

THE CONCEPT OF KUFR IN LEADER VERSES: A COMPARATIVE INTERPRETATION STUDY

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Abstract

The role of a leader carries significant importance among groups, regardless of their size or scope. The composition and direction of a group are predominantly influenced by its leader, who plays a pivotal role in guiding the group towards positive outcomes such as well-being, affluence, and growth, or perhaps leading it towards detrimental consequences. Hence, it becomes incumbent upon individuals to exercise discernment and caution when selecting leaders. The leader assumes a vital role in promoting justice and equality throughout society, as prescribed by the teachings of the Quran. Additionally, the leader is entrusted with the divine mandate. The primary tenets of effective leadership encompass the virtues of equity and forbearance in relation to all those under their guidance. Political conflicts are frequently observed during leadership elections, particularly in Indonesia, throughout the remainder of the year. Several verses from the Quran are employed as theorems to substantiate and formulate da'wah passages. The following passages in the Qur'an may pertain to the concept of leadership. There exist around 10 verses within the Islamic scripture that exhibit a similar pattern of progression and are commonly interpreted as verses pertaining to leadership. These verses include Al-Imrān 118, 28, An-Nisā' 144, 89, 139, Al-Maidah 51, 57, and 81. The research was carried out by gathering relevant material from scholarly works such as "Al-Manar" by Muhaamad Rasyīd Ridā', "Fahriirazi" by Muhaamad ar-Razī Fahrudin, and "FīDilālī al-Quran". The works "Al-Misbah" authored by Muhammad Qurasy Shihab and "Al-Bayān" authored by Muhammad Hasbi Asyidiqi were written by Sayīd Qthb. Based on the findings of this study, it was determined that the term 'auliyā', as interpreted by the mufasir, does not lend itself to a straightforward interpretation as 'leadership' in the verse pertaining to the mufrad wali. This is due to the fact that the word in question has a range of closely related meanings.

Keywords: leader, justice, equality, elections, Islamic studies

Abstrak

Peran seorang pemimpin mempunyai arti penting di antara kelompok-kelompok, terlepas dari ukuran atau ruang lingkungannya. Komposisi dan arah suatu kelompok sebagian besar dipengaruhi oleh pemimpinnya, yang memainkan peran penting dalam membimbing kelompok tersebut menuju hasil positif seperti kesejahteraan, kemakmuran, dan pertumbuhan, atau mungkin mengarahkannya menuju konsekuensi yang merugikan. Oleh karena itu, menjadi kewajiban setiap individu untuk menerapkan kebijaksanaan dan kehati-hatian ketika memilih pemimpin. Pemimpin mempunyai peran penting dalam memajukan keadilan dan kesetaraan di seluruh masyarakat, sebagaimana ditentukan oleh ajaran Al-Quran. Selain itu, pemimpin dipercayakan dengan amanat ilahi. Prinsip utama kepemimpinan yang efektif mencakup nilai-nilai keadilan dan kesabaran dalam hubungannya dengan semua orang yang berada di bawah bimbingannya. Konflik politik sering terlihat selama pemilihan pemimpin, khususnya di Indonesia, sepanjang sisa tahun ini. Beberapa ayat Al-Quran digunakan sebagai teorema untuk memperkuat dan merumuskan ayat-ayat dakwah. Ayat-ayat Al-Qur'an berikut ini mungkin berkaitan dengan konsep kepemimpinan. Terdapat sekitar 10 ayat dalam kitab suci Islam yang menunjukkan pola perkembangan serupa dan umumnya ditafsirkan sebagai ayat yang berkaitan dengan kepemimpinan. Ayat-ayat tersebut antara lain Al-Imrān 118, 28, An-Nisā' 144, 89, 139, Al-Maidah 51, 57, dan 81. Penelitian dilakukan dengan mengumpulkan materi relevan dari karya ilmiah seperti "Al-Manar" oleh Muhaamad Rasyīd Ridā', "Fahriirazi" karya Muhaamad ar-Razī Fahrudin, dan "FīDilālī al-Quran". Karya "Al-Misbah" karya Muhammad Qurasy Shihab dan "Al-Bayān" karya Muhammad Hasbi Asyidiqi ditulis oleh Sayīd Qthb. Berdasarkan temuan penelitian ini, disimpulkan bahwa istilah 'auliyā' sebagaimana ditafsirkan oleh mufasir tidak dapat ditafsirkan secara lugas sebagai 'kepemimpinan' dalam ayat yang berkaitan dengan mufrad wali. Hal ini disebabkan karena kata yang dimaksud memiliki berbagai arti yang berkaitan erat.

