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Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an

Volume 6 Issue 1 2025, Pages 253-265
ISSN: 2722-8991 (Cetak); 2722-8983 (Online)



Konsep Khilafah dalam Surah Al-Baqarah ayat 30 (Studi komparasi Tafsir Fii Zhilalil Qur'an Karya Sayyid Qutb dan Tafsir Al-Azhar Karya Buya Hamka)

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Abstract

This study examines the concept of *khilafah* in Surah Al-Baqarah verse 30 through a comparative analysis of *Tafsir Fii Zhilalil Qur'an* by Sayyid Qutb and *Tafsir Al-Azhar* by Buya Hamka. Sayyid Qutb interprets *khilafah* as the implementation of Allah's sovereignty on earth, emphasizing the application of Islamic law in all aspects of life, both individual and collective. His perspective is influenced by the socio-political conditions of 20th-century Egypt, marked by struggles for an Islamic governance system. In contrast, Buya Hamka views *khilafah* as a divine mandate that is not limited to political leadership but also encompasses human relationships with God, fellow beings, and nature. He highlights the importance of moral and spiritual values, as well as social responsibility in maintaining justice and balance. His approach is more inclusive, adapting to the pluralistic society and modernization dynamics in Indonesia. Through thematic and comparative analysis, this study finds that the differences in interpretation between the two scholars are significantly influenced by their social and ideological backgrounds. The findings indicate that *khilafah* is not only a political concept but also carries ethical and spiritual dimensions relevant to building a just and sustainable civilization. Thus, Surah Al-Baqarah verse 30 provides a philosophical foundation for humanity in fulfilling the mandate of *khilafah* in accordance with the demands of the times.

Keywords: *Khilafah, Sayyid Qutb, Buya Hamka, Fii Zhilalil Qur'an, Tafsir Al Azhar*

Abstrak

This study examines the concept of *khilafah* in Surah Al-Baqarah verse 30 through a comparative analysis of *Tafsir Fii Zhilalil Qur'an* by Sayyid Qutb and *Tafsir Al-Azhar* by Buya Hamka. Sayyid Qutb interprets *khilafah* as the implementation of Allah's sovereignty on earth, emphasizing the application of Islamic law in all aspects of life, both individual and collective. His perspective is influenced by the socio-political conditions of 20th-century Egypt, marked by struggles for an Islamic governance system. In contrast, Buya Hamka views *khilafah* as a divine mandate that is not limited to political leadership but also encompasses human relationships with God, fellow beings, and nature. He highlights the importance of moral and spiritual values, as well as social responsibility in maintaining justice and balance. His approach is more inclusive, adapting to the pluralistic society and modernization dynamics in Indonesia. Through thematic and comparative analysis, this study finds that the differences in interpretation between the two scholars are significantly influenced by their social and ideological backgrounds. The findings indicate that *khilafah* is not only a political concept

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Introduction

The concept of leadership in Islam is a highly intriguing topic to study, especially because it is closely related to the purpose of human creation as a *khalifah* (vicegerent) on earth. The Qur'an affirms this in Surah Al-Baqarah (2:30).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"And (remember) when your Lord said to the angels, 'Indeed, I will make a *khalifah* (vicegerent) on the earth.' They said, 'Will You place therein one who will cause corruption and shed blood, while we glorify You with praise and sanctify You?' He said, 'Indeed, I know that which you do not know.'" (QS. Al-Baqarah: 30)

This verse carries a profound message that humans are entrusted with the responsibility to prosper the earth in accordance with the will of Allah. In the history of Islam, this concept of leadership has evolved into an in-depth debate about the ideal form of governance, one of which is the *khilafah* (caliphate). (Sri Mulyani, 2022)

Since the fall of the Ottoman Caliphate, the Islamic world has faced an identity crisis that has led to the emergence of movements seeking to revive the caliphate system. However, the prolonged debate over the relevance and implementation of the caliphate in the modern context often involves ideological clashes, both among Muslims themselves and in relation to political concepts such as democracy and nationalism. In Indonesia, Pancasila and the 1945 Constitution are often seen as adaptations of caliphate values that align with Islamic principles without necessarily adopting the caliphate system directly.

