

CHAPTER III

MUHAMMAD HASBI ASH - SHIDDIEQY'S BIOGRAPHY AND HIS INTERPRETATION ON THE VERSES OF PROHIBITION IN ELECTING NON MUSLIM AS LEADER IN TAFSĪR *AL-QUR'ĀNUL MAJĪD AN-NŪR*

A. Hasbi Ash- Shiddieqy's Biography

1. Hasbi Ash- Shiddieqy's Biography

The author of *Tafsīr al-Qur'ānul Majīd an-Nūr* is Hasbi Ash-Shiddieqy's, he was born in Lhokseumawe on 10 March 1904 at North Aceh, and passed away on 9 December 1975, his father is Tengku Muhammad ibn Muhammad Husen Su'ud, he is one of a loyalist of Tengku Chik in Simeuluk Samalanga. While his mother, Tengku Amrah, is Tengku 'Abdul 'Aziz's daughter, manager position of Qadli Chik Maharaja Mangkubumi ¹.

Hasbi is the thirty-seventh descendant from Abu Bakar, therefore he uses name of Ash- Shiddieqy in back of his name as the name of family, Hasbi is from the family of state official, scholar, educator, and fighter. In his body, flowing blood mixture Aceh- Arab and perhaps also Malabar. Although he was born when his father was in a position of Qodli Chik, his childhood experienced suffering as like the suffering experienced by the society. In addition to the education factor, inherited from ancestor and parent who made Hasbi became a tough-minded, disciplined, hardworking, tended to free from shackles of tradition and stagnation and also not tied to opinion around him.

Just six years, he got his mother's love caresses. In 1910, Hasbi mother passed away. He became orphans. Two years, he was in custody by Tengku Shamsiah, his mother's brother who had not child After Tengku Sham passed away, Hasbi did not go back his father's home who had remarried. He chose to stay at his sister's home. Tengku Maneh, often

¹ Nourouzzaman Shiddieqy, *Fiqh Indonesia Penggagas Dan Gagasanannya*, (Yogyakarta: pustaka pelajar, 1997), p. 3.

slept in meunasah (*musholla*)² until then he went to become student in the cottage from *dayah* to *dayah*³. He met his father only at the time of study or listen instruction or preaching in finishing the case⁴.

Since teenager, Hasbi had been known among the people because he had preached and argued in the discussions. In Aceh, there is a tradition called *meuploh-Ploh* problem, analyze the religious affair in debated. Problem presented in the form of poetry to be answered by the other party. If you could not answer, the group stated lost the game. Hasbi was often asked to take on the role as the questioner or answerer, or at least as a consultant in the discussions. Therefore, it is not surprising if Hasbi was popular among the people. Many people wanted Hasbi could become son in law.

Hasbi married at age nineteen with Siti Khadijah, a girl who still had kinship with him. Marriage with a girl of choice of his parent did not last long. Siti Khadijah passed away when giving birth to her first child. Her child was born and named Nur Jauharah, soon also her child returned to God. Later, Hasbi married with Tengku Nyak Asiyah binti Tengku Haji Hanum, his cousin. Tengku Haji Hanum is Taengku Amrah's sibling, Hasbi's mother. By Tengku Nyak Asiah, Hasbi struggled for the life until the end. From his marriage had born four children, two women and two men⁵.

2. Hasbi Ash- Shiddieqy's History of Education

The first education was passed by Hasbi Ash- Shiddieqy in the cottage where led by his own father, he had been recited the Qur'an at the age of eight years. One year later, he learned *Qirā'ah* and *tajwīd* and also the basics of tafsir and fiqh to his father who wanted him to be scholar. His

² Meunasah (break) is a small mosque chanting or prayer, but not used for prayers Friday, surau, musolla.

³ Dayah means the female (mother) entrusted with caring for or nursing children of others: nurse, mother's milk. But the habits of the people of Aceh, dayah meaning in religious education, like boarding schools in Java. Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), p. 1335.

⁴ Nourouzzaman Shiddieqy, *Fiqh Indonesia Penggagas Dan Gagasannya*, (Yogyakarta: pustaka pelajar, 1997), p. 7-8.

⁵ *Ibid.*, p. 9-10.

father also who sent Hasbi to one of dayah in the place of birth. Eight years, Hasbi learned from one dayah to another dayah. In 1912, he studied arabic language in dayah of Tengku Chik in Piyeung and so on the move. In 1916, Hasbi migrated to dayah of Tengku Chik Idris in West Tanjungan of Samalanga. Dayah is one of the largest in North Aceh to learn the knowledge of fiqh. Two years later moved in dayah of Tengku Chik Hasan in Kruengkale until 1920 to get shahadah namely the legality of the teacher to open dayah⁶.

After coming back from kruengkale Hasbi met with Muhammad ibn Salim al-Kalali, which included a group of reformist thinker of Islam in Indonesia, from the scholar, he got a lot of guidance in studying the books like *Nahwu, Sharaf, Mantiq, Tafsīr, Hadith, Fiqh* and *Kalam*. In 1926, with great willingness to gain a broader knowledge and deeper, he went to Surabaya to study at boarding school al-Irsyad led by ‘Umar Hubeisy. With the knowledge that had been gained in Aceh, then in just one year he had been able to complete his study at the boarding school.