Kata Kunci: pemimpin, keadilan, kesetaraan, pemilihan umum, kajian islam

INRODUCTION

A leader is a very important figure in a group, both small and large, the existence and orientation of the group is determined by the leader, whether it will be led towards goodness, prosperity and prosperity or whether it will be directed towards destruction. Therefore, it is everyone's responsibility to be selective and careful in choosing leaders.

The leader is the first figure who must uphold justice and the principles of equality for all society as taught by the Koran and the leader is also the holder of a mandate from God. The most basic principles of leadership are justice and welfare for those they lead. In every leadership election in recent years, especially in Indonesia, the phenomenon of political conflict often occurs which carries the name of religion and ideology, where there are several groups who loudly proclaim and preach that Islam strictly prohibits electing leaders who are infidels or non-Muslims. A number of verses from the Koran were also used as arguments to legitimize this discourse. Some people use these verses as a propaganda tool. If you look at these verses at a glance, their meaning is related to leaders. In the Koran, there are at least ten verses that have similar editorial characteristics which can be understood at a glance as leading verses, these verses are as follows:

First, QS. an-Nisā' : 144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

Meaning: O you who believe, do not take disbelievers as guardians by leaving the believers behind. Do you want to make a real excuse for Allah (to torture you)

Second, QS. an-Nisā' : 89

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا

Meaning: They want you to become disbelievers as they have become disbelievers, then you will become the same (with them). So do not make any of them (your) helpers, until they emigrate to the path of Allah. So if they turn away, take them prisoner and kill them wherever you find them, and do not take any of them as protectors, and do not (nor) be helpers.

Third, QS. an-Nisā' : 139

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتُهُمْ عَلَيْهِمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Meaning: (namely) those who take the disbelievers as helping friends by leaving the believers. Do they seek power on the side of those infidels? So indeed all power belongs to Allah.

Fourth, QS.Āli 'Imrān : 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ
وَأِلَى اللَّهِ الْمَصِيرُ

Meaning: Do not let the believers take unbelievers as guardians by leaving the believers behind. Whoever does this, he will certainly be free from Allah's help except because of (a strategy) to protect himself from something that is feared by them. And Allah warns you against His own (torture). And only to Allah (your) return.

Fifth, QS.Āli 'Imrān : 118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ
قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

Meaning: O you who believe, do not take as your trusted friends people outside your circle (because) they will never stop (causing) harm to you. They like what troubles you. Hatred is evident from their mouths, and what their hearts hide is even greater. We have indeed explained to you (Our) verses, if you understand them.

Sixth, QS. al-Mā'idah 51 :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Seventh, QS.al-Mā'idah : 57

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

Meaning: O you who believe, do not take as your leaders those who make your religion the fruit of mockery and games, (namely) among those who were given the Book before you, and those who disbelieve (the polytheists). And fear Allah if you are truly believers.

Eighth, QS. al-Mā'idah : 81

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

Meaning: If they had believed in Allah, in the Prophet (Moses) and in what was revealed to him (the Prophet), they would not have taken the polytheists as helpers, but most of them were wicked people.

Ninth, QS. al-Mumtaḥanah : 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الرَّسُولِ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Meaning: O you who believe, do not take My enemies and your enemies into loyal friends whom you convey to them (the news of Muḥammad), out of compassion; whereas in fact they have denied the truth that came to you, they expelled the Messenger and (expelled) you because you believed in Allah, your Lord. If you really go out to strive for My path and seek My pleasure (do not do that). You tell them (Muḥammad's news) in secret, out of compassion. I know better what you hide and what you reveal. And whoever among you does so, then indeed he has strayed from the straight path.

