

CHAPTER III

EXPOSURE THE RESEARCH DATA

A. Biography

His full name is Ahmad Athaillah, often abbreviated as A. Athaillah. He was born on December 29, 1944 in Alabio, South Kalimantan. He is an expert in the field of Qur`an interpretation and he is also an Indonesian teacher. He is a professor of Ulumul Qur`an IAIN Antasari.

After graduating in SRN (Sekolah Rakyat Negeri) for 6 years (1950), then went to school at PGAP-NU (First Religious Teacher Education Nahdatul Ulama) (1960), then he continued his education at PGAA (Upper Religious Teacher Education) Al-Islam in Solo which in present day level with high school (Senior High School), and then he continued his education to the college at the Faculty of Sharia, in the majors of tafsīr, IAIN Sunan Kalijaga, Yogyakarta, and graduated in 1971.

In 1981-1982, he followed the Nine-month Full-time Study at IAIN Yogyakarta. In 1994, he continued his education at IAIN Syarif Hidayatullah Graduate Program Jakarta. After completing his studies in the program in 1996, he immediately joined the S3 program in the same place.

Prof. Dr. H. A. Athaillah in addition to being a permanent lecturer at the Faculty of Ushuluddin and Postgraduate of IAIN Antasari, he has also been the

secretary of Ushuluddin Faculty, Chairman of Tafsir-Hadith Department, and Vice Dean III of the same Faculty. In addition, he has also been a non-permanent Religious Judge in the High Court Religion Banjarmasin (1985-1988). From 2004 to 2008 he also served as Dean of the Faculty of Ushuluddin IAIN Antasari, Banjarmasin.¹

He had a wife named Tsuwaibatul Aslamiyah and his children, namely:

1. Hidayatullah Muttaqin
2. Khalilah Purnawati
3. Purnawan Khalili
4. Ni`mah Munirah Risnawati (died 3 years ago).

Activities that are still active, he did that filling the teaching assemblies, among them are:

1. Qur`an interpretation assembly in Special Ulama Program Dormitory (PKU) for Women.
2. Qur`an interpretation assembly at al-Furqan Mosque in Bumi Mas Complex, Banjarmasin. Study sessions held twice a month, that is the first week and third week of each month on Friday (Saturday night) began after Maghrib to Isha prayers.
3. Qur`an interpretation assembly at al-Munawarah Mosque, Kertak Hanyar, Banjar District. This teaching is the object to be discussed in this study.

¹A. Athaillah, *Rasyid Ridha: Konsep Teologi Rasional dalam Tafsir al-Manār* (Jakarta: Penerbit Erlangga, 2006), 400.

In addition to teaching this interpretation, he also nurturing teaching of Sufism in al-Munawarah Mosque. His activities filled the assembly of Islamic studies at al-Munawarah Mosque was done since he settled and lived near the mosque which is around the year 2010.

Other activities that he still actively doing is teaching in the Graduate Program of UIN Antasari Banjarmasin as honorary lecturer. His other activities are also as Chairman of the College of Tarbiyah at Darul Hijrah in Martapura (since retired around 2009).

Prof. Dr. H. A. Athaillah's works include:

- Sejarah al-Qur`an; Verifikasi tentang Otentisitas Alquran.

This book, in addition to describing the history of the Qur'an, as well as to respond to various negative views and blasphemy against the Qur'an. Especially now that these negative views and blasphemies are not only from non-Muslim orientalist, but also from Muslims themselves. In fact, the negative views and blasphemies that come from Muslims are increasingly widespread over time. Thus, through this book he seeks to expose the data and arguments of the authenticity of the Qur'an, both as the Word of God and as an authentic scripture.²

- Tafsir Ayat Akidah.
- Rasyid Ridha: Konsep Teologi Rasional dalam Tafsir al-Manar.

B. About The Qur`an Interpretation Assembly

²Taken from the preface in the book Sejarah al-Qur`an: Verifikasi tentang Otentisitas al-Qur`an.

1. Location Of The Qur`an Interpretation Assembly

This Qur`an interpretation study held at al-Munawarah Mosque, Kertak Hanyar, Banjar District. The full address of this mosque is on A. Yani Street, KM. 7.200, Village Kertak Hanyar II, Banjar District, South Kalimantan.

Kertak Hanyar is a sub-district in Banjar District, South Kalimantan Province, Indonesia. The name of this district comes from the language of Banjar which means “new road” because in this area crossed a national-scale road named Jl. Ahmad Yani (the longest road in South Kalimantan) and at that time the road was the first longest pavement that crossed this area so that local people named this area as "Kertak Hanyar".

