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**THE HISTORY OF KING NAMRUD'S LEADERSHIP IN
THE QUR'AN AND ITS CONTEXTUALIZATION WITH
CONTEMPORARY GOVERNMENT
(Thematic Contextual Studies)**

THESIS

**Submitted as partial fulfillment of the requirements for getting the Bachelor of
Religious (S.Ag) in Qur'an and Exegesis Sciences Department**



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Then with this it can be approved to be tested and given an assessment in a research examination session of the Faculty of Ushuluddin UIN Suska Riau. Thus we convey and thank you for your attention.

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FOREWORD

Bismillahirrahmanirrahim

Praise and gratitude pray for the present of Allah SWT, for the grace and His gift ever bestowed upon us all. Sholawat and greetings hopefully given to the Prophet Muhammad SAW that had been in communicating the message and the Shari'a of Islam to all mankind. For the grace of Allah, the author was finally able to complete the thesis entitled "The History of King Namrud Leadership in the Qur'an and Its Contextualization with Contemporary Government."

This research is a requirement for achieving a Bachelor of Religion of Islam at the Faculty of Ushuluddin, State University of Sultan Syarif Kasim Riau. Thanks to the confidence and support from some people morally and materially, the author finally faced and overcome the difficulties and obstacles well, so the research could be completed. On this occasion, the author would like to express gratitude to a few parties where the assistance, guidance, and encouragement so that I can finish, namely to:

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3. Rector of the State Islamic University of Sultan Syarif Kasim Riau, Prof. Dr. Khairunnas Rajab, M.Ag. and his staff who have given the author the opportunity to gain knowledge at this University.
4. Dr. H. Jamaluddin. M. Us. as the Dean of the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, Deputy Dean I Dr. Rina Rehayati. MA, Deputy Dean II Dr. Afrizal Nur. M.Is, and Deputy III Dr. H. Ridwan Hasbi, Lc., MA.
5. Mr. Agus Firdaus Chandra, Lc., MA. as a Chairman of Qur'an and Exegesis Sciences, Bachelor Program.
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11. I address all of my sincerity with humility and ask Allah, may Allah accept all the services that participate and make all of this a good deed that will be weighed on the Day of Judgment. Verily, all because of His help and power.

12. Last but not least, I wanna thank me, I wanna thank me for believing in me, I wanna thank me for doing all this hard work, I wanna thank me for having no days off, I wanna thank me for never quitting, for just being me at all times.

The author is aware of the limitations of the author's abilities in writing this thesis. Therefore, of course there are shortcomings and irregularities that require constructive criticism for the perfection of this thesis. Hopefully this thesis is useful for all of us. To Allah *Azza wa Jalla*, the author prays that the goodness and contributions they have given are considered as good worship, so that they always receive His grace and gifts. *Âamîn yâa Rabbal âlamîn*.

Regards,

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A GUIDE TO ARABIC TRANSLITERATION

The transfer of Arabic-Indonesian letters in this text is based on the Joint Decree (SKB) of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabicliteration), INIS Fellow 1992.

A. Consonant

Arabic	Latin	Arabic	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

B. Vocals, Long, Dipthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with "a", *kasrah* with "i", *dhommah* with "u", while the long readings are each written in the following way:



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Vocals (a) long= \hat{A}	for example	قال	become qâla
Vocals (i) long= \hat{i}	for example	قيل	become qîla
Vocals (u) long= \hat{U}	for example	دون	become dûna

Especially for the reading of ya' nisbat, it should not be replaced with "i", but still written with 'iy': in order to describe yes' nisbat at the end. Likewise for the sound of diphthong, wawu and yes' after *fathah* written with "aw" and "ay".

Consider the following example:

Diphthong (aw) = و	for example	قول	become qawlun
Diphthong (ay) = ي	for example	خير	become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with a "t" if it is in the middle of a sentence, but if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h" such as الر رسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliteered by using t connected with the next sentence, for example في رحمة الله become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word "al" (ال) is written in lowercase, unless it is located at the beginning of the sentence, while "al" in Jalâlah lafadh which is in the middle of the sentence propped (*idhafah*) is then omitted. Consider the following examples:

- a. Al-Imâm al-Bukhâriy say ...
- b. Al-Bukhâri in the opening of the book explained ...
- c. Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.

LIFE MOTTO

“لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا”
“God Doesn’t Cost a Soul Except Its Power”

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ABSTRACT

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King Namrud was a symbol of tyrannical leadership throughout the history of mankind. His position made him arrogant and dare to match the oneness of God, until in the end all the advantages he had become a chasm of destruction for the end of his heinous life. This research has a formulation of the problem of how king Namrud's leadership in the Qur'an and how to contextualize king Namrud's leadership with contemporary government. The purpose of the study was to inform the mufassir's analysis of King Namrud's injustices and to know his contextualization of the contemporary system of government. The purpose of the study was to inform the mufassir's analysis of King Namrud's injustices and to know his contextualization of the contemporary system of government. This research uses library research methods. The data source used in the research consists of the primary data source from the *Tafsir Ibn Kathir and Tafsir Al-Azhar*. Secondary data sources come from various literature that support research. The data obtained is then analyzed using descriptive-analysis methods. Based on data analysis, the current government is not as bad as the government during the reign of King Namrud. However, it cannot be denied that the nature or behavior of King Namrud can still be found to this day.

Keywords: *King Namrud, Leadership, Contemporary Government*



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ABSTRAK

“HISTORITAS KEPEMIMPINAN RAJA NAMRUD MENURUT AL-QUR’AN DAN KONSTEKTUALISASINYA TERHADAP PEMERINTAH KONTEMPORER (Studi Analisis Tafsir Tematik Konstektual)”

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Raja Namrud adalah sosok simbol kepemimpinan tirani sepanjang sejarah umat manusia. Kedudukan yang dimilikinya membuatnya memiliki sifat sombong dan berani menandingi keesaan Allah, hingga pada akhirnya segala kelebihan yang ia miliki menjadi jurang kehancuran bagi akhir hidupnya yang keji. Penelitian ini memiliki rumusan masalah bagaimana kepemimpinan Raja Namrud di dalam al-Qur’an dan bagaimana konstektualisasi kepemimpinan Raja Namrud dengan pemerintahan kontemporer. Tujuan penelitian ini adalah untuk mengetahui analisis para mufassir tentang ketidakadilan Raja Namrud dan mengetahui konstektualisasinya terhadap sistem pemerintahan kontemporer. Penelitian ini menggunakan metode *library research*. Sumber data yang digunakan dalam penelitian terdiri atas sumber data primer dari kitab tafsir *Tafsir Ibnu Katsir* dan *Tafsir Al-Azhar*. Adapun sumber data sekunder berasal dari berbagai literatur yang menunjang penelitian. data yang didapat kemudian dianalisis menggunakan metode deskriptif-analisis. Berdasarkan analisa data, pemerintahan saat ini tidak seburuk pemerintahan pada masa pemerintahan Raja Namrud. Namun, tidak dapat dipungkiri bahwa sifat atau perilaku Raja Namrud masih dapat dijumpai hingga dewasa ini.

