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## **A FAIR LEADER PERSPECTIVE BUYA HAMKA (REVIEW OF THE WORD '*ULIL AMRI* IN SURAH AN-NISA: 59)**

Rahmat IR. Limbong  
Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia  
[rahmatilahi256@gmail.com](mailto:rahmatilahi256@gmail.com)

Agus Firdaus Chandra  
Universitas Islam Negeri Sultan Syarif Kasim Riau  
[agus.firdaus.chandra@uin-suska.ac.id](mailto:agus.firdaus.chandra@uin-suska.ac.id)

Lukmanul Hakim  
Universitas Islam Negeri Sultan Syarif Kasim Riau  
[man89th@gmail.com](mailto:man89th@gmail.com)

Maher Bin Ghazali  
International Islamic University Malaysia  
[maherbinghazali@gmail.com](mailto:maherbinghazali@gmail.com)

### **Abstract**

This paper reviews the interpretation of one of the figures of modern interpretation, in which the interpretation is expected to be a solution to the problems of human life as the Qur'an was revealed as a mercy to the universe. Among the problems is leadership. Among the *mufassir* figures in Indonesia who have sat in government is Buya Hamka, who not interprets verses indices by getting involved in government. This study aims to find out how Buya Hamka interprets leadership in the Qur'an. The method used is a descriptive analysis where the primary source used is the book of al-Azhar interpretation. The author also explains *asbab nuzul* verses related to leaders in the Qur'an. Buya Hamka explained the meaning of a leader by using society's social context and conditions at that time and in a global context. Buya Hamka explained that fair leadership is omniscient and submissive to what God commands by providing benefit to the community without any elements to lead them astray.

**Keywords:** *Buya Hamka, Al-Azhar, leader*

### Abstrak

Tulisan ini mengulas penafsiran dari salah satu tokoh tafsir modern, yang dimana tafsir diharapkan menjadi solusi atas problem kehidupan manusia sebagaimana al-Qur'an diturunkan sebagai rahmat semesta alam. Di antara problem itu adalah tentang kepemimpinan. Di antara tokoh mufasir yang ada di Indonesia dan pernah duduk dalam pemerintahan adalah Buya Hamka, tidak hanya menafsirkan ayat, namun juga mempraktikkan dengan turun dalam pemerintahan. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana penafsiran Buya Hamka tentang kepemimpinan dalam al-Qur'an. Metode yang digunakan adalah deskriptif analisis dimana sumber primer yang digunakan adalah kitab tafsir al-Azhar. Penulis juga menjelaskan *asbab nuzul* ayat terkait dengan pemimpin di dalam al-Qur'an. Buya Hamka menjelaskan makna pemimpin dengan menggunakan konteks sosial dan kondisi masyarakat ketika itu dan dalam konteks global. Buya Hamka menjelaskan bahwa kepemimpinan yang adil adalah orang yang memiliki ketaatan serta tunduk atas apa yang diperintahkan Allah dengan memberikan kemaslahatan bagi masyarakat tanpa adanya unsur untuk menjerumuskan kedalam kesesatan.

**Kata Kunci:** *Buya Hamka, Al-Azhar, pemimpin*

### Introduction

Islam as a religion of peace has a positive impact on social life. This does not necessarily come alone. There is the role of the leader who has a first hand as a respected person. The leader becomes the center of the movement in a population, whether in a family, community, or state. The definition of a leader has many variations and many have tried to provide their definition of a leader. Problems regarding the interpretation of the meaning of a word or verse of the Qur'an often arise, because the Qur'an and Hadith which are used as the main sources of Islamic law do not provide a definite explanation regarding the meaning of a leader.

The term leader in the Big Indonesian Dictionary comes from the word lead which means to be guided. While the word leadership itself has the meaning of how to lead.<sup>1</sup> Etymologically, the meaning of a leader is a person who influences and persuades other parties. Whereas according to the terminology, the meaning of a leader is, (1) the center of the group, (2) the person who has an impact, (3) the ability to influence, (4) the form of persuasion, (5) the means of creating goals.<sup>2</sup> According to Ath-Tabari, leaders are people who have high knowledge (*umara*) and understand the values of fiqh knowledge.<sup>3</sup>

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<sup>1</sup> Muh. Sakti Garwan, 3 *Terminologi Pemimpin Menurut M. Quraish Shihab*, (Jakarta: Guepedia, 2021), p. 35-36.

