

## ORIGINAL ARTICLES

### The Concept of Leadership from the Perspective of Hamka

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#### ABSTRACT

Leadership is a trust that must be implemented to the best of advantages, while the leader is also responsible for managing, administering and maintaining what is entrusted to him, well and fair. This paper will delve into the concept of leadership that has been outlined by HAMKA in his commentary of the Quran entitled "*Tafsir al-Azhar*". HAMKA was a leading figure and Islamic thinker who contributed in various fields. This paper uses the literature and document analysis method. The emphasis will focus on the introduction of the figure, his commentary and critique in connection with leadership.

**Key words:** Leadership, HAMKA, al-Azhar, Tafsir, commentary.

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#### Introduction

Al-Imam al-Ghazali has stated in his book, *al-Iqtisad Fi al-I'tiqad* that the question of leadership should not be taken by the law of common sense, but it must be based on the characteristics of religion which is the basis of the *sharia* and the government (leadership /governance) is the controller. Something that has no foundation will collapse and something that has no guard will flee. Beginning with this question of leadership by al-Ghazali, the authors were encouraged to examine the concept of leadership from the perspective of an Islamic scholar of the Malay Archipelago i.e Haji Abdul Malik b. Abdul Karim Amrullah (HAMKA).

This paper will present the biodata of HAMKA, and then an analysis was made on his interpretation of the scripture, and finally his thoughts on the concept of leadership through his interpretation of the verses in the Quran.

#### Methods:

The method of this study is a library research by using multiple sources of evidence. These include tape recorded in-depth interviews with specific researches in particular with an expert educationalist in Malay Archipelago and academicians who are biographers of this great scholar. Also included are data-gathering techniques such as library and document analysis. Research methods used to examine the original writings of HAMKA are largely qualitative and consist of approaches such as hermeneutic and content analyses.

#### Results and Discussion

##### *Biography of HAMKA:*

HAMKA is a prominent Islamic thinker who is considered multi-dimensional based on his contribution in various fields. He is known as scholar, preacher, journalist, reformer and others. He is a Muslim thinker who is admired by his character and contributions to the community at large. His contribution is invaluable to the Muslims especially in the Malay Archipelago.

HAMKA is the acronym for the name, Haji Abdul Malik bin Abdul Karim Amrullah. He was born on 17 February 1908M which is equivalent to 14 Muharram 1326H. the birthplace of this special man is Sungai Batang in the district of Maninjau in West Sumatera, Indonesia. His father, Haji Rasul is a well known religious figure. Haji Abdul Karim is a religious scholar who is against the teachings of "Rabitah", which is a system incarnate Sufi teachers in the memory of believers-followers during their teaching of mysticism. Tanah Minang, the birth district of HAMKA in late 19<sup>th</sup> century and early 20<sup>th</sup> century was the birthplace of the era of the rise of the children of the nation known as Young People. (Rusydi Abd Malik 1981 : 1)

HAMKA is a descendant of Abdul Arif who was called Tuanku Pauh Pariaman or Tuanku Nan Tuo. Tuanku Pauh Pariaman was a missionary who disseminated the teachings of Islam to Padang Darat including Malinjau. Abdul Arif was married in Malinjau and from that marriage was blessed with two children, Lebai

Putih dan Siti Saerah. Siti Saerah was married to Abdullah Salleh who was called Tuanku Guguk Katur, one of the favourite students of Abdul Arif Tuanku Nan Tuo. Muhammad Abdullah who was called Fakih Kisai was born from that marriage. Muhammad Amrullah later was married to Selamah who gave birth to Abdul Karim Abdullah, Hamka's father. (Hamka 1967: 36)

HAMKA's mother was Siti Safiyah. She too was from a distinguished lineage where her father, Hamka's grandfather named Gelanggang who carried the title, Bagindo Nan Batuah. When young, he was famous as a teacher of dance, singing and martial arts. Hamka was the eldest of four siblings from the same parents. (Nasir Tamara et al.1983: 51)