In this article, the author focuses on analyzing the concept of the caliphate as explained in Surah Al-Baqarah verse 30. This study is conducted through a comparative analysis of *Tafsir Fii Zhilalil Qur'an* by Sayyid Qutb and *Tafsir Al-Azhar* by Buya Hamka to explore the relevance of the concept in terms of its meaning, function, and purpose. (Hasibuan et al., 2024)

Method

This study employs a library research approach using a qualitative research method, which produces data in the form of descriptions derived from spoken words, writings, or observed behaviors of the subject. The data sources in this research consist of primary and secondary sources. The primary sources include the Qur'an and the tafsir books *Fii Zhilalil Qur'an* by Sayyid Qutb and *Tafsir Al-Azhar* by Buya Hamka, while the secondary sources comprise various books, journal articles, and other scholarly works related to the research topic. The study utilizes collected data to draw detailed, systematic, and relevant conclusions, particularly regarding the meaning of *khilafah* from the perspectives of *Tafsir Fii Zhilalil Qur'an* and *Tafsir Al-Azhar*. The data collection method used is documentation, while the data analysis methods employed are thematic and comparative analysis.

Results and Discussions

Terminologically, *Khilafah* is defined as a system of universal leadership for all Muslims worldwide to implement Islamic laws and carry out the mission of Islamic propagation across the globe (Hasibuan et al., 2024). Therefore, *Khilafah* is an institution aimed at upholding Islamic law, preserving the religion, and carrying out the primary duty of ensuring that Allah's laws are implemented and social justice is established in society. From this perspective, *Khilafah* is not merely a political structure but also reflects the relationship between humans and Allah as bearers of His trust on earth.

The concept of *Khilafah* has a strong theological foundation in the Qur'an, one of which is found in Surah Al-Baqarah verse 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

The translation is:

"Remember when your Lord said to the angels, 'I am going to place a vicegerent on earth.' They said, 'Will You place upon it one who causes corruption and sheds blood, while we glorify You with praise and sanctify Your name?' He said, 'Indeed, I know that which you do not know.'" (Surah Al-Baqarah, 2:30)

In this verse, it is explained that Allah SWT created humans as vicegerents on earth with the great task of managing and prospering the earth according to His commands. In His dialogue with the angels during the creation of Prophet Adam, Allah affirms the role of humans as His representatives on earth, endowed with intellect and knowledge. The caliphate is not just a title of leadership, but also a sacred mission to uphold goodness and avoid corruption.

In Islamic history, the term caliph (*khalifah*) was used to describe the leader of the Muslim community after the death of Prophet Muhammad SAW. The caliph's role was to replace the Prophet in matters of religion and state, and to act as God's representative in upholding Sharia. The institution of the caliphate first emerged when Abu Bakr was chosen as leader the day after the Prophet's passing. Obedience to the caliph is required as long as it does not contradict the commands of Allah and His Messenger, making the caliphate not merely a political structure but a divine trust that must be carried out with full responsibility (Zain, 2019).

After the Prophet Muhammad's passing, the caliphate was continued by the *Khulafā' al-Rāshidīn*, the four companions of the Prophet who led the Muslim community. This period became the ideal model for the caliphate system because the caliphs governed with principles of justice, consultation, and the enforcement of Islamic law. However, over time, the concept of the caliphate underwent various interpretations and changes in form, adapting to the social and political contexts faced by the Muslim community (Zainudin, 2015).

The caliphate continues to have relevance in the life of the Muslim community. Although the system and term of the caliphate are no longer applied in the present time, the values contained within this concept remain an inspiration for creating a just government, maintaining harmony, and upholding the law based on Islamic moral values. Thus, the caliphate is not only a historical concept but also a relevant guide for building a society grounded in justice and welfare.

