (أولياء) *Auliya'* is the plural form of the word (ولي) *waliy*.³ This word is picked up from the root word consisting of the letters wauw, lam, and ya' which is basically a close meaning. 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

²Kementerian Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 2 (Jakarta : Widya Cahaya, 2011), page 416.

³*Ibid*, M. Quraish, *Tafsir...*, page 123.

because he was close to Allah. 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. Like wise the leader, because it should close with the lead. So close was he who first heard complaints and calls even whisper whom he leads, and because of its proximity was also the first to help him. Thus seen that all the meanings mentioned above can be covered by the Auliya'.⁴

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

⁴*Ibid*, page 125.

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
وَوَظَّهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



“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”.

⁵Ibid, page 126.

They were eventually attributed to the unjust people. "And those who make their Auliya ', then they are the ones who do wrong. (Surat al-Mumtahanah [60]: 9), together with the properties referred to by the letter al-Maidah [5]: 51: "Verily Allah does not guide the unjust people." Prohibition makes non-Muslims as Auliya' noted above paragraph, presented with the inaugural. Among others:

1. At prohibition expressly stating, "do not you make the Jews and the Christians as leaders.
2. Assertion that "most of them are leaders of one another".
3. Threat to that raised them as a leader, that he belonged to them, and are wrongdoers.⁶

However, the ban is not absolute, so that it covers the whole meaning contained by the Auliya'.

Rather moderate opinion delivered by Yusuf Ali. According to him, the letter al Maidah verse 51 did show a ban on Muslims to conduct relations with Jews and Christians. However, the ban is not absolute but limited to Jews and Christians are working together to attack Islam. Such a ban is reasonable, because at that time the Muslim community is being faced attack Jews and Christians. As stated the next paragraph, if two people are in a state of war, the nation a certain seek friendship with the enemy should be treated as an enemy. This is the real intent of this paragraph.⁷

Muhammad Sayyid Thanthawi in his commentary suggests that non-Muslims can be divided into three groups.

⁶*Ibid*, page 127.

⁷Achmad Khudori Soleh, Erik Sabti Rahmawati, *Kerjasama Umat Beragama Dalam al-Qur'an Prespektif Hermeneutika Farid Esack*, (Malang: UIN Maliki Press, 2011), page 133

First: those who live with the Muslims, and live in peace with them, do not engage in activities for Islam and not the opponent kepentinga also appears from those signs that led to prejudice them. This group has the right and the same social obligations of the Muslims.⁸ There is no prohibition to make friends and do good to them, as the word of God and (Surat al-Mumtahanah [60]: 8)

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ تُخْرِجُوا مِنْ دِيَارِكُمْ
أَنْ تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

“Allah does not forbid you to do good and to be fair to the people who fought Because no religion and not (also) expel you from your homes. Truly Allah loves those who act justly.”

Second: group fighting or harming the Muslims in various ways. Against them should not be braided harmonious relationship, should not be approached as well.⁹ They are referred to in this paragraph, as well as other verses, like in QS. Al-Mumtahanah [60]: 9:

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ
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“Verily Allah only forbids you from taking as friends those who have fought Because religion and driven you from your homes, and support (others) in your expulsion. And whoever made them as a friend, then they Those are the people who do wrong”.

⁸*Ibid*, M. Quraish, *Tafsir...*, page 130.

⁹*Ibid*, page 130.

Third: the group who are not openly hostile to the Muslims, but they are found in so many indicators that show that they are not sympathetic to the Muslims but they are sympathetic to the enemies of Islam.¹⁰ against them so that Allah commanded the believers to be careful hat without antagonize them.