When HAMKA was small his childhood was not like other children who tended to always be with their parents. As early as 4 years, his parents and another brother had moved temporarily to Padang. His father accepted an invitation to teach at several places in Sumatra and was the editor of the *al-Munir* magazine. At that time HAMKA was taken care by his mother's family. (Hamka 1967: 42)

After Haji Abdul Karim returned from Sumatra, HAMKA was often by his father's side. As a Muslim scholar and intellectual, his father was frequently visited by the public and scholars to discuss various issues in addition to studying religion. On these occasions, HAMKA was exposed to the religion discussions indirectly. The authors are of the opinion that this was among the factors that contributed to the development of HAMKA as a knowledgeable figure.

Hamka received informal education from his own sister and father. Next he went to study at the Dasar primary school in the morning and at the Diniah Religious School in the afternoon at the Pasar Ujung. At the age of 10 he studied at the Tawalib School. There, HAMKA was taught Grammar, *Soraf*, Hadith, *Fiqh* and so on. At that time his interest in reading materials became intensified, where he often spent time at the "Zainaro" library. It was on these occasions that he had read a lot in the library. Hamka was later sent by his grandmother to Parabek to be taught by Syekh Ibrahim Musa (M. Abduh 1993: 1).

In terms of education he did not pursue his education to a high level. However, he was active and interested in knowledge. He learned a lot informally from the reformist figures like A.R.Sutan Mansur while gaining experiences from his travels to many places. Hamka learned the interpretation of Muhammad Abduh while being in Padang Panjang. He learned about the Islamic movement from the H.O.S Tjokroaminoto in Jawa. He also had the chance to study sociology and interpretation there (M. Abduh,1993: 2)

HAMKA's parents divorced when he was 12 years old. The separation had a profound impact on him. But at the height of this disappointment, he was determined to go to Mecca. He wanted to prove to his father that he was not a wasted son. In 1927, his intention was fulfilled for he had the opportunity to board a ship heading for Mecca. He intended to perform the pilgrimage in addition to furthering his studies there (Solichin Salam1978:301). On arrival there, he fell ill and could not fully achieve his intention of furthering his studies. However, Hamka was fortunate to have met Sheikh Hamid al-Khurdi who gave him space to study at his library. This opportunity was a blessing for him because he had the opportunity to read the works of Mustapha Latif al-Manfayuti, Shadiq Rafii, eastern poets and also those of Western scholars that had been translated into Arabic. (Hamka 1967: 42-51)

After being there for six months, he returned to his homeland in July 1927. Hamka became a religious teacher at Ladang in the district of Sumatra. Later he returned to his village at Padang Panjang and continued his missionary work more actively. The status of *haji* which he got after returning from Mecca was a bonus to him because the Indonesian community at that time had high regards for those who performed the *haji*. (Hamka 1967: 42)

At the age of 21, HAMKA married a lady named Siti Raham who was 15 years old. They were blessed with 10 children, namely Zaky, Rusydi, Fakhri, Azizah, Irfan, Aliyah, Fathiyah, Hilmi, Afifi and the youngest was Syakib. Siti Raham passed away before HAMKA. (Rusydi Abd. Malik 1983: 23) Eight months after Siti Raham's death, HAMKA married Hajah Siti Khadijah, a lady who hailed from Ceribon, West Jawa. (Ibid: 34)

Like the tradition of people who like travelling, HAMKA had spent about 40 years travelling to various districts in Indonesia. He had been a resident for 3 years in Makasar, Medan 11 years, Jakarta 22 years and Padang Panjang. He is fond of using the Minang Language with the Sungai Batang district dialect in his daily speech. (Ibid: 62)

As an intellect, HAMKA was very interested in the field of learning. A lot of his works have been published for general reading. His character to some extent can be reflected through his own learning. Even during his lifetime there was a book written by Indonesian researchers to express their appreciation of him as a prolific figure.

In the minds of the public, HAMKA had gone through painful times and various fluctuating events of life, particularly as a preacher and a religious scholar. The experience as a child to adulthood has influenced him a lot. Hamka was a man with a modest personality. Even his personality was admired by his opponents and friends.

