

Konsep Al-Ta'ah (Ketaatan) Terhadap Kepemimpinan Muslim Dari Pemikiran Politik Islam

The Concept of Al-Ta'ah (Obedience) To Muslim Leadership From The Islamic Political Thought

**Wan Zailan Kamaruddin Wan Ali^{1*}, Ahmad Zuhdi Ismail²,
Mohd Solahuddin Shahrudin³, Asep Sahid Gatara⁴**

^{1,2}Academy of Islamic Studies, Universiti of Malaya,
50603 Kuala Lumpur. Malaysia

³Academy of Contemporary Islamic Studies, Universiti Teknologi MARA,
40450, Shah Alam, Selangor. Malaysia

Corresponding author: e-mail: msolahuddin@gmail.com

⁴Fakultas Ilmu Sosial dan Ilmu Politik,
Universiti Islam Negeri (UIN) Sunan Gunung Djati Bandung, Indonesia

*Corresponding Author E-mail: wzk_ali@um.edu.my

Received: March 9, 2021; In Revised : May 30, 2021; Accepted : July 15, 2021

ABSTRAK

Artikel ini, sesuai dengan judulnya, adalah untuk mengkaji gagasan dan konsep ketaatan kepada kepemimpinan Muslim dari Pemikiran Politik Islam. Dengan menggunakan metode kualitatif dan teknik analisis isi, artikel ini mengangkat isu-isu lain yang terlibat seperti pembahasan kepatuhan terhadap cita-cita dan kenyataan. Islam telah menegaskan bahwa yang berhak ditaati adalah Allah SWT, Nabi Muhammad SAW dan para pemimpin Muslim yang terbaik dan saleh (uli al-amr, Imam, Khalifah, Wali, Wasi, 'Alim). dan Amir) setiap saat. Islam juga menyatakan bahwa mengikuti pemimpin seperti itu berarti mengikuti kebenaran.

Kata Kunci: Kepemimpinan, Agama, Ketaatan, Muslim.

ABSTRACT

This article, as the title suggests, is to examine the ideas and concepts of obedience to Muslim leadership from Islamic Political Thought. Using qualitative methods and content analysis techniques, this article raises other issues involved such as the discussion of obedience to ideals and reality. it is certain that Islam has asserted that those who are entitled to be obeyed are Allah SWT, Prophet Muhammad SAW and the best and pious Muslim leaders (uli al-amr, Imam, Khalifah, Wali, Wasi, 'Alim). and Amir) at any time. Islam also states that following such a leader means following the truth.

Keywords: Leadership, Religious, Obedience, Muslim.

INTRODUCTION

Qur'an gives a clear and informative explanation on the concept of obedience to the Muslim leadership according to the Islamic point of view (Al-Majlisī, 1983). There are a number of Qur'anic verses which mentioned leaders who should be followed and not to be followed and on what ground and reason they can and have to be followed or not to be followed.

Certainly, if the Qur'anic verses and hadith (the Prophet traditions) put together, the idea and concept of obedience in Islam will be crystal clear because both sources give us such meticulous, precise and accurate information (Al-Azami, 2020). Anyone who insists that they are the followers and supporters of Islam with undivided intention, purpose and aim must absolutely obey Allah and his Prophet SAW in all aspects (Zaman, 2010). Obedience to other than Him and His Prophet SAW is totally rejected in Islam (Hassan, 1982). Whoever claims that they are Muslims but oppose the Islamic way of life (al-din) are considered not true believers. On the other hand, they are deemed as *fasiqun*, *munafiqun*, *kafirun* and so on.

This topic is very relevant and closely related to the current situation especially when Muslims in general and believers in particular around the world are facing so many new challenges from internal and external factors and in many occasions, they seem to ignore or even forget all of them. In order to examine this issue and fill in the research gaps on this theme we aim to discover the ideas and concepts of obedience to Muslim leadership from Islamic Political Thought.