Currently, Kertak Hanyar District consists of 10 villages and 3 urban villages, namely:

Villages:

1. Banua Hanyar
2. Kertak Hanyar II
3. Manarap Baru
4. Manarap Tengah
5. Mekar Raya
6. Pasar Kemis
7. Simpang Empat
8. Sungai Lakum
9. Tatah Belayung Baru
10. Tatah Pemangkih Laut

Urban villages:

1. Kertak Hanyar I
2. Manarap Lama
3. Mandar Sari

One of the goals of the establishment of the mosque is as a place of worship, especially the five time prayers. Prayer is not only important for human relationship with God, but also has wider social implications for a Muslim.

Likewise with the circumstances of the village community Kertak Hanyar who at the beginning of the formation of the village does not have a mosque. While the population is getting more and more who come to the Kertak Hanyar Village from various regions in the Province of South Kalimantan such as Kandangan, Barabai, Amuntai and others.

If people want to pray five times in a congregation in this village there is already a *Muṣalla* but when it wants to carry out the Friday prayers must come to the next village like Pemurus and Banjarmasin, this situation is quite difficult for the community. Seeing this condition, the community asked *Qadhi* to be able to perform the Friday prayers in the existing *Muṣalla*. Finally, in the Year 1930 get approval from *Qadhi* to perform the Friday Prayers in *Muṣalla*, this is the beginning of the start of Friday Prayers and other worship such as tarawih prayer and two-day prayer.

In 1940, the community formed the committee to build the great mosque Kertak Hanyar with the following structure:

1. Protector : Head of the village and subdistrict of South Banjar /
Kiai Haji Abdul Muluk
2. Chairman : Abdul Wahab (headman)
3. General Helper and Secretary : Sanin – Idjim
4. The helpers : All elders in each Neighborhood.

While the Committee of The Great Mosque Kertak Hanyar is as follows:

1. Chief I : H. Juhri Daud
2. Chief II : Adjad
3. Secretary I : H. Ali Tarsad
4. Secretary II : Salim Chalid
5. Treasurer I : H. Matnur
6. Treasurer II : H. M. Arsyad Chalid
7. Helper I : H. Kituk / A. Berahim
8. Helper II : H. Djuhri Tuhir
9. Helper III : H. Dukadir

After the mosque committee was formed then attempted to do the construction of the mosque by increasing the area of land for widening and the donation of this land there are two people, they are Sanin bin Idjim and Ali Tarsad. In order to find funds for this construction, mosque committee perform various ways including *Tabligh Akbar* and ask for donations, *infaq* and *shodaqoh* to the community. Not surprisingly, the public welcome to the construction of this

mosque is very enthusiastic, this is evidenced by the many people who give attention, encouragement and assistance to this development. Although at that time still in the struggle for independence.

The mosque committee not only receives donations, *infaq* and *shodaqoh* in the form of money but also in the form of goods and energy. Finally more or less in 1946 began to be established and built The Great Mosque Kertak Hanyar by dismantling the emergency mosque is the old *Muṣalla*, the unloading results are still used if it can still be used.

After a long time of development, renovation and improvement here and there with changing period of stewardship and work program, then in 1979 The Great Mosque Kertak Hanyar is named The Great Mosque "Al-Munawarah" Kertak Hanyar. In accordance with the times and conditions and criteria of the mosque, Mosque "Al Munawarah" is included in the typology as the Great Mosque.

Among the activities carried out at al-Munawarah is organizing educational activities (TPA, Madrasah, Community Learning Center), conducting Routine teaching assembly, Organizing the Great Islamic Day, Conducting Friday Prayers, Conducting Fardhu Prayer, and Teens Mosque.

b. Background Of The Qur`an Interpretation Assembly

The Qur'an interpretation assembly in al-Munawarah Mosque was first implemented around 2010. This assembly is held every Saturday after the Subuh prayer. If Prof. Dr. H. A. Athaillah as a teacher can not attend because of a need,

event, or other obstacles, then this assembly also closed. Usually he will tell the day before if he can not fill the Qur`an interpretation assembly.

This teaching assembly was held because at the time of the management of Darul Qutni who was one of the chairman of the board of the mosque at that time, he saw that Muslims are still very common to his religion due to lack of understanding of the Qur'an as the main source of Islamic teachings. Thus, the main purpose of this teaching is to provide understanding to the Islamic community about the meaning of the content of the Qur'an as the main life guidelines for them.