<sup>2</sup> Surahman Amin dan Ferry Muhammadsyah Siregar, *Pemimpin dan Kepemimpinan dalam Al-Qur'an*, Tanzil: Jurnal Studi Al-Quran, Vol. 1, No. 1, 2015, p. 34.

<sup>3</sup> Muhammad Ibn Jarir al-Tabari, *Tafsir Al-Tabari Juz V*, (Beirut: Dar al-Fikr), p. 149.

Leadership in the Qur'an is often referred to as *Ulil Amri*. *Ulil Amri* is a person who has the authority to manage human affairs in the public interest and protect religion as a substitute for prophetic duties. A country will become strong, prosperous, just, and prosperous if its *ulil amri* who are obedient follow the commands of Allah and the Prophet and do *amar ma'ruf nahi mungkar*.<sup>4</sup>

Among the arguments that show the high position of a leader in Islamic law is that Allah combines the words obedience to Him and obedience to His Messenger with obedience to the authorities as said by Allah SWT: "O you who believe, obey Allah and obey the Messenger and *Ulil Amri* among you", then if you have different opinions about something, return it to Allah (the Qur'an) and His Messenger (Sunnah), if you truly believe in Allah and the Last Day. That way is more important for you and has better consequences.<sup>5</sup>

Many people cannot understand the meaning of the Qur'an confidentially, giving rise to interpretations that are not following the rules of interpretation, both the interpretation of letters, verses, and words in the Qur'an. We know that for Muslims the Qur'an is the basic law for life in this world and the hereafter. However, in the Qur'an itself, many mention words or *lafadz* textually only, so many editorials must be implemented by the scholars in detail to find out the meaning to become a complete concept that is used as a guide for humans in various aspects. life.

The purpose of this study is to review Buya Hamka's interpretation of leadership, especially regarding leadership. Using the descriptive analysis method, this research is expected to provide an overview of Buya Hamka's interpretation which has an *adabi ijtima'i* (societal culture) style of interpretation. The discussion in this study includes 1) Buya Hamka's biography and scientific *rihlah*, 2) The book of interpretations of al-Azhar, 3) the Interpretation of *Ulil Amri*'s words from Buya Hamka's perspective, and 4) Asbab Nuzul QS. an-Nisa: 59.

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<sup>4</sup> Hafniati, *Aspek-aspek Filosofi Kepemimpinan dalam Al-Qur'an dan As-Sunnah*, Al-Adyan, Vol. 13, No. 1, 2018, p. 131.

<sup>5</sup> QS. an-Nisa: 59.

## Discussion: The Short Life of Buya Hamka

Haji Abdul Malik Karim Amrullah or commonly known as Buya Hamka, was born in Sungai Batang, Maninjau, West Sumatra on Sunday, February 17 1908 M/13 Muharram 1326 H from a religiously devout family. His father was Haji Abdul Karim Amrullah bin Syekh Muhammad Amarullah bin Tuanku Abdullah Saleh. Haji Rasul was a cleric who had studied religion in Mecca, and was a pioneer of the revival of young people and Muhammadiyah figures in Minangkabau, while his mother was named Siti Shafiyah Tanjung bint Haji Zakaria (died 1934). From this genealogy, it can be seen that he came from devout religious ancestry and had a relationship with the generation of Islamic reformers in Minangkabau in the late 18th and early 19th centuries. He was born in the structure of Minangkabau society which adheres to a matrilineal system. Because of that.<sup>6</sup>

Since childhood, Hamka received the basics of religion and read the Koran directly from his father. When he was 6 years old to be precise in 1914, he was brought by his father to Padang Panjang. At the age of 7, he was then sent to a village school which he only attended for 3 years, because of his delinquency he was expelled from school. Much religious knowledge he obtained by studying himself (self-taught). Not only religious knowledge, but Hamka is also self-taught in various fields of science such as philosophy, literature, history, sociology, and politics, both Islamic and Western.<sup>78</sup>