Then with the knowledge that he had, he began to enter into the world of education as an educator. In 1928 he was able to lead the school of al-Irsyad in Lhokseumawe. In addition, he is eager to preach in Aceh in order to develop modernisation (*Tajdīd*) and eradicate polytheism, heresy, and superstition. Two years later, he was appointed as the chief of Al-Huda in Kruengmane, North Aceh, while teaching in the HIS (*Hollandsch Inlandsche School*, same level with Elementary school) and MULO (*Meer Uitgebreid Lager Onderwijs*, same level with junior high school) Muhammadiyah. His career as educator, then he devoted as director of Darul Mu'allimin Muhammadiyah in Kutaraja (now is Banda Aceh) in the year 1940 to 1942, in addition he also opened Arabic Language Academy. As a thinker who exerted his mind a lot in the Islamic law, then the day of Japan, he was appointed as member of the Supreme Religious Court in Aceh⁷.

⁶ Nourouzzaman Shiddieqy, *Fiqh Indonesia Penggagas Dan Gagasannya*, (Yogyakarta: pustaka pelajar, 1997), p. 13.

⁷ lihat skripsi Sonia Dora (Nim : 104211074/ FU), *Zihār Perspektif Mufassir Indonesia* (Semarang : IAIN Walisongo, 2014), p. 44.

University of al-Irsyād, level of Tahasus is the last formal education pursued by Hasbi. He never studied abroad. He developed and enriched himself with knowledge through autodidact. The book is the best teacher. Because he had great interest in reading, the spirit of learning and high writing. Hasbi obtained more than one hundred of books and hundreds of article. He obtained two title of doctorates; H.C., one from UNISBA (1975), and one from IAIN Sunan Kalijaga (1975), and occupied a functional level at the level of professor in 1960.⁸

After removing from the Dean of Syari'ah Faculty in Aceh, about in 1963 - 1966, he also got position concurrently as Vice Rector III besides as Dean of Syari'ah Faculty at IAIN Yogyakarta. In addition to get position concurrently at IAIN, Hasbi also taught and took structural position at the colleges of Islamic Private. Since 1964 he taught at the Islamic University of Indonesia (UII) in Yogyakarta 1967 until he passed away in 1975. He taught and tookhold as dean of Syari'ah Faculty at Islamic University of Sultan Agung (UNISSULA) in Semarang. In 1961 - 1971 he tookhold as the rector at al-Irsyad University Surakarta, in addition had also rector Tjokroaminoto which stems from the Academy of Islamic Religion (Akademi Agama Islam / AAI) in Surakarta. Name of Hasbi also turn on as a lecturer of siyasah syari'ah at IAIN Walisongo Semarang, at Bandung Islamic University (UNISBA) and Indonesian Muslim University (UMI) in Makassar. After that Hasbi also tookhold as chairman of the fatwa institution IAIN Sunan Kalijaga and leader of post graduate course (PGC) in fiqh study for lecturers of IAIN in Indonesia. He also tookhold as chairman of the Indonesian Islamic fiqh institute, chairman of fatwa institution IAIN Sunan Kalijaga and member of assembly of Ifta'wat Tarjih DPP al-Irsyād⁹.

⁸ TM. Hasbi Ash- Shiddiqy, *Pengantar Ilmu Fiqh, Edisi II, Cct.2*, (Semarang : PT. Pustaka Rizky Putra, 1997), p. 241-242.

⁹ Nourouzzaman Shiddiqi, *Jeram-Jeram Peradaban Muslim*, (Yogyakarta; Pustaka Pelajar (Anggota LKAPL), 1996), p. 217-220.

3. Hasbi Ash- Shiddieqy's works

On the break from his activities, he produced some works. Usually finished evening prayer, Hasbi was diligent in his personal library. That's where he read, analyzed, and applicated his thought on paper, so it resulted many thick books. As he was so diligent in composing, he was given a token of appreciation as one of the ten leading Islamic writers in Indonesia in 1957-1958.

Hasbi's works in *Fiqh* study is seen from the works that so many, including:

1. *Pengantar Hukum Islam*
2. *Pengantar Ilmu Fiqih*
3. *Hukum-hukum Fiqih Islam*
4. *Fakta dan Keagungan Shari'at Islam*
5. *Dinamika dan Elastisitas Hukum Islam*
6. *Dan pokok-pokok Pegangan Imam Madzhab dalam membina Hukum Islam.*

In this study, it appears that he has personal which obtained from the scholars of fiqh before by returning it to Al-Qur'an and the Hadith. The most popular opinion in fiqh Islam that has personality of Indonesia. For him, fiqh currently is more revealing figure as fiqh of Hedjaz, Egypt, Iraq, and so on, because they are made from the word of 'urf (custom) society in that area. Therefore, *fuqahā'* in Indonesia is expected to draw up fiqh which has personality of Indonesia.

The works in *Tafsīr* study, Hasbi had written a tafsīr which seen as the most complete tafsir in Indonesian, ie:

1. *Tafsīr Al- Qur'anul Majīd An-Nūr*
2. *Tafsīr Al-Bayān*
3. *Sejarah dan Pengantar Ilmu Al-Qur'an*
4. *Dan pokok-pokok Ilmu Al-Qur'an.*

Because of his expertise in this study, he was elected as vice chairman of the Institute for Translator and Interpreter of the Qur'an of Religious Affairs of the Republic Indonesia.

The works in *Hadith* study, he wrote:

1. *Sejarah dan Pengantar Ilmu Hadith*
2. *Sejarah Perkembangan Hadith*
3. *Problematika Hadith*
4. *Mutiara Hadith*
5. *Pokok-pokok Ilmu Dirayah Hadith*
6. *Koleksi Hadith - Hadith Hukum.*

This last book was originally planned to be published eleven volumes, but because he passed away, then the book can only be published six volumes.

