

CHAPTER IV

SEMANTIC ANALYSIS OF *WALIY*

A. The basic meaning and relation meaning of *waliy*

1. The basic meaning of *waliy*

The basic meaning is the meaning that attached to the sense of the word and always carried wherever the word is used.¹

Waliy terms In etymology derived from the simple word ولي which the meaning is always be together or assist and help, that also means an intimate (friend) or leader. The meaning here is a god or anyone who obeyed in his rules and guidance.² According to Ibn Hamid al-Ghazali, the *waliy* word has two meanings:

- a. The word is derived from the *fā'illun* form (subjects) also means *maf'ūlun* (object). With this reason, *waliy* is the people under maintenance and guard of Allah, and people whom taken over their authority by Allah SWT. as his word:

¹Toshohiko Izutsu, *Konsep-konsep Etika beragama dalam al-Qur'an*,..., p. 12-13

²Quraish Shihab, *Tafsir al-Misbah vol 4*, (Jakarta: Lentera Hati, 2002), p. 12

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ۝

Meaning: “He took over the affairs of those who are pious.” (Q.S. Al-A’raf: 196)

It means, for the moment a guardian does not take care of himself.

- b. The word is derived from *fā'ilun* form in the understanding of *Mubālaghah* (meaning very) of *fā'il*, is the people who actively worship to Allah and obey Him constancy without interspersed disobedience (act of disobedience).³

According to Henri Chambert and Claude Guillot, the verses of scripture about the holiness of God and the holiness of human seems prohibit the linking up both of the concepts. The first concept, namely the holiness of God, as stated in the Qur'an (59:23; 62: 1), pronounced with a noun derived from the root word *Qudus*. While words express the second concept, namely the holiness of human being, not just a word formed from different roots, but in fact comes from original meaning of the root

³Abn Hamid al-Ghazali, *Syarah Asma Allah Al-Husna*, (Bandung: Pustaka Setia, 2002), p. 364

word that can be considered to be diametrically opposed. The word *waliȳ* has basic meaning "*intimacy*", which then dropped all verbs and nouns which usually formed from these three core letters.⁴

2. The relational meaning of *waliȳ*

Relational meaning is connotative thing that is given and added to existing meaning by putting the words to the certain position, certain fields, in different relations with other important words in the system.⁵

To determine the relational meaning, we need syntagmatic analysis and paradigmatic analysis.

a. Syntagmatic analysis

Syntagmatic analysis is the analysis when someone tried to determine the meaning of a word by looking at front and behind the words that are being discussed, in a certain part.⁶ The syntagmatic analysis of word *waliȳ* can be known as follows:

⁴Henri Chambert and Claude Guillot, *Ziarah dan Wali di Dunia Islam*, (Jakarta: Serambi, 2007), p. 21

⁵Toshihiko Izutsu, *Relasi tuhan dan Manusia terj. Dr. Machasin*, (Yogyakarta: Tiara Wacana, 1997), p. 12

⁶<http://khoirsalatiga.blogspot.co.id/2016/02/teori-semantik-toshihiko-izutsu.html>

1) Meaning is Patron

a) Qs. Al-Baqārah: 107

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Meaning: and not for you besides Allah a patron or a helper.⁷

b) Qs. Al-Baqārah: 120

..... مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

Meaning:..... Then God is no longer the patron and helper for you.⁸

c) Qs. Al-Baqārah: 257

اللَّهُ وَّلِيُّ الَّذِينَ ءَامَنُوا ﴿٢٥٧﴾

Meaning: God the Patron of those who faith.⁹

d) Qs. Al-Imrān: 68

..... وَاللَّهُ وَّلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

⁷Quraish Shihab, vol 1, *Op. Cit.*, p. 345

⁸Quraish Shihab, vol 1, *Op. Cit.*, p. 345

⁹Quraish Shihab, vol 1. , *Op. Cit.*, p. 671

Meaning: and Allah is the patron of all the faithful.¹⁰

e) Qs. Al-An'ām: 51

..... مِنْ دُونِهِ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

Meaning: no one patron and one gives syafa'at other than Allah, in order to be cautious.¹¹

f) Qs. Al-An'ām: 70

..... مِنْ دُونِ اللَّهِ وَلَا شَفِيعٌ ﴿٧٠﴾

Meaning: there will not be patron and nor giver syafa'at other than Allah¹²

g) Qs. Ar-Ra'd: 37

..... مَا لَكَ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

Meaning: So you will never have patron and guardian for you against (the punishment of) Allah.¹³

¹⁰Quraish Shihab, vol 2, *Op. Cit.*, p. 145

¹¹Quraish Shihab, vol 3, *Op. Cit.*, p. 452

¹²Quraish Shihab, vol 3, *Op. Cit.*, p. 493

h) Qs. Al-Kahfi: 26

..... مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ

أَحَدًا ﴿٢٦﴾

Meaning: *no one else as a patron for them other than Him; and he does not take anyone into his ally in determining of decisions.*¹⁴

i) Q.S. Al-‘Ankabūt: 22

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

Meaning: *and you will never have any patron or helper besides Allah.*¹⁵

j) Qs. Asy-Syurā: 8

..... مَا لَهُمْ مِّنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

Meaning: *nothing a protector and helper for them.*¹⁶

¹³Quraish Shihab, vol 6, *Op. Cit.*, p. 290

¹⁴Quraish Shihab, vol 10, *Op. Cit.*, p. 276

¹⁵Quraish Shihab, vol 10, *Op. Cit.*, p. 50

¹⁶Quraish Shihab, vol 12, *Op. Cit.*, p. 116

k) Qs. Asy-Syurā: 9

..... فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿٩﴾

Meaning: So Allah, He is the patron and he revive the death people, and He is over everything is the Almighty.¹⁷

l) Qs. Asy-Syurā:28

..... وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Meaning: and He is the Mighty Patron, the Praised.¹⁸

m) Qs. Asy-Syurā: 31

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

Meaning: and you do not get a patron nor a helper besides Allah.¹⁹

¹⁷Quraish Shihab, vol 12, *Op. Cit.*, p. 118

¹⁸Quraish Shihab, vol 12, *Op. Cit.*, p. 168

¹⁹Quraish Shihab, vol 12, *Op. Cit.*, p. 168

n) Q.S. Al-Jatsiyāh: 19

..... وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Meaning: and God is the Patron of the righteous.²⁰

o) Qs. At-Taubah: 74

..... وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

Meaning: and they will never have a patron and not (also) a helper in the earth.²¹

p) Qs. At-Taubah: 116

..... وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Meaning: and you will never have patron or helper besides Allah.²²

2) Meaning is Helper

a) Qs. Al-Isrā': 111

..... وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ﴿١١١﴾

²⁰Quraish Shihab, vol 12, *Op. Cit.*, p. 354

²¹Quraish Shihab, vol 5, *Op. Cit.*, p. 170

²²Quraish Shihab, vol 5, *Op. Cit.*, p. 270

Meaning: and he is not contemptible too
which require helper²³

b) Qs. As-Sajdah: 4

..... مَا لَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ﴿٤﴾

Meaning: there is nothing for you
beside Him a helper and nor safaat giver²⁴

3. Meaning is Friend

a) Qs. Fusshilat: 34

..... كَأَنَّهُ وَليُّ حَمِيمٍ ﴿٣٤﴾

Meaning: seem like Has become a very
loyal friend.²⁵

4. Meaningis Supervisor

a) Qs. Asy-Syurā: 44

وَمَنْ يُضَلِّلِ اللَّهُ فَمَا لَهُ مِنْ وَليٍّ مِّنْ بَعْدِهِ ﴿٤٤﴾

Meaning: And who is led astray by God, then
no supervisor him afterwards²⁶

²³Quraish Shihab, vol 6, *Op. Cit.*, p. 214

²⁴Quraish Shihab, vol 10, *Op. Cit.*, p. 358

²⁵Quraish Shihab, vol 12, *Op. Cit.*, p. 56

b. Paradigmatic analysis

Paradigmatic analysis is an analysis that try to compare the certain words/concepts withother similar words/concepts (synonym) or contradictory (antonym).²⁷

1) Synonyms of word *waliȳ*

To find the word/concept that similar to words *waliȳ*, the authors use a dictionary “*Al-manhād fī al-lughah wa al-a’lām*”²⁸ to know the synonym of the *waliȳ*.