Kata Kunci: *Raja Namrud, Kepemimpinan, Pemerintah Kontemporer*

الملخص

" تاريخ قيادة الملك نمرود في القرآن ووضعها في سياق الحكم المعاصر (دراسات
مواضيعية سياقية) "

الكاتب: رزقا سوتجي مدني

الرقم الجامعي: 11732202053

كان الملك نامرود رمزا للقيادة المستبدة على مر تاريخ البشرية. موقفه جعله متغطرسا ويجرؤ على مطابقة تفرد الله، حتى في النهاية كل المزايا التي كان قد أصبح هوة الدمار لنهاية حياته الشنيعة. هذا البحث لديه صياغة لمشكلة كيف قيادة الملك نمرود في القرآن وكيفية وضع قيادة الملك نمرود في سياقها مع الحكومة المعاصرة. كان الغرض من الدراسة هو معرفة تحليل موفازير لمظالم الملك نمرود ومعرفة سياقه لأنظمة الحكم المعاصرة يستخدم هذا البحث أساليب أبحاث المكتبة. ويتكون مصدر البيانات المستخدم في البحث من مصدر البيانات الرئيسي من كتاب الطافسر، فسير بن كثير. تأتي مصادر البيانات الثانوية من مختلف المؤلفات التي تدعم الأبحاث. ثم يتم تحليل البيانات التي تم الحصول عليها باستخدام أساليب التحليل الوصفي. واستنادا إلى تحليل البيانات، فإن الحكومة الحالية ليست سيئة مثل الحكومة في عهد الملك نامرود. ومع ذلك، لا يمكن إنكار أن طبيعة أو سلوك الملك نامرود لا يزال يمكن العثور عليها

حتى يومنا هذا

الكلمات الرئيسية: الملك نمرود، القيادة، الحكومة المعاصرة.

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CHAPTER I

INTRODUCTION

A. Background of The Problem

The government has the right to force the people to submit to the wisdom it decides, as long as the policy is in line with Islam. If there are some people who oppose it, then the government is given the authority to straighten it out, both for reasons of consideration and weapons.

In fact, many Muslims are willing to leave their principles and beliefs for fear of the unjust power that hates Islam. They can't do much even though they are the majority. They accept the policies of the unjust government, either voluntarily or forced. Forced because they are not able to face the threats, pressure, and injustice of the government with a set of power. They were forced to give up their principles for reasons of strategy or fear of death, but obviously they did so out of fear of government power. The same is true for the masters of evil who have no principles of life. They could of course be easily directed to evil with this power. Those who only think about the interests of life, as long as their lives are guaranteed to be safe, of course they will obey and do not dare to disobey if threatened with power. They will surely follow the government towards evil for their safety.

The principle of rights can also fade due to pressure from government power, especially the vanity principle which has no direction and purpose in life. In the early days of the rise of Islam, things like this can be found. When the da'wah of Islam was still weak and did not have the strength to defend its followers, many of the polytheists of Mecca did not dare to declare their Islam.

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They are afraid of being tortured by their leaders. However, when the conquest of Mecca by Rasulullah and the strength of his army which already had great strength and a strong government, the polytheists who were afraid and weak flocked to Islam, because they believed that someone would protect their souls if they would be tortured by the enemy. This historical fact will apply throughout the da'wah of Islam until Allah will remove it from the face of the earth. At first, before holding government power, it was difficult to direct people to the truth of Islamic guidance. However, when you have perfect power, the enforcers of falsehood and evil can be called to Islam with few obstacles.¹

Islam is both a religion and an ideology. as for the government and the state are inseparable parts of its existence. differences in opinion of the state and government among Muslim thinkers are also caused by their different perspectives on the essence of the two concepts. some view that both the state and the government are conceptually different, the government is a style of leadership in regulating the interests of the people. Islam is both a religion and an ideology. as for the government and the state are inseparable parts of its existence. differences in opinion of the state and government among Muslim thinkers are also caused by their different perspectives on the essence of the two concepts. some view that both the state and the government are conceptually different, the government is a style of leadership in regulating the interests of the people.² Meanwhile, the state is understood as a political institution which is a manifestation of togetherness and group unity to manifest goodness and mutual welfare. The existence of the State, in

¹ Hilmy Bakar Almascaty, *Panduan Jihad*, (Jakarta: Gema Insani, 2001), p. 120

² Inu Kencana Syafie, *Al-Quran dan Politik*, 1st Edition, (Jakarta: Rineka Cipta, 1996), p. 135



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this case is sure there is a combination of subjective liberty, namely consciousness and individual will to achieve certain goals and objective freedom, that is, the general will is fundamental.³

Al-Qur'an has clearly stipulated the necessity of having a "State" and also outlines the objectives of the State. Allah commanded His Messenger to familiarize and train oneself in state affairs, just as a similar commandment is also addressed to all people Muslims in al-Qur'an surah An-Nur verse 55:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

Meaning: "Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them In the land, inheritance (Of Power), as He granted is to those before them; that He will establish in authority their religion -the one which He has chosen for them; And that He will change (Their state), after the fear, In which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject Faith after this, they are rebellious and wicked."⁴

³ M Din Syamsudin, *Etika Agama Dalam Bermasyarakat Madani*, (Ciputat: Logos Wacana Ilmu, 2002), p. 57

⁴ Abdullah Yusuf Ali, *The Meaning of The Holy Qur'aN (New Edition with Revised Translation, Commentary and Newly Compiled Comprehensive Index)*, (USA: Amana Publications, 1997), p. 883



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In the above verse, the promise to the believers who are devoted will be appointed become a world leader (caliph), his religion (Islam) will be eternal, a life of worry will be replaced by a life of peaceful peace, these are not will be able to apply in the absence of a State and government.

Establishing a government is fardhu for all Muslims in the whole world. While carrying out it as the law carries out another fardhu, who has been warned by Allah. For the Muslims it is something certain, where there are no more options and relaxed in order enforce it. Ignoring its implementation is a disobedience the biggest. Where Allah will punish with the most poignant torment.⁵

It must be known that leading and controlling the people is a fundamental obligation in religion. Even its uprightness was impossible realized, except for "Leadership". While all Adam's children, it is impossible to achieve optimal benefit if there are no associations binding and solving their needs. This association definitely needs it a leader who judges.⁶

According to Muhammad Tholhah Hasan, a leader is a person has the authority and right to influence other people, so that people others behave as desired by the leader through his leadership.⁷

And obeying a leader is obligatory in Islam as long as it is not to obey Allah.⁸ As for those (Leaders) who to betray from the mandate (commit

⁵ Taqiuddin An-Nabhani, *Nidhomul Hukmi Fi-Islam*, Terj. Moh.Magfur Wahid, *Sistem Pemerintahan Islam*, 1st Edition, (Jawa Timur: Al-Izzah, 1997), p. 9

⁶ Ibnu Taimiyah, *Al-Siyasah Al-syar'iyah Fi Islahir Raa'i War Ra'iyah*, Terj. Rofi' Munawwar, *Siyasah Syari'ah Etika Politik Islam*, 1st Edition, (Surabaya: Risalah Gusti, 1995), p. 19

⁷ Muhammad Tholhah Hasan, *Islam dan Masalah Sumber Daya Manusia*, (Jakarta: Penerbit Lantabara Press, 2005), p. 247

⁸ Abul A'al Al-Maududi, *Khalifah dan Kerajaan*, (Bandung: Penerbit Mizan, 1998), p. 81



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immorality) to Allah, it is permissible to disobey like the hadith of Rasulullah Saw, narrated by Imam Ahmad which reads:

*“The being who is most loved by Allah is the just priest, and the one Most hated by Allah are the wrongdoers.”*⁹

From the above hadith, it is not permissible to obey a self regardless of his position if to commit immorality to Allah. Society can only obey the same a servant of his group if to do good that is not violating the orders of Allah SWT. If someone is found a leader who is not obedient to commanded by Allah, then it is permissible to rebel against him, even far away from that Imam Hanifah said that the leadership of the wrongdoer is canceled.¹⁰

Al-Quran is full of stories of the past, aka history. History is important. Because with history, humans learn to change and become better in the present and future. One of the histories that often recurs in the Qur'an is the history of power in the past. There is power which has the character of piety. Namely power that is built on the values of truth (*Al- Haq*), honesty (*Al-Amanah*), and justice (*Al-'Adl*). But not the least bit of power is built on the character of 'fujuur' (diversion and sin). This power is full of dishonesty and lies, injustice (injustice), even cruelty and savagery.