HAMKA was a man with a firm stand in the exercise of his duties, particularly those relating to religious matters. This firmness was due to his holding the post as the Head of the Religious Scholars' Council (MUI)

which he held since July 27, 1975. The council serves to issue a ruling (*fatwa*) related to current matters for Muslims of Indonesia. On 7 March 1981, M.U.I. issued a *ruling* which prohibited Muslims from celebrating Christmas. This was due to the developments then where the Muslims attended the celebration held in schools, offices and public places. HAMKA had strengthened his argument with proofs of the Quran, hadith, and the strength of a rational mind. This ruling invited controversy and opposition from some civilians and the government. The governing party was displeased with the ruling because at that time its policy was to harmonize both Muslims and Christians that was rather tense back then especially during the end of the 60's and early 70's. (Mohammad Atho Mudzhar 1993:122). A small number of people were also unhappy about it. Despite the pressure, HAMKA still held on to the M.U.I. ruling that Muslims were forbidden to celebrate Christmas because it was deemed to be a Christian worship.

At the peak of this, HAMKA resigned as Head of M.U.I. Hamka's action to issue the ruling was to correct the misconstrued teachings of Islam to its followers so as to practice the true teachings of Islam as enjoined by the Prophet SAW. (Rusydi Abd. Malik 1983: 81)

Patience is also evident in HAMKA where he suffered the hardships as a child. Perhaps because of this it caused him to be patient and determined in facing the challenges. Although he came from a famous descendant with a scholarly heritage and considered noble by his community, he did not live in luxury. He lived independently and travelled to a number of districts in Indonesia.

After the publishing of his novel, *Tenggelamnya Kapal Van der Wijcks*, HAMKA was criticized heavily by a few reporters and newspapers of the Communist Party of Indonesia (P.K.I). It accused HAMKA of committing plagiarism by a French researcher named Alphonse Karr which was translated into Arabic by al-Manfaluti. This accusation raised various issues and the leftist took this opportunity to tarnish HAMKA (Hassan Shadily M. A 1973: 4) HAMKA tolerated the situation, pointing out the actual position to the reporters. He too, as a journalist, criticized that the reporters should ascertain the truth before making a statement. Calmly he said: "The good will be noted, the bad will be seen". (Nasir Tamara et al. 1983: 166)

In the opinion of the authours, HAMKA's research can be divided into 2 stages, before the 1940's and the period thereafter. In the first stage he wrote a lot of books about religion, history and books that characterized love otherwise known as "works of romance" in Indonesia. Among his most famous and well received works until today are: *Merantau ke Deli*, *Tasawwuf Moden*, *Tenggelamnya Kapal Van Der Wijck*, *Di Bawah Lindungan Ka'bah* and others. In the second stage HAMKA focused more on religious works, philosophy and life experiences. Among the products of his research at this stage are: *Lembaga Hidup*, *Revolusi Fikiran*, *Di Dalam Lembah Cita-cita*, *Ajakku*, *Kenang-Kenangan Hidup*, *Pelajaran agama Islam* and others. (Hassan Shadily 1980: 120)

On 24 July 1981 corresponding to 22 Ramadan 1401H, HAMKA passed away after having enjoyed the blessings of Allah SWT in the world for 73 years. He was buried at the Tanah Kusir cemetery, Kebayoran Baru. (Ibid 1983: 230)

#### *Methods of Interpretation in the Tafsir al-Azhar:*

The most important method in the interpretation of the Quran is to use the verses of Quran itself. If there is no explanation found among the Quranic verses, the interpreter shall refer to an authentic Hadith of the Prophet SAW. If he was unable to get the interpretation from Hadith, he should refer to the interpretation of his companions. If these too face the same problem, he should refer to the interpretation of what was agreed upon by the people who were close to his companions (*tabi'in*). If there was no agreed interpretation of the *tabi'in*, then the interpreter should exercise *ijtihad* to achieve accurate interpretations armed with knowledge that qualifies him for *ijtihad* (Mohd. Zawawi bin Abdullah 1997: 35)

Referring to the method of interpretation mentioned as above was evaluated by well known interpreters such as Ibn Kathir, al-Tabari, and others. HAMKA through his interpretation of al-Azhar displayed his own method of interpretation. The method he used is based on his thought on some important aspects in the interpretation. Here, the authors are concerned with some of the aspects of how a chapter (*surah*) is construed, whether as *nuzul*, *israiliyyat* elements, Hadith, beliefs (*akidah*) and sentences of the law (*hukum*).