In the *dictionary Al-manhād fī al-lughah wa al-a’lām*, word *waliȳ* have manysynonym, there are "Al-Muhib" (the lover), "As-Ṣadīq" (the friend/the companion), "An-Naṣīr" (the helper) "Al-Jār" (the helper/the patron), "At-Tābi' " (who follows), "As-Sahr" (the relatives). "Muṭī' " (who adhered /the leader).²⁹

²⁶ *Op. Cit.*, vol 12, p. 182

²⁷ <http://khoirsalatiga.blogspot.co.id/2016/02/teori-semantik-toshihiko-izutsu.html>

²⁸ With this dictionary, synonyms vocabulary in the Qur'an can be found. *Al-manhad fī lughah wa al-a’lam*, (Bairut: al-Maktabah syarqiyah)

²⁹ *Ibid.*, *Al-manhad fī lughah wa al-a’lam*, p. 918-919

2) Anonymity of *waliȳ*

In dictionary *Lisānul ‘Arāb*, the antonymon the word *waliȳ* is theal-'aduww (the enemy), as Allah: فتكون وليا للشيطان “make the devil as a guardian (patron)” and the word of God: من عبد من عبادة شيء من دون الله فقد اتخذ وليا كل “every person to worship anything other than Allah then he has made something that becomes guardian (protector).” The meaning is God's enemy.³⁰

B. The word waliy in the Qur’an views of Islamic literatures

Waliȳ word in the Qur'an has meaning: protectors, helpers, leaders, friends, and others, the authors analyze the word to the various Islamic literatures. In this case, the word *waliȳ* in the verses of the Qur’an will be assessed from the aspect of Sufism, politics, *fiqh*, and the assumption of society.

³⁰Jami’ al-Huquq Mahfudzah, *Lisanul Arab*, (Lebanon: Darul Kitab al-Ilmiyyah, 2005), p. 826.

1. The word *waliy* in Sufism

In a study of Sufism, the word refers to the meaning *waliy* protector and helper, it can be seen that word in the Qur'an waliy often associate with other attribute of Allah, like the *nasir*, *syafi* ', *wāq*, *yuhyi*, and *ḥamīd* which refers to God as a helper, protector or closeness with his servant; especially with the servant who always draw closer to God. If a servant has reached close relationship with God, God love him and protect him so that hearing, sight, touch, and movement receive His guidance.

God chose for whom He will to provide protection and His help, according to an Al-Hakim al-Tirmidzi, including the special sainthood. Special sainthood include *ahbāb* God (lovers of God) and the *asfiyā* 'Allah (God's chosen people), that they were chosen by God for Himself and God was guiding them with his gifts so that they are closer to God. *Al-Walayāt al-khāṣṣah* can be achieved by a servant when integrated two aspects, the power of God to a servant and a servant sooth devotion to God.

In the Qur'an, Allah explains that the protection and His help is explained through the context of the verses waliy as follows:

- a. *That God only God who protects those who believe the threat of Jews were reluctant to accept the holy book the Qur'an and tried to change his decrees. (Qs. Al-Baqarah: 107)*
- b. *God will not protect people who follow the teachings of the religion of the Jews and the Christians after the instructions come to him. (Qs. Al-Baqarah: 120)*
- c. *God is waliy those who believe and ath-Taghout is waliy infidels, the following verses members some examples of closeness, assistance, and protection of Allah against the godly. Then, closeness and protection ath-taghout to unbelievers. (Qs. Al-Baqarah: 257)*
- d. *Allah is the patron of the believers who follow the teachings of Prophet Ibrahim. and the teachings of Prophet Muhammad. (Qs. Al-Imran: 68).*

e. *God will give relief to servants who always pray to Him by calling the beautiful of his names (asthma 'al-Husna). (Qs. Al-Isra ': 111)*³¹

The most precious nature of a believer is to surrender all things to God, kind thought to God, believe in the whole of His promises, and wait patiently for God's help. A servant will be calm if he believes if all what will happen in itself is good for him, and convinced of the coming of God's help will come to him.

The believers who know God in truth, to know the nature of him and know his message, it will carry out worship as optimally as possible, but at the same time they are very afraid of God. God berfirmaan in the Al-Mu'minin: 57-61: *"Those who are cautious Fearing (the punishment) of their God, And those who believe in the verses of their God, And those who do not associate with their God (anything), and those Had that delivers what they give, with a heart of fear, (because they know that) Indeed, they will return to their God, they hasten to receive the merits, and they're the ones who immediately get it. "*

³¹Even more protection and help of God. Furthermore, see chapter analyzes, p.

a. The word waliy in the study of jurisprudence (*Fiqh*)

Marriage is something sacred and very holy, he is the dream of every boy and girl. But to realize it is not easy and carelessly, as in a marriage, there are the pillars and the conditions that must be met, if the lack of one of the pillars or condition then according to the agreement of fiqh *ulema* such marriages is invalid.

As one of *rukun's* is the guardian of the women. If the pillars are not met even tends to be overlooked is futile marriages performed, so that a man has not officially have a woman to marry. It is based on the words of the Prophet:

عن عائشة أن رسول الله صلى الله عليه وسلم قال: "لا
نكاح إلا بولي وشاهدي عدل

From Aisha radiallahu‘anha that the Prophet said,
"Not valid marriage except with a guardian and two
witnesses were fair."

Hisother word,

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا
امْرَأَةٍ نَكَحْتَ بِغَيْرِ إِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ
فَنِكَاحُهَا بَاطِلٌ

From Aisha that the Prophet sallallaahu 'alaihi wasallam said: "Any woman who married without the permission of his guardian then her marriage is void, her marriage is void, her marriage is void".

1. The word waliy in politics field

Islam as a mercy to all mankind, it has laid the issue of leaders and leadership as one of the major issues in his teaching.

The importance of leaders and leadership need to be understood and internalized by every Muslim in Muslims - majority country, though Indonesia is not an Islamic state.

Allah has given to man to know about the importance of leadership in Islam, as in the Qur'an we find many verses related to leadership issue. One of verses about waliy with meaning leader.

رَأَوْا الْمَظْلَمِينَ وَتَرَىٰ بَعْدَهُۥ مِنۡ وَّلِيٍّ لَّهُۥ فَمَا اللَّهُ يَظْلِلُ وَمَن

سَبِيلٍ مِّنۡ مَّرَدٍّ إِلَىٰ هَلٍ يَقُولُونَ الْعَذَابَ

Meaning: And who deviated by Allah then there is no leader forhim afterward. and you will see the wrongdoers when they see the punishment saying: "Is there any way to presumably go back (to the world)?" (Qs. Ash-Shura: 44)

This verse shows to mankind that we have to be clever to choose the right leaders in accordance with the teachings of Islam in the context of obedience to Allah and his messenger.

Here are the verses of the *Qur'an* that clearly ban the choosing on non-Muslims leader for the muslim-majority region.

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

"do not let the believers take the unbelievers be WALI (Waly, leader, a loyal friend, patron) to leave the believers. Whoever did so, surely he must let loose of the help of Allah, except for (ploy) to preserve themselves from something to be feared

from them. And Allah cautions you against yourself His (the punishment), and only to God you are back.
"(QS: Ali Imron [3]: 28)

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

"O ye the believers, do not take the unbelievers be WALI (leader) to leave the believers. Do we want to hold the real reason for God (to torture)?" (QS: An Nisa' [4]: 144)

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

"O ye the believers! Take not the people who make your religion in mockery and games, (ie) among those who received the Scripture before, and those who disbelieve (polytheists) as WALI (your

leader). And fear Allah if you are really people who believe. "(QS: Al-Ma'aidah [5]: 57)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

"O you who believe, do not make fathers and brothers of you became WALI (leader / patron) if they prefer infidelity above Faith, and any of you who make them WALI, then they are the wrongdoers . "(QS: At-Taubah [9]: 23)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ

"You will not find people who believe in Allah and the Last Day, mutual filial affection with those who oppose God and His Prophet, even if those were their fathers, or children or brothers or their families. They are the ones who have instilled faith in their hearts and strengthen them with the help that came than- He. and incorporated them into his paradise flowing beneath the rivers, they will abide therein. gods of pleasure to them, and they were satisfied with (abundance of grace) it. they are the class of gods. then know that it is a group Hizbullah indeed lucky. "(QS: Al Mujaadalah [58] : 22)

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ
 أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِيتُّهُمُ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ
 جَمِيعًا

"Proclaim to the MUNAFIQ (hypocrites) that they shall have a painful torment. (Namely) those who take disbelievers be WALI (leader / friend helper) to leave the believers. Do they look for

power at their hands? Then surely all the power belongs to God. "(QS: An-Nisa' [4]: 138-139)

Still there are some verses in the Koran that upheld a ban on choosing non-Muslims (infidels) as to the Muslims who also uses the word WALI selection as the paragraph above. The verses are: QS. Al Maidah: 51, QS Al-Maidah: 80-81, QS Al-Mumtahanah: 1.

From some of the verse above, Allah using the word selection word leader with word WALI. In fact there are so many equivalent word in Arabic besides leaders said WALI. For example said Aamir, Raa'in, Haakim, Qowwam, Sayyid etc. Why did God use the word choice in a leader with words WALI?

The answer is because it may be the language, the word waliy (WALI) has the same root with the word wilaayatan (area / area). Therefore, the use of the word waliy in numerous verses above indicate that the definition of a leader who referred to verses above are territorial leaders. In other words, non-Muslims are forbidden Muslims chose him to be a

leader is a leader who controlled a territory belonging to the Muslims.