But there is one historical fact to remember. That the oppression or injustice and cruelty of the authorities to their people is not because they are strong and formidable. On the contrary, it is precisely the injustice and cruelty of power that is an indication of panic, fear, weakness, and even the beginning of a fall.

⁹ Ibnu Taimiyah, *Op.Cit.* p. 21

¹⁰ M.Yusuf Musa, *Politik dan Negara dalam Islam*, (Yogyakarta: Penerbit Pustaka SLI, 1991), p. 336

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The projections of historical events that are often mentioned in the Qur'an are not merely to add to the beauty or variety of styles, but above all to emphasize certain aspects that should receive greater attention from Muslims in socio-cultural behavior. their politics. However, the system of government is discussed in Islamic sacred constitution, as examples of justice or injustice, forming three distinct types: System monarchy (*mulk*); Junta system (*mala'*); and the Tyrannical System (*taghut*). Only one or two verses from the Islamic holy constitution that discuss each of these systems.¹¹

The Qur'an provides a definite answer. That the destruction of the tyrannical and heinous power takes place at a time when the groans and voices of the little people are no longer ignored. When those who are weak and oppressed report their fate to the rulers of heaven and earth.

In various interpretations there is one of the powers of the leadership of a Dzalim king, namely King Namrud. The power and wealth that Allah SWT bestows upon Namrud does't make him grateful, even makes him arrogant and kufr, and as a king treats his people arbitrarily. Among them is controlling sources of food and drink, on the other hand employing them through forced labor and slavery. With conditions of hunger and poverty, people did everything they could to survive. Such an opportunity was used by Namrud to use power for personal gain, especially his ambition to make himself a god.¹²

Narrated by Allah in the Al-Qur'an; "Do you not pay attention to those who argue with Abraham about his God (Allah) because Allah has given these people government (power). When Ibrahim said:

¹¹ Ilzamudin Ma'mur, *Islam dan Negara: Perspektif Umum*, Alqalam, Vol.17, no.86, 29 September 2000, p.86

¹² Rizem Aizid, *Ibrahim Nabi Kekasih Allah*, (Yogyakarta: Saufa, 2015)



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﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ



Meaning: *“Hast thou not turned thy vision to ine Who dispured with Abraham about his Lord, because Allah had granted him Power? Abraham said: “My Lord is He Who Givent life and death.” He said: “I give life and death.” Said Abraham: “But it is Allah that causeth the sun to rise from the East” Do thou then cause him to rise from the West?” thus was confounded Who (in arrogance) rejected faith. Nor doth Allah give guidanceto the people unjust.” (QS.Al-Baqoroh: 258)¹³*

Imam Mujahid Ibn Abbas mentioned that in this world there are four kings who are incomparable in terms of power, royal breadth, army strength, innumerable state treasury, faithful followers, and many wives and descendants, all this human wealth is in the grasp of four kings. Two of them were godly servants of God, Dhulkarnain and Solomon. Meanwhile, two others, including the servants of God who exceeded the boundaries of Namrud and Nebuchadnezar. The names Dhulkarnain and Sulaiman (as) are contained in the Qur'an, in history, as well as the beautiful prayers of mankind. However, what remains of Namrud and Nebuchadnezzar are the ruins of his kingdom, traces of his glory, and how man remembers the names of the two in the

¹³ Abdullah Yusuf Ali, *Op.cit.*, p. 107



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darkness of the whispers of the heart.¹⁴ And it turns out that injustice in the government of King Namrud can be found in contemporary government.

Starting from the background above, inspires the writer to examine the things above with in depth poured in from of scientific study with the title: **“THE HISTORY OF KING NAMRUD’S LEADERSHIP IN THE QUR’AN AND ITS CONTEXTUALIZATION WITH CONTEMPORARY GOVERNMENT (Thematic Contextual Studies)”**.

B. Reasons for Choosing a Title

Having noted that the author has explain the background, the author has reason on which the author chose the title **“THE HISTORY OF KING NAMRUD’S LEADERSHIP IN THE QUR’AN AND ITS CONTEXTUALIZATION WITH CONTEMPORARY GOVERNMENT (Thematic Contextual Studies)”**. There are some factors motivates the author in conducting this study:

1. The author is interested in discussing the *Leadership System* during the reign of King Namrud government and its prototype with contemporary government according to the perspective of the commentators.
2. The author is interested in studying "The History of King Namrud’s Leadership in the Qur’an and Its Contextualization with Contemporary Government (Thematic Contextual Studies)” because no one has studied it, so the author considers this research worthy of review.
3. The author is motivated because leadership and governance are social and societal issues. The story of King Namrud is written in the Qur’an implicitly and discussed in the books of commentary and Islamic history. Therefore, studies related to the Qur'an are a suitable field of work for writers.

¹⁴ Sintia Yudisia, *Sarah Perempuan Pengggam Cinta*, (Jakarta: Gema Insani, 2017), p. 87



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C. Explanation of Terms

To avoid misunderstanding in interpreting the title of this research, there is necessary to provide an explanation of several terms:

1. History

History meaning "inquiry; knowledge acquired by investigation is the study of the past. Events occurring before the invention of writing systems are considered prehistory. "History" is an umbrella term that relates to past events as well as the memory, discovery, collection, organization, presentation, and interpretation of information about these events. Historians place the past in context using historical sources such as written documents, oral accounts, ecological markers, and material objects including art and artifacts.¹⁵ A story is a story about events in a person's life.¹⁶ While in another opinion, Kamil Hasan said that stories are a medium to reveal about a life, which includes about one or several events arranged chronologically arranged events where in the story there must a beginning and an end.¹⁷

2. King Namrud

The word "Namrud" is contained in one verse of the Qur'an, namely QS. Al-Baqarah 2: 258. King Namrud was lived 2275-1943 BC. He is also called Namrud bin Kan'an. He was one of the kings who ruled

¹⁵ John H. Arnold, *History: A Very Short Introduction*, (New York: Oxford University, 2000)

¹⁶ Irham Nugroho, *Nilai-Nilai Pendidikan Agama Islam Dalam Kisah-Kisah Yang Terkandung Ayat Al-Qur'an*, Jurnal Pendidikan Agama Islam. Vol. 8, No.1, Mei 2017, p. 93

¹⁷ Abdul Mustaqim, *Kisah Al-Qur'an: Hakekat, Makna, dan Nilai-Nilai Pendidikannya*, (Mataram NTB: Instutude Agama Islam Negri (IAIN), 2011), p. 267

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ancient Mesopotamia (now Iraq). He has the title "A *Mighty Hunter*" (The Great Hunter or the Mighty Hunter), because of his prowess in hunting. His full name is Namrud bin Kan'an bin Kush bin Ham bin Noah. It is said that the people call him the God of Bacchus or the God of Wine and the God of the Sun. Namrud itself is a plural word which means "let's rebel".