The works in theology study, he wrote the books:

1. *Sejarah dan Pengantar Ilmu Tauhid/ Kalam*
2. *Al-Islam*
3. *Sendi-sendih Aqidah Islam dan lain-lain.*

The books are written in this study is monumental. For example the book of *Al-Islam* that although such comprehensive description about the aspects of Islamic teaching, but also included a description sufficiently long aspects about theology. His career is prominent in shari'ah study, then by Bandung Islamic University (UNISBA), he was given the title as *Doctor Honoris Causa* on March 22, 1975, therefore also he was elected as chairman of the Indonesian Institute of Islamic Fiqh (LEFISI). Prof. Dr. Teungku Muhammad Hasbi Ash- Shiddieqy passed away at the age of 71 and was buried in the cemetery IAIN Syarif Hidayatullah in Ciputat, South Jakarta¹⁰.

Tafsir *an-Nūr* was done by Muhammad Hasbi Ash- Shiddieqy since 1952-1961 (nine years) on the break from activity of teaching, leading faculty, becoming a member of the constituent and other activities. Because of his activities, he did not write his tafsir alone. But he just dictate then written by a typist, while on his desk strewn various reference books.

Background of writing this tafsir, as he wrote in the introduction to his tafsir he said: "*Indonesia needs the development of interpretation in the*

¹⁰ *Ibid.*, p. 95.

national language of Indonesia, then to reproduce the literature of Islam in Indonesian society and to realize an interpretation that is simple, guide the readers to the understanding of the verse with the intercession of the verses themselves. As Allah stated: that the Qur'ān is half interpreting the half, which included the interpretation of received sense based takwil science and knowledge, which makes the essence of the opinion of experts in various branches of science that are not required Qur'ān briefly. With hoping taufiq and 'Inayah that bounteous and merciful, then by referring to books of tafsir mu'tabar, books of hadith mu'tamad, books of sirah. I compiled this book of tafsīr with name of An-Nūr "¹¹.

He saw many people in Indonesia are getting interested to obtain a deep understanding of Islamic teaching, including Tafsīr al-Qur'ān. But unfortunately most of them do not master Arabic language, but tafsīr generally uses Arabic. So he wrote this tafsir for them who interested to understand deep Tafsīr al-Qur'ān. Tafsīr *an-Nūr* was written in the middle of a debate about whether or not allowed to translate and also write the Qur'ān in a language other than Arabic. For Hasbi, al-Qur'ān is universal. Therefore, for the success of the mission of transforming, so the use of reader language that checkered in the tribe and each nation to interpret the Qur'ān becomes an urgent necessity, not an exception using Indonesian. Hasbi fully aware that his opinion has contradiction with the opinion of great scholars of Saudi Arabia and the decision No. 67, 21 Shawal 1399 H / 1978 AD. That decision contains religious matter about prohibition to write (interpret) the Qur'ān in a language other than Arabic. But he kept walking by writing Tafsīr *an-Nūr*.

In compiling Tafsīr *an-Nūr*, Ḥasbī used a systematic of discussion which is expected to arouse the reader's interest and also make it easier to understand and get a relatively complete explanation. Tafsir *an-Nūr* has even become one tafsir reference of organizing institution of translating the holy book of the Qur'ān in translating the Qur'ān¹².

¹¹ Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ān al-Majīd An-Nūr*, (Jakarta: Cakrawala Publishing, 2011), p. IV- V.

¹² Nourouzzaman Shiddieqy, *Fiqh Indonesia Penggagas Dan Gagasannya*, (Yogyakarta: pustaka pelajar, 1997), p. 107.

Various methods of interpretation of the Qur'an develop, start from tafsīr which is interpretation based on the source of *ijtihād*, the scholars' opinion, and various theories of knowledge that such a theory is known as the method of *bil ra'yi and bil ma'tsur*. In addition, there is also mufassir or interpreter who blends the two forms from method above, that is by looking for the source of interpretation of the Qur'an first, Al-Hadith or from companion and tabi'in. Sources which Hasbi used in compiling the Tafsīr *an-Nūr* are:

1. The verses of the Qur'an
2. The hadith of the Prophet which Sahih
3. The narrations from companion and Tabi'in
4. Science Theories and implementation Practices
5. *mufassir's* opinion earlier which collected in the books of Tafsīr *Mu'tabar*¹³.

While the methods performed by Hasbi Ash- Shiddieqy's are:

The first, proposing verses that will be interpreted in one, two, or three verses and sometimes more. And in this case, Hasbi Ash- Shiddieqy's follows *al-Marāghy*, which generally follows *al-Manār* and sometimes follows Tafsīr *al-Waḍīh*.

The second, then the verses are divided to some numbers. Each number is interpreted individually.

The third, in translating verse into Indonesian, Hasbi Ash- Shiddieqy's takes reference to Tafsīr abu Su'ud, tafsir Shiddieqy Hasan Khan and Tafsīr al- Qasimi.

The Fourth, explaining the interpretation of the verse, in the interpretation Hasbi Ash- Shiddieqy's searches from description of *al-Marāghy* and *al-Manār*, and in interpreting verses that have same meaning follow Tafsīr al- Imam Ibn Katsir.

The Fifth, explaining asbāb an-Nuzul of verse, if there is *atsar* recognized *shahih* by expert of *atsar*.

¹³ See skripsi Sonia Dora (Nim : 104211074/ FU), *Zihār Perspektif Mufassir Indonesia* (Semarang : IAIN Walisongo, 2014), p. 47.