1. The word waliy in social society

In large society, word waliy it has an important position inside the community.

- a. Waliy with the meaning is Walisongo.
- b. Waliy it has a higher impact than the influence of the ruling elite of Java at the time. Because of the influence and power of waliy has spiritual attribute that obtained because of the sanctity of his heart and proximity to God.
- c. The waliy were honored by the society. Not only at the time of their life, but also after they died.
- d. Waliy graves, including the graves of those who are considered waliy or sacred until now an important place that always been visited by Muslims in various regions across Indonesia.

Word waliy in the Qur'an has many meanings, one meaning waliy namely the attribute of God as Patron

and Helper, waliy also has significance as a leader, and a friend, a man close to God, guardian in marriage, and others.

So word waliy not just limited to people who have miracles or magic. In the Qur'an word waliy has a more complex meaning than what has been known by the public.

C. Synchronic and diachronic of *waliy*

Synchronic aspect is the aspect that is not changed from a concept or word, while the diachronic aspect is an aspect that is always change/develop from one to another period.³²The development of the concept in the study of the Qur'an starting from the pre-Qur'anic (*jahiliyah*), continues into the Qur'anic and post-Qur'anic.

1. The pre-qur'anic period

Word *waliy* in pre-Islam period is often used as a term of man closeness to the gods that can give protection and give help for worshipers. It is also synonymous with the tradition of pilgrimage or a visit

³²<http://khoirsalatiga.blogspot.co.id/2016/02/teori-semantik-toshihiko-izutsu.html>

to the tombs of the gods. This tradition is still combined with the worship of sculpture and the spirits of the ancestors worship of those who passed.

Example is multifaceted of *waliȳ* in Egypt, often anonymous,³³ and many burial site for carers entirely corroborate the hypothesis that the *waliȳ* is the successor to the pre-Islamic heritage. This hypothesis is very popular in the 19th century, especially among the experts in ancient Egypt as Maspero or Ebers. At that time, for travelers, journalists, as well as the orientalist themselves do not doubt that the *waliȳ* of Islam is the direct successor of various gods of Pharaoh era.³⁴

Sufi teachings, in the first centuries of Islamic civilization, has initiated the *waliȳ* as a man who was elected and close to God. They can act as intermediaries because they are the "caretaker of the universe". *Waliȳ* is not simply designated from the local environment of the predecessors, they are part of the Islamic tradition. But they also have a number of

³³In KBBI, the anonym is no name, no identity, and unknown. Dependiknas, *Kamus Besar Bahasa Indonesia Pusat bahasa edisi kempt*, (Jakarta: Gramedia Pustaka Utama, 2014), p. 73

³⁴Henri Chambert and Claude Guillot, *Ziarah dan Wali di Dunia Islam, terj.*, (Jakarta: Komunitas Bambu, 2010), p. 68

similarities with Hindu gods, which is also an intermediary between the human and unattainable principle of Godhead. Then the *waliȳ* can assume the function of Hindu gods, which gradually had to be leaved after converting to Islam. Only these analogies that enables us to understand the process of transition from Hinduism to Islam and how some leaders and form of trust was taken over by the new religion. That is the theory of functions bearers as there are Hindu gods for all levels of social articulation, then the form of Islamic substitute is *waliȳ*, as *waliȳ* of yard, *waliȳ* of kinship groups, *waliȳ* of village, *waliȳ* of caste, and others.³⁵

2. The Qur'anic period

In this Qur'anic period, we can search for the meaning of words *waliȳ* through verses of the Qur'an context so we will gain a conceptual meaning of worldview (*Weltanschauung*).³⁶

³⁵Ibid., *Ziarah and Wali di Dunia Islam*, p. 176

1) God Protecting for believers

a) Q.S. Al-Baqarāh: 107

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ

مِّن دُونِ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Meaning: *Do not you know that the kingdom of the heavens and the earth belongs to God? and not for you besides Allah a patron or a helper.*

(Qs. Al-Baqarah: 107)³⁷

b) Qs. Al-Baqarāh: 120

قُلْ مِلَّتُهُم تَتَّبِعَ حَتَّى النَّصْرَىٰ وَلَا إِلَهُدُ عَنْكَ تَرْضَىٰ وَلَنْ

الَّذِي بَعْدَهُمْ هُوَ آءَهُمْ اتَّبَعَتْ وَلِيْنَ أَهْدَىٰ هُوَ اللَّهُ هُدَىٰ إِنْ

نَصِيرٍ وَلَا وَّلِيٍّ مِّنَ اللَّهِ مَن لَّكَ مَا الْعِلْمِ مَن جَاءَكَ ﴿١٢٠﴾

Meaning: *The Jews and Christians will not be pleased to you until you follow their religion. Say: "Verily the guidance of Allah (which is true)". and Truly if you follow their desires after*

³⁷Microsoft Word, *Qur'an Add-In*, Qs. Al-Baqarāh: 107

the knowledge came to you, then God is no longer the patron and helper for you. (Qs. Al-Baqarah: 120)³⁸

c) Qs. Al-Baqarāh: 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى

النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم

مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ

فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Meaning: God is the Patron of those who believe; he took them out of the darkness (disbelief) to the light (of faith). and those who disbelieve, their patron is the devil, who issued them rather than light to the darkness (disbelief). they are companions of the Fire; they will abide therein. (Qs. Al-Baqarāp: 257)³⁹

³⁸Microsoft Word, *Ibid.*, Qs. Al-Baqarāh: 120

³⁹Microsoft Word, *Ibid.*, Qs. Al-Baqarāp: 257

d) Qs. Al-Imrān: 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ

وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

Meaning: *Truly the people closest to Abraham are those who follow him and this prophet (Muhammad), along with those who believe (to Muhammad), and Allah is the patron of all those who believe. (Qs. Al-Imrān: 68)*⁴⁰

e) Qs. Al-An'am: 51

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم

مِنْ دُونِهِ ءِوَالِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

Meaning: *And give warning of what was revealed to those who fear their Lord will be gathered (on the day), whereas for them no*

⁴⁰Microsoft Word, *Ibid.*, Qs. Al-Imrān: 68

patron and giver of syafa'at other than Allah, in order that they be pious. (Qs. Al-An'am: 51)⁴¹

f) Qs. Al-An'am: 70

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ

الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ

هَٰذَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ كُلٌّ

عَدَلٍ لَا يُؤَخِّدُ مِنْهَا أُوتِيكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا^ص

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا

يَكْفُرُونَ ﴿٧٠﴾

Meaning: And leave the people who made their religion as play and pranks, and they has been deceived by the life of the world. Warn (them) with the Qur'an so that each self is not cast down into hell, because of his own actions.

⁴¹Microsoft Word, *Ibid*, Qs. Al-An'am: 51

there will not be there patron and nor giver ofsyafaat other than Allah. and if he redeemed with all kinds of ransom, it surely will not be accepted thereof. That those people who are forced into hell. for them (provided) drink of boiling water and a painful punishment because they disbelieved in before. (Qs. Al-An'am: 70)⁴²

g) Qs. Ar-Ra'd: 37

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۗ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ

بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا

واق ﴿٣٧﴾

It means: And thus, we has been sent-down Qur'an as a rule (right) in Arabic, and if you follow their desires after the knowledge came to you, so, once you have no patron and guardian for you against (the punishment of) Allah. (Qs. Ar-Ra'd: 37)⁴³

⁴²Microsoft Word, *Ibid.*, Qs. Al-An'am: 70

⁴³Microsoft Word, *Ibid.*, Qs. Ar-Ra'd: 37

h) Qs. Al-Kahfi: 26

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا^ط لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ^ط

أَبْصَرَ بِهِ^ع وَأَسْمَعُ^ع مَا لَهُمْ مِنْ دُونِهِ^ع مِنْ وَلِيٍّ وَلَا

يُشْرِكُ فِي حُكْمِهِ^ع أَحَدًا ﴿٢٦﴾

Meaning: Say: "Allah knows more how long they stayed (in caves); belongs to Him all that is hidden in the heavens and on earth, how bright visions of his and how sharp hearing of his; no one protector for them besides from him; and he did not take anyone to be his ally in determining of decisions". (Qs. Al-Kahfi: 26)⁴⁴

i) Q.S. Al-‘Ankabūt: 22

وَمَا أَنْتُمْ بِمُعْجِزِينَ^ط فِي الْأَرْضِ وَلَا فِي السَّمَاءِ^ط وَمَا

لَكُمْ مِنْ دُونِ اللَّهِ^ع مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