A. Interpretation in *Tafsir Fii Zhilalil Qur'an* by Sayyid Qutb of Surah Al-Baqarah Verse 30

1. Biography of Sayyid Qutb

Sayyid Qutb was a prominent Muslim thinker born on October 9, 1906, in the village of Musha, Asyut Governorate, Egypt. His full name was Sayyid Qutb Ibrahim Husain Shadhili, and he was the son of Ibrahim Husain Shadhili, a devout farmer. Sayyid Qutb passed away on August 29, 1966, in Cairo, Egypt, after being sentenced to death by the regime of Gamal Abdel Nasser. In his pursuit of knowledge, Sayyid Qutb demonstrated exceptional intelligence from a young age. He memorized the Qur'an at the age of 10 and continued his education at Darul Ulum, Cairo, where he became one of the top graduates. Sayyid Qutb was also sent to the United States to study the modern education system, an experience that strengthened his criticism of Western civilization (CEPI CAHYADI, 2011).

Sayyid Qutb studied under many scholars and intellectuals, including Muhammad Farid Wajdi and Sheikh Mahmud Shaltut. He also became an influential teacher for many Islamic movement figures, such as Sheikh Abdullah Azzam and Zainab al-Ghazali. His famous works include *Fii Zhilalil Qur'an* (*In the Shade of the Qur'an*), *Ma'alim fi al-Tariq* (*Milestones*), and *Al-Adalah al-Ijtima'iyah fil Islam* (*Social Justice in Islam*).

His tafsir, *Fii Zhilalil Qur'an*, was written during his difficult time in prison, where he wrote with a heart ignited by the passion to revive the authentic teachings of Islam in both individual and societal life. This tafsir not only provides explanations of Qur'anic verses but also offers deep reflections on the relevance of Qur'anic teachings in shaping an ideal Islamic society. It has been translated into various languages, including English, French, Urdu, Indonesian, and Turkish, making it one of the most widely referenced modern tafsir works by Muslims worldwide (Mukhlis Yusuf Arbi, 2023).

2. Background of the Writing of *Tafsir Fii Zhilalil Qur'an*

Sayyid Qutb began writing *Tafsir Fii Zhilalil Qur'an* at the request of his colleague, Said Ramadan, who managed the *Al-Muslimun* magazine in Cairo and Damascus. Initially, this tafsir was published as a monthly column in the magazine, starting in February 1952 with the interpretation of Surah Al-Fatihah and several other surahs. However, the publication in the magazine lasted only seven episodes, as Sayyid Qutb decided to develop it into a full-fledged tafsir book. This writing process took place amid intense socio-political pressures, including the torture he endured, which deepened his connection with the Qur'an as a form of spiritual reflection.

The writing process of this tafsir went through three stages. The first stage began with its publication in *Al-Muslimun*. The second stage took place before Sayyid Qutb's arrest, during which he collaborated with the publisher *Dār Ihyā' al-Kutub al-'Arabiyah* to release the tafsir gradually every two months. However, at this stage, only 16 *juz* were successfully published. The third stage occurred in prison, where Sayyid Qutb continued and completed his tafsir while in detention. Prison became a place for Sayyid Qutb to deeply reflect on the Qur'an, allowing him to complete the tafsir in its entirety.

In his interpretation, Sayyid Qutb employed the *al-Taswir* (artistic depiction) approach, which highlights the aesthetic values of the Qur'an. He portrayed events, human nature, and psychological states in a dramatic and dynamic manner, making abstract ideas more tangible and vivid. This tafsir also reflects a political movement perspective, where Sayyid Qutb emphasized the importance of a state founded on justice based on Islamic law. He criticized fanaticism towards ethnicity, groups, and nationalism, which he believed could hinder the establishment of universal justice. This tafsir is not only a form of spiritual reflection but also a practical guide for implementing Islamic values in society (HABIBI, 2023).