One interesting method used by Hamka in interpretation is to put in advance the essence of a chapter which is the summary. This is done by interpreting every verse in the chapter. He stated the position of the number of chapters and verses contained in a chapter. The discussion is focused on several goals of the chapter through in-depth and thorough study. In addition, he states the place where the verses of the Quran were revealed whether in Mecca or Medina. In this case, Hamka also incorporated the views of scholars of the Quran and of Prophet SAW companions if there were differences of opinion regarding the place of revelation among them. He presented the most accurate opinion of the places of the verses.

In summary it can be concluded that Hamka's methods of interpretation include;

1. HAMKA did not use a specific method in his pattern of interpretation. He used several methods such as the interpretation of *al-Ma' thur*, *al-Ra'yi al-Isyari*. However *method al-Ma' thur* shaped most of his interpretation. These methods were used at appropriate places in the interpretation.
2. He used simple language and easy to understand. This interpretation is suitable to be read by all irrespective of age, race, level of education and so on.
3. He highlighted the beauty of the language in literature a lot. He inserted a lot of poems, Malay proverbs even Arabic poetry in his arguments.
4. He included his life experience in his interpretation. He highlighted the things he had ever experienced while in Indonesia, or his visit overseas. When debating something that touched his life, he would include a few events in his interpretation.
5. He also included lot of historical stories of the Prophet, his companions, and modern history.
6. He also incorporated elements of philosophy and *tasawwuf* thinking where applicable. Therefore, we will find the thoughts of Imam Ghazali, Ibn Sina, al Farabi, modern philosophical thought such as Socialism, Liberalism, Rationalism of Voltaire and others in the interpretation.
7. He debated current questions of the Muslims especially the Muslim Malays of the Archipelago. The way he described the question was in a simple and understandable manner by all levels of society. Among the questions that he touched on were *mandi safar*, *puja pantai* and so on.
8. He displayed knowledge of comparative religion. When Hamka explored a concept sometimes he compared it to determine whether it had any similarity to religion or other beliefs. This debate would expand the scope of the concept under discussion. For example the concept of religious fasting practiced by Muslims, Buddhists, Hindus, Christians, and others.
9. Many citations were taken from the Old Testament as additional explanation to the story of Prophet Daud (David) and Prophet Yaakub (Jacob).
10. In describing an issue, HAMKA sometimes made it too long and there were instances where it covered nearly five pages or more.
11. In relation to aspects of history, HAMKA often quoted Hadith which were used by him by mentioning the narrator. This situation affected the historical position which he used as an explanation of the Quran and the Hadith concerned for reasons of *nuzul*.
12. He was concerned about the debate on the aspects of the verses of punishment (*hukum*) and those that touched on faith (*akidah*). The verses of punishment were debated and given solutions based on the Quran, hadith, *ijtihad* of the companions including the Islamic scholars. HAMKA also gave his opinion in relation to a debated issue.

#### *Concept of Leadership according To HAMKA's Views:*

When examining HAMKA's interpretation of the scripture it was found that he had explained at length in connection with the Islamic concept of leadership from the conditions of choosing leaders, attitudes and attributes that need to be available to every leader and leader forms that must be rejected and shunned. All of this is contained in his interpretation of the scripture as a guide for the Malays to choose a leader according to Islam.

##### *1. Choosing a leader:*

According to HAMKA the **first** point that should be considered in choosing a leader is knowledge and secondly healthy body. He said this in relation to Allah Taala appointment Thalut as a leader when people did not agree. This is because in the eyes of his people, they had more right than him (Thalut) based on their position and wealth. HAMKA explained this while interpreting verses 247 dan 248 of Surah al-Baqarah.