⁴⁴Microsoft Word, *Ibid*, Qs. Al-Kahfi: 26

Meaning: *And you never can escape (from the punishment of Allah) in the earth and not (also) in the sky and you will never have any patron or helper besides Allah. , (QS. Al-‘Ankabūt: 22)*⁴⁵

j) Qs. Asy-Syūrā: 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ

فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

Meaning: *And if Allah willed He made them one people (only), but he put those wills into His mercy. and those who do zalim do not exist for them a patron nor helper. (Qs. Asy- Syūrā: 8)*⁴⁶

k) Qs. Asy- Syūrā: 9

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي

الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

⁴⁵Microsoft Word, *Ibid.*, QS. Al-‘Ankabūt: 22

⁴⁶Microsoft Word, *Ibid.*, QS. Asy- Syūrā: 8

Meaning: *Or why have they take protectors other than Allah? So God, he was the patron (truly) and he turned the people who died, and he is powerful over all things.*(Qs. Asy- Syūrā: 9)⁴⁷

l) Qs. Asy-Syūrā:28

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ

رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Meaning: *And it was he who sends rain after they despair and spread his grace. and he was the Supreme protective then Praised. (Qs. Asy-Syūrā:28)*⁴⁸

m) Qs. Asy-Syūrā: 31

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ

مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

⁴⁷Microsoft Word, *Ibid*, Qs. Asy- Syūrā: 9

⁴⁸Microsoft Word, *Ibid*,Qs. Asy- Syūrā:28

Meaning: *You can not escape (from the punishment of Allah) in the earth, and you do not get a patron nor helper besides Allah. (Qs. Asy-Syūrā: 31)*⁴⁹

n) Qs. Al-Jāsiyah: 19

إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Meaning: *Actually they will never be able to refuse from you at all from the punishment of Allah. And those who do zalim part of them are the friends and helpers of one another, and Allah is the patron of the righteous. (Qs. Al-Jāsiyah: 17)*⁵⁰

o) Qs. At-Taubah: 74

تَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يُنَالُونَ وَمَا

⁴⁹Microsoft Word, *Ibid.*, Qs. Asy- Syūrā: 31

⁵⁰Microsoft Word, *Ibid.*, Qs. Al-Jāsiyah: 19

تَقْمُوا إِلَّا أَنْ أَعْنَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ

يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا

أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ

وَلَا نَصِيرٍ ﴿٧٤﴾

Meaning: *They (the hypocrites) swear by (name of) Allah, that they do not say (something that hurt you). Actually they had said words of disbelief, and has to be disbelieved after Islam and covet what they can not achieve it, and they do not denounce (Allah and His Messenger), but because God and His Prophet has been bestowed His gifts to them. Then if they repent, it is better for them, and if they turn away, Allah will punish them with a painful punishment in this world and the hereafter; and they occasionally does not have a protective and not*

(also) a helper in the earth. (Qs. At-Taubah: 74)⁵¹

p) Qs. At-Taubah: 116

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يُحْيِي ۖ وَيُمِيتُ ۗ

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Meaning: Truly Allah belongs the dominion of the heavens and the earth. he turn alive and die, and you will never have no patron or helper besides Allah. (Qs. At-Taubah: 116)⁵²

2) God's helper for those who believe

a) Qs. Al-Isrā': 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ

شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبْرَهُ

تَكْبِيرًا ﴿١١١﴾

⁵¹Microsoft Word, *Ibid.*, Qs. At-Taubah: 74

⁵²Microsoft Word, *Ibid.*, Qs. At-Taubah: 116

Meaning: *And Say: "Praise be to Allah who has no children and has no partner in His kingdom, and he was not too contemptible which require helper and magnify him with exaltation profusely. (Qs. Al-Isrā': 111)*⁵³

b) Qs. As-Sajdah: 4

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ

أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِّن دُونِهِ مِّن

وَلِيِّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

Meaning: *Allah who created the heavens and the earth and what is between them in six days, then He sits at the top of the Throne. There is nothing for you except from her helper and not (also) a giver of syafa'at. Do not you see? (Qs. As-Sajdah: 4)*⁵⁴

⁵³Microsoft Word, *Ibid*, Qs. Al-Isrā': 111

⁵⁴Microsoft Word, *Ibid*, Qs. As-Sajdah: 4

3) Loyal friend

a. Qs. Fuṣṣilat: 34

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

Meaning: *And it's not the same good and evil. Repel (evil) with a better way, then suddenly people around and between him no hostility as if Has become a very loyal friend.* (Qs. Fuṣṣilat: 34)⁵⁵

4) The leader to the right path

a) Qs. Asy-Syūrā: 44

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَبِئٍ مِّنْ بَعْدِهِ ۗ وَتَرَى

الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن

سَبِيلٍ ﴿٤٤﴾

⁵⁵Microsoft Word, *Ibid.*, Qs. Fuṣṣilat: 34

Meaning: *And who err so there is no leader should her afterward. and you will see the zalim people when they see the punishment saying: "Presumably is there any way to go back (to the world)?"* (Qs. Asy- Syūrā: 44)⁵⁶

3. The post-Qur'anic period

In this Qur'anic period, the author will use 3 interpretations from interpretation of the Qur'an in the classical until modern times. Tafsīr al-Qur'an in the classical period includes the time of the Prophet, sahabah, tabi'in and codification (bookkeeping) of the Qur'an. Classical period spanning from the time of the Prophet until the 8th century of Hijriyah. After it the and the next, referred to the modern period.⁵⁷ But the author here will divide the classical interpretation into two parts, namely the interpretation of past shahabah (1-2 H) and the period after tabi'in (3-8 H) and a modern interpretation (> 8 H).

⁵⁶Microsoft Word, *Ibid.*, Qs. Asy- Syūrā: 44

⁵⁷Mundhir, M. Ag, *Studi Kitab Tafsir*, Semarang: Karya Abadi Jaya, 2015, p. 1

Interpretation at the time of *sahabat* autor use interpretation Tafsīr Ibn Abbās (2 H).⁵⁸ While interpretation in the after *tabi'in* / mid-term the authors use Tafsīr al-Qurtubī (6 H).⁵⁹ and the modern interpretation author use Tafsīr of al-Misbāḥ (1997 M).⁶⁰

⁵⁸This interpretation has been reprinted several times in Egypt with the name *Tanwīrul Miqbas min Tafsīr Ibn Abbās*. The book is compiled by Abu Tahir Muhammad ibn Ya'qub al-Fairuzabadi ash-Shafi'i, the author of *al-Muhit* dictionary. Inside there are various kinds of history and different sanad, but most good sanad is through Ali bin Abi Talhah al-Hasyimi from Ibn Abbas, Ibn Abbas was born in the days of *sahabat* era about 2nd century. This interpretation has sanad that guided by Bukhari in his Sahih book. This interpretation is classed as tafsir bil ma'tsur because the interpreter uses many authentic narrations which interpret the Qur'an with the Qur'an and the Sunnah. (Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu al-Qur'an*, (Surabaya: Ramsa Putera, 2012), p. 499.

⁵⁹The long name is *Tafsīr al-Jāmi' Li Aḥkām al-Qur'ān*. While the name of its interpreter is Abu Abdullah Muhammad bin Ahmad bin Abu Bakr bin Farakh al-Ansari al-Khadraji al-Andalusi al-Qurtubi, Al-Qurtubi in his interpretation not only limite his discussion of law (Aḥkām), but also align its interpretation of the one verse with another verse. He mentioned asbāb al-nuzūl (events related to the revelation), reveals qiro'at (reading) and i'rāb (change word) and describe al-Ghārib (anomalies) sentences or words in al-Qur'an. Thameem Ushama, *Metodologi Tafsir Al-Qur'an*, (Jakarta: Riora Cipta, 2000), p. 74

⁶⁰*Tafsīr al-Misbāḥ*, *Pesan, Kesan, Keresasian al-Qur'anis* the work of M. Quraish Shihab. A work of interpretation which consists of 15 volumes with a thorough review of all the verses of the Qur'an. And a form of commentaries that seek to reveal the content of the Qur'an in its various aspects. From a technical perspective in this form is based on the order of verses in the Koran. Next, give explanations about the meaning of vocabulary global paragraph, the correlation asbab al-Nuzul and other things that would be helpful to understand the verses of the Qur'an. Abdul Hay al-Farmawi,

1) The Interpretation of Ibn Abbas

Here the author is listed interpretation of Ibn Abbas.

a. Qs. Al-Baqarāh: 107

... مِنْ وَلِيِّ وَلَا نَصِيرٍ

Interpretation: من قريب ينفعكم ولا حافظ يحفظكم⁶¹

b. Qs. Al-Baqarāh: 120

.... مِنْ وَلِيِّ وَلَا نَصِيرٍ

Interpretation: قريب ينفعك⁶²

c. Qs. Al-Baqarāh: 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا.....