3. Systematics of Sayyid Qutb's Tafsir

Tafsir Fii Zhilalil Qur'an by Sayyid Qutb is structured with a distinctive and in-depth system, reflecting his comprehensive understanding of the Qur'an. This tafsir follows the order of the *mushaf*, interpreting it verse by verse, *mushaf* by *mushaf*, from Surah Al-Fatihah to An-Nas, adhering to the *tartib mushaf* approach. Each surah is discussed thematically to explore its fundamental meanings relevant to the social, political, and spiritual conditions of the Muslim community. Sayyid Qutb not only elaborates on the literal meaning of the verses but also highlights their context, both in terms of the historical circumstances of their revelation (*asbabun nuzul*) and their relevance to modern challenges. In every discussion, he integrates the principles of *tawhid*, social justice, and moral commitment as the core messages of the Qur'an. His literary and reflective approach makes this tafsir unique, as it effectively connects the Qur'anic message with spiritual struggles and the realities of human life on a universal scale.

4. Methods and Sources of Interpretation in Sayyid Qutb's Tafsir

Sayyid Qutb's interpretive method in *Fii Zhilalil Qur'an* combines the *tahlili* (analytical) and *adabi ijtima'i* (literary and social) approaches, emphasizing a deep understanding of the Qur'an in relation to real-life contexts. In this tafsir, Sayyid Qutb not only explores the textual meanings of the Qur'anic verses but also elaborates on the moral, spiritual, and social messages contained within them. His interpretation aims to present the Qur'an as a guiding light that remains relevant to the various challenges of the times (Wulandari et al., 2017).

The primary source in this tafsir is the Qur'an itself, employing the *tafsir Al-Qur'an bil Qur'an* method, which explains one verse through another. Additionally, Sayyid Qutb refers to the hadiths of Prophet Muhammad (SAW), the opinions of the companions, and classical tafsir works such as *Tafsir Al-Thabari* and *Tafsir Al-Qurtubi* as supporting references. The use of these sources demonstrates an integration of textual and traditional approaches in his interpretation.

On the other hand, Sayyid Qutb also utilizes his literary insights and experiences to highlight the beauty of the Qur'anic language and its universal meanings. He connects Qur'anic verses with

modern social, political, and cultural contexts to demonstrate how the Qur'an provides solutions to various human problems. Through this approach, *Tafsir Fii Zhilalil Qur'an* is not merely a textual study but also offers a contextual perspective capable of addressing contemporary challenges (Huda & Pajriah, 2022).

5. The Style of Sayyid Qutb's Tafsir

The interpretation style of *Fii Zhilalil Qur'an* by Sayyid Qutb is known for its *adabi ijtimai'i* (literary and social) approach, which emphasizes the beauty of the Qur'anic language and its relevance in addressing human life issues. Sayyid Qutb not only explores the textual meaning of the verses but also highlights the moral, spiritual, and social values embedded within the Qur'anic message. With his background as a literary scholar, he deeply presents the rhetorical beauty of the Qur'an while relating it to the dynamics of modern society. This tafsir also reflects social and political criticism against systems that contradict Islamic values, making it a work that is not only textual but also contextual and filled with a spirit of renewal (Rifaldi, 2016).

Interpretation of Surah Al-Baqarah Verse 30 in *Tafsir Fii Zhilalil Qur'an* by Sayyid Qutb

Allah says in Surah Al-Baqarah, verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

The translation is:

"(And remember) when your Lord said to the angels, 'Indeed, I will place a khalifah on the earth.' They said, 'Will You place someone who will cause corruption and shed blood therein, while we glorify You with praise and declare Your holiness?' He said, 'Indeed, I know what you do not know.'"

In *Tafsir Fii Zhilalil Qur'an*, it is explained that before this verse, in verse 29, Allah describes the creation of the earth and everything in it, declaring that all that exists on the earth is a blessing granted to humanity. Then, in verse 30 of Surah Al-Baqarah, the story of the creation of Prophet Adam (peace be upon him) is introduced, and the mandate of the caliphate is given to humans on earth. Allah entrusted them with the keys to this responsibility, in accordance with His covenant and conditions, and endowed them with knowledge to carry out this role. Thus, Allah intended to entrust the management of the earth to a new creation, human beings, as His khalifah. Allah has equipped humans with the ability, potential, and all that exists on the earth to fulfill this trust in line with His will. This creates harmony between the laws of creation, the universe, and humans as the appointed stewards of the earth. As a result, a balance is established in the order of life on earth, without conflict between these laws. This highlights the honor that Allah has bestowed upon humans within the vast system of life on earth.