From a number of verses above, according to the Indonesian Ministry of Religion's translation of the Qur'an, it appears that it is prohibited for believers to choose leaders from among unbelievers. Problems like this will certainly divide and cause conflict between communities, because Indonesia is not an Islamic country, but rather a country in the form of a republic, various religions live in it and the majority is Islam.

Therefore, it is necessary to conduct a more in-depth study in interpreting this verse so that it is not interpreted purely textually without paying attention to the socio-religious context when the verse was revealed and also the socio-religious context of today's society. What is the meaning of *aulyā'* in this verse, what is the meaning of *kufr*, and what is the *munāṣabah* and what is actually the content of the verse, all of this needs a detailed explanation, so that we can feel the wisdom of the revelation of the Koran as guidance and mercy, not the disaster caused by misunderstanding it.

Aṭ-Ṭabāṭabā'ī, in his interpretation of *al-mīzān*, interprets the word *aulyā'* as a form of closeness to something that causes elevation and the disappearance of the boundaries between the nearer and the approached for the purpose of that closeness. In the context of piety and help, *aulyā'* means helpers. If understood in the context of association and affection, it means soul attraction so that *aulyā'* is the beloved who makes someone attracted to him, fulfills his wishes and follows his orders. Meanwhile, in terms of obedience, *makaulyā'* means whoever gives orders and whose decisions must be obeyed.

So the meaning of the word *aulyā'* as meaning leader is a hasty translation without considering the textuality and contextuality of the verse. On the other hand, we cannot simply understand this verse as a prohibition against electing infidel leaders and/or a condemnation for not associating with, befriending, befriending infidels. Differences in interpreting *aulyā'* in this verse will create issues of sensitivity between Islam and non-Islam if each is not understood according to the context of the time the verse was revealed and the context of relations between Islam and non-Islam in the present. Several Tafsir scholars said that we should not understand the theme of disbelief in this verse as limited to those who disbelieve in Allah.

According to Quraish Shihab in his commentary on *al-Mishbah*, the word "infidel" is usually understood in the sense of anyone who does not embrace the religion of Islam, this meaning is not wrong, but it should be remembered that the Koran uses the word "infidel" in various forms for many

meanings, the culmination of which is the denial of existence. or the oneness of Allah, followed by reluctance to carry out commands and stay away from his prohibitions even though he does not deny His form and oneness, up to not being grateful for his blessings, namely stinginess . As found in QS. Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَرْبِدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: And (remember too), when your Lord announced: "Indeed, if you are grateful, We will certainly increase (favours) to you, and if you deny (My favours), then truly My punishment will be very painful."

On this basis, it can be said that kufr or infidelity is any activity that is contrary to the aims of religion and thus even though this verse comes down in the context of prohibiting believers from making Jews and Christians as leaders who are given the authority to handle the affairs of believers, this prohibition also includes people called Muslims who carry out activities that are contrary to the aims of Islamic teachings. This prohibition is because their activities are outwardly friendly, helping and defending Muslims, but secretly they are betraying them.

So, if this verse is used to legitimize the prohibition on electing infidel leaders who, in general understanding, are non-Muslims, then in the author's opinion this needs to be reviewed again, this is because leadership in Indonesia is leadership that is political, not religious, and apart from that, it is not justified for leaders in this country or anyone else to force other people into religion. This provision is protected by the law of the Republic of Indonesia article 29 paragraph 2 which reads as follows:

The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs.

Seeing that the problem above is a very serious matter in the nation, religion and state, especially in choosing leaders to avoid division and conflict between religions, the author feels that this problem needs to be studied in depth in order to become a solution in society, and is worthy of being used as a study entitled "The Concept of Kufr in Leaders' Verses: A Comparative Interpretive Study".

METHOD

The study was conducted by collecting pertinent information from academic sources, including "Al-Manar" by Muhaamad Rasyīd Ridā', "Fahriirrazi" by Muhaamad ar-Razī Fahrudin, and "FiDilālī al-Quran". The writings "Al-Misbah" written by Muhammad Qurasy Shihab and "Al-Bayān" authored by Muhammad Hasbi Asyidiqi were attributed to Sayīd Qthb.