Islam is a religion that teaches people about peace and security. Every society upholds peace and security for all it is a requirement to achieve a peaceful prosperous society. Violations of human rights and property rights dilarangan by religion. Likewise, the thoughts and ideas that endanger human man himself dilarangan to implement. Islam teaches people to protect the rights and truth. In Islam known resistance to the evil behavior towards others.¹¹

In the word of God: He who amongst you make them Auliya 'then surely he included some of them, hinted that faith is stratified. There among the people who live along the Apostle when it is still not steady faith, still shrouded by turbidity or some sort of doubt. They are not necessarily the hypocrites who showed faith but hide infidelity. They are still named after the people who believe. Nevertheless, there are still doubts in their hearts, and which is one form of mental illness, that's what drove them to take a stand very close friends hip with Jews and Christians. Doubt that's what makes them afraid some misfortune, they are part of the intended yat enumerated above with those existing in the soul sickness. Surah al-Ahzab [33]: 12 juxtaposing the hypocrites and those with no role in the disease of his soul. "And (remember) when the hypocrites and those with disease in their hearts Say:" Allah and His Messenger did not promise us but deceit ".

¹⁰*Ibid, page 130.*

¹¹Howard M. Federspiel, *Kajian al-Qur'an Di Indonesia*, (Bandung Mizan, 1996) page

If Muslim are still forced to apply the concept of Islam in Indonesia may lead to a religious war, this would cause chaos everywhere, besides the condition of the people of Indonesia can not be sejaterah because all busy with religious differences. According to M. Quraish Shihab that Islam actually crave peace and harmony that gives a sense of security in every human soul. Therefore, the first step it does is make it happen in the soul of every person. After that he went to the smallest unit in society that is the family. Next he turned to the wider community, so to all the people on the surface of the earth, and thus can create world peace, can manifest harmony and tolerance relations with all parties.

B. Hamka's interpretation on al-Maidah Verse 51

Hamka interpreted a verse in al-Qur'an that he uses his analytical method in the interpretation of Qur'anic verses that explain in detail and patterned social community (adabi ijtima'i).¹²

Regarding the verses of al-Qur'an on al-Maidah verse 51 is, according Hamka base Surat al-Maidah verse 51 is "*O ye who believe, do not take the Jews and Christians to be leaders.*" To reinforce where friends and where the opponent, then the believers are warned as mentioned in the paragraph above.¹³

Here is evident in the first appeal, that for those who believe there is one consistency himself for his faith. If he confessed faith in a leader or leaders to

¹²Nashruddin, Baidan, *Perkembangan Tafsir al-Qur'an Di Indonesia*, (Solo: Tiga Serangkai Pustaka Mandiri, 2003), page 105

¹³Amrullah, Abdul Malik Abdul Karim Amrullah, *Tafsir al-Azhar Juz V* (Jakarta: Pustaka Panjimas, 2004), page 125.

hand over Jews or Christians. Or submit improper secret they know. Because such a settlement is not obtained, but a growing tangle.

So the important thing concerns us here, is that they namagolongan mentioned, namely Jews and Christians. Do not mention the name of honor more used to them, ie People of the Book.

Commentators who study the Qur'an Balagha say that here it is not rightly called the "*Ahlul Kitab do you take to be a leader.*" For in the books they received was essentially no hostile doctrine of Tawhid brought by Prophet Muhammad saw. and if they removed themselves from Ta'asub (fanatic) class, previous books it nothing contrary to the Qur'an. But after they accentuate the class, by naming themselves Jews and Christians, Islam (surrender to God Almighty) has been abandoned, and they retain their class, and the establishment of their choice was wrong. later Lord continued His words: "*Some of them are leaders of the majority*". Purpose of this paragraph in and away. It means that if any of the Jews and Christians that's what you call or you Lift off into your leader, although a few people, you remember that part that is closest to you that his right to contact the other, which does not appear to be prominent for everyone. So that they are working on it in fact is not helped by you.

There are various opinions about why the decline of al-Maidah verse 51. One reason for the fall is narrated in the hadith is that the Arab population of Madinah, of the tribe of Khazraj and Aus, before they embraced Islam before, had made a pact to help assist with tribal-tribal Jews in Medina. Bani Nadir, Bani and Bani Quraizhah Qainuqa '. After they embraced Islam and Prophet Muhammad.

move to the land of Madinah, Rasullah saw. also make agreements also with the Jewish tribes that will live in peace. If the city of Madinah was attacked by people from outside, they will also survive. And security of their religion is guaranteed by Rasullah saw. it is exactly that later Jewish tribes that defaulters would promise, even treason.¹⁴

The early Jews are treacherous Bani Nadir. Instantly Rasullah saw. came to their village, collecting alms paid diyat maid because 'Amr ibn Umayyad killed by an oversight immediately returns from the well Ma'unah, he was greeted with the sweet by them. But after Rasullah sitting against one wall of the house, they have to whisper about to drop a stone mortar from sutuh home, apparently Rasullah got iham that there is danger, so he immediately stood up and dodge away from the wall. And he survived.