He said;

*"Here the Quran has left two principal bases for selecting those who will become leaders, or the holder of the peak of power. Firstly, knowledge, the secondly, healthy body. Especially, knowledge with respect to the task he faced until he had no doubt carrying on the leadership. The thing is to have knowledge in how to utilize manpower. The supreme leader does not need to know all the branches of knowledge, but must choose the personnel who will be assigned to face a job. That is the knowledge of leading. This is where Sayidina Umar b. Khatab while rulling had admitted frankly that Abu Bakr was more intelligent of them in choosing personnels. Abu Bakr chose Khalid b. Walid to be the head of war to which Umar was less agreeable because there were some of Khalid's habits that he did not like. So when Abu Bakr died and he had to replace him as the caliph, then the first order was to bring down his position. Khalid submitted his post unopposed to his successor, Abu Ubaidah. Years later, after Khalid b. Walid's death, Umar admitted openly that Abu Bakr was more*

knowledgeable of it, placing people: *“The right man in the right place”*. What was defective in the eyes of Umar about Khalid was that he was less religious in Islam as compared to Abu Ubaidah. While Abu Bakr found that no one equaled Khalid in leading the war. Though Abu Ubaidah was even more religious, but he was not as smart as Khalid in the art of war. Up to that moment, Khalid was fixed on helping Abu Ubaidah from behind, despite he (Khalid) being an ordinary soldier. That is the purpose of knowledge. This was explained at length by Ibn Taymiyyah in his book *al-Siasah al-Syariyyah*.

What is meant by the body is health, form of handsomeness, which gives rise to sympathy. Since then many scholars of fiqh were of the opinion that a person with a disabled body cannot be made a king, except if the handicappedness was due to while serving at a battle ground.”

## 2. Characteristics of a leader:

HAMKA outlined some specific characteristics that one needs to be a leader. He referred to leadership example of the Prophet SAW as described by Allah SWT through verse 128 of Surah al-Tawbah;

In interpreting this verse HAMKA explained that the three main properties that are deemed as necessary conditions of successful Leadership are: First: Take care of the affairs of the Muslims, Second: Strongly hoping for the well-being and safety of Muslims, Third: Have mercy and love of Muslims or those under his leadership. These had been detailed by him when interpreting the verse saying;

*“In this verse the three basic qualities which are special to the Messenger, Muhammad SAW in leading his followers that is the main attributes of a noble and necessary condition of successful leadership of a leader of his people is described. First: The weight of the suffering that you felt was heavy upon him, he very much desired (faith and security) for you day and night he thought only the fate of his people. It was hard on him if his people were poor or became a colony of foreigners. This was difficult for him if people were wretched in this world and miserable in the hereafter. This can be proved in his sayings to his companions or his followers.*

*Although his life will be divorced from his body, this feeling of his, will fill his mind until he reminds, that the future of my people will be much like a lot of bubbles during a great flood, but they are weak despite being a lot. Until they are threatened by destruction from within, like wood eaten by wood louse. The reason is because you are moving yourself to the world of love and fear of dying. His second leadership quality was: ‘A strong desire for your well-being’. First, felt heavy in his soul if you were stricken with danger. Second, he strongly hoped for your well-being. His attention, day and night was only for your well-being, how so that you advanced, safe and secure relationship with Allah SWT and with other people. It was both these natures that brought about his attitude and actions, when defending from the enemy or raiding the enemy state. And both these natures were accompanied by two very noble feelings that is the third nature, having mercy and compassion towards his people. It is mentioned in the words of Allah SWT as regards to the Prophet SAW that is by the example of Allah SWT which is *Rauuf and Rahim* and hence reaching the highest of all, more than the attitude of compassion and love of ordinary people. Until it has been approaching the nature of Allah SWT. ( al-Azhar, 4:3185-3186)*

## 3. A leader must be patient, intelligent and always practice shura:

HAMKA explained that a good leader is one who is patience and at the same time has a caring and is gentle with people he leads, while a rough leader is hard hearted, is rigid and people are reluctant to approaching him. People will avoid him one by one, until he becomes isolated. But decisiveness in leadership must be maintained, as was done by the Prophet SAW in Hudaibiyyah treaty .