This harmony is reflected in the relationship between the laws that govern the universe and the laws that govern human life, including the power and potential humans possess. Allah created this relationship so that there would be no contradiction between the two, allowing humans to utilize their potential without disrupting the established order of the natural world. Therefore, the status of humans is very high within the system of life on earth.

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6. The Concept of Khilafah According to Sayyid Qutb's View

Sayyid Qutb views khilafah as a trust from Allah SWT to humans, with the role of being His representative on Earth. In his tafsir *Fi Zilal al-Qur'an*, Qutb emphasizes that khilafah is not merely a political system but an effort to implement Islamic law comprehensively. He rejects secularism, which separates religion from public life, considering it a form of modern jahiliyyah. For Qutb, khilafah serves to establish Allah's law and create a societal order based on the values of monotheism and justice, uniting the Muslim ummah as one entity, free from the confines of nationalism or human-made ideologies.

As a means of establishing Sharia, Qutb links khilafah with jihad, which he sees as an effort to liberate humanity from the tyranny of human-made systems and towards worshiping Allah alone. Jihad, in this context, is a tool to create a social order that submits to the laws of Allah. Although his ideas have been criticized for being overly idealistic and leaning towards radicalism, Qutb's views continue to inspire various Islamic movements that aspire to implement Sharia in societal life. The concept of khilafah he offers emphasizes the importance of the supremacy of divine law as the path to true freedom, which is freedom from servitude to fellow creatures.

B. Interpretation in the Book *Tafsir Al-Azhar* by Buya Hamka on Surah Al-Baqarah, Verse 30.

1. Biography of Buya Hamka

Buya Hamka, whose full name is Haji Abdul Malik Karim Amrullah, was born on February 17, 1908, in Sungai Batang, Maninjau, West Sumatra. He was the son of the famous scholar Abdul Karim Amrullah (Haji Rasul), a prominent figure in Islamic reform in Minangkabau. From a young age, Hamka showed a deep interest in religious knowledge, which led him to study various branches of Islamic sciences. His intellectual journey began with formal education in religious schools and continued with direct learning from his father and local scholars. In his quest for knowledge, Hamka not only studied in Indonesia but also sought insight in Mecca, where he focused on tafsir, hadith, and fiqh. Among his influential teachers were prominent scholars such as Syaikh Ahmad al-Fathani and other Islamic reformers (Ummah, Masfi Sya'fiatul, Andri Nirwana, 2019).

Buya Hamka is known as a prolific scholar with works covering various fields, such as religion, literature, history, and philosophy. One of his monumental works is *Tafsir Al-Azhar*, an exegesis of the Qur'an written during his imprisonment in the Old Order era. This tafsir not only stands as proof of Hamka's profound knowledge but also reflects the relevance of the teachings of the Qur'an in modern life. In addition, he wrote more than 100 other works, including famous novels such as *Tenggelamnya Kapal Van der Wijck* and *Di Bawah Lindungan Ka'bah*. Hamka passed away on July 24, 1981, in Jakarta, leaving behind a valuable intellectual legacy for the Islamic world, especially in Indonesia. Buya Hamka's success in integrating religious knowledge with social realities made him one of the most prominent Islamic figures in Indonesian history (Pratami, 2020).

2. The Background of the Writing of *Tafsir Al-Azhar*

Tafsir Al-Azhar by HAMKA was named after the Al-Azhar Mosque located in Kebayoran Baru, where HAMKA delivered his early morning lectures. The name was inspired by Sheikh Mahmud Syalthuth, with the hope that the tradition of scholarship and intellectual influence would develop in Indonesia. HAMKA's first interpretation began with Surah Al-Kahfi, Juz XV, which he explained to the congregation at the Al-Azhar Mosque and was published in the *Gema Islam* magazine starting from January 15, 1962, replacing *Panji Masyarakat* which was banned during the Sukarno era.