The betrayal was immediately known. So when collected with other evidence, the village of Bani Nadir dikepunglah it and they were told to give up. But Abdullah ibn Ubay, the head of the people hypocrite be order to hold out and willing to help, because they feel bound to old promises to help assist. But after a siege held earnest, no one of followers Abdullah ibn Ubay who came to help, so the expulsion continue.

There are some friends Rasullah that because the power of faith and the sense of taste trouble knight overgrown because the promises stone in helping the former had done it. But some friends who immediately declared his firm stance. Among them was Saad bin Mu'az, treason after the war Quraizhah Bani al-Ahزاب

¹⁴*Ibid*, page 127.

(Battle of the Trench, Ditch). It was he who dropped the law that Bani Quraizhah itu harus punished, every male child was killed and his wife taken prisoner, and seized property. Though Quraizhah treacherous Bani Sa'ad was hoping to defend them, because first there was the promise of mutual aid. Jews who defected in advance, so they responsible consequences. The firm also is Ubadah bin Shamit. Once people like Abdullah ibn Ubay hypocritically defend Jews, then Ubadah bin Samit came to Rasulullah and expressed a firm stance. And before he said: "Yes Rasulullah! Our promise to the Jewish ties will help help, please help. I know they are hard stance, many of their weapons, their solid unity. But it really is so, today I'm going to take a stand. I break away from the bonds, and direct brlindung Allah and His Messenger. There is no leadership led to me but God and the Apostle ".

But the council was also Abdullah ibn Ubay stated that he had no intention about to cancel the appointment. Then it turned out that he could not keep his promise to the Jewish nor pro-Islam, so he stamped as hypocrites.

Although there are many reports about the cause of the decline of Surat al-Maidah verse 51 is, however, that we make the guidelines is to it. As the rules of Usul Fiqh:

السبب بخصوص لا. اللفظ بعموم العبارة

*"What is seen is a general purpose word, not a special reason"*¹⁵

¹⁵*Ibid*, page 129.

Meaning, which is seen is the intent and purpose word, open on the decline because verse. Moreover, God's prohibition applies for the developing world to guard the interests of Islam itself.

Is never berates his website-hundred years of Islamic countries become occupiers for people who are Christians?. How great their trial as the authorities want to impose their religion and eliminate the Islamic religion? our own as a former colonized country have never felt it. They have come in a variety of ways. Just look at the city of Jakarta, which is now the capital of the Republic of Indonesia, during colonial era church stands majestically important place in the city, while the mosques only in remote areas in the back alleys of the city. Because their leadership is in the hands of the invaders.¹⁶

Education and teaching including childhood was an important leader. What if the children of Islam leadership they provided to the teacher education Jews and Christians? They are, as it says in the verse quoted above, is a leader with each other, it means having a strong organization.¹⁷

Hamka was the result of interpretation often feels all shades Indonesian, he often poured social conditions that occur in society when he experienced.

Ibn Kathir when commenting on the letter al-Maidah verse 51, stating that it means a ban for Muslims to conduct relations with Jews and Christians or take them as a leader. So is the attitude of a given al-Suyuti and Naisaburi. According to them, the cooperation of Muslims with non-Muslims can only be done in small problems and limited scope, excluding territories. Gahasan region entered politics

¹⁶*Ibid*, page128.

¹⁷*Ibid*, Achmad Khudori, *Kerjasama Umat...*, 133.

and even theological, and this problem is strictly regulated by the Qur'an, that Muslims should not cooperate with non-Muslims. there is that each manage their own lives.