In his teens, Hamka migrated to Mecca. Even though he felt lost, his father was proud because Hamka was able to stand on his own feet. Hamka is the son of Haji Rasul, the pioneer figure of the "Young People" Islamic Movement in Minangkabau who started his movement in 1906 after returning from Makkah. Shaykh Abdulkarim Amrullah, who was known as Haji Rasul in his youth, pioneered a movement against the teachings of Rabithah, namely a movement that brings teachers to mind, as one of the systems/methods adopted by *tarekat* adherents when they are about to start working on mysticism. In addition, he expressed other opinions regarding the issue of *Khilafah*.<sup>9</sup>

<sup>6</sup> Samsul Nizar, *Memperbincangkan Dinamika Intelektual dan Pemikiran Hamka tentang Pendidikan Islam*, (Jakarta: Kencana Prenada Media Group, 2008), p. 15-18.

<sup>7</sup> Hamka, *Kenang-kenangan Hidup*, (Jakarta: Bulan Bintang, 1974), Volume, I, p. 46.

<sup>8</sup> Andri Nirwana, "DA'WAH IN THE QUR'AN (THEMATIC TAFSIR)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 2019, <https://doi.org/10.32505/at-tibyan.v4i2.1350>.

<sup>9</sup> Rusydi Hamka, *Pribadi dan Martabat Buta Hamka*, (Jakarta Selatan: Mizan Publika, 2016), pp. 2-3.

In 1918 after Buya Hamka was in khitan in his hometown of Maninjau, and at the same time his father, Sheikh Abdul Karim Amrullah, returned from his first visit to Java, the iron bridge surau where Sheikh Abdul Karim Amrullah gave religious lessons with the old system, was converted into a madrasa which became known as with the Thawalib School, and put Hamka in the Thawalib school, while the Hamka village school stopped. Thawalib School in its early development has not been able to break away from the old ways of learning religion. Whereas according to Mahmud Yunus the iron bridge which from the beginning gave religious lessons in the old system, was the first surau in Minangkabau provided by the Thawalib school.<sup>10</sup>

Formally, Hamka's education was not high. At the age of 8-15, he started studying religion at the Diniyyah School and Sumatra Thawalib in Padang Panjang and Parabek. Among his teachers were Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, Sutan Marajo, and Zainuddin Labay el-Yunusy. The condition of Padang Panjang at that time was bustling with Islamic religious students, under the leadership of his father. The implementation of education at that time was still traditional using the halaqah system.<sup>11</sup> In 1916, a new classical system was introduced in Sumatra Thawalib Jembatan Besi. However, at that time the classical system that was introduced did not have benches, tables, chalk, and blackboards. Educational material is still oriented toward studying classical books, such as *nahwu*, *sharaf*, *manthiq*, *bayan*, *fiqh*, and the like. The educational approach is carried out by emphasizing the rote aspect. At that time, the rote system was the most effective way of implementing education.<sup>12</sup>

At the end of 1924, when he was 16 years old, Buya Hamka left for Java, Yogyakarta. It was there that he became acquainted with and learned about modern Islamic movements from HOS Tjokroaminoto, Ki Bagus Hadikusumo, RM Soerjopranoto, and H. Fakhruddin. They all held movement courses at Gedong Abdi Dharma in Pakualaman, Yogyakarta. From them, Buya Hamka was able to recognize the comparison between Islamic political movements, namely the East Indies Islamic Syarikat and the Muhammadiyah social movement.<sup>13</sup><sup>14</sup>

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<sup>10</sup> M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah atas Pemikiran Hamka dalam Teologi Islam*, (Jakarta: Penamadani, 2003), p. 40.

<sup>11</sup> Samsul Nizar, *Memperbincangkan...*, p. 21.

<sup>12</sup> Samsul Nizar...

<sup>13</sup> Rusydi Hamka, *Pribadi dan Martabat...*, p. 4.