RESEARCH METHOD

This study seeks to develop ideas about the concept of understanding that will follow Muslim leadership based on Islamic political thought. Using qualitative research methods and core analysis techniques (Schreier et al., 2020), we try to collect literature related to this theme and analyze existing concepts so that new understanding is found as a starting point for understanding leadership in an Islamic political perspective. The data we use

is data sourced from books, journal articles, interviews and observations, all of which we validate and analyze using triangulation techniques.

RESULT AND DISCUSSION

THE CONCEPT OF *AL-TA'AH*

The word *ta'ah* in Arabic is rooted from three basic alphabets ta, wau and 'ayn. According to Lane (1872) says that *al-ta'ah* is like al-tau' but it is mostly used as meaning obedience to a command or the like. The word *ita'ah* from *ata'a* signifies (he) consented; or complied with what was desired of him. Therefore, *ta'ah* sometimes means submission or submissiveness; but mostly it refers to obedience to a command.

Al-Ta'ah According to the Qur'an

In the Qur'an, the word *al-ta'ah* could not be located in any of the verses but there are many forms which originated from the root word of *al-ta'ah* such as *tuti'*, *tuti'u*, *yuti'*, *ati'u* and many others (Abd al-Baqi, 1945). For instances:

وَأِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ

"And if you obey most of those in the earth, they will lead you astray from Allah's way" (al-An'am: 116)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ١٤٩

"O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers." (Ali Imran: 149)

In the Qur'an, Allah has generally explained those who should be followed and should not be followed by Muslim ummah. Among them are as follows:

- i. First and foremost: Allah The Almighty as the Supreme ruler of the world.
- ii. Second: The Prophet Muhammad SAW and other prophets and messengers of Allah.
- iii. Third: Ulu al-Amr or Muslim leaders or rulers who solely chose by Allah or after them, those who meet the criteria set by Islamic Political System as prime and spiritual leader to lead the people to Allah and his Prophet, or in other words, to Islam.

The Obedience to Allah in the Qur'an

In the Qur'an, Allah has already mentioned that the obedience is solely unto Him. For those who accept Islam as their one and only religion, they have no other alternatives but to admit and acknowledge Him as Allah. Whereas those who do not accept Islam as religion, they can choose other than Allah as their god, gods or goddess. This is clearly stated in the Qur'an in which Allah says, "...obey Allah and obey the Messenger and those in authority from among you". The verse shows that to accept Allah as God means to obey Him, otherwise it will be worthless. If obedience and disobedience to Allah is accepted at the same time, it will put mankind in great difficulty and confusion.

The obedience to Allah is compulsory to all Muslims whoever they are and wherever they are. The reason is that Allah alone is the Real Sovereign and the Sole Object of Obedience. The first and foremost duty of a Muslim is to obey Allah as His obedient servant ('abd) and all his other duties are secondary. His centre of loyalty in his individual as well as social capacity is Allah alone and all loyalties are subjected to it. His obedience to others is within the Sanction of Allah. He obeys them on the command of Allah.

Allah creates His own creation, not because He is alone or for His own advantage. Whoever disobeys Him does not reduce His sovereignty (sultan), and whoever obeys Him does not increase His Power (mulk). Whenever Allah creates His creations, He does not need their obedience unto Him, and He is not harmful or affected by humans' wrongdoings. The strongest the ta'ah (obedience) the closer mankind to Allah, whereas the weakest the ta'ah (obedience) the closer mankind to oppose or to revolt against Allah (Ibn Majjah, 2000). In fact, it concerns human beings rather than Allah. The ta'ah of human beings towards Allah will benefit them, whereas the ta'ah to other than Him will annihilate and dismantle them.

In the words of the Prophet Muhammad SAW: "*There is no (sanction for) obedience to the creature if it involves disobedience to the Creator*" (Rahman, 1981). There was a saying of 'Ali bin Abi Talib (a.s) which stated that: "*La Ta'ah*

li-makhluq fi ma'siyat al-Khaliq".

Allah the Almighty named Himself as al-Haq, and He is al-Haq (The Truth) because only the truth comes from Him and the truth is always with Him as He is the creator of mankind. He knows everything because He is the Omnipotent and Omniscience. He creates everything including mankind with the special purpose that is to worship and obey Him.