RESULT

Mufasir's view of the leader's verse

To begin this discussion the author examines Surah Āli-Imrān Verse 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Meaning: Let not the believers take the disbelievers as guardians, leaving the believers behind. Whoever does so will be deprived of the help of Allah except for the sake of preserving themselves from what they fear. And Allah warns you against Himself. And only to Allah do you return.

In this verse at a glance we can know that Allah forbids the believers to appoint a disbeliever as Walī by leaving the other believers behind except in case of necessity. Whoever does so will be rewarded by Allah for their prohibition. In this verse there is the word kafir and the word Auliyā', who is the kafir here, how the meaning of Auliyā' in this verse according to the mufasir is as follows. First, I will start with the views of Muḥammad Rashīd Riḍā'. Among other things, his discussion of this verse is :

قال وذكروا في سبب نزول الآية انها نزلت في حطب بن ابي بلتعة وقيل انها نزلت في ابن ابي سلول زعيم المنافقين وقيل في جماعة من الصحابة كانوا يوالون بعض اليهود ومهما كان السبب في نزولها فانا نعلم ان من طبيعة اجتماع في كل دعوة ان يوجد في المستجيبين لها القوي والضعيف على ان مظاهر القوة والعزة تغر بعضه الصادقين وتؤثر في نفوس بعض المخلصين فما بذك بغيرهم ولذلك نهى الله تعالى عن المؤمنين عن اتخذ الاولياء من الكافرين وقد ورد بمعنى هذه الآية آيات اخرى فلا بد من تفسيرها تتفق به معانيها

Muḥammad Rashīd Riḍā' said that the commentators are unanimous that the reason for the revelation of this verse was about a man whose name was Hātib ibn Abi Balta'ah, whose history is well known, and a few said that this verse was revealed about Ibn Abi Salul, the leader of the hypocrites, and also argued that this verse was revealed about some Companions who appointed some Jews as Walī. As it is known that when the delivery of Islam by the Prophet there were some people whose faith was strong and some were weak. Because the weak when faced with things of splendor and advantages they will be deceived by people who are not Muslims, because of this Allah forbids Muslims to appoint disbelievers as the closest person. There are so many verses that have been revealed whose meanings are in line with the meaning of this verse that we need to interpret them correctly.

From Muḥammad Rashīd Riḍā's explanation, it is known that to avoid things that will cause harm in the future, Muslims should avoid them and avoid them. The explanation of this verse, according to him, is found in many other verses that are similar to the meaning of this verse, which should be interpreted by the mufasir with the meaning that is similar to this verse.

Meanwhile, according to Ar-Rāzī.

واعلم ان كون المؤمن مواليا للكافرين يحتمل اوجه احدها ان يكون رضيا بكفر ويتولاه لاجله وهذه ممنوع منه لان كل من فعل ذلك كان مصوبا له في ذلك الدين وتصويب الكفر كفر والرضا بالكفر كفر فيستحل ان يبقي مؤمنا مع كون بهذ الصفت وثانها المعاشرة الجملة في الدنيا بحسب الظاهر وذلك غير ممنوع منه والثالث وهو كما لمتوسط بين القسمين الاولين هو ان موالاة الكفر بمعنى الركون اليهم والمعونة والمظاهرة والنصرة اما بسبب المحبة مع اعتقاد ان دينه باطل فهذا لا يوجب الكفر الا انه منهي عنه لان الموالاة بهذا المعنى قد تجره الى استحسان طريقته والرضا بدينه وذلك يخرج عن الاسلام فلا جرم هدد الله تعالى فيه

It should be noted that the believer's behavior in appointing a disbeliever as an Auliya' is subject to several opinions. The first is that the believer is pleased with the disbeliever and appoints him because he is pleased with the disbeliever, which is prohibited in Islam. This is forbidden in the religion, because anyone who does so and justifies the disbeliever and is pleased with the disbeliever is a disbeliever. So if this is the case, there is no faith in his heart. The second is to deal only with the affairs of this world, which is not prohibited in Islam. The third is between the above two things, namely making the disbeliever a place of help and protection out of love but believing his religion to be false, which does not lead to disbelief, but the prohibition in this verse is to appoint a disbeliever and make his way right and to be pleased with his religion, which is what leads to leaving Islam and deserves the punishment of Islam.