Two years after his return from Java (1927), Hamka went to Mecca to perform the pilgrimage. He took advantage of the pilgrimage opportunity to expand his association and work. For six months he worked in the field of printing in Mecca. Upon returning from Mecca, he did not immediately return to Minangkabau but stopped in Medan for some time. It was in Medan that Hamka's role as an intellectual began to take shape. This can be known from the testimony of Rusydi Hamka, one of his sons; "For Buya, Medan is a city full of memories. From this city, he began to set foot as an author who gave birth to many novels and books on religion, philosophy, tasawuf, and others. It was also here that he gained success as a journalist with the Community Guidelines. But here too,<sup>15</sup>

In Medan, he received an offer from Haji Asbiran Ya'kub and Muhammad Rasami, the former secretary of the Bengkalis Muhammadiyah to lead the weekly magazine Guidelines for Society. Despite getting many obstacles and criticism, until 1938 the circulation of this magazine grew quite rapidly, even the circulation reached 4000 copies per issue. However, when the Japanese arrived, the situation was different. The Community Guidelines were banned, community activities were monitored, and the red and white flag was prohibited from being raised. This detrimental Japanese policy has not made its attention to educating the nation fade away, especially through the world of journalism. During the Japanese occupation, he still managed to publish the Islamic Spirit magazine. However, the existence of this magazine cannot replace the position of the Society Guidelines magazine which has been attached to the hearts of the people. In mass disappointment with Japanese policies, he obtained a special position from the Japanese government as a member of the Syu Sangi Kai or People's Representative Council in 1944. His compromised attitude and position as Japan's "golden child" had caused Hamka to be isolated, hated, and viewed cynically by the Public. These unfavorable conditions made him leave Medan and return to Padang Panjang in 1945.<sup>16</sup>

<sup>14</sup> Yahya Fathur Rozy, Andri Nirwana An, "Penafsiran 'La Taqrabu Al- Zina' Dalam Qs. Al-Isra' Ayat 32 (Studi Komparatif Antara Tafsir Al-Azhar Karya Buya Hamka Dan Tafsir Al-Mishbah Karya M. Quraish Shihab)," *Qist: Journal Of Quran Tafseer Studies* 1, No. 1 (2022).

<sup>15</sup> Herry Mohamad, *Tokoh-tokoh Islam yang Berpengaruh Abad 20*, (Jakarta: Gema Islami, 2006), p. 62.

<sup>16</sup> Herry Mohamad, *Tokoh-tokoh...*,

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Sumatra, Medan: National Library, 1950. From the Old Treasury, Medan: M. Arbi, 1963. Between Facts and Fantasy Tuanku Rao, cet. 1, Jakarta: Crescent Star, 1974. History of Muslims, 4 Volumes, Jakarta: Crescent Star, 1975. Sullam al-Wushul; Introduction to Ushul Fiqh (translation by Dr. H. Abdul Karim Amrullah), Jakarta: Panjimas Library, 1984. Margareta Gauthier (translation by Alexandre Dumas), print. 7, Jakarta: Crescent Star, 1975.

### **Interpretation of Al-Azhar and Its Interpretation Methods**

The Book of Tafsir al-Azhar is one of Buya Hamka's works from his many works. Tafsir al-Azhar originates from the Subuh lecture or lecture given by Hamka at the Great Mosque of al-Azhar in 1959. Hamka wrote this every morning at dawn since late 1958, but until January 1964 it had not been completed. It is named Tafsir al-Azhar because this interpretation appears in the Great Mosque of al-Azhar, which name was given by the Chancellor of the al-Azhar University of Egypt, Sheikh Mahmud Syaltut.<sup>17</sup>

The history of writing Tafsir al-Azhar is indeed very interesting. Hamka himself acknowledged in the preface to writing this interpretation as divine wisdom. At first, he wrote this commentary in Gema Islam magazine from January 1962 to January 1964. However, only one and a half chapters can be quoted, from chapters 18 to chapters 19.<sup>18</sup>

The book of Tafsir al-Azhar is also too thick to reach more than 8000 cover pages. With that, he has broken the record of the writing of a book that has ever been produced in our language. And now it is on a par with any interpretation that has ever been produced in Arabic, of which there are not even half of the number of pages that belong to this Tafsir al-Azhar. And these introductory words were written for a new print edition, 10 volumes of bold for this book. tahlili method.

The method used in Tafsir al-Azhar, in general, is not much different from other commentary works which use the tahlili method by applying the systematics of mushafi tartib. However, because of the emphasis on operationalizing the guidance of the Koran in the real life of Muslims, this interpretation can be said to be different from the previous interpretations. Particularly in linking interpretation with giving a larger portion of history and contemporary events.<sup>19</sup>

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<sup>17</sup> Hamka, Tafsir al-Azhar, Juz 1. (Jakarta: Panjimas, 1982), p. 66.