The Obedience to the Prophet Muhammad SAW

In the al-Qur'an, Allah has said that after Him, all Muslims must oblige and obey His Prophet Muhammad SAW and the other prophets as well. It is said that: *"Obey Allah and obey His Prophet...."* And in other verses, The Almighty (said that), *"Whoever obeys the Messenger, he indeed obeys Allah"* (an-Nisa': 80). The duty and responsibility of each and every Muslim which is the second important principle is loyalty and obedience to the Prophet as messenger and apostle of Allah to mankind. Obedience to him is also compulsory because to obey him means to obey Allah as well. It is in fact, a practical demonstration of obedience to Allah. It is not obedience in its own right but a consequence of Divine Command, for a believer can obey Allah only by obeying His Messenger. He is the only well-founded, steadfast and reliable source through which the Divine Message is received. There is no other way of contacting Allah or receiving His Almighty Guidance but through His Messenger. Therefore, obedience to the Messenger is in fact, obedience to Allah and disobedience to him is disobedience to Allah. Why Muslim obey him can be easily determined by looking at many Qur'anic verses:

- 1) The reason to obey him is because Allah asks us to obey him as mentioned in the al-Qur'an, *"...obey the Messenger"* and in another verse, al-Qur'an elaborates, *"...then if you quarrel about anything, refer it to Allah and the Messenger"* (an-Nisa': 59).
- 2) The Prophet himself has proclaimed that: *"those who obey me verily they obey Allah whereas those who disobey me disobey Allah..."*
- 3) Al-Haq (the truth) is always with Allah and His Prophet. Therefore, to

obey him means to obey the truth itself.

- 4) The Prophet Muhammad SAW is ma'sum (impeccability, infallibility or immunity from sin). He never committed any offence, sin and wrongdoing throughout his life from birth to death (Wan Zailan Kamaruddin, 2004).
- 5) He was Allah's representative on earth till the end of time. Any weaknesses on him will affect Allah. Allah knows better who He chooses to become his representative on earth to all mankind.

Al-Ta'ah According to the Prophet's Traditions

In the Prophet traditions, there are many hadiths concerning the topic of obedience to Muslim leadership (Wensinck, 1955). For instance, it can be seen as follows:

- 1) "*La ta'ata'l-makhluq fi ma'siyati'l-llah*" or "*La ta'ata'l-makhluq fi ma'siyati'l-Khaliq*" (Ibn Hanbal). The Prophet SAW also said three times: "*Laysa ta'ah li-man 'asa'Llah*". Meaning: "*There is no obedience to a creature in order to disobey Allah or disobey the Creator*" (Ibn Hanbal). (al-Qardawi, 1998) opined that this is a case where obedience should not be given to anyone in something that involves disobedience to Allah, according to a famous juristic rule.
- 2) "Hadith from Abi Salamah bin 'Abd al-Rahman who said that he heard Abu Hurayrah as saying that: "*The Prophet has said: whoever obey me, obey Allah, and whoever disobeys me, disobey Allah and those who obey my leader, obey me, whereas those who disobey my leader disobey me*" (Ahmad, n.d.; Al-Bukhari, 1979; Al-Suyûti, 2003).
- 3) "Hadith quoted from Anas bin Malik who said that the Prophet has said: Obey and follow the leader who was appointed (selected) to lead you all, even though he was a black boy with many boils on his head." (Ahmad, n.d.; Al-Bukhari, 1979).

There are also many hadiths which mention the leaders or rulers that should or must be followed even though they are cruel, unjust and despotic

(the words used in Islamic terminology are zalim, ja'ir and fajir) (al-Muhammad). The problem arises from the sources of hadith is that it is obviously contradicted to the al-Qur'an, the authentic hadiths and even the rationality itself. For instance, al-Qur'an has said that, *"My covenant does not include the unjust, said He"* (al-Baqarah: 124).