From the beginning, this teaching assembly was intended for the general public. However, because this teaching is not widely known by the community, the participants who participated in this teaching assembly counted still few in number, that is only about 10-25 people. This is because this Qur`an interpretation assembly is only followed by people who live around the mosque, or can also be followed by people who stop at this mosque to perform Subuh prayers in congregation.

For female participants of this assembly, the condition of the facilities used in this teaching assembly is inadequate, because the sound system used as a loudspeaker in this teaching is not very clear to the place woman congregations, so this can also be an obstacle for women participants to attend the Qur`an interpretation assembly.

The age of participants who attended this study averaged over 40 years, followed by participants who vary their occupations and professions. The duration of study time ranging from 30 minutes to 45 minutes to adjust to the material of the interpretation being discussed. The duration of this study is also adjusted to the busyness of the assembly participants, so the implementation is not too long.

c. Book The Handle By The Teaching Participants

From the results of interviews and research results in the field, in Qur`an interpretation assembly at al-Munawarah Mosque this participants only use the Qur`an translation *waqaf* from the publisher “*Usaha Jaya*” provided by the mosque as their handbook during the assembly take place. This is done to facilitate the participants or the congregations in listening to the explanation given because it adapts to the situation of the participants who almost all of them are just lay people who do not quite understand the Arabic language.

The book of handles used Prof. Dr. H. A. Athaillah as the leader of the Qur`an interpretation assembly in addition to using the translation of the Qur`an *waqaf* from the publisher “*Usaha Jaya*” as the book the handle participants, he also uses the book *Şafwatu al-Tafāsīr* as the handbook that he always read before he explained the interpretation material.

C. Example of Prof. Dr. H. A. Athaillah in Interpretation the Qur`an

Sura al-A`raaf verses 101-102.³

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا

كَذَّبُوا مِنْ قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ

مِنْ عَهْدٍ ۗ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

(101) Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

Prof. Dr. H. A. Athaillah interpretation;

(Such were the townships. We relate some tidings of them unto thee (Muhammad)).

The countries mentioned in the previous verse, namely the Land of the Thamud, the `Ad, the Syu'aib, and the other prophets, they have all been destroyed. Their country is completely exhausted with the land and its inhabitants have perished and died from the punishment that Allah revealed to them because they denied the prophets and His signs.

That is the explanation from God at the beginning of the verse that we read. So, what the Qur'an says is justified by historians living today. So, if in a

³Data obtained by following directly the Qur'an interpretation assembly on March 25, 2017.

few hundred years ago, Muslims just believe just what is said in the Qur'an without knowing the proof. Then in the present, due to the advancement of science and development of modern technology and including the science of archeology is the study of the relics of the ancient, proved the truth that none of which is contrary to the Qur'an. This is one of the miracles of the Qur'an.

Then he told one of the clerics;

There is a scholar, his name Dr. Taha Husein who was famous in the early 20th century, he is famous in Egypt. He was blind when he was small because of smallpox, but he is very smart and is a graduate of al-Azhar, and memorized the Qur'an.

After graduating from al-Azhar, he continued his education in France. At first he did not believe the contents of the Qur'an in the form of history. He said "I do not believe in what is revealed by the Qur'an, unless historians have proved it". He was a non-believer with the prophets, Prophet Ibrahim, Prophet Ishmael and other prophets because there is no evidence. However, it is now proven true. Because the excavations have been made on the history of the cities that have been destroyed. Everything is dug back so that those who have perished and even then can be claimed its history. This is one of the proofs of the miracle of the Qur'an which is unfortunately if we ignore it, if we do not study the Qur'an, do not know and ignorance with the contents of the Qur'an.

This verse is a reminder from God that these are the countries that God has destroyed, some of which have been told to you (O Muhammad). This story is

only partial, not everything is told by God. And part of it and fact it is obvious, because there will be no end when told all, and even then the explanation only part of the story is told in brief, not like a long novel.

(Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied.)

Truly the prophets have come to them with real evidence. What is the real evidence, that is the form of a miracle of *hissi*. In ancient times miracles can be seen with the five senses, such as a rod that turns into a snake, a rod that is smashed into the sea and then the sea becomes split, the prophet Isa who can heal the blind, revive the dead, the prophet Ibrahim is not burning fire, all It is a miracle of *hissi*. However, these miracles happen only occasionally, and can be witnessed by the crowd.