Based on sources in use, it can be seen that the method used by Hasbi Ash- Shiddieqy's in compiling Tafsīr *an-Nūr* is a mixed method between the method of *bil ra'yi* and *bil ma'tsur*. It is also, he proposed that in compiling this tafsīr hold on to the main tafsīr, either Tafsīr *bil Ma'tsur* or Tafsīr *bil Ma'qul*.¹⁴

The books of tafsīr that exist, besides it can be seen from methodology side, it can also be seen from the style of interpretation. The style of interpretation is to interpret the Qur'ān in belief perspective, sect, and specific knowledge. According to Said Agil Al-Munawwar, tafsir has several kinds of style, namely the Tafsīr *fiqhi* (interpreting the Qur'ān by emphasising on aspect of the law or fiqh), Tafsīr *falsafi* (interpreting the Qur'ān through the philosophical approach), Tafsīr *adabi* (interpreting the Qur'ān through balaghah approach and related to it), and Tafsīr *ilmi* (interpreting verses of kauniyyah which contained in the Qur'ān by linking modern science), and others.

Tafsīr *an-Nūr* Hasbi Ash- Shiddieqy work does not have the style of interpretation and orientation towards specific study, because otherwise noted all of his commentary does not contain specific disciplines, such as language study, law, sufism, philosophy, and another. Hasbi Ash- Shiddieqy discussed by linking science evenly means that there is no emphasis on a particular study, because discussed by focusing on specific study he thought would bring the reader out of study of tafsir.

Although Hasbi Ash- Shiddieqy also a jurist or *faqīh* who has written books that discuss about fiqh, but in fact if we look at this tafsīr, it is very difficult we find the influence of fiqh in it. In the foreword to Tafsīr *an-Nūr*, he states: "Leaving the description that does not directly relate to the interpretation of the verse, so that the reader does not necessarily taken out from tafsīr study, either to history study or another scientific study"¹⁵.

¹⁴Nourouzzaman Shiddieqy, *Fiqh Indonesia Penggagas Dan Gagasan*, (Yogyakarta: pustaka pelajar, 1997), p. XII - XV.

¹⁵T Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ānul Majīd An-Nūr*, (Jakarta: Cakrawala Publishing, 2011), P. 96.

Of the above expression, Hasbi Ash- Shiddieqy do not mean will not interpret the verses of al-Qur'an with the scientific description lengthy feared departing from certain verses. Therefore can be concluded that the Tafsir *an-Nur* styled *adabi ijtima'i*.

B. Hasbi Ash- Shiddieqy's Interpretation On Verses In Electing Non Muslim As Leader

After explaining Hasbi's biography and his tafsir, will be further described verses related to the prohibition electing non-Muslim leader, and how asbāb an-Nuzul of those verses sent down, not all of these verses have asbāb an-Nuzul but only partial verses. There are 10 verses in the Qur'an about prohibition in electing non-Muslims leader that is: Sūrah Ali- 'Imrān: 28 and 118, Sūrah al-Ma'idah: 51 and 57, Sūrah an-Nisā': 89, 139 and 144, Sūrah at-Taubah: 23, Sūrah al-Mujādilah: 22, Sūrah al-Mumtahanah: 1.

Here are the verses in the Qur'an which is often used as *dalil* in order to deny non-Muslim leader, as will be explained below:

1. Sūrah Ali-'Imrān in Verse: 28

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

الْمَصِيرُ ﴿٢٨﴾¹⁶

"Let not the believers take unbelievers for friends or helpers, rather than believers:if any do that, in nothing will there be help from Allah : except by way of precaution, that you may guard yourselves from them. But Allah cautions you (to remember) Himself: for the final goal is to Allah"

¹⁷.

- Asbāb an-Nuzul

Narrated by Al-Waqidi from Ibn Abbas and Anas ibn Malik that after liberating Mecca, the Prophet explained, the kingdom of Persia (Iran) and

¹⁶ QS. Ali- 'Imrān: 28

¹⁷ Abdullah Yusuf Ali, *The Holy Qur'an*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 58.

Roman (Rum) later will be ruled by Muslims. the hypocrites and the Jews said, "Muhammad could not subdue the Persian and Roman. Why did not Muhammad suffice Mecca and Medina ? Why greedy want to dominate the Persian and Roman?" related with it Allah revealed this surah.

Verse above explains that the Muslims are prohibited in electing the unbeliever as leader or close friend by opening the secrets of religion, and also putting their benefit rather than the benefit of Muslims. What should be done is to put them in place in accordance with the will of (provision) religion for the benefit of our religion. Every Muslim who makes the unbeliever as helper (a close friend) that actually brings badness for religion, it has meaning that they escape from the area (hint, shade) of Allah. they can be classified not obey the rule of God, and not help the religion of Allah. Thus, serve their relationship with God, and they include in the class of unbelievers.

We are only allowed to hold friendship (*muwalah*) with unbelievers in a fear condition (emergency). In the condition to maintain the safety of self that is, we are allowed to make friends with them than necessary, as like the rule:

درء المفسد مقدم على جلب المصالح

"Resist damage precedence for bringing benefit".