Similarly, Allah SWT had instructed the Prophet SAW to consult community in a meeting in facing common issues. This situation was stressed by HAMKA when he interpreted verse 159 of Surah Ali-Imran

*“By the middle of the verse we interpret this which is preceded by verse 38 of Surah al-Shura, it is clear that shura or meeting is of foremost importance in community development and the Islamic Nation. This is the political basis of government and leadership of the country, society, in war and peace, when in peace and when threatened by danger. In verse 38 of Surah al-Shura it is clear that the meeting would arise because of the presence of the congregation. Every Muslim always prepares himself to answer the call of Allah SWT, and they perform the prayer together. The offering of prayers alone denotes the getting together of a meeting, that is to choose who would be the priest (imam) of the congregation from amongst them”. (al-Azhar 2:969)*

## 4. Leadership Consistency does not drift with the ones who are led:

HAMKA said explicitly while interpreting verses 88-89 of Surah Yunus that a leader should be consistent on the truth, not to be fooled by the people whom he led who look for affluence on temporary wealth, as he said;

*“So stand on the right path, means the direct route and do not retreat. Fix to destination, do not rub. CONSISTENT! Be the focus of all winds, no matter how swift they are, like the top of the hill. Be the crash of all waves and surfs, no matter how terrible they are, like a coral at the tip of the island. Hold on to the leading more tightly than the previous ones. (And do not you both follow the path of those who do not know). Go straight! Do not follow the plan of fools, or the people they lead, because the danger is very great.*

*Moses (Musa as) was a Prophet, Apostle and leader. As a leader who was guided by the revelation, his knowledge was far wider than the knowledge of his people under his leadership. He believed that the purpose would be achieved, the struggle surely will win. Unlike the people who were led. They only see what is in front of them. Seeing the shadows of profit made them happy, and seeing trouble they sighed. But as a Prophet Leader, either Moses (Musa as) or Aaron (Harun as), never for once sink with the emotional waves from those that they led.. **The firmness in** consistency of a leader in leading those whose pattern of intelligence is not high is the direction that decides the success of the future.” (al-Azhar, 5:3385-3386).*

##### 5. Leaders must be obeyed:

HAMKA While interpreting verses 146-148 of Surah Ali-Imran said that one must obey the leader. He clarified this situation by referring to defeat and the disappointment that occurred at the battle of Uhud, he said:

*“Behold, here, that the defeat and disappointment at the Battle of Uhud, **though it** brings bitter results, but it causes the revelation of such complete leadership and love of Allah SWT, most of all is to re-explain the purpose of the perjuangan to dismiss doubts in the future. Allah SWT reflects upon the people of ancient times who fought faithfully under the leadership of their prophets. They strived to please for Allah’s SWT sake. If there was anything wrong, ask for forgiveness, if there were violations repent immediately. Anything falls less, then repair it. They will not be forgotten by Allah SWT. When we look up to Allah SWT for everything then we will also be rewarded while being in this world that is freedom and dignity. And in the hereafter we will be rewarded many times more than that. As such, then the bitterness of experience at Jabal Uhud will not be repeated.*

*The most important of all is that the congregation must obey and submit to a commander. If the Prophet SAW is obeyed as a Prophet, he too must be obeyed as head of war. If the commander is not one, all want to be leaders, it is certain that they would lose the war. Especially in military order...” (al-Azhar, 1:593)*

##### 6. Not choosing the heathen as leader:

When clarifying the interpretation of verse 139 Surah al-Nisa, HAMKA reminded that taking the heathen to be a leader was one of the hypocrite’s behaviour, as in his explains;