C. The Similarities and The Differences of background between M. Quraish Shihab with Hamka

Development of interpretation in Indonesia be different with happen in Arabic (Middle East), place prophet Muhammad saw. receive al-Qur'an from Allah swt. and place birth of interpretation al-Qur'an. That different, result different back ground social culture and language. So that, process interpreting of al-Qur'an to Arabic people by mean of Arabic language self, while interpreting in Indonesia must by mean of translation to Indonesia language, then given to interpreting with detail. So, interpretation of al-Qur'an in Indonesia by mean of process longer than interpretation in Arabic (Middle East).¹⁸

Based on that situation, interpretation in Indonesia can divided to some period. First, Clasik period. Second, middle period. Third, pramodern period. Fourth, modern period until now. Fourth of those period, situation of interpreting need teached with detail, so basis of aspect in every interpreting al-Qur'an, there are type of interpreting, method of interpreting and motif of interpreting, can understood. Based on that situation, interpretation in Indonesia can divided to some period. First, Clasic period. Second, middle period. Third, pramodern period. Fourth, modern period until now. Fourth of those period, situation of interpreting need teached with detail, so basis of aspect in every interpreting al-

¹⁸Nasarudin Baidan, *Perkembangan Tafsir al-Qur'an Di Indonesia*, (Salo : Tiga Serangkai Pustaka Mandiri, 2003), page 31.

Qur'an, there are type of interpreting, method of interpreting and motif of interpreting, can understood.¹⁹

Background of a person's life greatly influence the outcome of thinking, when one lives in a very hard then thinking tends stiff dank Eras, as well as someone who lived in the neighborhood freely, the mind tends to moderate and can so be liberal.

As in the discussion preceding the biographies of both figures interpreted in Indonesia M. Quraish Shihab and Hamka, that mindset second figure has differences and similarities. defferent between M. Quraish Shihab and Hamka life is the condition of their lives are different, they also live in an age different can even be categorized diss generation, Hamka older 36 years from M. Quraish Shihab up situations and conditions experienced they are also different.

Background of M. Quraish Shihab and Hamka was equally based education, they are also educated family life. However Hamka brought up in a tradition filled turmoil inward because when the conflict between the hard interracial custom minangkabu with young people about the adoption of Islam. In the history of education that could be done by Hamka, that he often studied in mosques and mosque taught by well-known scholars such as Sheikh Ibrahim Musa, Sheikh Ahmad Rosyid, and Sutan Mansur. In addition during his young often wander in the search for knowledge, he managed to travel to Java to seek knowledge about the Islamic movement modern to HOS Tjokroaminoto, Ki Bagus Hadikusumo.

¹⁹*Ibid*, page 38.

Hamka live in period of colonization and his age could also help efforts menentang come back Netherlands to Indonesia. And while Indonesia is independent, his opinion is often at contrast with the government until he was imprisoned by President Sukarno as he accused pro in Malaysia. But he was not much speak point of view, he is more and more pour aspiration and opinion by writing, until he was recognized not only as a thinker or a Sufi, but he is also known as a writer because so many works from the proceeds of his writing.

Whereas M. Quraish Shihab also live in an educated family, his father recognized that progressive scholars. M. Quraish Shihab since childhood often learn about ideas renewal movement and Islamic thought from his father, except that he also often get motivated to study the Qur'an from his father, history of education he is also very similar to the history of education do Hamka, while young M. Quraish Shihab often traveled to Java to seek knowledge, he managed to learn in Pondok Pesantren Darul Hadith al-Fiqhiyah in Malang City, and after that he went to study in the Middle East, precisely at al-Azhar in Egypt.

M. Quraish Shihab with Hamka has similarities background pattern of thought, that thought they were influenced by the thinking of the Middle East, although Hamka not learn to Middle Eastern region, but he often follows the study sciences at Al-Azhar delivered by Sheikh Mahmud Shaltut Rector of the University of Al Azhar Cairo during his visit in Indonesia. Whereas M. Quraish Shihab was more his study time in Cairo Egypt.

Besides, they also tend to progressive thinking and modern, because both of them could also be significant to learn about Islamic reform movement and thought, Hamka learn on HOS Tjokroaminoto and Ki Hadi Kusumo. Whereas M. Quraish Shihab learn about Islamic reform movement and thinking on his own father, Abdurrahman Shihab.