Muhammad Hasbi Ash- Shiddieqy in Tafsīr *an-Nūr* said that we should make relationship with unbelievers because dreading danger or badness, or because of hoping their useful benefit for the Muslims. In addition, the verse can also be obtained by the understanding that there is no obstacle to the Islamic government to make agreement and cooperation with non islamic governments to something of expediency. But if a friendship agreement will only bring badness for religion, we are prohibited to do so

Religion also justifies us to trust non-Muslims and make interaction well in wordly matter. Making friendship (*muwalah*) with unbeliever may be done, whether we are in a weak or strong condition. The Prophet

Muhammad had held friendship treaty (*muhalahah*) with Bani Khuza'ah who is idolatrous.

From this verse, the scholars allow *taqiyah*, ie do or say something that is not real to reject a disaster that would befall the soul, honor, or possession. Kind and gentle people apply before the enemy (infidel) with the intention that they are safe, be done. For example, willing to say the word of *kufur* when forced, does not make us infidel, considering it is done to save themselves from death, while the heart remains faithful and remains in religion. This situation was made by Ammar ibn Yasir.

A companion of the Prophet ever said yes, when Musailamah bullied her with the question: "Do you admit if I am a messenger?" Because the answer was yes, the companion had survived, he was not killed. But another companion was killed, because he was asked the same question, he replied: "I am deaf." Certainly not a real deaf. He answered that, he means he do not want to admit that Musailamah is not a messenger.


When the two incidents were reported to the prophet Peace be Upon Him, he said: person (companion) who was killed had been returned to God with confidence and trust (the right). As for the other person, who survived, he used the leeway given by God. Allowance and spaciousness are emergency matters, not the subject of religion. Because it is obligatory for Muslims to emigrate (move) from a place where they could not establish the religion and the need to preserve (save themselves). Not afraid slur of person in the religion of Allah also included signs of the perfection of faith. Prophet, In carrying out preaching exalting religion of Islam always suffered due to disruption of unbelievers and polytheists, but he was always patient. Including to the definition of *taqiyah* is well behaved, gentle to the unbelievers, wrongdoers and wicked ones to avoid disturbance that will befall them. It is not considered a forbidden friendship.

Allah warned you about them, by the punishment would do Allah mentioned the word of "themselves here" with the intention to say that in friendship with unbeliever, we must remain vigilant. Let us not fall into the trap of the opponent, then finally we end up falling on the punishment

of God, which can not be broken by someone else. Allah’s statement is great threat for they who provide help and assistance to the enemies of God. All the creatures on the Day of Judgment will obtain recompense from God, each according to his deed level during the life in the world¹⁸.

2. Sūrah Ali-‘Imrān Verse: 118

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِيَدَانَهُ مِّن دُونِكُمْ لَا يَأْتُونَكُمْ خَبَالًا وَدُؤًا مَّا عَنِتُّمْ قَدَ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفَىٰ صُدُورُهُمْ أَكْبَرُ قَدَ بَيَّنَّا لَكُمْ الْآيَاتِ إِن كُنْتُمْ

تَعْقِلُونَ¹⁹ 

“O you who believe! Take not into your intimacy those outside your ranks: they will not fail to corrupt you. The only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the signs, if you have wisdom”²⁰.

- Asbāb an-Nuzul

This verse was revealed with resident of Mecca or the Jews who spend their property to oppose Prophet’s preaching. They who do so, which take out his property to antagonize the prophet, it will not has impact miserable to prophet and friends. Instead, their efforts that cause prophet is able authorize them all.

According to Hasbi Ash- Shiddieqy, making the unbeliever as a loyal friend has a great risk for religion and benefit of society. Not appropriate that we spread out secret or what is in our heart. Because, they will keep trying afflict the Muslims and try to thwart all plans the activities of the Muslims. They still want us to get in trouble, both in religion and public matter. Openly they show hatred, deny what brought by prophet, and also regard the Muslims as an ignorant and backward people. They show their respect for us, but in their heart undercurrent of envy and hate.

Attitude and action like that which make us prohibited to make people who are not Islam as a loyal friend. However, when they have changed

¹⁸Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur’ān al Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 356-357.

¹⁹ QS. Ali- Imrān: 118

²⁰ Abdullah Yusuf Ali, *The Holy Qur’ān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 71.

the attitude, for example, the attitude of the Jews who do good when Muslims dominate Andalusia, kubti nation defeat the Romans when Muslims defeat Egypt, we are no longer prohibited to make them as a loyal friend. ‘Umar ibn al-Khattab raised the Romans who are Christian as official at institutions which he built. Similarly, the caliphs afterwards, such as Abdul Malik ibn Marwan, who moved the handling of state institutions to the Arab nation.

As quoted by Hasbi Ash-Shiddiqy in *Tafsīr an-Nūr*, that Al-Hafiz Ibn Katsir argues, do not make secret from talks about state or government matter that very important submitted to the dhimmis (non-Muslim). Similarly, the caliphs of Abasiyah and others, handed the government affair to the people of the Jews and Christians. Most representatives from the government of Usmaniyah also consist of the Christian. Prohibition that related unbeliever’s characteristic (non-Muslims) is similar to the prohibition we make the unbelievers as a helper.

We have told you about the real clues and clear parables, so you can know exactly where the enemy and where comrade are. Which one should you make *biṭānah* (the place to keep a secret) and which is not. It has been clear to you if you understand these verses and obey it²¹.

3. Sūrah An-Nisā’ Verse: 89

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۗ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا

وَلَا نَصِيرًا ﴿٨٩﴾²²

“They but wish that you should reject faith, as they do, and thus be on the same footing (as they): but take non friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn

²¹ Muhammad Hasbi Ash-Shiddiqy, *Tafsīr Al-Qur’ān al-Majīd An-Nūr*, (Jakarta: Cakrawala, 2011), P. 420.