During his imprisonment by the Old Order (January 27, 1964 – January 21, 1967), HAMKA used the time to refine his *Tafsir*, which covers all 30 Juz of the Qur'an. Support from

various scholars, both local and international, provided great motivation for HAMKA to complete his work. This period of detention became a moment of spiritual reflection for Hamka, where he found tranquility through nightly prayers such as Tahajjud, which strengthened his spiritual connection with Allah.

Tafsir Al-Azhar reflects Hamka's life background, the socio-cultural dynamics, and the challenging history of society at that time. Written based on clear viewpoints and tafsir methods, this work refers to the principles of Arabic grammar, salaf interpretations, asbabun nuzul, nasikh-mansukh, and various other disciplines. This tafsir became one of Hamka's major contributions to the Nusantara tafsir tradition, aimed at strengthening the arguments of da'wah preachers and supporting the Islamic da'wah movement (Alfiyah, 2017).

3. The Systematics of Writing Tafsir Al-Azhar.

The systematics of Hamka's Tafsir al-Azhar is organized with a comprehensive approach, combining the tahlili (analytical) tafsir method with deep contextual insights. Each surah and verse in this tafsir begins with a brief introduction on asbabun nuzul (the background of the revelation) and its historical context, followed by a textual analysis using profound Arabic grammar rules. Hamka also considers aspects of nāsikh-mansūkh (abrogating and abrogated verses), the relationship between verses, and various interpretations from the salaf scholars. This approach allows for understanding both the literal meaning of the verses and the deeper meanings contained within them. Moreover, Hamka does not limit his analysis to the Qur'anic text alone but also incorporates hadith, fiqh, and other sciences to strengthen his interpretive arguments.

4. The Method and Sources of Interpretation of Tafsir Al-Azhar

Tafsir Al-Azhar, employing the Tahlili (analytical) method, meticulously discusses each verse in detail. The sources of this tafsir are derived from various classical tafsir works, including those from Sunni, Mu'tazilah, and Shi'a scholars. In the introduction to his tafsir, Hamka explicitly states that his approach seeks to avoid what he terms as "textbook thinking"—a method of interpretation that merely relies on past traditions and narrations without providing in-depth analysis.

He also criticizes exegetes who sometimes interpret religion in an excessive manner, thereby straying from the fundamental objectives of the Qur'an. According to Hamka, interpretations are often influenced by the theological inclinations of the exegete's school of thought, as seen in al-Zamakhshari in *Al-Kashshaf*, who defends Mu'tazilite views; al-Razi, who supports the Shafi'i school; or al-Alusi in *Ruh al-Ma'ani*, who initially leaned towards the Hanafi school before adhering to the Shafi'i school.

For this reason, Hamka composes his tafsir with an attitude free from fanaticism toward any particular sect. Instead, he aligns with the Salaf methodology, following the teachings of the Prophet, his companions, and scholars who remained steadfast in their footsteps (Saputra, 2022). One of the tafsir works that greatly influenced Hamka's approach was *Tafsir al-Manar* by Sayyid Rashid Rida. This tafsir is known for its unique combination of classical methodology with analysis relevant to political and social developments. In addition, Hamka was also inspired by other modern tafsir works such as *Tafsir al-Maraghi*, *Tafsir al-Qasimi*, and *Tafsir Fi Zilalil Qur'an*. He emphasized the importance of interpretation that is not solely focused on the text but also considers social, political, and cultural contexts to maintain the Qur'an's relevance to society's needs. According to Hamka, tafsir should not only be based on tradition but also be adaptive to the dynamics of the times.