Interpretation:

Metode Tafsir Maudhu'i dan cara Penerapannya, translited. (Rasih Anwar, Pustaka Setia, Bandung, 2002), p. 11

⁶¹Abu Thohir bin Ya'kub, *Tanwirul al-Muqobbas min Tafsir Ibn 'Abbas*, (Lebanon: Darul Fikr, 2001), p. 17

⁶²Ibid, *Tafsir Ibn 'Abbas*, p.19

حافظ و ناصر الذين آمنوا يعني عبد الله بن سلام وأصحابه⁶³

d. Qs. Al-Imrān: 68

..... وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

Interpretation:

حافظهم و ناصرهم. ثم ذكر دعوة كعب بن

الأشرف و أصحابه لأصحاب رسول الله معاذا

و حذيفة وعمارا بعد يوم أحد إلى دينهم

اليهودية عن دينهم الإسلام.⁶⁴

e. Qs. Al-An'am: 51

..... مِّن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

Interpretation: حافظ⁶⁵ يحفظهم

⁶³Ibid, *Tafsir Ibn 'Abbas*, p. 43

⁶⁴Ibid, *Tafsir Ibn 'Abbas*, p. 58

⁶⁵Ibid, *Tafsir Ibn 'Abbas*, p.133

f. Qs. Al-An'ām: 70

..... مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ﴿٧٠﴾

Interpretation: قَرِيبٌ يَدْفَعُ عَنْهَا⁶⁶

g. Qs. Ar-Ra'd: 37

..... مَا لَكَ مِنْ اللَّهِ مِنْ وِلْيٍ وَلَا وَاكِ ﴿٣٧﴾

Interpretation: قَرِيبٌ يَنْفَعُ⁶⁷

h. Qs. Al-Isrā': 111

..... وَلَمْ يَكُنْ لَهُ وِلْيٌ مِّنَ الدُّنْيَا ﴿١١١﴾

Interpretation: مَعِينٌ⁶⁸

⁶⁶Ibid, *Tafsir Ibn 'Abbas*, p. 136

⁶⁷Ibid, *Tafsir Ibn 'Abbas*, p. 254

⁶⁸Ibid, *Tafsir Ibn 'Abbas*, p. 293

i. Qs. Al-Kahfi: 26

..... مَا لَهُمْ مِّنْ دُونِهِ مِّنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ

أَحَدًا ﴿٢٦﴾

Interpretation:

يُحْفَظُهُمْ, وَيُقَالُ: مَا لَهُمْ لِأَهْلِ مَكَّةَ مِنْ دُونِهِ

مِنْ عَذَابِ اللَّهِ مِنْ وَلِيٍّ قَرِيبٍ يَنْفَعُهُمْ⁶⁹

j. Q.S. Al-‘Ankabūt: 22

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

Interpretation: قَرِيبٌ يَنْفَعُكُمْ⁷⁰

k. Qs. As-Sajdah: 4

..... مَا لَكُمْ مِّنْ دُونِهِ مِّنْ وَلِيٍّ وَلَا شَفِيعٍ ﴿٤﴾

Interpretation: قَرِيبٌ يَنْفَعُكُمْ⁷¹

⁶⁹Ibid, *Tafsir Ibn ‘Abbas*, p. 296

⁷⁰Ibid, *Tafsir Ibn ‘Abbas*, p. 398

⁷¹Ibid, *Tafsir Ibn ‘Abbas*, p. 398

l. Qs. Fuṣṣilat: 34

..... كَأَنَّهُ رَئِيٌّ حَمِيمٌ ﴿٣٤﴾

Interpretation: ⁷² في الدين

m. Qs. Asy-Syūrā: 8

..... مَا لَهُمْ مِّنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

Interpretation: ⁷³ قريب ينفعهم

n. Qs. Asy- Syūrā: 9

..... فَاللَّهُ هُوَ الْوَلِيُّ ﴿٩﴾

Interpretation: ⁷⁴ بهم جميعا

o. Qs. Asy- Syūrā: 28

..... وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Interpretation: ⁷⁵ الموالى بالمطر عاما بعد عام

⁷²Ibid, *Tafsir Ibn 'Abbas*, p. 480

⁷³Ibid, *Tafsir Ibn 'Abbas*, p. 483

⁷⁴Ibid, *Tafsir Ibn 'Abbas*, p. 483

⁷⁵Ibid, *Tafsir Ibn 'Abbas*, p. 486

p. Qs. Asy- Syūrā: 31

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

Interpretation: قَرِيبٌ يَنْفَعُكَ⁷⁶

q. Qs. Asy- Syūrā: 44

..... وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ ۗ ﴿٤٤﴾

Interpretation: مِنْ مَرشِدٍ⁷⁷

r. Q.S. Al-Jāsiyah: 19

..... وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Interpretation: الكُفْرُ وَ الشَّرْكَ وَ الفَوَاحِشُ⁷⁸

s. Qs. At-Taubah: 74

..... وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

Interpretation: حَافِظٌ يَحْفَظُهُمْ⁷⁹

⁷⁶Ibid, *Tafsir Ibn 'Abbas*, p. 486

⁷⁷Ibid, *Tafsir Ibn 'Abbas*, p.487

⁷⁸Ibid, *Tafsir Ibn 'Abbas*, p. 500

⁷⁹Ibid, *Tafsir Ibn 'Abbas*, p. 199

t. Qs. At-Taubah: 116

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Interpretation: قَرِيبٌ يَنْفَعُكُمْ⁸⁰

2) Tafsīr al-Qurtubī

a. Qs. Al-Baqarāh: 107

Interpretation: The book is addressed to the Prophet, but the question is his people. It is based on the word of Allah:

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Meaning: "And none for you besides Allah a protector or helper."

The word *ولي* is taken from the word *waliyyun* *Amrā' al-ahd* *fulānin* (executor/goverment), that is, those who carry out what was assigned to him in the form of affairs of the Muslims.⁸¹

⁸⁰Ibid, *Tafsir Ibn 'Abbas*, p. 205

⁸¹Imam a-Qurthubi, *Tafsir al-Qurtubi*, trans., (Jakarta: Pustaka Azam, 2007), p. 169

b. Qs. Al-Baqarāh: 120

Interpretation: In this verse, Imam Qurtūbī does not explain the meaning of words waliȳ in detail, but the author can determine the meaning from the context of the verse interpretation. In this book there are two things:

First, this *khitab* for the Prophet. Because this *khitab* is purposed to him. Secondly, this *khitab* for the Prophet, but the purposed is his people.

If based on the former opinion, then this word of God, there are lessons for his people. Because their degrees under The Prophet degree. Because the revelation of this verse is that the infidels asked for protection and a ceasefire, but they had hostile to the Prophet because of Islam. But God then informed that they will never be pleased with him, until he followed their *millah*. Allah also commanded him to fight them.⁸²

⁸²Ibid, *Tafsir al-Qurthubi* vol. 2 trans., p.227

Waliy word meaning patron according to al-Qurtūbī interpretation means that God will not be a patron of unbelievers who have hostile to the Prophet because of Islam.

c. Qs. Al-Baqarāh: 257

Interpretation: Word of Allah *الله ولي الذين*

آمنوا "God is the Patron of those who believe."

Al-Waliy⁻with form fa'iil meaningful faa'il.

Al-Khattabi said, "Al-Waliy means the Supreme Helper. He helps His servants who believe. Allah The Almighty says, *الله ولي الذين*

آمنوا يخرجهم من الظلمت إلى النور

Protector of those who believe, He take them out from the darkness (disbelief) to the light (of faith). In another verse Allah said, *ذلك بأن*

الله مولى الذين آمنوا و أن الكافرين لا مولى لهم that

because of Allah is the Patron of those who

believe, and because of those infidels have no patron.”⁸³

d. Qs. Al-Imrān: 68

Interpretation: God's Word *والله ولي المؤمنين*

"And Allah is the Protector of all those who believe." Means their helper. From Ibn Mas'ud

RA, that Prophet said, إن لكل نبي ولاية من النبيين, و

"Surely every prophet إن ولي منهم أبي و خليل ربي

had a patron who came from the prophets.

And the real protector of them is my father (Ibrahim) who is also beloved of God."Then

he recite the word of God, إن أولى الناس بإبراهيم

"Truly the closest one to للذين اتبعوه وهذا النبي

Abraham are those who follow him and this

Prophet (Muhammad).”⁸⁴

e. Qs. Al-An’ām: 51

Interpretation: *ليس لهم من دونه ولي ولا شفيع*

"Then for them even no patron and giver of

⁸³Ibid, *Tafsir al-Qurthubi vol.3* trans., p. 618

⁸⁴Ibid, *Tafsir al-Qurthubi vol. 4* trans., p. 295.

syafa'at but God," is other than Allah. God's Word is a refutation to the Jews and Christians who think that their parents can give them *sya'faat*, anywhere.⁸⁵

f. Qs. Al- An'ām: 70

Interpretation: Its meaning has been explained many times before. As in Q.S. Al-An'ām verse 51.

g. Qs. At-Taubah: 74

Interpretation: *و ما لهم في الأرض من ولي* "And they never have a patron" means that the patron who can protect them.⁸⁶

h. Qs. At-Taubah: 116

Interpretation: Its meaning has been explained many times before. As in Q.S. at-Taubah: 74.

i. Qs. Ar-Ra'd: 37

Interpretation: *بعد ما جاءك من العلم مالك من ولي* "When coming of the knowledge to

⁸⁵Ibid, *Tafsir al-Qurthubi vol. 6* trans., p. 1026.