²² QS. An-Nisā’: 89

renegades, seize them and slay them wherever you find them: and (in any case) take no friends or helpers from their ranks”²³.

Has been described in the previous verse, about the hypocrite is they who are making friend with the Muslim if seen Muslim will be victorious. But if Muslim seen in a weak position and will lose, they show hostility, they do not outright together Muslim. God has made them abstain and hate the truth. And indeed Allah has been reversed them to have misguided.

Later in this verse, Hasbi Ash- Shiddieqy explains that the hypocrites are actually not only misguided, but they also want you to follow their deed in digressin. They do not only misguide for themselves, but also desire can lead you in digression. Therefore, do not make them as helper (your closest help) against the polytheist, before they really believe, emigrate and unite with you. Before that do not you make close friend with them, moreover believe. Not willing to emigrate is a sign of hypocrisy.

If they refuse to emigrate (*hijrah*) to the way of God and remain in the place to do things that harm you and remain hostile to you, then seize (subdue) them if you are able to do so and kill them wherever you see (on the battlefield). Do not you make them as your helper (helper around you) or make them as people who handle your affair²⁴.

4. Sūrah An-Nisā’ Verse: 139

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَيْسَ لَهُمُ الْعِزَّةُ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا²⁵

"Indeed, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay all honour is with Allah ²⁶."

²³ Abdullah Yusuf Ali, *The Holy Qurān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 101.

²⁴ Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur’ān al-Majīd An-Nūr*, (Jakarta: Cakrawala, 2011). P. 570-571.

²⁵ QS. An-Nisā’: 139

²⁶ Abdullah Yusuf Ali, *The Holy Qur’ān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 110.

According to Hasbi Ash-Shiddieqy, in the previous verse has explained that there is indeed among people whose heart has been dirty and rusty, ie the hypocrites if they has been gathered with the people who have same class with them, they are back to *Kufr*. When they gather again with the believers, then comes back in them faith. But shortly afterwards they are back to apostate, even harder in *kufr*. In this verse the hypocrites are they who use the unbelievers who are hostile to the believers be a guardian, a helper and controller affair. They do not want to accept the help of the believers. Instead, provide the help to unbeliever, because they argue that the power will be returned to their hand. They do not realize that *Muttaqīn* who acquire what is good, because of Allah, to remain with them.

Are you looking for a strength, greatness and progress from the unbelievers? How the greatness and strength will you get from them, because they are the enemies of God. Remember, greatness and glory or triumph, everything belongs to God. Therefore, look for the glory of God, not from others²⁷.

5. Sūrah An-Nisā' Verse: 144

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا

لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا²⁸

“O you who believe! Take not for friends unbelievers rather than believers: do you wish to offer Allah an open proof against yourselves?”²⁹

The believers should not give help to unbelievers, whether by saying or action, the result is to bring badness to Muslims, whether individual or institution, the more adverse the religion. What is meant by the right to control matter here is to give aid to harm the Muslims.

²⁷Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur’ān al Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 604.

²⁸ QS. An- Nisā’: 144

²⁹Abdullah Yusuf Ali, *The Holy Qur’ān*, (Kuala lumpur: Islamic Book Trust, 2005), p. 111.

Hasbi Ash-Shiddieqy argued about energy usage of *dhimmi* in Islamic government is not prohibited. The friends had been using experts from the Jews and Christians in government position, as long as they do not give badness for government or Muslims. Abu Ishak As-Sabi who non-Muslim ever believed to occupy as minister in the government of Abbasiyah.

Do you want to make a reason (*hujjah*) that firmly for Allah to inflict painful punishment to you? helping unbeliever will certainly not be done by a believer. That do is hypocrites. By the deed, for Allah, it is the real reason to give the punishment to the culprit³⁰.

6. Sūrah al-Mā'idah Verse: 51

يَتَّخِذُوا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ³¹

“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”³².

- Asbāb an-Nuzul

Much opinions about the causes of this verse. Narrated by Ibn Abi Shaibah and Ibn Jarir from Atiyah ibn Sa'ad, he said: Ibn Ubadah Samit from group of Khazraj quarrel with Abdullah ibn Ubai ibn Salul. Ubadah said: I have some friends from Jewish group that numerous and hard of *shaukah*. I break away from loyal pledging to them and no one I hope their help, except from God. Hearing this, Abdullah said: I do not want to escape from an oath of loyalty to the Jewish, because I am afraid there will be disaster that require their help. "related with it, Allah revealed this verse.

³⁰Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ān al Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 607-608.

³¹ QS. Al- Mā'idah : 51

³² Abdullah Yusuf Ali, *The Holy Qur'an*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 127.

As quoted by Hasbi in his tafsir, Ibn Jarir said: " Allah prohibits the believers to make Jews and Christians as a helper and loyal friend. God explains that they who make the Jews and Christians as a helper and loyal friend is seen making opposition to God, messenger and the believers.

It is clear that this verse was revealed related to hypocrisy who make loyal friend to the Jewish or Christian nation, and bring help to them for fear of disasters that may befall them, if the believers get trouble. Jews are very high solidarity among themselves, so are the Christians. They form an alliance to hate the believer. This verse describes the cause we are prohibited to make Jews and Christians as helpers or loyal friends, because they form an alliance to oppose us.

Hasbi citing the opinion Ibn Jarir in his tafsīr, "that people who give precedence to the Jews and Christians rather than the believers are seen to be a Christian and Jews. Therefore, it is not someone binding oath of allegiance and bring help to someone, unless he be pleased with him and his religion. If he had been pleased the person's religion, so it means that he hostiles people who have same religion.