The issues discussed and debated by Muslim political thinkers refer to two circumstances, the ideals and the realities of Muslim leadership. The ideals refer to what has been theoretically and practically explained in Islam whereas the realities refer to the real situation that is and still going on in today's Muslim world. If the hadiths are true, it might refer to the condition whereby the Muslims are weak and powerless. If other than that, it is useless to think. Those hadiths are as follows:

- 1) *"Hisham bin 'Urwah has reported a hadith from Abi Salih from Abu Hurayrah who said that the Prophet has said: There will be after me leaders or rulers, those who are good will lead you all with his kindness, and those who are bad will lead you all with their badness. Therefore, listen and obey them in all matters as long as it is compatible with the truth. When they do good thing, the goodness will be yours, and when they do bad things, their worse things will be yours (to remind them) and their responsibilities (to implement goodness)"* (Al-Bukhari, 1979).
- 2) *"Al-Bukhari has reported from 'Abdullah who said that the Prophet has said to all of us: You will see after me, there will be a situation which is disliked and things which you deemed munkar. They (sahabats) asked: The Prophet said: Implement (give them) their rights (haq) and ask Allah for your rights"* (Al-Bukhari, 1979).
- 3) *"Al-Bukhari has reported a hadith from Abi Raja' from Ibn 'Abbas who claimed that: The Prophet SAW has said: Whoever see thing on one of their leaders which he dislikes or hates, he has to be patient (to face) it, because one could not separate himself from jama'ah, even though a span of the hand (shibran), after that he dies, because he dies as the one dies in*

Jahiliyyah”.” (Ahmad, n.d.; Al-Bukhari, 1979).

- 4) *“Muslim reported from Nafi’ from ‘Abdullah bin ‘Umar who said: I heard the Prophet has said: Whoever releases his hand from obedience to Allah, will meet Allah on the day of Resurrection, without having proofs, and whoever dies while no bay’ah on his head, will die as the one dies in Jahiliyyah” (Al-Bukhari, 1979; Muslim, 2020)*
- 5) *“Al-Hakim reported from Ibn ‘Umar that the Prophet SAW has said: Whoever withdraws from jamaah even a span of the hand, definitely he releases the tie of Islam from his head until he ties it again. And whoever dies while on his head, there was no (obedience) to an Imam of the jamaah, he dies as the one dies in jahiliyyah” (Ahmad, n.d.; Al-Bukhari, 1979).*
- 6) *“Al-Bukhari reported from ‘Abdullah bin ‘Umar the saying of the Prophet SAW: Whoever lifts weapon (to harm) us, does not included among our ummah.”*
- 7) *“Muslim reported from Umm Salamah that the Prophet SAW has said: There will be leaders who you’ll know their goodness and badness, whoever hates him will be freed, and whoever does not obey him will be saved. But whoever is willing and following him (he will be in disgrace). They asked: Aren’t we harming them? The Prophet replied: No, as long as they still perform prayer.”*
- 8) *“Muslim reported from Anas bin Malik a hadith which says: It is asked: O the Prophet, aren’t we fighting them with swords? The Prophet said: No, as long as they still perform prayer amongst us”*
- 9) *“A hadith from Muslim reported from ‘Ubadah bin Samit regarding bay’ah which was as follows: And we will not grab that matter from those who have the rights, unless if you observe a very clear disobedience (kufr)”*
- 10) *“Muslim has quoted that the Prophet has said: Whoever has given his oath (bay’ah) to an Imam, so he gives his hand and heart, should follow him if affordable, and when someone else tries to grab it, he should be beheaded” (Muslim, 2020).*

11) “*Whoever obeys my leader, obey me*” (Al-Bukhari, 1979).

The Obedience to Uli al-Amr (Men in Authority):

Now a new challenge for us is what does the *Uli al-Amr* refer to? This is a very crucial and critical problem nowadays and a real challenge for every Muslim to understand and to accept it as described by Islam and portrayed by Allah. The concept of *Uli al-amr* can be easily determined if we look at it from two different perspectives, ideal and reality. Ideal refers to what should have happened if Islam is completely implemented. Reality refers to what has been generally practiced by Muslim whether Islam is completely followed or not.

