

INTERPRETATION OF THE KHALIFAH VERSES IN AL-QUR'AN IN PERSPECTIVE OF TAFSIR MAUDHU'I

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Abstract; The government officially dissolved the Hizbut Tahrir Indonesia (HTI) political organization, in line with the emergence of no. 2 Year 2017 which regulates the existence of mass organizations in Indonesia. This simple research aims to know how the meaning contained in the word khilafah. This research uses thematic method, because understanding and interpreting the verses of the Qur'an can not be done only by using some verses but leaving another verse. The results of this study indicate that the word khilafah is used twice in the Qur'an with a single form that has the meaning of a prior substitute in terms of enforcing the law, as well as carrying out certain affairs that are more of a power. The word khulafa 'in the Qur'an recurs 3 times, all in al-Qur'an according to al-Thabary used for the same meaning of substitute. While the use of the word khalaif in the Qur'an four times. The mufassir mentioned that the use of the word khalaif is more focused on the meaning of the substitute of the previous people.

Keywords: Khalifah, Thematic Interpretation

1. Introduction

The Government in July 2017 officially dissolved Hizbut Tahrir Indonesia (HTI) because it has a ideology that is contrary to the ideology and Law of the State of Indonesia based on Pancasila and the 1945 Constitution. The activities carried out by HTI are considered to have violated the goals, principles and characteristics of the ideology of Indonesia.

The Khilafah is the ideology of the Country that HTI fights for. The democratic system that has been applied in Indonesia is considered to have deviated from the rules set by God in the Qur'an. The ideological foundations in Indonesia have been judged to be inconsistent with the content of the Qur'an and hadith, then it is considered by them as a mistake and deviates from the guidance of the Qur'an.

The Qur'an as a guidebook containing 14 letters and 6236 verses is an inseparable part. Understanding the verses of the Qur'an should incorporate and involve other verses in finding a complete understanding of meaning. Understanding the verses of the Qur'an can partially produce a radical interpretation and contradict another verse. Understanding religious values partially can also lead to a radical attitude. (Al-Qardhawi: 2001: 59-67). Can an example of partial understanding of the verse that can plunge into radical and extreme insight is when understanding the fifth verse of the surat at-Taubah (QS: 9:5) which states "kill the polytheists wherever you find them". The verse will surely contradict another verse which enjoins to provide security protection for the polytheists who plead with the Muslims (QS: 9:5).

Thus, understanding the meaning of the Qur'an by using thematic method is one effort to get the full meaning, In this context is the khilafah and Imamat in al-Qur'an. Ibnu Taymiyah says that the best interpretation is the al-Qur'an bil-Qur'an interpretation, since sometimes a topic is dealt with briefly on a particular surat and specified in a particular surat or verse. (Ibnu Taymiyah: Musaid: 2007, 271). Selection of khilafah keywords to get the full meaning of the meaning of the word in the al-Qur'an. In addition, there is no word of khilafah in the Qur'an, HTI groups repeatedly rely on the concept of khilafah in verse 30 of Surat al-Baqarah (QS: 2:30) Which in the verse is the word khilafah.

This simple study has the purpose to prove scientifically through thematic approaches to the meaning of the word khilafah in the al-Qur'an. Does the meaning of the khilafah used in the al-Qur'an really state leaders as understood by radical and anti-Pancasila groups? Combining one verse with another verse about the two words will result in a correct understanding of the use and intent of both. Thus it can reduce or eliminate all forms of understanding that are radical and not appropriate in understanding the sentence in the al-Qur'an.

2. Thematic Interpretation

Thematic interpretation is a contemporary method of interpretation which is in great demand by the scholars of Tafsir. This is because this method has several advantages such as being able to dismiss the allegations of conflict between one verse with another verse, this method is capable of generating general guidance in the Qur'an, this thematic method is able to present the messages of the Qur'an Practically and systematically (Farmawi: 1997, 53–55). This thematic method also has other features besides those already mentioned, which are able to find the beauty of the style in every arrangement of a sentence used in various surat on the same topic or interrelated one (Azzahrani: 1992, 13).