When his prophet died, his miracles disappeared, all that remained was his story. In contrast to the miracle of the Prophet Muhammad, in addition there is a miraculous form of *hissi*, there is also a greater than that of the miracle *aqli*, the miracle that can be proven with the common sense that is the Qur'an.

In the past, with the death of a prophet, his miracles disappeared. While the miracles of the Prophet Muhammad apply all the time, began to descend the Qur'an until the day of resurrection, because until whenever there will be no one who can make that like the Qur'an.

There are some people from the *Quraysh* who say that the Qur'ans are only ancient tales, they say that they can make it, but until they die they can not make that like the Qur'an. This is the greatness of the Qur'an.

Sometimes we do not realize where the greatness of the Qur'an is, only by listening to the Quran with a good voice then it will be touched, but if not then the Qur'an is not read at all. In fact, by reading the Qur'an, reading the translation, let alone learn the interpretation of the Qur'an, then we will be inspired to believe the contents of the Qur'an.

The Qur'an also serves as a medicine (*syifā` li al-nās*). The Qur'an can treat people who are stressed, upset, and other diseases that exist in the soul.

But, although they had come to them with evidence of miracles, they still did not want to believe in what they had denied before. What they denied was that God is one, the messenger to worship God, not to demons, nor to idols, not to men, but only to God.

(Thus doth Allah print upon the hearts of disbelievers (that they hear not).

That's how God branded the hearts of the unbelievers. While the scholars interpret as locking the hearts of the unbelievers, for so hard their hearts because they are accustomed to deny these truths.

Then he recounted the events that pertain to this in the present day:

For example, today many people commit immoral acts. The reason they do it is not because they do not know, but because it has become accustomed, gradually becomes hardened and petrified, and difficult to change. So it is with

faith and kufr that is in our hearts. If we have a strong faith, then anything is faced for the sake of his faith, and so is the disbelief that is within a person.

Then he told the story he had read in the newspaper:

There is a female artist who used to commit immorality. She claimed that she knew what she was doing was wrong. So to face God on the day of judgment, she built the mosque. That is one example of a person who has been hardened.

Then that is how God branded or locked the hearts of the unbelievers.

Sometime it happened to a woman who was pregnant. The fetus she conceived had died, but the woman did not realize until the few years his son awaited unborn. After being taken to the doctor, it is known that the fetus has long been dead and petrified, so it must be operated immediately.

From the incident, it can be seen from the medical point of view that a fetus that dies in the womb, if slowly handled then the fetus can be petrified. Similarly with the heart, if left to a disbelief, it will be difficult to accept the truth.

(102) We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

(We found no (loyalty to any) covenant in most of them.)

What is meant by the promise according to the scholars of interpretation is defined as human nature.

عَهْد = *the fitrah*

Fitrah is something that has been embedded in our soul while still in the womb. Every child is born in a state of *fitrah*. It means to be ready to believe and to remit God. Then it was his parents who made them Jews, Magi, Christians, and others.

Based on medical science, in our brain there is already a sense of god. It's been around since the man was a baby. Therefore, any situation when the baby is still in the womb will affect the state of the child. When something good is heard, it will be good for the baby. However, in addition to the conditions when still in the womb, parents, environment, and education is very big influence the development of *fitrah* owned by a child.

Then he told about the son of a scholar who was damaged by the environment.

A hadith narrates:

يَقُولُ اللَّهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ

مَا أَحَلَلْتُ لَهُمْ

I have created My servants tend to the religion of Islam, then come demons to them, both in the form of jinn and man. Then they mislead my servants to then justify what I forbid and forbid what I justify.

So, we all should be very careful in educating children, and watching their behavior, watching what they read, etc. So as not to get our children falling into something that is not good.

(*Nay, most of them We found wrong-doers.*)

فَاسِقِينَ = The person who commits immorality.

So, those who reneged on the promise mean that they do something that is not in accordance with their nature, then they are the people who are ungodly, the people who like to do immoral. We see the reality now, more sinful than good people, we see empty mosques, whereas places of sin are actually crowded by people.

Conclusion:

- Everything that the Qur'an says is true, and can be seen in the present reality.
- We must be able to take the *i`tibār* from this historical event so that our hearts will not be locked because of our deeds.
- *Sunnatullah* is always valid. Because God will not lock anyone's hearts unless they alone are always denying the truth that comes to them.