From this description, we get a provision that in case of cooperation, help assist, and loyal friend between two people who are different in religion for the benefits of the world, such a prohibition does not go into this verse. if the Muslims make loyal friend with a people who are not Islam, because conformity benefit, that should not be prohibited. Not justified we make loyal friend with Jews and Christians in matters that impair or conflict with the benefit of the believers. Making loyal friends with Jews and Christians in the matters that bring benefit and not bring badness for most of the believers is not prohibited.

Person who makes loyal friend to the believers's enemies, helps them or ask for help to them is seen as unjust. Therefore, it means putting trust is not in place. And Allah will not give guideline the person to virtue³³.

7. Sūrah al-Mā'idah Verse: 57

³³ Muhammad Hasbi Ash-Shiddieqy, *Tafsīr Al-Qur'ān al-Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 671-672.

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا

الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مُّؤْمِنِينَ ﴿٣٤﴾

“O you who believe! Take not for friends and protectors those who take your religion for a mockery or sport whether among those who received the scripture before you, or among those who reject faith, but fear you Allah, if you have faith (indeed).³⁵”

Hasbi Ash-Siddieqy in his interpretation explains that, they who believe, Do not make the Jewish and the Christian people who have been given the Bible before you, nor polytheists, be controller of your affair. They keep trying to complicate you, although outwardly they show a friendly attitude. They mock religion. There are they who show faith to the believers, while inwardly hide infidelity. In an instant, they bring to infidelity in their tongue. They do so to mock religion. God prevents loyal agreement with the polytheists. Because, this involves giving power or force them to remain in polytheism. Islam finesses against *ahlul kitāb*, another from strategy to the ‘Arab polytheist. Islām allows us to eat food from *ahlul kitāb*, marries females, to receive payment of the jizyah (tax) from them, and let them to keep embossom religion.

In this verse, Allah uses the title of *ahlul kitāb* for the Jew and Christian. While the title of the infidels to call the polytheists. In other verses, they are popularly called polytheist and people who make ally God. Remembering, worshippers statue are very deep in polytheism and infidelity. (Polytheism) *syirk* and *kufur* are the basis for their behavior. As for the *ahlul kitāb*, *shirk* and *kufur* come later, so do not appear from a religious basis. To provide help to them who make your religion as joke and jest, should you fear to the retaliation and the threat of God³⁶.

8. Sūrah At-Taubah Verse: 23

³⁴QS. Al- Ma'idah: 57

³⁵ Abdullah Yusuf Ali, *The Holy Qur'ān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 129.

³⁶ Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ānul Majīd An-Nūr*, (Jakarta: Cakrawala, 2011). P. 676- 677.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ

عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ³⁷

“O you who believe! Take not for protectors you fathers and your brothers if they love infidelity above faith; if any of you do so, they do wrong. ³⁸”.

- Asbāb an-Nuzul

Narrated by Muslim and an-Nu'man ibn Bashir, said: I was on the side of the pulpit the Prophet along with some companions. One of them said: I do not attach great importance to a charity after I embosomed Islam, besides giving drink to the pilgrims. Another man chimed in, by saying I'm only concerned with businesses to prosper *Masjid Al-Haram*. A man said: jihad in Allah's way is better than what you say. Umar rebuked them who argue that, by saying: do not raise your voice in the pulpit of the Prophet. Today is Friday. After the Friday prayer, I came to the Prophet asking for a religious matter about the problem that they argue about. After the prayer, Umar went to the place where the Prophet to ask for religious matter, then Allah revealed this verse.

According to Hasbi Ash- Shiddieqy that all people who believe in Allah and His Messenger, it is not feasible for you to make the parents and brothers are still unbelievers as manager of your affair. Not worthy that you also help them in the battle between the Muslims fight against the infidels, moreover explain the secrets of the believers and the preparation that done in the face of a war against unbelievers.

Whoever among you make people who still like infidelity as controller affairs are classified as people who do wrong to yourself and do wrong to the believer. Because they give custody to the person who should be

³⁷ QS. At-Taubah: 23

³⁸ Abdullah Yusuf Ali, *The Holy Qur'an*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 214.

shunned because of infidelity. They also provide an affection for people who are supposed to be despised.³⁹

9. Sūrah al-Mujādalah Verse: 22

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 وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

40

“You will not find any people who believe in Allah and the last day, loving those who resist Allah and His Messenger, even though they were their father or their sons, or their brothers, or their kindred. For such he has written faith in their hearts, and strengthened them with a spirit from himself. And he will admit them to gardens beneath which rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity”.⁴¹

- Asbāb an-Nuzul

There is narration that says that this verse was sent down concerning Abu Bakr, who one day slapped Abu Quhafah, when he cursed the prophet of Allah. The event was presented to the prophet. Then the Prophet said to Abu Bakr: "is it true that you have done this?" Abu Bakr justify it. The prophet said: "Do not repeated the act". Abu Bakr replied: "for the sake of Allah if there was a sword in my side, I had killed him." There is also saying that this verse was revealed concerning Abu Ubaydah ibn Jarrah, which when in the battle of Badr always tried to avoid it, but as continuously challenged by his father, Abu Ubaidah finished his father's life.

³⁹ Muhammad Hasbi Ash- Shiddiqy, *Tafsīr Al-Qur’ān al-Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 254-255

⁴⁰ QS. Al- Mujādalah:22

⁴¹ Abdullah Yusuf Ali, *The Holy Qur’ān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 692.