2. Characteristics Tafsir In Indonesia

The Qur'an is the revelation of God revealed to the Prophet Muhammad. His miracles and thus as a guide to mankind, but to understand the contents of the Qur'an takes care to not experience misunderstanding in the Qur'an, because the Qur'an is very broad.

In terms of generation of Howard M. Federspiel was doing division emergence and development of interpretation of al Qur'an in Indonesia into three generations. The first generation began around the beginning of the XX century up to the 1960s. This era was marked by translation and interpretation, which is dominated by model interpretation fragmented and prone to certain letters as an object of interpretation. The second generation, which emerged in the mid-1960, was the completion of the first generation which was marked by the addition of the interpretation of form footnotes, the translation word by word and sometimes accompanied by index medium. Tafsir third generation, beginning in the 1970, an interpretation which is complete, with comments that wide of the text is also accompanied by a translation thereof. Conclusions presented by Federspiel is not entirely true. The facts show that in the first period had no work misinterpretation

already an interpretation complete as Tarjuman al Mustafid works Abdul Rauf al Singkili and Marah Labid work Syek Muhammad Nawawi. Likewise, in the second period there has been misinterpretation full 30 juz with comments such a broad interpretation of Al Azhar works Hamka's just generally works are indeed likely as presented by Federspiel.

The latest developments from the study interpreted in Indonesia showed the work interpretation which leads to the study of interpretation maudhu'i. It is widely pioneered by M. Quraish Shihab, many produce several books of thematic interpretation as Lentera Hati, Membumikan al-Qur'an and Wawasan al-Qur'an. This tendency is then followed by other writers, and more fueled by various thematic study of theses and dissertations in various Islamic colleges.

3. Difference and Similary between M. Quraish Shihab and Hamka's Interpreting.

Way Hamka explain the verse or sentence, after translation of each verse written on the left verse of the Quran, then explained more explicit further below, while assembling the experiences of private (some element of subjectivity), also refers to the commentator the other as acknowledgment of deeds and thoughts. Hamka also incorporates verses of the Qur'an with the established theoretical knowledge, but the theory should be subject to the Qur'an, to reinforce the truths of the Qur'an.

As for M. Quraish Shihab, more first verse of the Qur'an written on top, followed translation underneath, and explained the meaning of the words in the

language, though often also cited the opinion commentator others. Quraish also explain *asbab an-nuzul* as complementary (if any), as well as in reasonable (objective), because he felt that all the contents of the Qur'an is reasonable.

How to interpret on the letter al-Maidah verse 51, the second commentator for different educational background, experience, knowledge, discipline *ditekuni*, cultural, social condition, political, and technological developments.

Similarities between the two, the method used by the commentator is *tahlili*, both patterned al *adabiy al-ijtima'iy*, but M. Quraish also interprets the pattern of al-'Ilmi specifically related to *kawniyyah* sentences. Second verse of the Holy Qur'an combines theoretical knowledge that is already established to reinforce the truths of the Qur'an. The second book written commentary on the transition rule, Tafsir al-Azhar in the end of the Old Order, is Tafsir al-Mishbah at the end of the New Order. The difference, Hamka explain the verse while assembling the experiences of private are not M. Quraish Shihab. And in Tafsir al-Misbah, M. Quraish Shihab often explain *asbab an-nuzul* as complementary Tafsir al-Azhar edge, always trying to explain that his approach experience social cultur, including at times the Dutch feel more local because Hamka base originating from the Minangkabau, a natural area, in addition to it as a writer and journalist, The commentary also be in the magazine. As for the advantages of Tafsir al-Misbah, always analyzing words in the language, in addition to some verses interpreted as sentences work ethic, also often include reasonable, both between letters or between sentences, while the Tafsir al-Azhar, just sometimes only lists the cause. And similarities of each is that both use the language of

popular, do not use the language of academics, and they can be read by a wide audience but also the general public.