In the Qur'an, Muslims are ideally asked to obey them based on the previous verse: “*Obey the Prophet and those who are in power (Uli al-Amr) among you*” (al-Ayyashi).

In reality, it seems that all mankind do not obey the rightful leader according to Islam. They practically follow their own conjecture. In Islamic history, most of the leaders in power were not eligible and fit to become the leader and it can be seen when a group of al-Tabi'in who refused to obey the rulers from the Clan of Umayyad who asked them for their obedience to their rules (Jamaluddin, 1978). So, from this viewpoint, it seems acceptable that Muslim accept the reality rather than the ideal because they have no choice or alternative but to accept what was forced on them. If analysis is made between each sect in Islam, it shows that certain sect applied what was considered the ideal whereas the others were on the contrary. The problem of obedience can be critically examined based on the type of leadership they follow.

Among Muslim scholars and intellectuals from various sects in Islam, the term *Uli al-Amr* can be referred and implied to three meanings; first: the umara, second: the ulama and third: al-umara and al-ulama.

The umara' from the root word of amir means one who is in power or holds power. Normally they can be any one whether Muslim or non-Muslim as long as they hold the power and influence on others. On many occasions, it strictly refers to Muslim leader.

The ulama is from the root of 'alim which means one who is a knowledgeable person in Islam. It is inter-related with the term mujtahid in its absoluteness. Unlike the mujtahid in particular sect like al-Hanafi, al-Maliki, al-Shafi'i and al-Hanbali, because they never at any time be the Muslim leaders who hold command on the Muslim people. They only become mujtahids in their own sect.

Allah said in the Qur'an that:

"...those of His servants only who are possessed of knowledge fear Allah"
(al-Fatir: 28)

"...so ask the followers of the Reminder if you do not know" (an-Nahl: 43)

"...so ask the followers of the reminder if you do not" (al-Anbiya': 7)

Ulama and Ahl al-zikr is closely related with each other. Therefore, ulama can be considered as ahl al-zikr and even mujtahid or vice-versa. In the tradition or hadith, it is said that, "ulama are the depositors of the knowledge of the prophets."

The main problem that need to be discussed thoroughly is the term ulama. Generally, Muslims are having a lot of difficulties to identify the true and real ulama and the pseudo-ulama. In previous days, the problem was not as difficult as today. The problem arises because there are many who claim that they are ulama but in reality, they are on the contrary. They portrayed themselves as religious men. How are we going to do to differentiate the true and the false one? Are there any criteria to determine it?

Many factors contributed to the critical problems in this current situation. Anyhow, from the Qur'anic perspective, an important factor among others which should never be neglected at all cost is the leadership. The leader can either lead the common people to whichever way they like whether to Allah or to the enemy of Allah. The good leader will lead them to the right direction whereas the bad leader will lead them to the wrong direction.

The other important issue is that the Prophet SAW himself told every Muslims to obey al-Jama'ah. They are not allowed to separate themselves from

al-Jama'ah. Those who do that if they die, they die as those in the period of Jahiliyyah (Ignorance) (Ibn Hanbal). The problem that arises from this issue is the concept of al-Jama'ah in the Qur'an and Traditions? There is also another hadith which says that al-Jama'ah is together with the truth even though he or she is alone. It shows that to obey al-Jama'ah means to obey the truth wherever it is and whoever they are. It is acceptable and is in accordance with the Qur'an and Hadith, and can be easily understood by many.

The Obedience to leaders according to the Muslim Scholars and Sects

According to Mu'tazilites, *Uli al-Amr* refers to *Umara' al-Haq* because *Umara' al-Jawr*, Allah and His Prophet SAW get rid of them (Al-Zamakhshari, 1935; Jamaluddin, 1978). According to them, everyone can obey whoever they like most as long as the one who leads them follows the rules and regulations of Allah and His Prophet SAW accordingly. Whenever they disobey Allah and His Prophet, they should be dismissed. That is the reason they choose to elect leader or ruler who has a small number of supporters rather than those who have a large number of supporters because it is easier to dispose them whenever they do wrong, injustice or cruelty to the people.