In his time, Nimrod was a king who was intelligent, but the intelligence makes it overbearing and arrogant. To the extent that he became an atheist or as a god. That's why Allah sent Prophet Ibrahim to invite him to the straight path.¹⁸

3. Leadership

Leadership is both a research area, and a practical skill encompassing the ability of an individual, group or organization to "lead", influence or guide other individuals, teams, or entire organizations.¹⁹

4. Contextualization

Contextualization is the attempt to put something in its context, so that is is familiar, but intertwined and blends with the whole like a thread in textiles. In this case not only cultural traditions determine but social situations and conditions also speak.²⁰

¹⁸ Harun Nasution, *Ensiklopedia Islam Indoneisa*, (Jakarta: Djambatan, 1992) p. 923

¹⁹ Western, Simon, *Leadership: A critical text 3rd Edition*, (London: SAGE Publicatuons, 2019), p. 51

²⁰ Rasid Rachman, *Pengantar Sejarah Liturgi*, (Tangerang, Bintang Fajar: 1999), p. 122



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5. Government

Government in the broadest sense is any form of activities or activities of state organizers carried out by state staff who have the authority or authority to exercise power in order to achieve the goal. While government in a narrow sense is an activity or activity carried out by executive functions. In this case done by the president, ministers, to the bottom of the bureaucracy.²¹

6. Contemporary

Contemporary in general means the present in accordance with the times or always adapts to the state of development of an era.²²

7. Thematic Contextual Studies

The contextual thematic method of the verse is the interpretation of the verse in the al-Qur'an with one external theme, but the Qur'an identifies it and explains its objectives in general and which is its central theme, and connects various issues in the verse. Between one other and also with that theme, so that one verse with its various problems constitutes an inseparable unity.²³

D. Identification of The Problem

Base of the background above, the writer identifies several problems will be used as further research material:

²¹ Nurmi Chatim, *Hukum Tata Negara*, (Pekanbaru: Cendikia Insani, 2006), p. 46

²² Ahmad Aibli, Robert Strumpen-Darrie, Charles F. Berlitz, *Bahasa Indonesia 3: SMA Kelas XII*, (Jakarta: Yudhistira Galia Indonesia, 2008), p. 126

²³ M. Quraish Syihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1996), p. 87



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1. The tyranny of King Namrud during his reign and his arbitrary power over his people can also be seen in the government of the contemporary era.
2. Tyranny of the contemporary government causes misery in society such as hunger and poverty.

E. Scope of The Problem

To make that it is easier to writr and understand, the author will provide limitations and points so as not to get out of the line of discussion:

1. The author focuses on verses that tell us about the cruelty of King Namrud and his relationship with the current government, especially the government in Indonesia in contemporary era before reformation at 1602-1998.
2. This study will focus on contextualization of King Namrud related to social and community issues, because leadership is a form of social and societal interpretation. Therefore, the author takes the interpretation of the tafsir book such as *Tafsir Al-Qur'anul 'Adzim by Abu al-Fida' bin Ismail bin Umar bin Katsir* and *Tafsir Al-Azhar by Abdulmalik Abdulkarim Amrullah*.

F. Formulation of The Problem

As for the formulation of the problem in this discussion is:

1. How is the leadership of King Namrud in the Quran?
2. How is the contextualozation of King Namrud's leadership story with contemporary government?



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G. Objective and Significance of The Study

1. Objective of the Study

As contained in the problem statement, the purpose of the problem is:

- a. To find out the analysis of the commentators about the injustice of the King who appeared during his reign in the al-Qur'an.
- b. To know the contextualization and influence of the King injustice against the government in this era, because there are so many present rulers who have almost the same cruelty as King Namrud.

2. Significance of the Study

As for the significance of the research is:

- a. Theoretically, this research gives an additional insight, knowledge and information about the injustice committed by the King Namrud during his reign and what is the influence on government in this era.
- b. Practically, the results of this study are expected to show the miracles contained in the Qur'an, and hope can be useful and add to the knowledge of Muslims.
- c. Theologically, the research is expected to add our faith as a Muslims.

H. Research Systematics

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs explanation in a systematical of research:

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Chapter one is discusses about the background of the study, explanation of terms, identification of the study, scope and limited of the study, formulation of the problem, objective and significance of the study, and research systematics.

Chapter two is discusses about theoritical framework, this discussion will be discussed of the keyword contained in the title. And in this chapter will discuss about conceptual framework and literature review.

Chapter three is discusses about the methodological approach, source of data, technique for collecting the data, and technique of data analisys.

Chapter four will be discusses about the King Namruds leadership according to the Qur'an, about the biography of King Namrud, about Mesopotamia and the beginning of world civilization, about the era ruled by King Namrud, about the leadership of King Namrud in the Qur'an (*Tyranny of King Namrud, Verses in The Holy Qur'an Relating to King Namrud, View in Terms of The Place of Descent of The Verse, Reasons for Revelation of Verses, Interpretation of Verses*), and last about the contextualization of King Namrud Leadership and Contemporary Government

Last chapter is chapter five is about the closing with the conclusion and the suggestion who can give author after reading the research.

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CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Theory of Leadership Globally

a. Definition of Leadership Globally

Leadership in language (etymology) means the power to lead (leadership). While leadership in terms (terminology) is the competence of individuals in seeking all elements to be able to work together optimally.²⁴

The term leadership comes from the root word "*pimpin*" which means "*guide*" or "*guide*". Then from the word "*pimpin*" a verb was born "*to lead*" which means an activity to guide, show the way or guide, and the noun form is "*leader*" that is, one who is carry out the lead, show the way or guide person. Other words which have the same meaning are presiding, presiding over, guide, master and train.²⁵

The definition of leader has many variations and many that are trying to define about this concept of leader. Leader is one who has all the advantages of other people. Leader in the views of the ancient people were those that were thought to be the most

²⁴ Pendi Susanto, *Best Practices Manajemen Sekolah*, (Ciamis: Tsaqiva Publishing, Maret 2021), p. 189

²⁵ Purwadarna, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1982), p. 769

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intelligent about various things that have to do with the group and the leader must good at doing it (good at hunting, capable and brave at war).²⁶

Meanwhile, leadership itself means the ability to move and direct people. Move and direct people, means human relations have taken place, namely moving and mobilizing (the leader) with being moved and directed, so that in many ways the leader invites and influence the led voluntarily and sincerely to achieve common goals.²⁷

b. Systems of Leadership Government Globally

Form of government is a term used to refer to the set of political institutions used to organize a country to enforce its power over a political community. This definition holds true even for governments that are illegitimate or fail to enforce their powers. Regardless of its quality, a failed government remains a form of government.²⁸ There is 10 of government systems. Here are examples of forms of government:

1) Monarchy

Monarchy is a form of government led by a king or queen as the holder of state power. Monarchy is also one of the oldest forms of government in the world. Each of these

²⁶ Ngalim Purwanto, *Administrasi Pendidikan*, (Jakarta: Mutiara, 1984), p. 38

²⁷ Pamudji, *Kepemimpinan Pemerintah di Indonesia*, 7th Edition, (Jakarta: Bumi Aksara, 1995), p. 60

²⁸ Shara Puspiita Sari, *Pengertian dan Bentuk Pemerintahan*, (<file:///C:/Users/ASUS/AppData/Local/Temp/PENGERTIAN%20DAN%20BENTUK%20BENTUK%20PEMERINTAHAN.docx.pdf>, was accessed on 25 Agustus 2021, at 20:00 WIB)

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kings and queens has their own nicknames such as in Japan, the king is called the Caesar, Brunei Darussalam as the Sultan, and the name Pertuan Agong in Malaysia.