5. The Characteristics of Tafsir Al-Azhar by Hamka

This tafsir has a unique interpretative style, characterized as tafsir adabi ijtimai'i (literary and social interpretation) (Rozy & Nirwana AN, 2022). Hamka interprets the verses of the Qur'an with an approach that is not only textual but also contextual, making it relevant to the dynamics of modern society. This style is reflected in Hamka's emphasis on the Qur'anic values related to humanity, social, and cultural aspects. He avoids sectarian fanaticism, as previously explained.

6. The Interpretation of Q.S. Al-Baqarah Verse 30 in Tafsir Al-Azhar by Buya Hamka

Q.S. Al-Baqarah verse 30 reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالُوا إِنَّا نَعْلَمُ مَا لَا تَعْلَمُونَ

The translation is:

“And (remember) when your Lord said to the angels: ‘Indeed, I will make a vicegerent (khalifah) on the earth.’ They said: ‘Will You place upon it one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?’ He said: ‘Indeed, I know that which you do not know.’”

In *Tafsir Al-Azhar*, Buya Hamka presents a distinctive exegetical approach, combining textual analysis, historical context, and relevant moral reflection. He explains this verse as the essence of human responsibility as a khalifah (vicegerent) on earth. According to him, the term khalifah does not merely mean a leader but also a representative of Allah, entrusted with the duty to manage the earth with justice and wisdom. Buya Hamka's interpretation reflects his inclusive approach, linking the Qur'anic verse to universal human values.

One of Buya Hamka's distinctive traits is his ability to make the Qur'an relevant to modern life. In his interpretation of this verse, Buya Hamka mentions that the dialogue between Allah and the angels carries a symbolic meaning. The angels, who are always obedient to Allah, question the potential of humans to cause corruption and shed blood. According to Buya Hamka, this reflects an acknowledgment of the dualistic nature of humanity: on one hand, humans possess intellect and conscience that enable them to do good, but on the other hand, they are vulnerable to desires that can lead to destruction. Through this perspective, Buya Hamka reminds humanity to continuously strive in controlling their desires in order to fulfill their role as khalifah (vicegerent) on earth.

Buya Hamka also emphasizes that the role of khalifah is not only an individual responsibility but also a collective one. In his interpretation, he explains that humans are accountable not only for themselves but also for society and the environment. In a contemporary context, he highlights the importance of social justice, harmony among people, and environmental conservation as manifestations of human responsibility to Allah. Through this, Buya Hamka aligns Qur'anic interpretation with modern issues such as environmental sustainability and global conflict resolution, demonstrating his broad insight and sensitivity to the dynamics of the times (Mu'in, Syahrulloh, 2023).

Another distinctive aspect of Buya Hamka's interpretation is his reflective and humanistic approach. He often incorporates stories from Islamic history, moral wisdom, and personal life experiences to reinforce the message of his exegesis. In discussing this verse, Buya Hamka reflects on the importance of humility, reminding that all human abilities come from Allah. Additionally, he emphasizes that the success of humans as khalifah depends on how well they fulfill their responsibilities in accordance with the values taught in the Qur'an.

In conclusion, Buya Hamka's interpretation of Q.S. Al-Baqarah verse 30 emphasizes the message of human responsibility as khalifah on earth. His distinctive exegetical style

integrative, reflective, and humanistic makes his explanation relevant to all audiences, both Muslim and non-Muslim. Through this tafsir, Buya Hamka not only elucidates the textual meaning of the Qur'an but also provides practical guidance for humanity in leading a meaningful life, both on an individual and collective scale.

7. The Concept of Khilafah According to Buya Hamka

Buya Hamka views the concept of khilafah in Islam as not merely a theocratic system of leadership but also encompassing the laws of nature, moral laws, and the innate human disposition (*fitrah*). He emphasizes that khilafah should be based on the well-being of every individual rather than serving the interests of a specific group or state. Hamka also asserts that the form of government in Islam does not necessarily have to follow the khilafah system as practiced during the era of the *Khulafā' al-Rāshidūn* but can be adapted to the context of the times and societal needs, as long as the fundamental principles of Islam such as justice, deliberation (*shūrā*), and the protection of human rights are upheld.