Strength Tafsir al-Azhar, combine *'aqli* and *nash*, free from *ta'assub*, hadith weak and stories *isra'iliyat*, connected with the history and events contemporary. While his weakness is mixed Indonesian Malay worn old ones are not compatible with the standard until now. As for the strength of the Tafsir al-Mishbah, style is easily digested, while his weakness is reasonably have often taken from the opinion of al-Biqa'i, no courage of his own opinion, but knowledge of the reasonable pure result of the *ijtihad*.

Tafsir al-Qur'an on al-Maidah verse 51 that do Hamka and M. Quraish Shihab, although done in a different, but for setting the social condition of the second figure is the same (the social condition of the middle covered various issues, political economics, inequality, etc.), but also produce different meanings. M. Quraish Shihab in managements said saints' not only as a leader but can also be protective, protectors or friends close, while Hamka managements saints as leader until the meaning of the word saints on al-Maidah verse 51 have narrow because it only has meaning leaders only. By the second figure is the social condition at the time of their respective used meticulously as illustrations to explain the verses of the Qur'an were interpreted. This figure second thought, if understood and absorbed whole of Indonesia, Indonesia would certainly be able to solve all the questions are so complex, and even Indonesia will soon escape from sinking.

4. *Critics Hamka's Interpreting On al-Maidah verse 51.*

Hamka is a thinker, Sufi while writer, his works are very numerous and the work he greatly admired by the wider community, reaching among Malaysian and Singapore, such as roman Valley Life, and a few novels and some romance as a result of his thinking.

One of the greatest works of Hamka is a book Tafsir al-Azhar. Initially Tafsir al-Azhar is a series of studies presented at the lecture dawn by Hamka in the mosque of al-Azhar, which is located in Kebayoran Baru since 1959. Name of al-Azhar for the mosque was given by Sheikh Mahmud Shaltut, Rector of the University of al-Azhar during his visit to Indonesia in December 1960 with the hope to become the campus of al-Azhar University in Jakarta. Hamka interpretation nomination with Tafsir al-Azhar name inextricably linked with the interpretation that is the birth place of the Great Mosque of al-Azhar.

Tafsir is written in the form of thoughts or tahlili analytical method. Characteristics that appear from Tafsir al-Azhar is patterned his style *adaby ijtima'i* (social community) can be seen with the color settings so social Indonesian culture displayed by Hamka in the interpretation of the verses of the Qur'an.

In explanation on al-Maidah verse 51, Hamka managements said *Auliya'* with the meaning of the leaders. Actually root saints plural of word *waliy*, according to M. Quraish Shihab word *waliy* formed from font Wawu, Lam, and Ya' and has a meaning closer. So says saints actually has a meaning that is wide

enough, not only the leaders, but could also mean protector, helper or a close friend could even mean lover.

In interpreting a sentence it should be careful, in his al-Maidah verse 51 seems about right if it's perceived as leaders, because seen of reasonable sentences and asbabun Nuzul like there is no indication that the meaning of saints in the letter al-Maidah verse 51 that are leaders, more precisely the meaning friends close.

Social conditions experienced by and on someone actually affect the outcome of the interpretation, since small Hamka was living in turbulent environments, and thought he also often at odds with the government, but he was prisoned by president Sukarno because he judged contrary to the government. This condition may affect the outcome of his interpretation, so interpret his words saints with the meaning of the leaders of the government because according to the condition at the time of order so long ago, the condition at the time of order long ago still exist debate because our country was faced with some ideology that goes to our country. Hamka up trying to explain the interpretation of the results that can be understood to all walks of society among the public good or academy people.

Although there is little to no suitability of the meaning of saints on al-Maidah verse 51, but the work of Hamka should be appreciated as a work of phenomenal. There are several factors driving Hamka to produce works of such interpretation. It is stated in the preamble itself by Hamka interpretation of

scripture. Among them was his desire to cultivate the spirit and the Islamic belief in the soul Indonesian youth who are keen to understand al-Quran but precluded due to their inability to master the Arabic language. His propensity for writing this commentary is intended to facilitate an understanding of the missionaries and preachers and increase efficiency in the delivery of sermons taken from Arabic sources. May God give blessing on Hamka.