<sup>18</sup> Hamka, Tafsir al-Azhar., p. 53.

<sup>19</sup> Husnul Hidayati, Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka, Jurnal Ilmu Al-Qur'an dan Tafsir, Vol. 1, No. 1, 2018, p. 33.

Besides that, as Howard M. Federspiel concludes, this interpretation of Hamka has the same characteristics as the works of contemporary Indonesian commentaries, namely the presentation of the text of the verses of the Koran with their meanings, and the presentation and explanation of religious terms that make up certain parts of the Qur'an. text as well as additions with other supporting materials to help readers better understand the intent and content of the verse. In this interpretation, Hamka seems to be demonstrating the breadth of knowledge he has from various angles of religious knowledge, plus historical and non-religious knowledge which is full of objectivity and information.

It is clear that with the flow of interpretation used, Tafsir al-Azhar has a style as in the science of exegesis it is classified into the *adab al-ijtima'i* style (community literary style), namely the style of interpretation which focuses on explaining the verses of the Qur'an in terms of the accuracy of the editorial, then compiling the contents in a beautiful editorial by highlighting aspects of the Qur'an's guidance for life, as well as linking the meaning of the verses with natural law (*sunnatullah*) that applies in society.<sup>20</sup> In other words, this type of interpretation aims to understand with the intent and purpose of enlivening the values of the Koran in a more real Islamic society.

### **Buya Hamka's Source of Interpretation**

After paying attention to the rhetoric of interpretation in interpreting the Qur'an, the details and sources of interpretation, the sources of interpretation in Tafsir al-Azhar are divided into two categories, Primary and Secondary. The primer means that Hamka cannot be separated from the rules of interpretation *bi al-ma'tsur*, namely interpreting the Koran with the Koran, sunnah, and the words of the Companions. Then secondary data is the source of reference used by Hamka in explaining the meaning of verses taken from *qaul tabi'in*, books of previous conventional exegesis, as well as several works of Indonesian exegesis that are not spared from comparative studies.

The sources of references to the interpretations used by Hamka can be read in the preface, including: Tafsir al-Tabari by Ibn Jarir al-Tabari, Tafsir Ibn Katsir, Tafsir al-Razi, Lubab al-Ta'wil Fi Ma'ani al-Tanzil, Tafsir al-Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil, by al-Khazi, Fath al-Qadir, Nailu al-Athar, Ersyad al-Fuhul (Ushul Fiqh) by al-Syaukani, Tafsir

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<sup>20</sup> Ibid..., p. 34.

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by Amir Ash-Shan'ani, al-Tawassul wa al-Wasilah by Ibn Taimiyah, Al-Hujjatul Balighah by Shah Waliyullah al-Dihlawi, and others.<sup>21</sup>

### **Buya Hamka's Thoughts About Asbab An-Nuzul**

*Asbab an-Nuzul* is one of the capital to understand the Qur'an. Buya Hamka in his book says that *asbab an-nuzul* (the reasons for the revelation of verses) is a clear and real way to do it. After knowing the reason for the revelation of the verse, of course, it is also realized that the verse in question will continue to apply as long as it relates to the same thing (cause).<sup>22</sup> Buya Hamka also emphasized that the foundation of knowledge about Asbab an-Nuzul was obtained from the narratives of companions and later generations, which of course can be trusted that they took this opinion from the testimony of the Prophet Muhammad ﷺ, people who get revelation from God ﷻ. As for the generation of companions, *tabi'in*, and so on, of course, it can also be trusted that *tabi'in* and so on took their opinion from the statements of the companions of the Prophet. Taking news sources from them is very reasonable because they have experienced or followed how, where, and about what the verse was revealed.<sup>23</sup>

### **Asbab Nuzul QS. An-Nisa Verse 59**

Bukhari and others narrated from Ibn Abbas, said, "This verse was revealed to Abdullah bin Hudzafah bin Qais, that is when he was sent by the Prophet ﷺ, on an expedition. The news was briefly told. This means making it up against Ibn Abbas, because it is said that Abdullah bin Hudzafah appeared before his soldiers in a state of anger, so he lit a fire and ordered them to throw themselves into the fire. Some of them refuse, while some intend to throw themselves into it."<sup>24</sup>