This thematic interpretation method in term has the meaning of science or method that covers various problems of the ummah viewed from the perspective of the Qur'an through the study of one surat or more. The definition of thematic tafseer in term according to some scholars, namely collecting separate verses in the Qur'an which relates to the same theme both in the resonate or ruling in accordance with the purpose or intent of the content of the Qur'an (Muslim: 2005, 16). The thematic interpretation is also defined by the term as a science that examines the problems contained in the al-Qur'an through the collection of scattered verses, both in the same surat or in different surat, all of those verses have one thing in common and purpose. The taking of the law from the collection of verses is done through special mechanisms, specified conditions and specific steps (Said: t.h, 20). From both definitions can be concluded that thematic interpretation is a method of interpreting the al-Qur'an through the collection of separate verses either by the same surat or separated one by a verse that is not related to the topic to be studied, all of the collected verses have similar meaning or purpose.

Steps that must be passed by a mufassir in practicing thematic interpretive framework according to Farmawi there are seven steps. first; Set the issues to be discussed. second; Collect all the Qur'anic verses that pertain to the matter. third; Arrange the sequence of selected verses according to the period of descent. fourth; Understand the correlation between the verses in each letter. fifth; Compile the topic in a unified discussion. sixth; Complete the discussion with

the Prophetic traditions related to the topic. seventh; Studying all selected verses as a whole and compromising between the general and the special, the absolute and the relative, etc. so that they all meet in the estuary without distinction or coercion in interpretation (Farmawi: 1997, 37)

In this study, the operational steps to be followed in the application of thematic methods in accordance with what was written by Azzahrany, that are: *First*, Selecting the topic to be studied; *Second*, Finding and collecting the verses related to the topic; *Third*, Preparing the verse in the order of descent; *Fourth*, Interpreting the verses well; *Fifth*, Supporting Arguments from the Prophet's Hadith (Azzahrani: 1992, 17). This step is considered more concise and practical writers without reducing the substance of this study.

3. Khalifah In The Al-Qur'an

The Khalifah comes from Arabic derived from khalafa syllables consisting of three letters خ, ل, ف. Sentences derived from the word kha la fa in various forms and its meaning repeated as much as 127 times in the al-Qur'an (Abd al-Baqi, tt: 303–306). From 127 repetitions, the word has 12 *shighat* listed in the Qur'an (Rahim: 2012, 22). This study is focusing on word خليفة as singular and خلا خلفاء both of which are the plural of the word khalifah, which means literally as leader. The word khalifah and its plural form in the Qur'an repeat nine times. Here is a list of the khalifah verses in both singular and plural forms;

The word khalifah repeats twice

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (QS: 2, 30)

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَآتِ تَبِيْعَ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا تَسُوا يَوْمَ الْحِسَابِ (QS: 38, 26)

The word Khulafa repeats three times

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ (QS: 7, 69) وَسَنُطِئُكُمْ فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُقْلِحُونَ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَخَذُونَ مِّنْ سَهْلِهَا قُصُورًا وَنَحْنُ نَحْنُ الْجِبَالِ بَيُوتًا فَادْكُرُوا آلَاءَ اللَّهِ وَآتِ تَبِيْعَ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا تَسُوا يَوْمَ الْحِسَابِ (QS: 11, 61)

(QS: 7, 74)

أَمَّنْ يَجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
أَلْأَرْضِ أَلَيْسَ اللَّهُ قَلِيلًا مَّا تَذَكَّرُونَ (QS: 27, 62)

The word khalifa repeats four times

وَهُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِيُبَلِّغُكُمْ فِي مَا آتَاكُمْ مِنْ رَبِّكَ سَرِيعَ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَحِيمٌ (QS: 6, 165)