Sura al-A`raaf verses 103-105.⁴

⁴Data obtained by following directly the Qur'an interpretation assembly on April 01, 2017.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَظَلَمُوا بِهَا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ﴿١٤﴾ وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٥﴾ حَقِيقٌ عَلَىٰ أَن لَا

أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٥﴾

(103) Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters! (104) Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds, (105) Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

The *Munāsabah* between the preceding verse and the verse we are going to discuss is that it has previously been discussed concerning verses relating to earlier peoples and prophets, before the coming of the prophet Moses, and will now be discussed about the story of the prophet Moses and Pharaoh.

(Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!)

بَعْدِهِمْ = After the previous prophet.

Repeatedly the prophets were sent. After the death of a prophet, then another prophet was sent, then changed again his community, and so forth. Another new prophet was sent until the generation of Prophet Moses came.

Prophet Moses was a prophet of the Children of Israel who is descended from the Prophet Ya`qub, who was the son of the Prophet Isaac. Prophet Isaac, Prophet Ya`qub and their descendants onward, was originally in Palestine. After a famine season in Palestine, they then moved to Egypt on the advice of the Prophet Joseph who is the son of the Prophet Ya`qub. He has a position in Egypt as the man who takes care of all the supplies of food and the necessities of Egyptian society.

The story of the Prophet Joseph came to Egypt because he was thrown away by his brothers in a dry well in the desert. Then the Prophet Joseph was found by the caravans passing by. The caravans then sold the Prophet Joseph to the king of Egypt, where the Prophet Joseph became the king's employee. He is reliable and intelligent person to be given the job. If in Indonesia maybe the position is the same as the holders of state treasury or finance minister.

One day Pharaoh dreamed to be discharged by a child from the children of Israel, then at that time Pharaoh called on his people to kill every son born from the children of Israel, while for daughter let live , It's just that they live in humiliation, made slaves, and other insults. So, at that time the people of Israel became minority but had an intelligence.

At the time of the Prophet Moses was born, his mother did not want his son killed, so that the Prophet Moses survived the army Pharaoh made a tight

chest, then baby Moses was included in the crate and dissolved in the Nile. Then his mother told her sister Maryam to follow where the current carried the chest containing the baby.

Then came the chest to the river near the Pharaoh palace. That's where crowded people find the crate that contains the baby. Then the child was taken and nurtured by the wife of Pharaoh named Asiyah. In the beginning, Pharaoh ordered to kill the child, but his wife continued to persuade her to take care of the child because they just happened to have no son who could continue Pharaoh's leadership. Finally, because the wife continued to persuade, finally Pharaoh succumbed and nurtured the baby and named Moses.

Keep in mind that the land of Palestine is actually one with the land of Egypt, but then there is a Red Sea that limits between Egypt and Palestine.

(Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs)

Then, we sent an apostle Moses by bringing our verses to Pharaoh and the clan leaders.

Mention the element balaghah:

Why is it said that Moses was sent to Pharaoh, not to the Egyptians? Because Pharaoh has acknowledged himself as God. While other people do not claim to be God, except the king of Namrud but finally repent. In contrast to Pharaoh, he kills others at will, especially among the Children of Israel.

Then, this word of God is continued with the word فَظَلَّمُوا بِهَا , that persecution and *ẓalim* against it. This is where it is said that Pharaoh is extraordinary *ẓalim*. Prior

to the time of Moses, no one was unjust than Pharaoh. Therefore it is enshrined in the Qur'an of the Pharaoh.

Pharaoh is a title for ancient Egyptian kings. Historically, Pharaoh in the time of Moses, the named Menephtah or also called Ramses 2 (1232-1224 S.M.) because it is the son of Ramses.

In the Qur'an, the story of Prophet Moses and Pharaoh is mentioned up to 130 verses in several suras, in contrast to the stories of other prophets such as the Prophet Zakariya, the Prophet Yahya and other prophets who are not too much told. This is to really be a guide for us, then study and read the story of Prophet Moses and Pharaoh is to be a lesson.

Among the interpreters there is a saying that the wisdom mentioned repeatedly the story of Prophet Moses is because of having the same conditions experienced by the Prophet Muhammad, as well as to entertain him.

So, with this story to be entertainer as well as a lesson for us. Not just listened to, but to take lessons from that event.

Then God says : *(Now, see the nature of the consequence for the corrupters!)*

Then look at the end of the people who do corruption on earth. Look, and see how the effects of those who do damage. Here is also the *sunnatullah* or the law of God, the rule of God to anyone who does something similar, it will get the same effect.

According to the science of history, there is the term "history will be repeated again". So it is with our situation in Indonesia, if not quickly changed, it will return like the PKI era.

There is a figure who says that this Indonesia has been entered by the Communists, even in the state palace and in the high institutions of the State already there the Communists.