واعلم انه تعالى لما نهى المؤمنين اتخذ الكافرين اولياء ظاهرا او باطنا واسنسى عنه التقية في الظاهر اتبع ذلك بالواعدة على ان لا يصير موافقا للظاهر في وقت التقية

You know that Allah has forbidden the Muslims to make a disbeliever an Auliya physically and mentally, with the exception of the external Taqiah that is accompanied by a threat, provided that there is no consensus when the Taqiah is internal.

Muhammad Quraish Shihab says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاءً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

In this verse Muhammad Quraish Shihab says, This verse prohibits believers from making disbelievers their helpers. Because if a believer makes them a helper, it means that the believer is in a weak state. Whereas Allah is reluctant to see believers in a weak state, the consequences are the least.

According to him, this verse prohibits believers from making disbelievers as helpers, even if there is no benefit for the believer. But if with the help of disbelievers it benefits believers or does not harm believers in religion and the state, there are exceptions.

It is clear that the word Kafara in verse 28 of Surah al-Imrān means those who do not embrace Islam. This is not wrong, but it should be remembered that the word kafir is used in various forms for many meanings, but the culmination is the denial of the oneness of Allah, followed by the reluctance to

carry out the commands, or to avoid the prohibitions, even though it does not deny its existence and oneness to the point of not being grateful for the blessings, namely miserliness. Isn't gratitude confronted with kufr to emphasize that the opposite of gratitude, namely miserliness, is kufr? In this example he writes the word of Allah in Surah Ibrahim verse 7:

وَأِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: And (remember also), when your Lord declared: "Indeed, if you give thanks, We will surely increase (favours) to you, and if you deny (My favours), then surely My punishment is very severe".

On that basis, kufr is any activity that contradicts the purpose of religion. Furthermore, he emphasized that although this verse was revealed in the sense of a prohibition for believers to make Jews and Christians as leaders, who are authorized in the affairs of believers, but the prohibition also includes people who are called Muslims but carry out activities that are contrary to Islamic norms. His reason is because if a Muslim does an act that is not in accordance with religion then it is called outwardly they are defending Muslims but in practice they are editing in a blanket. Then according to M.Q. Shihab as for actions related to the worldly between the two parties, it is justified as long as it benefits the Muslim side, this can be seen in the continuation of the verse afterwards, namely by leaving believers. So whoever does so, namely appointing a disbeliever as a *Walī*, surely there is nothing with Allah at all, the word which is a word that indicates something far away which signals the distance of this despicable act, from the attitude of faith and strength, the help of Allah which should be attached to every believer.

Leader Verse Analysis.

From Muḥammad Rashīd Riḍā's explanation, it can be concluded that this verse was revealed in relation to the actions of Muslims who leave their affairs to the disbelievers and the actions of the hypocrites themselves, the point of which is that if there is a possibility that will cause harm to the Muslims, either by converting or taking the opportunity by the disbelievers at some point to destroy Islam. Therefore, believers should avoid approaching the hypocrites because, according to Rashīd Riḍā, a person's faith may be strong and weak at times, which may lead to a reversal of faith from Islam to disbelief. And a verse similar to the meaning of this verse has been recited by Allah in large numbers or *at-tikrar*.

According to Ar-Rāzī, the disbeliever in this verse is clearly a person who is not Muslim, whether *zimmi* or *harby*. However, the prohibition contained in this verse is how to deal with the disbelievers and be satisfied with their religion and appoint the disbelievers as a place to ask for help and a place of affection but still believe that their religion is false, this is what is prohibited in religion. But it is not forbidden to have worldly relations. And one more thing that he said is permissible in

religion is to do taqiah when in a situation of necessity.