2) Tyrants

At first glance, tyranny is the same as a monarchy whose state power is held by one person. But tyranny is run arbitrarily authoritarianly and absolutely. Examples of countries that once carried out the form of tyranny were Adolf Hitler in Germany, Joseph Stalin of the Soviet Union, and King Namrud in Babylonia, Mesopotamia.

3) Democracy

In a democracy, every citizen has equal rights to make decisions. Therefore, we also know the term from the people, by the people, and to the people coined by Abraham Lincoln. Because indeed, in a democracy the holder of power is the people.

4) Aristocracy

The aristocracy is held by some people. These people have an important role as well as scholars. In the 1700s, the French once embraced an aristocracy where their power was shown to be in the public interest.

5) Oligarchs

Power in oligarchs is distinguished by wealth, family, or military. One of the countries that once embraced the form of oligarchy is South Africa which ended in 1994 when Nelson Mandela served as president.

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6) Technocracy

Not only politicians have power in a country, it turns out that technical experts also have the opportunity to take state decisions. Technocracy is a form of government in which technical experts have power. In technocracy, decision makers will be selected based on how far they have mastered a particular field such as engineers, scientists, health professionals.

7) Timocracy

Timocracy is a form of government of the highest ideal of the country governed by leaders who have honor and merit. This timocracy is the opposite of leadership based on class, ancestry, power, and privilege.

8) Kleptocracy

It is a form in government in which the power holder uses his position to steal state wealth or corruption. They take taxes derived from the people to enrich a particular group or themselves. The more mass acts of corruption committed by public officials, the more the country refers to the kleptocracy.

9) Oklocracy

This government occurred when the state was in mass anarchy with an unauthorised government, squad. They have a large amount of gun firepower, so the other people are afraid. In the 1930s, the United States almost fell into this category where mafia families controlled the state illegally and unconstitutionally.

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10) Plutocracy

The fall between the rich and the poor is very visible in plutocracy. This is because the form in government is sorted by rich people who are created from extreme conditions. They control not only economic and political resources, but also military sources such as weapons, and others. Countries that have natural resources such as oil and precious metals have the potential to experience this type of government. Because in general, the body that controls those resources wants to maintain conditions that benefit them.²⁹

2. Theory of Leadership According to The Holy Qur'an

a. Definition of The Leader According to The Holy Qur'an

In Islam the concept of leadership is the embodiment of faith and good deeds in the form of interactions, relationships, activities to coordinate, influence and direct both vertically and horizontally by calling for *amar ma'ruf nahi munkar*. Therefore, a leader, whether in a structured organization or not, if he only cares about his own affairs, his family, his group, or his position, and also has a goal for worldly affairs such as enriching himself even in an unrighteous way, then this kind of leader is not an Islamic Leader and Leadership. even though the leader is Muslim and in an organization with an Islamic background.

Leadership in Islamic teachings is defined as a task that is entrusted (*amanah*) from Allah SWT whose responsibility is not

²⁹ Ramadhana Afida Rachman, *10 Bentuk Pemerintahan yang Harus Kamu Tahu!*, (<https://www.ruangguru.com/blog/10-bentuk-pemerintahan-yang-harus-kamu-tahu>, Diakses pada 31 Agustus, 2021)

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only to followers or members, but is also accountable to Allah SWT in this world and the hereafter. The leader tries his best in directing and treating his followers or members fairly. The essence of Islamic leadership is in carrying out goodness in the leadership process carried out with subordinates.

The responsibilities that are borne by Islamic leaders are different from those of ordinary leaders. Islamic leaders are not only responsible for their leadership to their subordinates in the world, but are also responsible to Allah SWT.

و عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه و سلم قال:
كلكم راع، وكلكم مسئول عن رعيته، والأمير راع، والرجل راع على
أهل بيته، والمرأة راعية على بيت زوجها وولده، فكلكم راع و كلكم
مسئول عن رعيته (متفق عليه)

Meaning: "From Ibn Umar ra. From the Prophet, he said: "You are leaders and you will be held accountable for your leadership. A ruler is a leader, a husband is a leader of his entire family, as well as a wife is a leader over the house of her husband and children. You are leaders who will be held accountable for your leadership." (Narrated by Bukhari and Muslim)

The existence of this hadith can be understood that humans are born into this world as leaders on earth and their duties are responsible for the leadership that has been carried out. There are

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four paradigms of leaders in Islam that are commonly used, namely: Caliph, *Ulil Amri*, *Imam and Malik* (King).³⁰

b. Systems of Leadership Government in the Qur'an

The projection of historical events often mentioned in the Qur'an is not merely to add beauty or diversity to style, but primarily to emphasize certain aspects that should receive greater attention from Muslims in their socio-political behavior. However, the system of government discussed in the Qur'an, for examples of justice or injustice, forms three different types:

1) Monarchy System

The system of monarchy is illustrated in the Qur'an in many different styles and patterns. The three most prominent examples are the kingdoms of Talut, Dawud, and Sulayman. This system is found in the Qur'an Surah *Al-Baqarah* verse 246, *Al-Baqarah* verse 247, *Al-Baqarah* verse 251, and *Shaad* verse 35. These four verses describe the proper system of kingdoms and rulers in the sense of justice and equality that distinguish their kingdoms from god's grace. The two kings are described gratefully and simply.

2) Junta System (*Mala'*)

The term *Mala'* is used in the Qur'an in accordance with the lexical meaning and general use of Arabic. The term indicates:

- a. The elite in general,

³⁰ D. Indah Kusuma Dewi dan Ali Mashur, *Nilai-Nilai Profetik Dalam Kepemimpinan Modern Pada Manajemen Kinerja*, (Yogyakarta: Gre Publishing, 2019), p. 14



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- b. The members of a council allied with a particular leader,
- c. The members of a council or commission that rules collectively,
- d. People's class,
- e. Deliberation (*Tashawwur*).

This system is contained in the Qur'an in surah *Al-A'raf* verses 59-61, *Al-A'raf* verse 85, and *Al-A'raf* verse 88. The junta system describes a strong council that governs and governs the problems of the city and its people according to the Qur'an, the Mala' system usually consists of people defending the city against outside attacks and also maintaining peace within the city. This system was common in the past.