If the verse was revealed before the incident, then why is the obedience only specific to Abdullah bin Hudzafah and not to the others? And if it comes down afterward, then what can be said to them is, "Obedience is only too good things, so it is not appropriate to say, "Why don't you want to obey it?" Meanwhile, Hafizh Ibn Hajar replied that what was meant in his story, "If you disagree on something," that they are indeed disputing in facing the order with obedience, or rejecting it because

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<sup>21</sup> Hamka, *Tafsir Al-Azhar Juz I...*, p. 331-332

<sup>22</sup> Hamka, *Tafsir Al-Azhar Juz I...*, p. 30

<sup>23</sup> Hamka, *Tafsir Al-Azhar Juz I...*,

<sup>24</sup> Abdul Wahid, *Sosial Politik dalam Tafsir Hamka*, Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia, p. 333.

they are afraid of fire. So it was only natural that at that time guidelines were revealed that could guide them on what to do when they disagreed, namely to return it to Allah and the Messenger. Ibn Jarir explained that the verse was revealed regarding the story that happened between 'Ammar bin Yasir and Khalid ibn Walid who was then the emir or army commander. Unbeknownst to Khalid, Ammar protects a man until the two of them fight. (Imam Bukhari).

Based on the *asbab nuzul*, the verse above was revealed to regulate the people to obey the leaders. As for why the verse first mentions the command to obey Allah, obey the Messenger, and then it is called obeying *ulul amri*, it may mean that obedience to leaders may not exceed obedience to Allah and the Messenger, so that the event of a dispute regarding the obligation to obey or not even, has certain conditions, namely in a capacity that is not absolute. In other words, it is not obligatory to obey if the orders that are set are not in terms of providing safety and benefit. In the hadith, it is said that the command given was something that was not natural, namely the order to throw oneself into the fire.

### Buya Hamka's Interpretation of Leadership Verses QS. An-Nisa 59

Leader in the Indonesian Dictionary means 1) People who lead. 2) Instructions, manuals (guidelines) while Leading means: 1) Knowing or leading, 2) Winning the most, 3) Guiding, 4) Guiding, 5) Training, educating, and teaching.<sup>25</sup> Then the leader in English is called the leader. The activity is called leadership or leadership. Then the complete Indonesian dictionary comes from the word "Pimpin" which means "guidance" and "guidance" so the leader means "guidance and guide."

According to Ulil Amri's language, it means ordering, the opposite of forbidding, then in terms, it means a person who rules and can be invited to deliberations. This term consists of two words namely; Ulu means owner and al-Amr mean order or affairs. If the two words are combined, then it means the owner of power. The owner of power here can mean the Imam and Experts of al-Bait, it can also mean the callers to the path of good and the deterrents to the path of evil, it can also mean religious jurists and scientists who are obedient to Allah<sup>26</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

<sup>25</sup> Dendy Sugono, *Kamus Besar Bahasa Indonesia*, (Bandung: Angkasa, 2008), p. 77.

<sup>26</sup> Iqbal, *Negara Ideal Menurut Islam*, (Jakarta: Ladang Pustaka & Intimedia, 2002), p. 27.

Meaning: "O you who believe! Obey Allah and obey the Messenger and those who have power among you." (start of paragraph 59).

This verse in itself explains that human society, and here specifically the community of believers, must be subject to regulations. The Highest Rule is Allah's Rule. This is the first thing that must be obeyed. Allah has sent down this rule by sending Messengers, and the last of all the Apostles are the Prophet Muhammad ﷺ. The apostles brought God's laws contained in the holy books, the Torah, the Psalms, the Bible, and the Koran. So the contents of the Holy Scriptures are all, the point is for the safety and happiness of human life. The faithful are ordered to first obey God, because if he does well it is not solely out of disgust for humans, nor is it simply because he hopes for worldly benefits.<sup>27</sup>

Then the believer is also ordered to obey the Messenger. Because obedience to the Apostle is a continuation of obedience to God. Many of God's commandments must be obeyed, but cannot be carried out if one does not see an example. So the exemplary example is only in the Apostle. And by obeying the Apostle then perfect religion. Because many people believe in God, but they have no religion. Because he did not believe in the Apostle. So it can be concluded that the command to obey Allah and to the Messenger firmly adheres to the Al-Qur'an and as-Sunnah.<sup>28</sup>

Ordered to pray five times a day by God. How do you do the prayer if you don't see the example of the Prophet? Ordered to perform Hajj and other worship. How can you do it if you don't follow the methods of the Messenger of Allah in carrying out the Hajj and other things? All the attitudes of life, behavior, and courtesy of the Prophet became an example of everything, only then was it legal to be religious.