ثُمَّ جَعَلْنَاكُمْ خُلَفَاءَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ
(QS: 10, 14)

فَكَذَّبُوهُ فَتَبْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ
(QS: 10, 73)

هُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَآلَا
يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَآلَا يَزِيدُ الْكَافِرِينَ
كُفْرَهُمْ إِلَّا خَسَارًا (QS: 35, 39)

3.1. The Meaning of Khalifah

Ibnu Mandzur gives the meaning of the khalifah as the person who replaces the previous person, plural of the khalifah is khalifa or khulafa' (Ibnu Mandzur: vol. 9, 1414H, 84). Al-Maraghi in his commentary mentions that the purpose of the khalifah is the person who replaces God in carrying out his commandments and his affairs among men (al-Maraghi. vol. 1, 1946, 77). Both interpretations of the meaning of the khalifah are similar to the interpretation of al-Zuhayli in his tafsir in defining the meaning of the khalifah, that is, the person who succeeded the previous person in terms of enforcing the law. al-Zuhayli asserted that the khalifah in the verse (QS: 2, 30) as the Prophet Adam (Al-Zuhayli: vol, 1, 1418 H, 124). The interpretation of al-Zuhayli is similar to his predecessor al-Zamakhsyari in his commentary al-Kasyaf which says that the caliph in the verse is Prophet Adam, the khalifah itself in the language means a substitute from other (Al-Zamakhsyari. vol 1, 1407, 124). Al-Thabary in his commentary mentions that the king or supreme ruler can be called as khalifah, because he replaced the previous king and occupied his position (Al-Thabary. vol 1, 2000, 449). From some of those interpretations of the meaning of khalifah, it can be concluded that the khalifah referred to in the verse is the Prophet Adam, while the meaning of the khalifah literally is the person who replaces the previous person or in any certain affairs.

The interpretation of the khalifah meaning as a substitute is corroborated by the 28th verse of surat Shad as written by al-Wahidy in his tafsir (al-Wahidy: 415, 922). Al-Qurtuby also does not differ with the previous mufassir who gave the khalifah meaning as a substitute of the previous, namely angels or other (al-Qurtuby, vol 1, 1964, 263). All the above-mentioned by mufassir in giving the meaning of the khalifah in the surat of al-Baqarah verse 2, consistent with the meaning of the khalifah in the surat of Shad verse 28. From some interpretations of the meaning of the word khalifah of the mufassir have no significant difference in giving the meaning of khalifah which interpret as the substitute of Allah or Malikat or previous other people in upholding certain laws or affairs on Earth.

The word khalifah contained in the two surats seemed to be a complementary whole. It can be seen in the interpretation given by al-Qurtubi about the Caliphate of Prophet Dawood. In his commentary, he mentioned that Prophet Dawood was commanded by Allah to be a khalifah with the aim of enjoining the good and forbidding the evil, in lieu of the Prophets, or the good men before him (al-Qurtuby: vol 15, 1964, 188).

The word khalifah is used twice in the Qur'an with a single form having the meaning of a prior substitute in enforcing the law, exercising certain matters which are more of a power. In this case, the Power has a broad scope, covering the World, as God mentioned with the word Earth in the surat al-Baqarah. The scope of the khalifah may also be interpreted by a narrow scope and reach out to a particular community, this is as directed by the surat of Shad verse 28.

3.2. The Meaning of Khulafa'

The word khulafa' in al-Qur'an repeats 3 times, everything in al-Qur'an according to al-Thabary is used for the same meaning that is a substitute (Al-Thabary. vol 12, 19, 2000, 505, 540, 485). Ibnu Kathir interpreted word khulafa' in (QS: 7, 69) as a descendant, in the context of that verse is the descendant of Prophet Nuh (Ibnu Kathir: vol. 3, 1999, 434). Al-Zuhayli Interpreting the khulafa' with a leader who replaces the previous leader, this interpretation is supported by the subsequent word which Allah Almighty bestow to his successor leaders with physical strength (Al-Zuhayli: vol, 8, 1418 H, 259). Al-Qurtuby

interpreted Khulafa in verse 69th of surat al-A'raf by residents or occupants (al-Qurtuby: vol 7, 13, 1964, 236, 224).