In the context of Indonesia, Buya Hamka views Pancasila as a form of khilafah that is both relevant and legitimate according to Islamic teachings. This is because Pancasila, particularly its first principle, places "Belief in One Almighty God" as the fundamental basis, reflecting religious values. He firmly rejects the forced implementation of a formal khilafah system, as it could lead to social and political conflicts, resulting in division. According to Hamka, the values of khilafah can be actualized through a system of governance based on justice, tolerance, and respect for diversity, as embodied in Indonesia's national ideology.

Hamka also strongly criticized radical groups that promote khilafah as a political agenda through destructive means. According to him, the implementation of khilafah must reflect Islam's mission as *rahmatan lil 'alamin* bringing prosperity and peace to all of humanity, rather than serving as a tool for domination or the imposition of a particular ideology. He emphasized that Islamic politics, including the concept of khilafah, must be founded on the principles of justice and the universal welfare of the people, ensuring harmony in both international relations and interpersonal interactions (Hidayat, 2024).

C. Comparison of Sayyid Qutb and Buya Hamka's Interpretations of the Meaning of Khilafah in Surah Al-Baqarah Verse 30

Both Sayyid Qutb in *Fi Zilal al-Qur'an* and Buya Hamka in *Tafsir Al-Azhar* share a similar understanding of the concept of *khilafah*. They agree that *khilafah* is a significant trust granted by Allah to humanity, emphasizing the human responsibility to cultivate and manage the earth in accordance with divine will. For both scholars, the term *khalifah* refers to humans appointed by Allah to act as stewards on earth, tasked with preserving, managing, and utilizing natural resources wisely.

They also interpret the Qur'anic dialogue between Allah and the angels as an illustration of divine wisdom. The angels' initial concern stemmed from their limited understanding of the human potential. Although humans are capable of corruption and bloodshed, they also possess the ability to obey and spread righteousness. This recognition affirms humanity's potential to fulfill the noble role of *khalifah* as intended by Allah.

Despite these shared perspectives, notable differences exist in their interpretations. Sayyid Qutb views *khilafah* through a socio-political lens, emphasizing its role in establishing a system of governance rooted in Allah's sharia. He focuses on the need for a just Islamic order in public life. In contrast, Buya Hamka sees *khilafah* as an individual

moral obligation, highlighting personal responsibility in upholding ethical and spiritual values within society.

Their views also differ regarding conflict and corruption. Qutb sees these challenges as part of *sunnatullah*, or divine law, through which humans are tested in their use of power. He stresses the necessity of confronting tyranny and injustice as part of human stewardship. Buya Hamka, however, focuses on education and moral development to prevent humans from falling into the destructive tendencies feared by the angels. While Qutb emphasizes ideological struggle, Hamka prioritizes spiritual growth and the universal message of Islam in shaping virtuous individuals.

Conclusions

The concept of khilafah in Surah Al-Baqarah, verse 30, teaches and emphasizes the responsibility of humans as leaders on Earth. Both Sayyid Qutb and Buya Hamka share similar views in emphasizing that khilafah is a great trust that must be carried by humans to prosper the earth and fulfill Allah's will. They also agree that the role of the khalifah involves the ability of humans to uphold obedience and goodness amidst the various challenges of the world.

However, there are differences in the approach and focus of the interpretations of these two mufassirs. Sayyid Qutb places more emphasis on khilafah in the socio-political context, with a strong focus on ideological struggles and a system of governance based on Islamic law (sharia). On the other hand, Buya Hamka highlights the moral and spiritual aspects, focusing on the formation of individual character as the foundation for carrying out the duty of khilafah.

Ultimately, the views of Sayyid Qutb and Buya Hamka complement each other and provide a rich perspective in understanding the meaning of khilafah. The social-political and spiritual dimensions they emphasize offer valuable lessons about the importance of integrating faith, knowledge, and responsibility in fulfilling the trust as khalifah on Earth.

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