According to Imamiyyah, they believed that *Uli al-Amr* refers to al-A'immah al-Ithna-'Asyariyyah. Imam was like a Prophet SAW himself in term of its immunity or infallibility (al-'ismah) because al-Imamah is a continuation of al-Nubuwwah (Al-'Askari, 1995). Al-Imamah according to them, is higher than general al-nubuwwah but lower than Nubuwwah of the Prophet Muhammad SAW. It means that the Prophet Muhammad SAW from their point of view is the best of them all, matchless and incomparable in all aspects. After the demise of the Prophet Muhammad SAW then come the Imams who are the rightful successors, caliphs and leaders (*uli al-amr*) with excellence in all aspects to convey the message of Allah to all mankind. Therefore, if the Prophet is infallible and immune from sin, Imams are also considered infallible and immune from sin. It is logical according to them that the obedience to the appointed Imams is regarded as compulsory and disobedience to them as

against Allah and His Prophet's command, instruction and order (Tusi, 1982).

According to Ahl al-Sunnah wa al-Jama'ah or Sunnite, Abu al-Hasan al-Ash'ari as their prime leader said that *Uli al-Amr* refers to whoever in power whether good or bad as long as they pray to God. To obey Imam is compulsory even though he disobeys the law of Allah and His Prophet's tradition (Zein, 2018). Other Muslim Sunni scholars such as al-Baqillani, al-Juwayni and al-Ghazali have shared the same opinions as their predecessor (Ibrahim, 1993). Al-Shafi'i is quoted as saying that the Imamah al-mutaghallib could be obeyed and pleased while Malik bin Anas on the other hand said that Imamah al-mafdul could be obeyed and pleased.

Rosenthal gave his own analysis on the theory of Imamah written by several Sunni jurists like Abu Yusuf, al-Mawardi, al-Baghdadi, al-Ghazali, Ibn Juma'a and Ibn Taimiyya, and its relations to the concept of obedience. He said that it was aimed at achieving two points:

- 1) To vindicate and uphold the divine purpose of the Muslim state.
- 2) To give support to the 'Abbasid caliphs in their struggle against both Sunni and sectarian group challenges to and encroachments on their authority (Rosenthal, 1958).

Allah requires all mankind to obey the best people of all aspect of excellence, physically, mentally and spiritually. But for the muslims, there is a special instruction that is to follow the best Muslim, mu'min, muhsin and muttaqi leader who obeys Allah and His Prophet SAW at all time. Obedience of all mankind to muslim leaders whom Allah Himself chose is for the sake of their happiness, dignity and morale booster, and it does not actually concerned Allah because Allah does not need it for its own perfection (Al-Muhammadi, 1984).

The Consequences of Obedience to the *Uli al-Amr* who follows Allah and His Prophet in the Qur'an:

Those who follow *Uli al-amr* (Muslim leaders) that Allah had already given His permission to do so will be:

- 1) *"Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message)" (al-Nur: 54).*
- 2) *"And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!" (al-Nisa: 69).*
- 3) *"These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement" (al-Nisa: 13) (al-Fath: 17)*
- 4) *"The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful" (al-Hujurat: 14).*
- 5) *"And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers" (al-Nur: 52).*
- 6) *"He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success" (al-Ahzab: 71).*
- 7) *"And obey Allah and the Messenger, that you may be shown mercy" (Ali Imran: 132).*
- 8) *"O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect" (Muhammad: 33).*

The Consequences of Obedience to the *Uli al-Amr* who is against Allah and His Prophet:

Those who Allah does not permit and allow all mankind and Muslims in particular to follow and obey *Uli al-Amr*, to participate, to join or to be on their path are as follows:

- 1) The unbelievers (kafir) whether they are zimmi or harbi. The Muslims

are encouraged to fight against them in al-jihad al-kabir especially those who are harbis whereas the zimmi are protected under the Islamic law as long as they obey and follow the rule of Islam and Muslim rulers.

"Therefore listen not (fa-la tuti'i) to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)" (al-Furqan: 52).