⁸⁶Ibid, *Tafsir al-Qurthubi vol. 8* trans., p. 514.

you, then you will never have no protector,"
the purpose of ولي here is, helper who helps
you.⁸⁷

j. Qs. Al-Isrā': 111

Interpretation: *ولم يكن له ولي من الذل* "And he
did not also despicable that need help."
Mujahid said, "Meaning: no one association
with him and he do not need the help of
someone." Means he did not have a helper to
save him from humiliation then becomes the
Dzat that always maintained. And according to
Al-Hasan ibn al-Fadl the intention of the verse
is: Do not be humiliated thus requiring a
helper because of his strength and greatness.⁸⁸

k. Qs. Al-Kahfi: 26

Interpretation: *ما لهم من دونه من ولي* "No
patron even one for them beside Him." The
point, *Assabul Kahfi* have no helper that assist
and protect them other than Allah. It could
also be a pronoun in said لهم back to the

⁸⁷Ibid, *Tafsir al-Qurthubi* vol. 9 trans., p. 771.

⁸⁸Ibid, *Tafsir al-Qurthubi* vol. 10 trans., p. 861

unbelievers who live in same period with Muhammad SAW. means: the People who differ in idea of age and length of settled-down they had no helper besides Allah who take care of their affairs. So how do they know more than him. Or how they learned from the ignorance of ins and outs of them.⁸⁹

l. Qs. Al-‘Ankabūt: 22

Interpretation: Its meaning has been explained repeatedly, like Q.S. al-Taubah verse 74 and 116.

m. Qs. As-Sajadah: 4

Interpretation: ما لكم من دونه من ولي

و لا شفيع "There is nothing for you other than Him helper and not (also) who give of syafa'at" the meaning is not there anyone who can help infidelspeople or even prevent and lighten the punishment they will receive.⁹⁰

⁸⁹Ibid, *Tafsir al-Qurthubi vol. 10* trans., p. 979.

⁹⁰Ibid, *Tafsir al-Qurthubi vol. 14* trans., p. 206.

n. Qs. Al-Fuṣṣilat: 34

Interpretation: فإذا الذى بينك وبينه عدوة كأنه

ولي حميم *"Then suddenly people around you and him no hostility seems to have mnejadi very loyal friend,"* meaning qarīb (close) ṣadīq (friendly). Muqatil said: "This verse was revealed about Abu Sufyan ibn Harb. Initially, Abu Sufyan so hostile to the Prophet Muhammad, but later became a patron after the kinship between the Prophet by Abu Sufyan with the wedding. Furthermore, Abu Sufyan embraced Islam, his protection be increased. He defenses the Prophet Muhammad and later became a very loyal friend."⁹¹

o. Qs. As-Syūrā: 8

Interpretation: Its meaning has been explained repeatedly, like Q.S. al-Taubah verse 74 and 116 and Q.S. al-Ankabūt verse 22.

⁹¹Ibid, *Tafsir al-Qurthubi vol. 15* trans., p. 884.

p. Qs. As-Syūrā: 9

Interpretation: *فأله هو الولي "So God, He is patron (actual)," the patron of you Muhammad, and also the patron of people who follow you, in which no protector other than Him.*⁹²

q. Qs. As-Syūrā: 28

Interpretation: *وهو الولي الحميد "And He is the Supreme Protector, the Most praised." Al-Waliy is the Supreme help his beloved Dzat, while Al-Ĥamīd is the Essence of the Most praised by every word.*⁹³

r. Qs. As-Syūrā: 31

Interpretation: *وما لكم من دون الله من ولي ولا نصير "And you do not get a patron nor a helper besides Allah." This Word of God is already interpret the earlier discussion.*⁹⁴

⁹²Ibid, *Tafsir al-Qurthubi vol. 16* trans.,p. 17.

⁹³Ibid, *Tafsir al-Qurthubi vol. 16* trans.,p. 75.

⁹⁴Ibid, *Tafsir al-Qurthubi vol. 16* trans.,p. 81.

s. Qs. As-Syūrā: 44

Interpretation: *فما له من ولي من بعده* "Then there is no him even a leader after that." Those are purposed for those who turn away from what is called by the Prophet that faith in God and love dear relatives, as well as for those who do not believe him about the resurrection, that the world was a little jewelry. That is, whoever is led astray by God into this case, then no one else can give guidance.⁹⁵

t. Qs. Al-Jasiyah: 19

Interpretation: *والله ولي المتقين* "And God is the patron of the righteous." That is, who helps and assist them. Righteous people here are people who avoid polytheis and immorality.⁹⁶

3) Tafsīr al-Misbāh

a. Qs. Al-Baqarāh: 107

Interpretation: This verse relates to the previous verses, which speak of the Jews.

⁹⁵Ibid, *Tafsir al-Qurthubi vol. 16* trans.,p. 111.

⁹⁶Ibid, *Tafsir al-Qurthubi vol. 16* trans., p. 428

Wording of this kind contains harder criticism than the wording that addressed directly to the purpose. Similar criticism in verse: It is not you know that the kingdom of the heavens and the earth belongs to Allah? He regulate, control, and do anything according to His wisdom. And there is no for you besides Allah a patron and leader in spiritualmateriallife, a helper to help to face any difficulty. The purpose of the *waliy* (patron) above is that only the Lord God who protects the threat of Jews were reluctant to accept the holy book the Qur'an and tried to change His decision.⁹⁷

b. Qs. Al-Baqarāh: 120

Interpretation: In the wording of the verse above, Allah gives warning to the Prophet Muhammad. and all Muslims that for majesty of Allah, verily if you follow their astray desires after knowledge coming, that the revelations of God and the instructions of right reasoning comes

⁹⁷Quraish Shihab, *Tafsir al-Misbah vol.2*, (Jakarta: Lentera Hati, 2009), p. 345-346

to you, then God would not be the patron and helper for you even little.

The above verse states that they (Jews and Christians) did not leave their religion even though the Prophet invited them mightily. Because of how they might leave their religion, but they do not willingly except when the Prophet Muhammad followed them, whereas for the Prophet Muhammad, to follow their religion is very impossible. If so, they are impossible to follow the religion of Muhammad. Thus the meaning of the word Allah in verse 120 above. So the meaning of the word of God as *waliy* (guards) in this wording is that God will not protect people who follow the teachings of the religion of the Jews and the Christians after the instructions come to them.⁹⁸

c. Qs. Al-Baqarāh: 257

Interpretation: If the previous verse describes the human effort to hold to the staunch hanger rope, now explained that during that

⁹⁸Ibid., *Tafsir al-Misbah vol.2*, p. 366

attitude of them, they are not alone because God became their guardian. Word *waliȳ*, originally meant something that came right up or after something else, there is no intermediary between both of them. So, God is *waliȳ* (patron) of believers that very close to them. So that, He went to help, protect, and assist them, moreover he is closest to them. He was described by a closing of the last verse with The Almighty Hearing then The Almighty Knowing that the faithful do not have to yell when asked Him.⁹⁹

The word *auliya* is the plural of *waliȳ*, from the wording above word *waliȳ* is not God The Almighty but that exceeded the limit of disrepute. They are *ath-Taghout* (the Evil), all constantly take them out from the lightness to the darkness.