3) Tyranny System (*Taghut*)

Tyrannical systems in Islam draw systems based on absolute dictatorships that deny justice or equality. These systems took the form of kingdoms, but their leaders, slowly undermined by power, assumed the position of gods. The first example is Namrud bin Kan'an from Babylonia and the second example is Fir'aun from Egypt. This system is described in the Qur'an in surah *Al-Baqarah* verse 258, and *Al-Qashas* verse 54.³¹

³¹ Ilzamudin Ma'mur, *Islam dan Negara: Perspektif Umum*,

(<https://media.neliti.com/media/publications/282995-islam-dan-negara-perspektif-umum-49e02444.pdf>), p. 86-95

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c. **Characteristic of a Leader According to the Holy Qur'an**

In Islam, the ideal leader figure who is a good example and role model, even a mercy for humans (*rahmatan linnas*) and a mercy for nature (*rahmatan lil'alam*) is Muhammad Rasulullah SAW., as in his words:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

Meaning: "He have indeed in the Messenger of Allah a beautiful pattern (of conduct) For any one whose hope is In Allah and the Final Day, and who engages much in the praise of Allah." (QS.Al-Ahzab: 21)³²

Then, in Islam a good leader is a leader who has at least 4 (four) characteristics in carrying out his leadership, namely:

1. Honest (*as-siddiq*) so that he can be trusted;
2. Deliverer (*tabligh*) or the ability to communicate and negotiate;
3. Responsible (*al-amanah*) in carrying out their duties;
4. Intelligent (*fathanah*) in making plans, visions, missions, strategies and implementing them.³³

The Qur'an instructs leaders to carry out their duties for Allah and to show good manners to their followers or subordinates. In the Qur'an Allah SWT says:

³² Abdullah Yusuf Ali, *Op. Cit.*, p. 1062

³³ Admin Berkarya, *Pemimpin dan Kepemimpinan Menurut Islam*,

(<https://berkarya.um.ac.id/pemimpinan-dan-kepemimpinan-menurut-islam/>, 17 Agustus 2021, 20:35

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﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْنَا الزَّكَاةَ
وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عِاقِبَةُ الْأُمُورِ﴾

Meaning: "(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rest the end (And decision) of (all) affairs." (QS. Al-Hajj:41).³⁴

A leader who thinks about his fate in this world and the hereafter is a leader who is able to change his leadership style according to the guidance of the Qur'an and As-Sunnah. The leader of the state is an important factor in the life of the state. If the country's leader is honest, kind, intelligent, and trustworthy, surely the people will prosper. On the other hand, if the leader is dishonest, corrupt, and oppresses the people, surely the people will suffer. Therefore, Islam provides guidelines in choosing a good leader. In the Qur'an, Allah commands Muslims to choose good and faithful leaders:³⁵

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (138) الَّذِينَ يَتَّخِذُونَ
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعًا (139)﴾

³⁴ Abdullah Yusuf Ali, *Op. Cit.*, p. 833

³⁵ Hamdani Khairul Fikri, *Kepemimpinan Islam Berwawasan Duniawi dan Ukhrawi*, Tasamuh, Volume 13, No.1, Desember 2015, p. 38

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Meaning: "To the Hypocrites give the glad tidings that There is for them (But) a grievous Penalty (138) Yea, to those who take for friends Unbelievers: Is it honour that seek among them? Nay- All honour is with Allah (139)" (QS.An-Nisaa': 138-139)³⁶

d. Characteristic of a Leader According to the Theologian (Ulamaa')

Some of the opinions of the scholars regarding the conditions that must be considered to appoint a leader in Islam, including:

1) Jalaluddin Rahmat:

In Yamani's book entitled, Philosophy of Islamic Politics, states that in detail a faqih must meet the following requirements:

- a. *Faqahah*, which is reaching the degree of absolute mujtahid who is able to do istinbath from its sources.
- b. *Al-Istiqamah*, it is to show the height of personality, and the purity of the bad character. This is indicated by the nature of steadfastness, al-Salah, and tadayyun.
- c. *Kafa'ah*, namely having the ability to lead the community, knowing knowledge related to community regulation, intelligent, mature psychologically and spiritually.

2) Al-Mawardi

According to al-Mawardi there are several requirements that must be possessed by a leader, namely:

- a. Justice according to general requirements,

³⁶ Abdullah Yusuf Ali, *Op.Cit.*, p. 230

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- b. Having knowledge that allows him to *ijtihad* in applicable matters and in issuing laws,
- c. Perfect the five senses whether hearing, sight, or speech to allow him to act on these senses,
- d. Physically healthy from deficiencies that can hinder his movement,
- e. Having a broad mind that can help him in leading the people and managing the interests of the country,
- f. Having the courage and strength that allows him to protect the country and fight against the enemy, Noble descendants who come from the Qurays tribe because there is information about this and *ijma'* applies to it.³⁷

e. Definition of Tyrannical Leader

In Indonesian grammar, the term leadership is taken from the root word "*pimpin*". In this word the suffix "*ke*" begins and ends with the suffix "*an*" which indicates the meaning of leading. In Indonesian grammar, "*leader*" is the basic word of leadership. In English it is pronounced with the word leadership, which means leader, comes from the root word "*leader*" which means leader. "*Leader*" has the root word "*to lead*" which can be understood in several meanings, including: pioneering, directing, guiding, taking the first step, influencing people to move.

³⁷ Nurshadiqah Fiqria, Skripsi: *Kriteria Pemimpin Menurut Al-Qur'an dan Aplikasinya Pada Masyarakat Kemukiman Lamgarot Kecamatan Ingin Jaya Aceh Besar*, (Banda Aceh: Repository Ar-Raniry, 2017), p. 18-19



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Leadership is a person's skills and abilities in the process of influencing other people or groups in order to achieve a goal and in a condition.³⁸

The words leader and leadership are a unified word that cannot be separated both structurally and functionally. That is, the words leader and leadership are a unified word that is related, both in terms of words and meanings. Discussions about leadership issues have actually been reviewed in many books and writings that discuss the personality and nature of a leader from the time of the prophet to the present.³⁹

M.Amien Rais and Okkie F.Muttaqie said in their book, tyrants are, "Humans who are unjust are selfish and cruel humans who in essence destroy other people, destroy the existing order, and even destroy themselves. The wrongdoer is the one who opposes the virtues."⁴⁰

Therefore, an unjust leader is a person or person who has a position of power over an order or government and does not enforce the essence of leadership such as injustice that causes harm to other.

f. Characteristic of Tyranny Leader According to the Holy Qur'an

The importance of the position and position of the leader, encourages the scholars to establish several criteria (conditions) for

³⁸ D.Indah Kusuma Dewi dan Ali Mashur, *Op. Cit.*, p. 13

³⁹ Mar'at, *Pemimpin dan Kepemimpinan*, (Jakarta: Ghalia Indonesia, 198), p. 7

⁴⁰ M.Amien Rais & Okkie F Muttaqie, *Tauhid Sosial: Formula Menggempur Kesenjangan*, (Mizan, 2009), p. 137



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a leader regardless of who and from which group he comes from, as long as he is able to carry out his leadership, then he can come forward to become a leader, provided he has professionalism, being fair, honest, having high social sensitivity towards those they lead, having the authority and ability to lead.⁴¹

The term leader is a person who has the authority and right to influence others, so that other people behave as desired by the leader through his leadership.⁴²

Tyranny is anyone who is not fair to himself or to others. There are six kinds of criteria for unjust leaders, namely:

1. The injustice (*ad-dhulma*) that meets all the criteria, namely an act that harms others or puts something out of place. This unjust act is very hated by Allah SWT. Because it results in harming humans and Allah has honored humans with one another. So that one cannot do harm to others.
2. Stupid (*ignorant*), namely the lack of knowledge that makes it unable to carry out *ijtihad* to deal with events that arise in legal policy.
3. Sinful (*fasiq*) is an act that violates the prohibition of Allah SWT.
4. Defects of the five senses, from hearing, sight, tongue and so on. So that he cannot catch correctly and precisely what is caught by his senses.