After making a search of the meaning of khulafa' in al-Qur'an, it is found that the khulafa as already asserted is the plural of the word khalifah. The word khulafa on some verses in the Qur'an by the mufassir interpreted as a substitute or successor of the previous people, only al-Qurtuby interpreted khulafa as a resident or resident on Earth. Interpretation of al-Qurtuby is not substantially in contradiction with other mufassir, because the man whose status as a substitute for the previous people also at once become the population and control of the Earth.

Looking at the editorial composition of the word khulafa' and its surrounding verses, as well as considering the interpretation of the commentary scholar, it can be concluded that the emphasis on the use of the word khulafa' in al-Qur'an is not intended to directly mean the leader or king or ruler in particular. Thus, in accordance with the use of its editorial as a plural word intended for groups or a large community. Therefore, khulafa' which is derived from the singular of the khalifah is emphasized understanding of its meaning in general. In other words, khulafa' is used by the al-Qur'an as a common scripture and common area. The khalifah is emphasized specifically as a powerful man capable of establishing universal stability both on Earth and in certain communities and classes. Although the khulafa is the plural form of khalifah, but the emphasis point is different, it is proved by the interpretation of al-Qurtuby who interpreted the word khulafa' with the residents or the occupants –in this context is the Earth–, whereas the khalifah is interpreted as a substitute for someone in power to govern good and prohibit evil.

3.3. The Meaning of Khalaif

The use of the word khalaif in the Qur'an four times. The mufassir mentioned that khalaif is the plural of the khalifah. The use of the word khalaif according to the mufassir is more focused on the meaning of the substitute of the previous people. The emphasis of the use of the word khalaif is different from khalifah that means to master.

Regarding all the usage of the word khalaif, Al-Zuhayli gives the interpretation that all human

beings are khulafa in the sense of mutual exchange between one another, each generation is a substitute of the previous generation (Al-Zuhayli: vol, 8, 1418 H, 132). Actually the turn of power (istikhlaf) in earth is strongly influenced by good deeds. Allah Almighty will destroys those who do dhalim and replace them with good people. The wisdom of successive generations is that Allah will know how they are doing. (Al-Zuhayli: vol, 11, 1418 H, 126). Indeed, Allah Almighty replaces one generation with another generation aims to be grateful for the favors and utilize the goodness of the earth's content, but whenever the generation is disobedient, then their disobedience will be bad for them (Al-Zuhayli: vol, 22, 1418 H, 274).

3.3. General Interpretation of Khalifah

Habib Umar stated that the discussion of the Khilafah is important to examine two very important things. First, the narrowing of the meaning of the khilafah, which is only on the implementation of Islamic law through power. Secondly, the supposed view of upholding the khilafah when there is government in the midst of the people.

Regarding to the first problem, it should be emphasized that the word "khilafah" when associated with religion and shari'a, its meaning is not only limited to the context of power with all the application of public laws, because the meaning of the khilafah is etymologically much wider. Al-Qur'an uses this word, even for those who do bad, people who deviate from the right path, also the generation that comes after the prophets and apostles, as in verse,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ
فَسَوْفَ يَلْقَوْنَ عَذَابًا

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.” (QS.19 : 59).

So, they are a substitute generation that lives in the place of previous people, but they do not follow the principles and behaviors of previous

generations. Thus, the meaning of khilafah is a person's turn towards others in any context.