Hasbi Ash- Shiddieqy in his tafsīr, he explains that you will not get the group to collect between faith in God and the last day by a compassionate with his enemies. Because faith does not justify us compassionate with unbeliever. Strictly speaking, it will not lift the unbelievers be a loyal friends. It means in trying to give kindness to the unbelievers and make badness for the Muslims. associating with unbelievers, in normal circumstances, is not prohibited. Prohibited here is to make an effort to provide help to unbeliever in the movement to oppress Muslims. Such is not feasible by the believers. Although the unbelievers who helped are their parent, their children, their brother, or their family. The believer will not love the enemies of God.

People that described are that have confirmed their faith in their heart by God. Faith is a big favor and the favor is not obtained by people who are compassionate with the enemies of Allah. Allah bestows strengthen their faith by making peace of mind and determination in the truth. Therefore they can not be reached affection to the enemies of God. They who have confirmed their faith in the soul will be placed in heaven, the palaces are built on the edge of a beautiful river, and they will not be moved around again.

God bestows grace to them in the world and blessing in the hereafter, by incorporating them into paradise which is delight and pleasure as retaliation for good deeds in the world. That is challenging the relatives, because Allah and His messenger. They are seen as helper of God, and people who are entitled to receive glory from Him. They're the ones who obtain the victory, happiness, and aid in the world and in the hereafter⁴².

10. Sūrah Al-Mumtahanah Verse: 1

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ

⁴² Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ān al-Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 298-299.

خَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسْرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا
 أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٤٣﴾

“O you who believe! Take not my enemies and yours as friends (or protectors) offering them (your) love, even though they have rejected the truth that has come to you, and have (an the contrary) driven out the messenger and yourselves (from your homes), (simply)because you believe in Allah your lord! If you have come out to strive in my way and to seek my good pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that does this has strayed from the straight path. ⁴⁴”

You must not make the unbeliever as your helpers and loyal friends your, God is firmly. Narrated by Al-Bukhari, Muslim and others that a singer woman and mourner who called Sarrah came from Mecca to Medina for a livelihood (purpose). Prophet told Bani Abdul Muthalib so as to meet the women’s needs. They gave him shopping, clothing, and supply back to Mecca. But when she would go back to Mecca, came Hatib ibn Abi Balta'ah who submitted a letter to be delivered to the people of Mecca. For this purpose, he gave the wage 10 dinars. In the letter Hatib told Prophet’s deed to be done to resident of Mecca.

The incident was immediately told by Jibril to the Prophet. Then the Prophet commanded Ali, Ammar, Ṭalha, Az-Zubair, Al-Miqdad and Abu Marshid to follow her. They all are the rider. The Prophet said: "Go to Khakh (somewhere on the way the Medina Mecca). There was a woman in a stretcher. He carried a letter to the resident of Mecca, and took the letter from him. "

The companions immediately rode up to meet her and asked for a letter that brought. At first she objected requested to submit a letter. But when pressed hardly, the letter was taken from her bun and handed over to the Prophet's companions. When opened, it was obvious the letter was

⁴³ QS. Al-Mumtahanah: 1

⁴⁴ Abdullah Yusuf Ali, *The Holy Qur’ān*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 698.

written by Hatib shown to the polytheists of Mecca and explained the Prophet's deed. When the Prophet asked to Hatib, what he meant to send the letter, Hatib replied: "O Messenger of Allah, do not blame me. I had relatives in Mecca. I want them to be able to try protecting my relatives. I do not act, because I'm not pleased with this anymore Islamic religion. "Hearing the answer, the Prophet also confirmed his confession. But when Umar got up about to decapitate the man's neck, the Prophet prevent him. Related with that came down this verse and some verses that are the same with this.

Hasbi argues in his interpretation, that the believers do not lend your affection to the enemies of Allah and your enemies too. Because, God does not justify you to convey or tell you about the steps to be undertaken by Messenger in an effort to develop religion to them. Although between you and the enemies of God, there is a relationship relatives. Then Allah explains why we are not justified to believe the enemy.

Not worth you make them as your loyal friend, then you unlock the secrets of Islam to them. And they have denied the truth brought by the Apostle. They deny God, the Prophet, and the Qur'an. Secrets that you convey can threaten your safety. They expel the Messenger and you from your country, from your spilled blood, just because you believe in Allah and not by something from another cause. If you get out of your land, to strive in the way of Allah and seek Allah's blessing, then do not you make my enemies as your loyal helper. Do not also you make them as your loyal friend. You convey confidentially to them about the steps to be taken by the Messenger, and you give them your a sign of affection.

Information in secret about the steps of the Apostle to hypocrites are still known by God. Because, no matter how you hide something, for God nothing is hidden. Anyone who does goodness with enemies and conveys

news about the Apostle to them, he has deviated from the straight path, the path that conveys to heaven and pleasure of Allah⁴⁵.

Similarly, some of the discussions in this chapter. That is about Hasbi Ash- Shiddieqy, about *al- Qur'ānul Majīd an-Nūr* and verses of the Qur'an which speak about prohibition in choosing non-Muslim as a leader that has been described by Hasbi Ash- Shiddieqy in *Tafsīr al-Qur'ānul Majīd an-Nūr*, and has been interpreted.

⁴⁵ Muhammad Hasbi Ash- Shiddieqy, *Tafsīr Al-Qur'ānul Majīd An-Nūr*, (Jakarta: Cakrawala,2011), P. 316-317.