⁴¹ Imam al Mawardi, *Al-Ahkaamus Sulthaniyyah Wal Wilaayaatud Diniyah*, Terj. Abd Hayyie al Kattani, "Hukum Tata Negara dan Kepemimpinan dalam takaran Islam", (Jakarta: Gema Insani Press, 2000), p. 6

⁴² Muhammad Tholhah Hasan, *Islam dan Masalah Sumber Daya Manusia*, (Jakarta: Penerbit Lantabara Press, 2005), p. 247



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5. He has a sense of fear and indecision in making decisions, so that it can lead to chaotic government policies and will inevitably lead to weaknesses in certain aspects.
6. Having a weak attitude that makes the defense of the people or the country a mess. Within the scope of war leadership, of course, priority is given to a leader who has a brave attitude and is physically strong, and even though the quality in religion is not too high, then a physically weak person even if he is pious. Because his weakness.⁴³

B. Previous Research

Leadership is a discussion and a problem that has often been raised to be discussed so that scientists also write several books and works that are almost the same as the titles presented by the authors. Therefore, the author also takes several references and sources to be used as discussion material in this study, as for the writings, books, theses and magazines that are almost the same as the discussion presented by the author, are:

- a.) The thesis with the title, “*Kriteria Pemimpin Menurut Al-Qur’an dan Aplikasinya Pada Masyarakat Kemukiman Lamgarot Kecamatan Ingin Jaya Aceh Besar*”. This research was written in 2017 by Nurshadiqah Fiqria at the State UIN Ar-Raniry Aceh. This study discusses about the criteria of a leader according to the Al-Quran. And this research is viewed from the application of the community in the Lamgarot sub-district of Ingin Jaya, Aceh Besar.⁴⁴

⁴³ Imam al Mawardi, *Al-Ahkaamus Sulthaniyyah Wal Wilaayaatud Diniyah*, Terj. Abd Hayyie al Kattani, *Loc.cit*.

⁴⁴ Nurshadiqah Fiqria, *Kriteria Pemimpin Menurut Al-Qur’an dan Aplikasinya Pada Masyarakat Kemukiman Langarot Kecamatan Ingin Jaya Aceh Besar*. (<https://repository.ar-raniry.ac.id/id/eprint/3963/>), accessed on 15th March 2021, at 00:20 WIB)



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- b.) The thesis with the title, “*Kisah Pemimpin Zalim Perspektif Mufasir (Studi Komparatif Tafsir Al-Munir dan Tafsir Al-Azhar)*”. This research was written in 2020 by Alfina Pasca Khaira at the State Institut Ilmu Al-Quran Jakarta. This study discusses about the story of unjust leaders such as Namrud, Pharaoh, and Ashabul Ukhdud in 2 points of view, namely Buya Hamka's point of view from Al-Azhar's interpretation and Tafsir Al-Munir.⁴⁵
- c.) The article with the title, “*Bahaya Kemunafikan dan Ulama Hipokrit yang Kerap Menipu Umat*”. Wtitten by Faiz Alniezar and posted on 27th May 2019 by the Tirto.id. This article discusses about the he phenomenon of the end times that is widely encountered is the most important enemy of honesty is hypocrisy (pretense) this is widely found in people who are considered obedient and honest.⁴⁶
- d.) The article with the title, “*Namrud Simbol Penguasa yang Dzalim*”. Written by Muhammad Hasnan Nahar and posted on 23rd June 2020 by Asilha.com. This article provides a general overview of the tyranny that occurred during the leadership of the King Namrud.⁴⁷

⁴⁵ Alfina Pasca Khaira, *Kisah Pemimpin Zalim Perspektif Mufasir (Studi Komparatif Tafsir Al-Munir dan Tafsir Al-Azhar)*, (<http://repository.iiq.ac.id/handle/123456789/1011>, accessed on 15th March 2021, at 20:00 WIB)

⁴⁶ Faiz Alniezar, *Bahaya Kemunafikan dan Ulama Hipokrit yang Kerap Menipu Umat*, (<https://tirto.id/bahaya-kemunafikan-dan-ulama-hipokrit-yang-kerap-menipu-umat-dRwc>, accessed on 12th October 2021, at 00:28 WIB)

⁴⁷ Muhammad Hasnan Nahar, *Namrud Simbol Penguasa yang Dzalim*, (<https://www.asilha.com/2020/06/23/namrud-simbol-penguasa-yang-dzalim/>, accessed on 25th March 2021 at 21:00 WIB)

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- e.) The article with the title, “*Kisah Raja Namrud Mengaku Tuhan, Membakar Nabi Ibrahim dan Mati diserang Lalat*”. Written by Saskia Rahma Nindita Putri and posted on 27th July 2020 at 15:26 WIB on muslim.okezone.com. This article discusses the story of the king of namrud in general without eseswering the full history of the causes and consequences of the tyranny that Namrud committed.⁴⁸

⁴⁸ Saskia Rahma Nindita Putri, *Kisah Raja Namrud Mengaku Tuhan, Membakar Nabi Ibrahim dan Mati diserang Lalat*, (<https://muslim.okezone.com/read/2020/07/27/614/2252760/kisah-raja-namrud-mengaku-tuhan-membakar-nabi-ibrahim-dan-mati-diserang-lalat>, accessed on 26th October 2021, at 17:27 WIB)

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CHAPTER III

METHOD OF RESEARCH

A. Methodological Approach

1. Type of Research

A method used in this discussion is the Thematic (*maudhu'i*) method. Which one thematic method is a method that seeks to find answer in the Holy al-Qur'an by collecting the verses of the al-Qur'an have one goal, which together discuss the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations, explanations and their relationships with other verses, then the law is use.⁴⁹

It can be seen that the *maudhu'i* method has two kinds of studies. Both aim to explore the laws contained in the verses of the Al-Qur'an, the link between the verses, the regularity between the verses, refute the accusation that repetition of the Al-Qur'an often occurs, this study also shows how great the attention of the Al-Qur'an is an as the benefit of humans both in general and specifically.⁵⁰

Judging from the type of research, the type of research used in this research is literature research or library research, which is research conducted through collecting data or scientific papers to discuss

⁴⁹ Abd Hayy Al-Farmawi, *Metode Tafsir Maudhu'i*, terj. Rosihon Anwar, (Bandung: Pustaka Setia, 2002), p. 49

⁵⁰ *Ibid*, p. 50

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contextually about the role of figures who influence government and contemporary society from the perspective of the Qur'an aimed at the object of research or data collection of a library, or a review that is carried out to solve a problem that is essentially focused on a critical and in-depth review of relevant library materials.