*“They preferred and strongly believed in handing over the leadership to the disbelievers. ‘Not from people who were believers’. Just because of a low self-esteem. ‘What, do they want to seek dignity from them?’ What, is it really true that they expect from the disbelievers to the extent that they do not want to trust the believers, for in fact they admitted that they believed? If the leadership was given to the heathen, where are they to be taken by them? Undoubtedly, the infidels, right? When faith is weak this kind of meeting will be frequent. Look at our times now, a lot of people claiming to be Muslims are surrendering their children to Christian schools? But the Christian school is a continuation of the first Crusade which was intended for the Christianizing of Muslim children. Parents who surrendered their children to Christian schools trusted those schools more. Their reason was that their children will be more complete if included there. Even hundreds of thousands of Muslim parents were unaware of the different religions with their children. Finally, they regretted at a time when there was no point in regretting anymore. Many of them ridiculed and insulted the education of their own community. But they did not endeavor, as if the community and the Muslims were looked upon as other people. It is this sort of hypocrites that undermine Islam, because they long for the glory and splendor of the world. They said that the education of their children would be perfect and high. Finally, they themselves were humiliated as a race. ‘In fact, verily the glory was for Allah SWT ’”.*

He said further;

*“They took the leading qualities of the infidels. They were of the view that all that came from the infidels was good, and whatever that came from Islam was bad, and yet they still admit that they were Muslims. In colonial times these people felt noble when they associated with the heathen and infidel rule. These people were also in the way of independence. And after independence, they were a major obstacle to Islamic rule that would be carried out in the community of Muslims. But then it was obvious that the glory that they were looking for was not met. What they met was contempt. Shame for their souls for they did not have a place to hold on to.*

*Their souls were twisted, for the evaluation of a substance was no longer to find the content, but to look for the cover. They thought that dignity was a luxury home, a good vehicle, material wealth and oceans of high ranks or positions in the side of people who hated their religion. They felt that if they had consequently struggled to uphold their faith and fight to uphold the will of Allah SWT they will be isolated by people. They ask: What will we get, if we do not tolerate a little with the infidels? Thus, they accepted every handsome and make believe offer from the heathen, although compromising religion.” (al-Azhar, 2:1474-1475)*

Similarly, in his interpretation of verse 144 Surah al-Nisa’ he elaborated restrictions of taking the disbelievers as leaders;

*“In verse 139 it has been reminded firmly that the taking of a non-Muslim as a leader is one of the behaviours of a hypocrite (munafik). Now it is pointed out to those who believe, that they will not do the same. Do not entrust your leadership to people who do not believe in Allah SWT. Their disobedience to Allah SWT and His rules will lead to plan their leadership unsteady. As such then you would be accursed. Finally the question comes as penitence from Allah SWT: ‘Do you want that Allah SWT creates on you a clear authority?’*

*Here is a word, ‘Sulthan’ which means power. Means, as the leadership of a Muslim is submitted by the Muslims themselves to non-Muslims or not Islamic in spirit, or do not understand at all what the meaning of Islam is, or do not want to understand, then it will be the emergence of chaos and the collapse of the Muslims themselves.*

*At that juncture of course Allah SWT will use the authority to requite torture on you. Is that what you want? That is why the believers are not to hand over leadership to the heathen, or to the hypocrites. He who would surrender the leadership to a person who is not concerned with Islam is a hypocrite, as mentioned in paragraph 139 above”.* (al-azhar Interpretation)

#### Conclusion:

Leadership is an important part of life. It is the trust of Allah SWT that must be borne by each individual. Man is a leader to himself and for those who are entrusted to him to lead such as children, wives, families, workers or more significantly to the community and the country. Each trust must fulfill of the rights and duties and obligations toward others. The trust should not be used as a springboard for personal gains, accumulating wealth, glory and fun. All of these will lead to remorse and humiliation in this world or the hereafter, especially when his leadership is forfeited as reflected in the meaning of the Prophet’s SAW Hadith *“It (the leadership) is the trust and in the hereafter it becomes humiliation and repentance except for those who take it with the rights and responsibilities entrusted in them.”*

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