So the above verse confirms that God is *waliȳ* those who believe and *ath-Taghout* is *waliȳ* of infidels, the following verses give some examples of closeness, assistance, and protection

⁹⁹Ibid., *Tafsir al-Misbah vol.2*, p. 672

of Allah against the believers. Then, closeness and protection ath-taghout to disbelieving.¹⁰⁰

d. Qs. Al-Imrān: 68

Interpretation: Described above, one of the goals statement of Jews and the Christians that Prophet Ibrahim is embrace Judaism or Christianity is to suggest that the religion taught by Prophet Muhammad. is not a true religion and different from the religion of Abraham. To refute these allegations, this verse was revealed, namely: *Surely those who so near to Ibrahim and most deserving named follower of Abraham are those who earnestly followed, both living at the time of his and thereafter, and specifically referred here is to the Prophet Muhammad, as well as people who believe in Prophet Muhammad and Allah is the patron of all believers, believers since the first human born until the end of time, including the Muslims today, who fully surrender to God The Almighty.*

¹⁰⁰Ibid.,*Tafsir al-Misbah vol.2*, p. 671-672

Word *waliȳ* of the verse wording to tell the man that God is the patron of the believers who follow the teachings of Prophet Ibrahim and the teachings of Prophet Muhammad.¹⁰¹

e. Qs. Al-An'ām: 51

Interpretation: This verse orders the Prophet Muhammad to give warning to those in whose hearts is the fear of the Day of Judgment. *Warn him*, by what is revealed, to those who fear will be gathered, whether they like it or not, God the Preserver them later in the judgement day, while those who fear it, being conscious that they had no besides Allah a patron that can protect them from what they fear, and not also the giver of *syafaa>t* to save them with his willingness to plead and intercede. Give a warning to them that they constantly fear, which is preserved from the punishment of Allah.¹⁰²

Word *Waliȳ* (patron) of the verse wording states that Allah is the only Patron for people

¹⁰¹Ibid., *Tafsir al-Misbah vol.2*, p. 145

¹⁰²Ibid., *Tafsir al-Misbah vol.2*, p. 452

who believe when faced with the Day of Judgment therefore they have no fear of it.

f. Qs. Al-An'ām: 70

Interpretation: Allegedly, this verse fragment as a command to leave them (the people who force themselves due to follow the desire) in all conditions. Therefore, the following verse fragment remind mistake these allegations by stating: Do not ignore them at all, encourage and warn them with it, that is with the verses of the Qur'an, so that someone who he is not barred from the mercy of God or not forced into hell because of his own actions. There will be no patron for him to defend him and will not be there anyway giver syafa'at to spare him from the torment besides Allah.¹⁰³

Waliy of the above verse aims to alert the man that God is the Patron of those who cling to His religion that do not fall in the astray because of their lust.

¹⁰³Ibid., *Tafsir al-Misbah* vol.2, p. 494

g. Qs. At-Taubah: 74

Interpretation: Although they are so depraved attitude of disbelievers and the hypocrites, Allah still open the door of repentance for them, then that is good for them, and if they turn reluctant to repent, Allah will punish them with a painful punishment which they could not carry punishment, among others with inner restlessness, fear, and the fall of the sanctions laws on them and the next they were tortured in hell, and they never had a patron who can defend or reduce the punishment of them and there is not even a helper to save them on earth let alone in the hereafter.

The Word of God (ما لهم في الأرض من ولي ولا نصير)

(They never have a Patron and not (also) a helper in the earth can also be understood in the sense that no one group of people any of the tribes that are in the area around those who dare

protection. If anything, the defense and the shield would be futile.¹⁰⁴

h. Qs. At-Taubah: 116

Interpretation: Nobody understood this verse in the sense of threat for believers, if they are reluctant to do right and avoid what Allah prohibited, among others, ask forgiveness for the polytheists who have died, that means they are in danger of losing the *hidayah* and the guidance of Allah. so it took them to fall into astray error. He is the Supreme Patron and occasionally no patron to protect you and them from danger also helper can bring relief in order to achieve benefits for you and for all beings other than Allah.¹⁰⁵

Waliȳ (protector) in the context of this verse, God Protector of the believers who fear that would execute his commands and stay away from all His prohibitions.

i. Qs. Ar-Ra'd: 37

Interpretation: This verse is continued of the verse before, and as We have sent-down the

¹⁰⁴Ibid., *Tafsir al-Misbah vol.2*, p. 171-172

¹⁰⁵Ibid., *Tafsir al-Misbah vol.2*, p. 272

sacred books to the *ahl al-Kitab*, we also had sent-down the Qur'an to you, Muhammad, as a legal and proper guidance in Arabic, Therefore, do not follow anyone invited to something that is contrary to scripture that sent-down to you! And for the sake of my power, if you follow their desires like make an ally to Allah after came the clear knowledge, the revelation and the demands of reason to you, then surely you will never have a patron and maintainer also from the torment of Allah.¹⁰⁶

Word *Walīy* (patron) in the context of this verse is that Allah protects the believers who obey the command of Allah and avoid His prohibitions, and do not follow their own lusts.

j. Qs. Al-Isrā': 111

Interpretation: Praise be to Allah who did not have children because he did not need it and do not have an ally in his kingdom because he alone who created and set, being allies is a sign of weakness, whereas Allah Almighty and He is

¹⁰⁶Ibid., *Tafsir al-Misbah vol.2*, p. 289

not the contemptible which require a helper to prevent His humiliation, but he alone is the Enormous and therefore magnify Him with glorification profusely.

The command of praise and sanctify God's here is after there was an order to pray in the name of Allah, or ar-Rahman, or the beautiful names of his in addition to both. The Command aims to remind the polytheists and idolaters that the names they call as gods is just a name without meaning and substance.¹⁰⁷

Word *Waliȳ* (helper) in the context of this verse can be understood that the true God will bring relief to his servants who always pray to Him by recite the beautiful names of his (*asma' al-Ĥusna*).

k. Qs. Al-Kahfi: 26

Interpretation: This verse describes *Ashābal-Kahf* related with something more complex, the right information about their existence in caves. If there is someone who

¹⁰⁷Ibid., *Tafsir al-Misbah vol.2*, p.215

denies or inform different numbers with the numbers mentioned, then say to him: "*Allah* who His knowledge include everything is know more than anyone else about how long they stay, asleep in a cave. How bright his eyesight and how sharp his hearing, bright and sharp which can not be reached essentially by anyone of all creatures, no one patron for them who asked and been asked and whoever beside Him.¹⁰⁸

Word *Waliȳ* (patron) in the context of this verse is that Allah almighty protector for those who asked and been asked and whoever about the truth.

1. Qs. Al-‘Ankabūt: 22

Interpretation: After describing the absolute power of God, further dashed any hope of mutineers by stating: "Do not guess you will be able to escape from the his torment, because int that time there is no power other than His power, and you, O mutineers, human or jinn, who, whenever, and wherever you are, will never

¹⁰⁸Ibid., *Tafsir al-Misbah vol.2*, p.276

be able to escape from the punishment appointed by God, either you are there and forth on earth stretch of this and nor can break away from him even though you or your spirits, who will be tortured by him, in the sky and occasionally nothing for you except Allah merely a patron, those close to you that can protect you, and not other people that far from you can function as a helper which can ease the torment is ordained by God.¹⁰⁹

Word waliȳ (patron) in this context is that God is the only patron that can protect people from the torment of hell.

m. Qs. As-Sajadah: 4

Interpretation: Differences in opinion among *ulema* about the meaning of word *سسته اليام* been described in interpret QS. Al-A'raf (7): 54 and QS. Hud (11): 7. There, the author argues that there are *ulema* who understand the sentence

¹⁰⁹Ibid, *Tafsir al-Misbah* vol. 10, p. 50

was six days within the meaning six times of 24 hours.¹¹⁰

Some argue that this verse means, nothing to you when you were on his side and facing him, there is no helper or *syafa'at* giver. Or in the sense: There is nothing for you a helper and a defender in His side.¹¹¹

Word *waliy* (helper) in this context means that God is our helper and giver of *syafa'at* for the servants who want to reflect and pay attention to all of the things He has created.

n. Qs. Al-Fussilat: 34

Interpretation: ولي حميم (looyal friend) in al-Fussilat: 34 in the context of the verse then suddenly people around you and between him have hostility that would not change his attitude to you pretending to be a very loyal friend. If someone hostile to others and treat it improperly, at that moment he realized it or not there are seeds of goodness in that hostile against the

¹¹⁰Look, *Tafsir al-Misbah vol.10*, p. 358

¹¹¹Ibid, vol. 10, h. 361

enemy, but the seed is pressed and trying buried by the hostile subconscious. However, if treatment is not reasonable was faced by anyone hostile to it with an attitude of gentle and friendly, most likely his manner friendly and gentle it invites the seeds of goodness buried by hostile then suddenly they seemed to surface, and happen what is described in the verse above.¹¹²

So it can be understood that word *waliy* which means friend of verse al-Fussilat: 34 above has a message instigation forgiveness for the mistakes of others and be friendly to him in relation to errors which are purposed to a private person, not an error and rebellion against God and His religion.

o. Qs. As-Syūrā: 8

Interpretation: The above verse states: *"And if Allah willed, He made them gathered on the judgement day that only one ummat, by creating them all, like an angel or a devil, does not givethem choice as it was given to mankind*

¹¹²Ibid., *Tafsir al-Misbah vol. 12*, p. 56-57

and jinns , but Allah does not want human beings and jinn be as explained. He gave them the freedom of choice and action, and on the basis of selection and respective actions he will enter whom He wills into His mercy, that is, into heaven on the basis of the overflow of his grace that is by the way gave them the ability to execute God's guidance in accordance with desires and inclinations of his heart, and He entered whom He wills into His punishment also in line with the desires and inclinations of their hearts to do evil. Thus those who obey obtain protector and helper and the wrongdoers steady despotic partner to Allah, nothing for them a patron nor helper.¹¹³

Waliȳ (protector) in the context of this verse is that God is not going to be patron later in the hell for those who follow the desires and inclinations of their hearts to do *evil*.