Thematic method (*maudhu'i*) that the author will present in this writing is a contextual thematic method. The contextual thematic method of verse is the interpretation of the verses in the Qur'an with a theme from the outside, but the Qur'an encodes it and explains its purposes in general and which lays out its central theme, and connects the various problems in the verse with its various problems as an inseparable unity.⁵¹

The author also took the source through the 2019 thesis writing guidebook, which this guidebook has been determined by the State Islamic University of Suska Riau: "Pedoman Penulisan Karya Ilmiah (Makalah, Sinopsis, Proposal dan Skripsi) Edisi Revisi, Fakultas Ushuluddin, 2019."

2. Nature of Research

Judging from its nature, this research includes a type of qualitative research with literature studies, namely by writing, predicting and presenting data and analyzing it.⁵²

Before conducting a review of library materials, researchers must know in advance with certainty about the source of the scientific information will be obtained. Some of the sources used include; textbooks, scientific journals, statistical references, research results in the

⁵¹ M. Quraish Shihab, *Membumikan Al-Qur'an Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1996), p. 87.

⁵² Noeng Muhajir, *Metode Penelitian Kualitatif*, (Jakarta: Rake Serasn, 1993), p. 51.



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form of thesis, thesis, dissertation, and the internet, as well as other sources relevant.⁵³

B. Source of Data

The data sources in this study collect data by taking from several writings, both writings in the form of archives, theory books, opinions, propositions, and others that have a relation with research problems.⁵⁴ The source of data classified as primary data and secondary data. Data used by author in this study, namely:

1. Primary Data

Primary data is an authorized source of information and responsible for the success of requesting the first data source. the most important data source is The Holy Quran, and book of interpretation is: *Tafsir Al-Qur'anul 'Adzim by Abu al-Fida' bin Ismail bin Umar bin Katsir.* and *Tafsir Al-Azhar by Abdullah Abdulmalik Amrullah.*

2. Secondary Data

Secondary sources are sources taken from sources others not obtained from primary sources. In this research the sources secondary in question is other books related to the problems that are the subject of this research: Ibnu Taimiyah, "*Al-Siyasah Al-syar'iyah Fi Islahir Raa'i War Ra'iyah*", Abul A'al Al-Maududi, "*Khalifah dan Kerajaan*", Murthada

⁵³ Anwar Sanusi, *Metodologi Penelitian Bisnis*, (Jakarta: Salemba Empat, 2016), p. 32

⁵⁴ Nurul Zuriah, *Metode Penelitian Sosial Dan Pendidikan*, (Jakarta: Bumi Aksara, 2009), p.

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Munthahari, “*Imamah dan Khilafah*” and Hadari Nawawi, “*Kepemimpinan Menurut Islam*” and others.

C. Technique for Collecting the Data

Considering this research is library, the technique of collecting related data is to use the documentation method. Documentation is a data collection method using documents related to study or looking for other variables in the form of journals, articles, notes, transcripts, books, and so forth.⁵⁵

The research data collection method is taken from data source, the author formulates the steps for the discussion of maudhu’i as follows:

- a. Determine in advance the topic or theme of the problem to be studied to regulate the problems that will be discussed in this study, namely *The History of King Namrud’s Leadership in the Qur’an and its Contextualization with contemporary government (Thematic Contextual Studies)*.
- b. Collect and collect verses in the Qur’an relating to the theme of this discussion.
- c. Collect all the verses relating to the specified problem, both makkiyyah and madaniyyah verses.
- d. Compiling these verses based on the chronology of the time when the verses of the Qur’an were revealed to the Prophet Muhammad accompanied by an explanation of the background of the revelation of the verses.

⁵⁵ Arikunto Suharsimi, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2002), p. 206



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- e. Understand and know reasonable (*munasabah*) verses and complete the description with hadith when deemed necessary so that it becomes perfect and clear.
- f. Arrange the discussion in proper, systematic, perfect, and complete freedom.
- g. Complete the discussion with hadith. So that the description becomes clearer and perfect by gathering the meaning of similar verses adjusting the general and special understanding, and then making comprehensive conclusions.⁵⁶

D. Technique of Data Analysis

After all the data is collected, the next step is the writer analyze the data so that a conclusion is drawn obtain correct and precise results in analyzing data, author using techniques Content analysis is research that is in-depth discussion of the contents of a written or printed information in the mass media.

Content analysis can be used to analyze all forms communications, whether newspapers, radio news, television advertisements or all materials other documentation.⁵⁷ While the connection with the discussion, namely as one of the writer's efforts to facilitate understanding in a way analyze the truth through the opinions of the scholars which then take the meaning and essence of the opinions of these scholars, which are related to wrongdoing leadership. The strategic steps in content analysis research are as follows the following:

⁵⁶ Abd Hayy Al-Farmawi, *Loc.cit.*, p. 45-46

⁵⁷ Afifudin, Et.al, *Metodeologi Penelitian Kualitatif*, (Bandung: Pustaka Setia, 2012), p. 165

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First, determining the design or research model. Here it is defined several media, comparative or correlation analysis, many objects or a little bit.

Second, searching for basic data or primary data, namely the text itself content analysis, text is the main object, even the most important. Search can be done by using a certain observation form sheet which is deliberately made for the purposes of searching for that data.

Third, the search for contextual knowledge so that research is good done not in a vacuum, but looks hooked up with other factors.

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CHAPTER V

CLOSING

A. Conclusion

Based on the results of data collection and processing that has been carried out by the author, the following conclusions can be drawn:

1. Namrud's name is not written in the Koran, but Namrud's name can be seen from the interpretation of verses related to his story, namely in Surah *Al-Baqarah* verse 258 and Surah *Al-Anbiyaa'* verse 68. Apart from being recorded in the commentary, the story of King Namrud also immortal in history as a symbol of the tyrannical ruler of his government. His position and all forms of advantages do not make him a grateful human being and acknowledge the oneness of Allah. The position of the king of Namrud made him an arrogant person to claim to be a god. It was this trait that brought him to the abyss of disrepute and humiliation.
2. The tyranny of the reign of King Namrud also seems to occur and can be seen in the current government. One example is the magnitude of the human exploitation. Today's government is not as cruel as tyranny during the reign of king Namrud. But it cannot be denied that the leadership behavior of king namrud can still be encountered in every age by different people. The vastness of the conquered power, the abundance of property possessed, the high position, the extraordinary intelligence, all of that does not necessarily make us proud slaves of what we have. For all the blessings that God gives should make us grateful and trustworthy people do not do arbitrary. For all the pleasures will be easily revoked by Allah if man is unjust and arrogant.

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B. Sugestion

Based on the results of the research and the conclusions that the authors have described, there are things that the authors would like to convey as input and suggestions. The suggestions are:

The author realizes that there are many shortcomings in this study. If differences are found according to the scholars of interpretation or find differences from the interpretations carried out, then these differences should not be used as a division in the community. Precisely with these differences as a treasure trove of knowledge that gets grace and grace from Allah SWT for the knowledge given. Criticism and constructive suggestions are really needed.



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Educational Background

- 2005 - 2010 : Elementary School Islamic Nurmadani, Pandau Jaya
- 2010 – 2013 : Junior High School YLPI Marpoyan, Pekanbaru
- 2014 – 2017 : Senior High School Islamic Al-Bayyinah, Pekanbaru
- 2017 : UIN Suska Riau