Then followed by obedience to *Ulil Amri minkum*, people who control work, specifically people who have power among you, over you. Minkum has two meanings. First among you, second then you. That is, those in power are from you too, ascended or elected or you acknowledge their power as a reality.<sup>29</sup>

*Ulil 'Amri* consists of two words, each of which has a meaning, namely; 'Ulu means to have, owner while 'Amri from the word *amara* means to order, to rule. But if you look at the root words, *amura*, and *amira* become *amir*, which means crown prince, or ruler.

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<sup>27</sup> Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, (Singapore: Pustaka Nasional, 1999) Volume II, p. 1276-1277.

<sup>28</sup> Abdul Malik Karim Amrullah, *Tafsir of Al-Azhar...*, p. 1277.

<sup>29</sup> Abdul Malik Karim Amrullah, *Tafsir Al-Azhar...*,

Buya Hamka gave the title "Obedience to Rulers" in his interpretation of QS. An-Nisa: 59. He focused his discussion on affirming obedience to the authorities where which is the central focus of the discussion of the verse. Buya Hamka based this on the *asbab al-nuzul* in the previous subchapter. One must obey the leader, even for things that are unacceptable or orders that can harm and harm us.

However, Hamka in his conclusion said that by reviewing the *asbab al-nuzul* QS. an-Nisa: 59, where this verse gives a sign of obeying the leader there is a limit, where the order is not in disobedience, misguidance, destruction, and also things that are not logical to carry out. Hamka also emphasized that the soul of a just leader gives orders to his people in matters that are natural and follow laws and regulations, so it is forbidden to leave these orders.

In the *asbab nuzul* it is also described that the companions are very attached to the commands of Allah and the Prophet so that they always obey their leaders. This is certainly not a new thing where the companions also follow the orders of the leader in totality, even though there are differences in the orders to obey Allah and the Messenger and the orders to obey the leaders.

From the explanation above, it can be concluded that Buya Hamka's interpretation of the verse which discusses the command to obey leaders, insofar as Buya Hamka's analysis always looks at the social context and conditions of society at that time, in a global context, where Buya Hamka explains it at length and length. In the context of the social development of Indonesian society, as far as the author's observations do not influence the author of Tafsir al-Azhar. This, according to the author, can be said so because Hamka did not connect his interpretation with the development of Indonesian society at that time, but there were influences related to the condition of the last Muslim caliphate, namely the Ottoman Turks. Such an interpretation, according to the interpretation of commentators, has been deemed to have deviated from the interpretation or to be inclined towards the existence of *dakhil*.

Furthermore, Hamka did not directly mention how Islam viewed the condition of Islamic society at that time, especially in terms of obeying leaders, Hamka did not clearly explain whom Indonesian Muslims must obey, after Allah and the Messenger. It's just that, at the end of the interpretation, Hamka said that what he conveyed in the interpretation of verse 59 of the letter an-Nisa were several important things that had to be considered for the progress of the development of the Indonesian nation at that time. Hamka connecting with the global context, and not connecting with the Indonesian social context at that time, could have been an effort



to protect himself from bad treatment from the authorities. But it can also be said as Hamka's effort to maintain the purity of his interpretation so that he does not stray from the corridors of interpretation.

## **Conclusion**

From the research above, the authors conclude that Buya Hamka in interpreting obedience to leaders is not the same as obeying Allah and the Messenger. Obedience to the leader is something that is not absolute and can be rejected if it does not make sense or plunges us into error, destruction, and also disobedience. It is different from obeying Allah and the Messenger. Obedience to Allah and the Messenger is absolute and cannot be denied. Buya Hamka in his interpretation always looks at the social context according to the existing conditions, then describes it globally in length and breadth.

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