- 2) The hypocrites (al-munafiqun) refer to those when with the Muslims they are with them, but when they are among their peers they are against the Muslims. The Muslims are asked to avoid their disturbances.

"O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom" (al-Ahzab: 1).

"O Prophet! Fear God, and hearken not (wa la tuti'i) to the Unbelievers and the Hypocrites" (al-Ahzab: 48).

Third: Majority of mankind as illustrated will try to misguide the Muslim ummah from the path of Allah because they follow their own conjecture (al-zann) and like to utter lies (yakhrusun) to Allah.

"Wert thou to follow (in tuti') the common run of those on earth, they will lead thee away from the way of God. They follow nothing but conjecture; they do nothing but lie" (al-An'aam: 116).

- 4) Those who Allah has permitted to neglect the remembrance of Him because they follow their own desires:

"Nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds" (al-Kahf: 28)

- 5) Those who deny the truth (al-mukadhdhibin):

"So hearken not to those who deny (the truth)" (al-Qalam: 8)

- 6) The despicable men with oath, the slanderers, the transgressors, the violators, the sinners as mentioned in the following verse:

"Heed not the type of despicable men – ready with oath (hallafin mahin), a slanderer (hammaz), going about with calumnies (masysya' bi-namin), (habitually) hindering (all) good (manna'in lil-khayr), transgressing

beyond bounds, deep in sin (mu'tadin athim), violent (and cruel) ('utullin) with all that base-born (zanim)" (al-Qalam: 10-13).

- 7) The sinner (athiman) or the ingrate (kafuran) among them because they bring infidelity and lose:

"Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them" (al-Insan: 24).

- 8) Parents (either of them) who force to worship other than Allah:

"...but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did" (al-'Ankabut: 8).

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not" (Luqman: 15).

- 9) Those extravagant who make mischief:

"And follow not the bidding of those who are extravagant, who make mischief in the land, and mend not (their ways)" (al-Syu'ara: 151-152).

These nine Qur'anic verses and many others show that if these group of people are appointed or elected by the people, to the people and for the people as leaders, they do not have the right to be followed and obeyed. They at the very first place should never be the leaders and if they have already been elected by the people to lead, those who considers themselves as mu'mins should principally avoid them and not to follow them in whatever conditions, because neither they will bring them near to Allah nor will they lead themselves to the path of Allah. They only follow what is the best for themselves.

In Islam, leaders are the best among the people to lead them to the straight path of Allah. The obedience to the leaders who are eligible according to Allah or al-Qur'an and Islam will put them in great advantages. The benefit of following and obeying them will return to the people again. Likewise, if they obey the despotic and despicable leader, they will pose themselves to the great danger. It also does not reflect the need of Allah from among Muslim people to

be on their path. It is also against the fitrah of mankind to follow and obey such culprits. Everyone knows that to obey the despotic leader is totally against their basic instinct.

In reality, to obey or not to obey the truthful or despotic leader does not concerned Allah at all, because He has already ordained people to follow the best of all mankind. So, it is up to the people to decide and choose whoever they consider the best for themselves to be appointed as their leaders. As Muslims, one should realize that they are obliged to choose the very best of leaders for themselves. It is for the benefit of mankind in their worldly and heavenly life.

CONCLUSION

Islam has already made things very clear that those who deserve the obedience are Allah The Almighty, the Prophet Muhammad SAW and the best and the righteous Muslim leader (*uli al-amr*, Imam, Khalifah, Wali, Wasi, 'Alim and Amir) at all time. Islam also made known that to follow these kind of leaders means to follow the truth. They are with the truth and truth is forever with them. Therefore, Muslims and mu'mins have no choice but to obey Allah, the Prophet Muhammad SAW and the best leaders of all mankind to lead them to truth and justice. The best leader of all mankind refers to the one that Allah and the Prophet choose and prefer them above all.