Regarding the relation of the khilafah to the affairs of religion, it is also necessary to understand that the Khilafah is glorified and declared by God as a special privilege of Prophet Adam and his grandchildren, in his word,

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Indeed, I will make upon the earth a khalifah (successive authority)” (QS.2 : 30), Is a spiritual, religious, and divine khalifah, not limited to the political authority that governs the external affairs.

The Khilafah is closely related to the duty of carrying the mandate in accordance with one's capacity and capability, in the context of upholding the truth, the shari'ah that Allah has established in His creatures. This is the khilafah mentioned in al-Qur'an, when Allah layed our ancestors, the Prophet Adam to the earth.

Practicing God's demands, executing orders, and avoiding his prohibitions, that is the meaning of the khilafah that God has assigned to Prophet Adam. Prophet Adam descended when on earth there has not been any nation that can be the object of power. He was only accompanied by Mother Eve. Then came the sons of Adam's family. He underwent his position as the first person to hold the khilafah before the form of government and public power. History continues in that family region, Adam and his sons. They are the inhabitants of the earth.

Then more and more offspring. The prophet Syits, the son of Adam, succeeded him in the reign of the Caliphate. He accepts prophethood and a mandate to execute a human pledge to God.

Khilafah is the task of each of us. There is no reason for anyone to underestimate this, to neglect and abandon it because of the absence of the physical symbols of the khilafah (power).

If it is associated with one of the great khilafah of the Prophet Muhammad, the Khilafah is the realization of the law in general, because power is held by honest, righteous, and guided people. He reported, this khilafah lasted only 30 years from the time he died. This is one of the miracles that shows his truth as Prophet. Prophet called the deadline. When his 30-year old

leadership has been completed and this kind of khilafah has been lost, he does not give orders, **“Rebel against the rulers, fix the problems, strive to replace them with people who resemble those 30 years!”** The Messenger of Allah did not command it. In fact, although in his hadith he has signaled that the royal grip will last a long time. In some narrations, he called it as adhudh (the power that like to bite).

In the book of Imam Ahmad's Musnad, also in Al-Mustadrak 'al-Ashihai Al-Hakim's work, it is mentioned, Rasulullah PBUH said,

عَنْ سَفِيْنَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الْخِلاَفَةُ بَعْدِي ثَلَاثُونَ سَنَةً

“*Khilafah after me lasted 30 years, then became a kingdom.*” (Ibnu Hibban: vol 15, 1988, 392)

Let us examine his words that clearly mention the period of this khilafah. Apparently, Ali ra killed in the month of Ramadan, while Rasulullah died in Rabi'ul Awwal. For up to 30 years, there is still a six month pause. This six-month period is the period of the leadership of Al-Hasan bin 'Ali RA, his grandson of the Prophet, until he withdrew from the caliphate in Rabi'ul Awwal, just at the end of the 30 years as mentioned by Rasulullah PBUH. Again, this is one of the signs of prophecy, the great miracle of the Prophet Muhammad PBUH, as well as his notice of the secret things (supernatural) that he can from Allah Almighty. In the hadith it was revealed that the Prophet preached, *“After that, power is in the hands of the rulers who do the things you (the friends) deny. You see they are not firm in following the teachings of Islam.”*

They (the Companions) asked, "What do you (O Messenger of Allah) command us? Should we create a new khilafah, another government, and fight to get rid of them?" The Prophet (s) said, "You must be obedient (to your leader)." (HR. Bukhari dan Ahmad)

This is not the idea of certain groups in Islam. This is the direction of prophetic and apostolic holders, one who receives revelation from Allah Almighty. In a hadith, Rasulullah PBUH prayed, *“O Allah, give mercy to my khalifah / successors. When he was asked who the caliphs were, he did not use the meaning of khilafah as he said “Khilafah after me lasts 30 years”, but he uses another notion of khilafah, the religious khilafah. He said, “The people who live after me, they narrated my hadiths and taught them to humans.”*

He said, people who have high attention to the sunnah and teach it to others are the khalifah of his successors.

