

ELECTING A NON MUSLIM AS LEADER

(Analytical Study on Hasbi Ash Shiddieqy's Interpretation In Tafsir *Al-*

***Qur'ānul Majīd An-Nūr*)**



THESIS

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SEMARANG

2016

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I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا الْيَهُودَ وَالنَّصٰرَىْ اَوْلِيَاۗءَ ۗ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥١﴾

“O you who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And the amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust”¹.(QS. Al-Ma’idah: 51)

¹ Abdullah Yusuf Ali, *The Holy Qur’an*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 127.

DEDICATION

The thesis is dedicated to:

*My dear parents; Agus Rozikan and Rif'atun, love and respect are always for
you.*

Thank you for the hard efforts in making my education success



*My beloved husband Ahmad Fuad Thank you for all, You a my everything.
My beloved brother Abdullah Fadlil and Ahmad Mubarak and My beloved sister
Lailatus Sa'diyyah*

Keep on your study and reach your dream.

And don't forget my big family



*All my lecturers and teachers who always guide me in unlimited times especially
for KH. Dr. Abdul Muhayya, M.Ag*



My amazing person, Dr. Zainul Adzfar, M.Ag and Kun Fuaida, M.Ag



*My classmates, The Super Genuine of FUPK 08, Belina, A'yun, Lublina, Rizqoh,
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We have made a new civilization guys.



A big family of FUPK, it is an honor to be part of you.



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Semarang, November 18, 2016

The Writer,

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TRANSLITERATION

INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES (IJMES)

TRANSLITERATION SYSTEM FOR ARABIC ²

ء	'	ز	z	ق	Q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	‘	ي	y
ذ	dh	غ	gh	ة	a ²
ر	r	ف	f	ال	a ³

² in instruct state.

³ for the article al- and -l-.

Long ا or ي ā
و ū

² Taken from

http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm at 14.06 27 March 2015

	ي	ī
Doubled	يَّ	iyy (final form ī)
	وَّ	uww (final form ū)
Diphthongs	وَ	au <i>or</i> aw
	يَ	ai <i>or</i> ay
Short	َ	a
	ُ	u

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ABSTRACT

Keywords : Non muslim leader, Hasbi Ash-Shiddieqy, Tafsīr *al-Qur'ānul Majīd an-Nūr*

One thing that can not be escape from our live as Muslim is to elect a leader. The leader is a very important figure in a group wether narrow or broad, the existence and the orientation of the group largely determined by a leader. Therefore, it is the responsibility of each person to be selective and carefull in electing the leader. Whenever there is an election of the chief of area or the President in Indonesia, one of the discourse which often presented is about the leadership of non-Muslim, whether or not non-Muslim become as leader for the Muslim truly is the debate among scholars. Some scholars consider that non-Muslim should not be become the leader for the Muslim because some verses in the Qur'an clearly state the case. There also some scholars who allows non-Muslim be a leader, because the most important is a leader capable to lead the society to obtain welfare and fairness. But here Hasbi Ash-Shiddieqy is defferent from the other. As the main character in the author Tafsīr *al-Qur'ānul Majīd an-Nūr* he is one of sholars who forbids and allows a Muslim to elect non-Muslims as a leader. Based on this background, the author formulated two issues namely; first, what is the Hasbi Ash-Shiddieqy's interpretation toward verses prohibiting to elect a non muslim leader in Tafsīr *an-Nūr*. Secondly, what is the relevance of Hasbi Ash-Shiddieqy's interpretation toward verses prohibition in electing a non muslim leader in the context of indonesia today.

To answer the problem formulation, the author uses the approach of interpretation (Content Analysis) This means that the author delves thought M. Hasbi Ash-Shiddieqy toward verses relating to the election a non muslim of leader. After doing this study the author conclude that the interpretation Hasbi Ash-Shiddieqy's about electing a non-Muslim leader, he prohibits and also allows with the requirements. Prohibiting because non-Muslim often brings *maḍarāt* ie; unremitting cause disaster, as well as continuously trying to complicate the Muslims in towards desired religion. Allowing with the requirement in emergency or fear to *maḍarāt* that would happen to them, and or the benefit of the people. So he allows for a Muslim to elect non-Muslims as leader during that provide benefit for religion and society does not pose a danger to himself and their religion. Hasbi Ash-Shiddieqy's interpretation about electing non-Muslim leader in the context of Indonesia at this time, is relevant, because the Indonesian society is a plural, one which is based on the ideology of Pancasila and UUD 1945 which requires collaboration with a way to establish unity and solidarity to achieve mutual benefit and progress in the state. Therefore to become a leader should not be a Muslim. But more important is the ability of the leader to make better changes in the country. So there is no prohibition in electing non-Muslims leader.