¹¹³Ibid., *Tafsir al-Misbah vol.12*, p. 116-117

p. Qs. As-Syūrā: 9

Interpretation: The last verse explains that God is the Patron of the believers, while their opponents are the perpetrators of injustice/shirk, have no protector and helper, in the above verse Allah denounced the polytheists that made other than Allah as a patron. Then, they were great iniquity is visualized in the form of a question, that even if they take protectors other than Him is worshiped besides Allah by way of benefactors that by following their lusts and Allah know that Allah alone is the Almighty Patron. It's what they do it is a very bad thing. If indeed they want to take the Patron, then it should be God because only He is the actual patron and only He and none other than Him who can turn alive the death whenever He will and He is all-powerful over everything.¹¹⁴

Word *Walīy* (patron) has the meaning that God is the Patron of the faithful and not be Patron for people who do injustice/shirk.

¹¹⁴Ibid., *Tafsir al-Misbah vol.2*, p. 118

q. Qs. As-Syūrā: 28

Interpretation: The above verse is like saying: He is the sheer sends rain after they despair concerning the downs and after their hopes were dashed also facing drought and desertification. God down as a sign of affection to the servants of his and the next down, he also arranged locations downs to spread his grace so that humans, animals, plants, soil barren, and the other, the traffic can benefit. It all shows that only He is merely the Almighty and He is the Almighty Patron of all His creatures Praiseworthy actions and his wisdom.¹¹⁵

Word *Walīy* (patron) from the context of this verse explains that God is the protector and giver of grace for servants in distress in his heart.

• Qs. As-Syūrā:31

Interpretation: Tahir Ibn Assyria links this verse with verse 28 before, which outlines a boon of rain after the people of Mecca suffered famine and despair of the presence of rain. Accidents

¹¹⁵Ibid, *Tafsir al-Misbah vol. 12*,p.164

that happened was the result of mistakes because God still have mercy given to you so that the mistakes do not lead to disaster for yourself. Had it not done pardon him, surely you all perish even aka no creature on this earth stage. Do not expect that forgiveness is granted by God that caused him weak, No! He is almighty. And you even together would not be able to escape the rules and the punishment of Allah, even if you tried to take refuge in the corners of any part of this earth, and besides that you also do not get any other than Allah a patron nor a helper.¹¹⁶

Waliȳ (protector) is almost the same as the word *waliy* on QS. As-Shūrā: 28, that God is the patron and giver of grace for servants with distress in his heart.

- Qs. As-Syūrā:44

Interpretation: Whatever is taken by a believer, repay in kind or pardon, it is not out of divine guidance and, with faith and treatment, he has received instructions. Who earned his

¹¹⁶Ibid., *Tafsir al-Misbah vol. 12*. p. 163

instructions, none of which can be misleading, and who err due to depravity and his tendency to go astray, then no one supervising him also even later, that is, after God treat him with the treatment. Thus, hear this message will see the perverse and unjust that applies very arrogant and exceeded the limit before they see the punishment, and you will see them, that is, people who do wrong when they see the punishment in a state of abject while constantly hear them say: Is there any way to presumably go back to the world in order to improve?".¹¹⁷

Word *Waliy* (supervisor) in the context of this verse means that God guidance the rightly guided. And do not be a guide for those who are astray.

- Qs. Al-Jasiyah: 19

Interpretation: The verse above, explain: Actually they will never be able to put you in the slightest from the punishment of Allah if you follow them, as they can not touch disadvantage

¹¹⁷Ibid., *Tafsir al-Misbah vol.12*, p. 183

if you do not follow them because they are the wrongdoers who puts something is not in place and indeed the wrongdoers steady despotic, most of them being a helper or supporter of one another in doing iniquity. Therefore, you did not have a relationship with them, and Allah is the Protector of the Righteous, also of course the Prophet Muhammad. is one of them even he is the leader.¹¹⁸

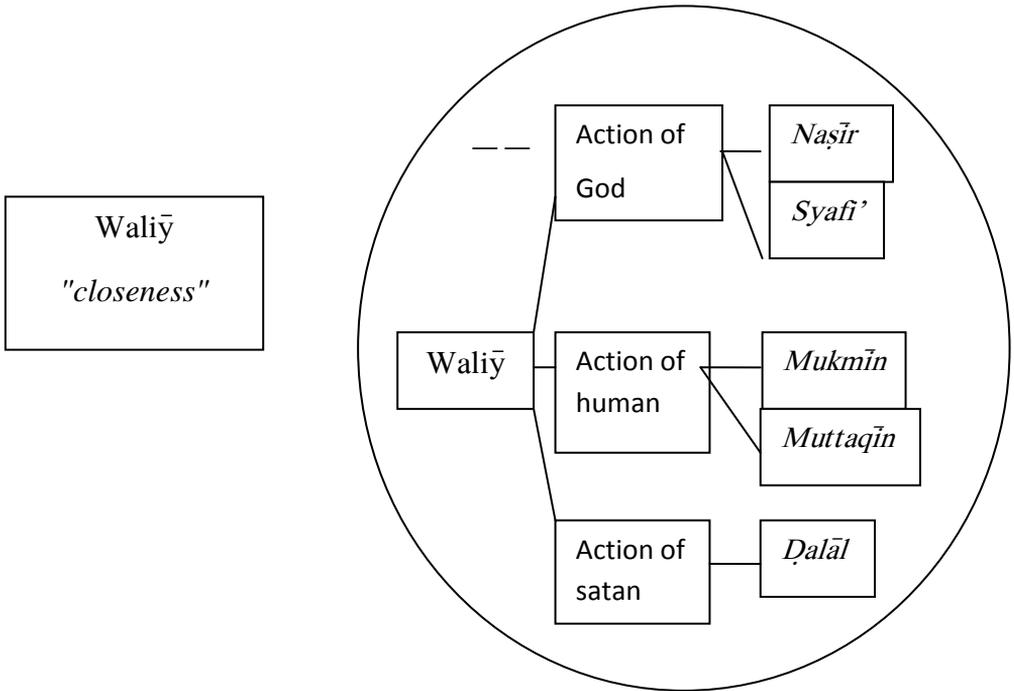
Word *Walīy* (guards) in this context is that God is the protector of the righteous.

D. *Weltanschauung*

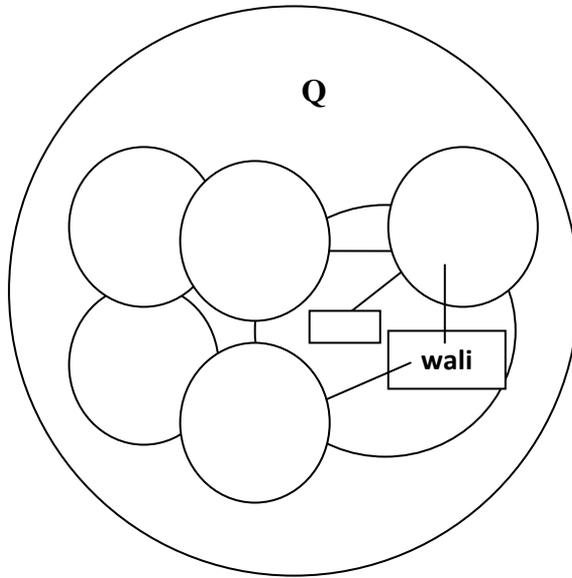
In the context of the Qur'an, the meaning of *walīy* receives tremendous importance meaning as a symbol of religious concepts that very specific and surrounded by human holiness. It can be known from the fact that in this context the word stands in a very close relationship with the act of God, human closeness to God or other concepts are quite diverse. It means the simple words *walīy* with the basic meaning of "*closeness*" when introduced into a

¹¹⁸Ibid, *Tafsir al-Misbah* vol. 12. p. 354

specific system and given a certain position that clear, requires a lot of new semantic elements that emerge from this new situation.



picture 1



Picture 2

The Circle (Q) in the diagram shows the entire vocabulary of the Qur'an. While (E) is the eschatological field. Eschatology field is the field or conceptual network being formed by words that refer directly to the words afterwards. In this case, the words after the word waliy is *naṣīr* "helper", *Syafī'* "giver of syafaat", *wāq* "custodians", *yuḥyī* "who turn alive", *ḥamīd* "commendable", *imān* "believe", *syirk* "consider ally with Allah", *ẓul* "despicable" and *ẓalal* "misleading". Thus, in this case,

weltanschauung the word of *waliȳ*, when introduced into the conceptual system of Islam and related to important words of the Qur'an, the word *waliȳ* can be classified into the main group.

(1) The words that represent concepts that relate to acts of God such as *nasīr*, *syafī* ', *wāq*, *yuh̄yī*, and *ḥamīd*.

(2) Concepts that related to the closeness of man to his God as *imān*, *mu'min* ,*muttaqīn*, and *ḥamīm*.

(3) The concepts of right road deviation such as *syirk*, *ḥalāl* and *ḥalāl*.