According to Sayyīd Quthb, the disbelievers in this verse are the hypocritical Jews who take refuge under the banner of Islam and organize strategies against Islam. Why do they have to put themselves in this position if they want to seek power from other than Allah? It should be noted that the true glory belongs to Allah alone. According to him, in this verse Allah explains the signs of the hypocrites, including being loyal to the disbelievers and not to the Muslims.

The current development in society is the change in the mecca of Muslims from the east to the west where everything that comes from Europe seems to be a role model for food, clothing, behavior and a lot of western imitations which in essence is leaving the teachings of Islam itself. Among the other examples of hypocrites that he mentions is where if in a seat of disbelievers and believers then the disbeliever makes fun of and harasses the religion of Islam but he is silent because respecting differences between religions according to Sayyīd Quthb is a destruction of the religion of Islam itself, if we examine this example then there will be a lot of hypocritical traits in our lives.

Muḥammad Qurish Shihab's opinion says that Walī in this verse means helper, meaning that when help is handed over to Muslims, the hope of Muslims has very little power. The disbeliever meant in this verse according to him who does not embrace Islam is not wrong, but not necessarily all the words of disbelief are interpreted by people who do not embrace Islam, there is a meaning of disbelief that is reluctant to carry out orders, disbelief, not grateful for favors as in Ibrahim verse 7. So according to him the correct meaning of disbelief is all activities that are against religious goals. Although this verse was revealed in the context of the prohibition to make the muysrikin as a leader who has authority in the affairs of the Muslims, this verse also includes the prohibition of Muslims who have or do actions that prohibit religious goals. Such as the case of corruption that is rampant in our country. So the act of corruption is stepping on the basics of religion in Islam is taught to eat halal, leaders must love and care for their people but what happens is the opposite of what is expected. So in choosing a leader we need to study as well as possible not to be wrong to avoid the wrath of Allah.

Then Hasbi As-Siddiqi explained that the prohibition in this verse is in a safe time that is not forced, but if the time is forced then there is a relief for humans to appoint infidels as leaders but only to the extent of the word does not reach the heart and only in dharurat time, and this is where the rule applies:

ان درء المفاسد مقدم علي جلب المصالح

In the interpretation of Islamic Department, it is explained that although this verse is a prohibition for muslims to make Jews and Christians as Walī, this prohibition includes all musrikin people wherever

they are. This is what applies the rule "Al ibrah bil umūmil lafdhi la bikh ūsusi sabab". Conclusion

CONCLUSION

Deviating from the initial problem formulation, which concerns the concept of kufr in the verses of leaders as perceived by the mufassirs, as well as the interpretation of the term Auliya' in these verses according to the mufassirs' perspectives, the author aims to address this inquiry. In light of the findings presented in the preceding chapter, the author draws several conclusions to answer this question. Based on the analysis of the examined leadership verses, the author's conclusion posits that the concept of kufr, as interpreted by the mufassirs, primarily pertains to individuals who are Jewish or Christian disbelievers, as well as any other disbelievers who reject the belief in Allah and his Prophet, harbor animosity towards Islam, and seek to undermine its existence and its adherents. Regarding individuals who do not believe in Islam but do not harbor animosity towards it, such as Zimmy disbelievers or other non-Muslims who do not pose a threat to the religion and the ummah, there is a consensus among mufassirs that it is permissible to engage in collaboration on global affairs, as long as it is done in a spirit of harmony. In fact, some mufassirs even suggest that their services can be utilized in the Islamic world. However, it is worth noting that Sayyid Quthb holds a differing opinion, asserting that it is impermissible to engage in any form of interaction with such individuals. Furthermore, apart from its fundamental definition, several commentators, including Sayyid Quthb, Ar-Rāzī, Muhammad Qurish Shihab, and Hasbi As-Siddiqi, contend that the concept of kufr in these verses encompasses not only individuals who reject the concept of Allah's oneness but also those who deny religious principles and are thereby forbidden from assuming the role of a Walī. Consequently, individuals who identify as Muslims but engage in disobedience are also encompassed within the scope of these verses. In essence, if a person of faith assumes responsibility for the well-being of an individual who outwardly displays disbelief and hypocrisy, it is believed that Allah will administer punishment upon them.

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