It is reinforced by the hadith about scholars who are the heirs of the prophets. Also, as mentioned in the books of interpretation that the contents of the pronunciation of Ulul Amri mentioned in some verses are the scholars, those who were awarded Shari'ah science and became the bearer of the Shari'ah's knowledge. For example, this verse,

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

“... But if they had referred it back to the messenger (rasul) and to those of authority (ulil amri) among them, then the ones who (can) draw correct conclusions from it (rasul dan ulil amri).” (QS. 4 : 83). According to the opinion of the mufassir, ulil-amri referred to here is the ulama. As in the word of God as follow,

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“...obey Allah and obey the messenger and those in authority among you.” (QS.4 : 59). Regarding the physical power, the law of its existence in the Shari'ah is, "If they rule well, be good for them and for you. If they rule badly, it is good for you and so bad for them.” (HR. Thabrani).

Thus, from the sunnah of the Prophet PBUH, we can sort the two attitudes. First, leave the khilafah to preserve the welfare of the Muslims because of their real condition. Secondly, refuse to give the title of khalifah only because of the demands of the ignorant or submit it to an unworthy person, provided that it does not cause confusion. The second is what Rasulullah PBUH said to Sayyidina Uthman. Notice, the Prophet PBUH praised his grandson, Al-Hasan, for willingly releasing the khilafah for the good of the Muslims. On the other hand, he said to Sayyidina Uthman RA, "They are about to take off the clothes that God has put on you. Do not follow them until you catch up with me.” (HR. Thabrani).

There were some who came to Uthman, asking him to withdraw from the khilafah. Apparently, they are not worthy to replace him. Meanwhile, chaos is not caused by Utsman RA's attitude to defend the khilafah. Chaos occurs

when people like them receive a khalifah. They will play it (khilafah).

Nor can we simply carry out the function of the khilafah only in relation to ourselves. Each of us has the mandate of being the successor or khalifah, in the eyes, ears, tongue, sex, stomach, hands, feet, and heart. So, carry out the obligations of the khilafah of the Prophet. All these are things you have to keep. You are the leader of all this, all his affairs are handed over to you. So, be a good successor of the Prophet in keeping your limbs to always obey the shari'ah and apply the law of Allah Almighty.

In other areas, you have power in matters related to family affairs, friends, and neighbors. Also, in matters relating to the person listening to your advice, accept your advice and referral, whether you are close or not. Perform khilafah duty in all of that.

Upholding the Shari'a, in any form, is a khilafah of Allah and His Messenger, in a general sense. While the khilafah in a special sense is a khilafah in the hadith of the Prophet who was declared lasted for 30 years after his death. After that, the "biting kingdom". After that, dictatorial power. This is what happened to the majority of the rulers of the time. Then in the end the khilafah returns like the teachings of the Prophet Muhammad. This is something that will happen, and has been reported by the Messenger of Allah (Habib Umar:

<http://www.madinatuliman.com/3/2/1025-oase-khilafah-memahami-khilafah-dengan-benar-dan-tepat.html>. Akses tgl 07/2017)

4. Conclusion

The results of this study indicate that the word khalifah is used twice in al-Qur'an with a singular form that means a substitute in the case of enforcing the law, carrying out certain matters which are more related to the power. The word khulafa in al-Qur'an repeats 3 times, all in al-Qur'an according to al-Thabary used for the same meaning of substitute. The use of the word khalaf in the Qur'an repeats four times. The mufassir mentioned that the use of the word khalaf is more focused on the meaning of the substitute of the previous people.

The khilafah is a mandate for all to maintain individual or social stability. Upholding the

teachings of religion and running all the Shari'ah of Allah is a duty for every individual as a khalifah. This is the general meaning of the word khalifah. As for the special meaning of the word khalifah is the one who has power with the royal system (khilafah) and this only lasts for 30 years as the hadith which has been described.

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