Consider one case of Ahok case. People who demand justice are arrested. One of them by reason of treason. Though it is not there at all. If this is left then it will cause problems.

Therefore Muslims must unite, but what is happening now Muslims are much divided. Example in the party, whereas initially the party P3 (United Development Party), even this party uses the symbol of the Ka'ba. This party is split into two, but now they are one, to both support Ahok. So things like this are actually destructive of religion.

While we see other religions, they are no one to insult or blaspheme their own religion, it is the Muslims who blasphemous his own religion. One of the lecturers at UIN MAKASAR said that "The person who practices the verse al-Maidah verse 1 is stupid". Think !, whereas he is a Muslim and is a figure in Islam.

Consider the history of the Prophet Moses and Pharaoh, how the consequences of those who do damage on earth. Pharaoh make damage in the earth, he killed, claiming to be god.

That is what we should make a lesson, especially for the great leaders, the leaders of Islam, they should refer to the Qur'an, but they leave instead. Many of the party's followers were initially a cleric, but in the long run they no longer struggled to uphold Islam.

(Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds)

This call different from previous prophets before the Prophet Moses.

The Prophet Nuh like in sura al-A`raf (59):

يَنْقَوْمِرَاعْبُدُوااللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

The Prophet Hud like in sura huud (50):

قَالَ يَنْقَوْمِرَاعْبُدُوااللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۗ

The Prophet Sholeh in sura al-A`raaf (73):

قَالَ يَنْقَوْمِرَاعْبُدُوااللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۗ

In contrast to the Prophet Moses, whom he pronounced the first time when dealing with Pharaoh ie " O Pharaoh! Lo! I am a messenger from the Lord of the Worlds." This is to warn Pharaoh that the real God is Allah, who sent himself as the prophet. Thus, herein lies the weight of the struggle of the Prophet Moses, for he faces a *zalim* king.

There is an Islamic historical figure named Ibn Khaldun, he said "The people follow the king's religion, if both the king's religion, the people so"

It is also applied by the “Wali Songo” at the time of broadcasting Islam in our homeland. So what they approached were the kings first. Because if the king converts to Islam, others will be easy to follow. Thus the “Wali Songo” to make almost all the people of Java converted to Islam.

Especially in ancient times, a king was likened to a god that whatever he commanded to be followed. Unlike the current situation, people have dared to criticize the president.

Thus, the Prophet Moses in declaring God's command is not directly to the people of Egypt, but to the king of Pharaoh. Because if the king be subdued, then the people will be subdued. So we can make this as a grip in preaching.

The story of the minister of religion, he died, he once gave a lecture, he said "when appointed as minister of religion, I think about how to make Suharto's inclination to Islam". If many people criticize him, then he approached him and also the head of MUI, Hasan Basri. It turned out that after close, it was known that he was very good, willing to accept suggestions, willing to accept what was conveyed to him, as long as he did not criticize him in the crowd. Because of this approach then gradually he umrah, then pilgrimage, and he made many rules for the benefit of Muslims. Until now the president no longer makes such a regulation, this is due to approaching the leadership.

(Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord.)

I do not lie, and I carry the evidence, among other things, with the Torah. In contrast to the Qur'an, this Torah is revealed at once, while the Qur'an is gradually. Written in the form of *alwah*, while the Qur'an does not. Rather it is memorized, then collected memorizing-memorization is then written, which read it gets a reward, and will get intercede on the day of resurrection.

(I come unto you (lords of Egypt) with a clear proof from your Lord So let the Children of Israel go with me.)

So I came with an explanation, with a proof from your God. What the Prophet Moses requires, that is to release the Israel, let them be with me from Egypt.

The point is that the Prophet Moses sought to save the Children of Israel from the cruelty of Pharaoh. For years he struggled to finally get away after crossing the red sea. Until they arrived to Palestine.

Children of Israel was previously Jewish, actually Jewish is the religion of Islam, it's just leaned to the brother of the Prophet Joseph, that is Yahuda. In principle there are similarities between Islam and Judaism, including in the affairs of faith and its laws. It's just that the Torah is considered a Christian as the old covenant, whereas the Gospel is a new covenant, which has already changed. While this Torah was originally similar to the teachings of Islam, then somehow after World War 2 came the differences.

The conclusion:

- We must always be cautious of liberal thoughts.

- We must reflect on the event and see the consequences of the people who do the damage in order not to follow the action.
- So, if we want to convey the religion of Islam to the people, then we need to go to the leadership.