BIBLIOGRAPHY

- Abd al-Baqi, M. F. (1945). *Al-Mu'jam al mufahras li-alfaz al-Qur'an al-karim*. Matabi'a; -Sha'b.
- Ahmad, I. H. (n.d.). *Musnad Ahmad Ibn Hanbal*. Dār al-Fikr,.
- Al-'Askarī, A.-'Allāmah al-S. M. (1995). *Ma'ālim al-Madrasatayn*. Tehran.
- Al-Azami, M. M. (2020). *The History of the Quranic Text*. Turath Publishing.
- Al-Bukhari, M. bin I. (1979). *Sahih al-Bukhari*, vol. 5. Lahore: Kazi Publications.
- Al-Majlisi, M. B. (1983). *Bihār al-Anwār al-Jāmi'ah li-Durar Akhbār al-A'imma al-Athār*. Mu'assasah al-Wafā.

- Al-Muhammadi, al-R. S. (1984). *Al-Mizān al-Hikmah, Akhlāqī, ‘Aqīdatī, Itjīmā’ī, Siyāsī, Ikhtisādī, Adabī*, Qum. Dar al-Fikr.
- al-Qardawi, Y. (1998). *Keluasan dan Keluwesan Syari’at Islam*, terj. Rifyal Ka’bah. Penerbit Minaret.
- Al-Suyûtī, J. al-D. (2003). *al-Durr al-Manthur fi Tafsir bi al-Ma’tthur*. Qahirah: Markaz Hijr Li Buhuth Wa Al-Dirasat Al-‘Arabiyah Wa Islamiyyah, 15, 248–249.
- Al-Zamakhsharī. (1935). *Al-Kasysyāf, ‘an Haqā’iq Ghawāmid al-Tanzīl wa ‘Uyūn al-Aqāwīl fi Wujūh al-Ta’wīl*, Matba’ah Mustafā Muhammad, Misr.
- Hassan, R. (1982). On human rights and the Qur’anic perspective. *Journal of Ecumenical Studies*, 19(3), 51–65.
- Ibn Majjah, A. A. M. al-Q. (2000). *Sunan Ibn Majjah*, (Kitab al-Muqaddimah, Hadith no: 8). Riyad.
- Ibrahim, L. (1993). Konsep imamah dan khilafah serta inplikasinya menurut ahlu’s-sunnah wa’l-jama’ah. Hizbi.
- Jamaluddin, A.-Q. (1978). *Mahasin al-Ta’wil*. Dar al-Fikr.
- Lane, E. W. (1872). *An Arabic-English Lexicon: Derived Fom the Best and the Most Copious Eastern Sources: Comprising a Very Large Collection of Words and Significations Omitted in the Kāmoos, with Supplements to Its Abridged and Defective Explanations... and Examples in Pros (Vol. 1, Issue 4)*. Williams and Norgate.
- Muslim, T. S. (2020). *Shahih Muslim. STUDI KITAB HADIS: Dari Muwaththa’Imam Malik Hingga Mustadrak Al Hakim*, 54.
- Rahman, F. (1981). *Encylopeadia of Searah*. In *Encylopeadia of Searah*. London.
- Rosenthal, E. I. J. (1958). *Political thought in medieval Islam: An introductory outline*. CUP Archive.
- Schreier, M., Janssen, M., Stamann, C., Whittal, A., & Dahl, T. (2020). Qualitative Content Analysis: Disciplinary Perspectives and Relationships between Methods—Introduction to the FQS Special Issue" Qualitative Content Analysis II". *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 21(1).
- Tusi, M. bin al-H. (1982). *Al-Tibyan fi Tafsir al-Qur’an*. Research by: Ahmad Habib Qasir Al-Āmulī, Muqe Al-Jameah Al-Islamiyah, Np, Nd.

- Wensinck, A. J. (1955). *Al-mu'jam al-mufahras li al-faz al-hadith al-Nabawi*. EJ Brill.
- Zaman, M. Q. (2010). *The ulama in contemporary Islam*. Princeton University Press.
- Zein, I. M. (2018). Abu Al-Hasan Al-Ashari's Theological Method and Its Relevancy to Contemporary Philosophical Challenges. *International Journal of Islamic Thought*, 14, 144–161.