

CHAPTER III

Biography and Book

A. Biography of Rokhmat S. Labib

1. Background and Education

Rokhmat S. Labib, born in Bojonegoro 26 June 1971. His childhood until high school live with his parents in Tuban, precisely in the area Rengkel. After graduating high school in 1989, Rokhmat continued his education at IKIP Surabaya (now changed to Surabaya State University). In his college he became activist and administrator of UKKI (Islamic Spiritual Activity Unit). During his time in the student organization, he actively participated in various islamic studies, such as Arabic, Tafseer, Hadith, Fiqh, and the study of islamic thought which was held intensively. To gain more knowledge, he also studied off-campus to some scholars. Among them is with KH. Ihya Ulumuddin a student of Sheikh Muhammad Alwi Al-Maliki, a prominent cleric in Makkah al-Mukarramah.

Graduating from college, he also continued the higher formal education level, Strata 2. IAIN Sunan Ampel was chosen to obtain the title of Master of Islamic Economics in 2004.

Since his lecture in Surabaya, he has been in contact with several Islamic movements, until finally steady set his choice to fight with Hizbut Tahrir¹ until now. It is in this movement that Islamic thought is sharpened. Including his ability to track various treasures written in the heyday of islam. With the islamic framework and tsaqofah derived from halqoh with Hizbut Tahrir, it make it much easier to study islam and deepen its tsaqofah.

Not only that, Hizb-ut Tahrir also made him able to deliver da'wah in various cities. Almost all major cities in remote areas in Indonesian have been visited. In fact, also to Australia and Malaysia. The forums were also attended, ranging from seminars, saresehan, workshops, discussions, dialogues, studies, training, to a grand tabligh.

On the sidelines of preaching time, in 1997 with fellow activists he founded Ma'had Umdatul Ummah in Surabaya. Several Islamic Studies program were held in the ma'had, which were widely followed by students. He also published a magazine of al-Ummah from 2000 to 2007. He also had the opportunity to be a lecturer at

¹Hizbut Tahrir was founded in 1953 as a Sunni Muslim organization in Jerussalem by Syeikh Taqiuddin al-Nabhani rahimahullah, an islamic scholar and appeals court judge (Qadi') from Palestine. Hizbut Tahrir initially spread on the western and in Jordan. After that began to spread in Syria, Libanon, Egypt, Iraq; then to other Moslem countries. Since then Hizb ut-Tahrir has spread to more than 50 countries, and grown to membership estimated to be between "tens of thousands" to "about one million". The purpose of this movement is to be continue the islamic life and carry islamic da'wah to the world by estabilishing Daulah Khilafah Islamiyah. See at Abu Za'rur, *Seputar Gerakan Islam*, (Bogor: al-Azhar Press, 2012), 205-209.

several private universities in Surabaya, such as the Sharia High School of Surabaya and Hang Tuah University of Surabaya.

Since 2004 until now, Rokhmat S. Labib became a permanent nanny rubric of al-Wa'ie Media and Dakwah Media. Had also become a permanent writer in the rubric of Titian Wahyu, Tabloid of Voice of Islamc since published in 2006 until 2008. When Tabloid Media Ummat appeared, he immediately joined the editorial board and became caregiver of Wahyu study rubric in the tabloid.

Now, Rokhmat S. Labib lives with family in Jakarta.²

2. Contibution and His Work

He is famous for people who are active in spreading Islam and teaching in mosques. Based on his statement, now his activity is more preaching and teaching people. That is evidence by the many invitations he attend. And more than hundred article was he write which included on social media or electronic media.

Some other time he spent writing. One of his works is Tafsir Al-Wa'ie which is still ongoing. If calculated then there are aproximately 150 verses that he had interpreted continued in al-Wa'ie magazine. Every week there are at least three tafseer writings in Al-Wa'ie Magazine and 2 posts in Media Umat.

²See at 'Biografi Singkat' in Tafsir al-Wa'ie (Jakarta: Wadi Press, 2010), 256.

The other book is titled Privatisasi BUMN dalam Perspektif Ekonomi Islam. This in accordance with the majors he took during his college stages. Now he focused on completing Tafsir Juz 30, QS. Al-Furqon, QS. Muhammad, QS. Muhammad, QS. Al-Hujurat which is in the process of editing. Also QS. Al-Fath that he is working on.³

He also occasionally appeared on National TV such TVOne, Metro TV, Inews TV, TVRI as speakers/invited guests.

B. Book

1. Background of Writing Book.

In his introduction he explained that the understanding of the Qur'an must be true. If his understanding is wrong, than his beliefs and deeds must be wrong. At this point, the explanation and interpretation of yhe intent and content of the Qur'an presented by mufassirin finds its urgency. With the ability and mastery of knowledge they have, they manage to reveal the many meaning and content of the Qur'an correctly.

He is gratefull to Allah Swt for having had many works of commentary composed bby the scholars. And thanks to technological advances, other tafsir and tsaqofah islams works can be easily accessed by anyone. Such a situation should be able to increase the level of thought of the ummah. Nevertheless, he believes that

³Intrview with Rokhmat S. Labib via Whatsapp.

technological progress has not changed much the state of ummah. Islamic treasures have not been well utilized. Understanding of the Qur'an is still minimal. Of course it will have implication for belief of aqidah and attachment to sharia.

Understanding the weak ummah, according to Rokhmat S. Labib also caused the weakness of endurance of the Ummah in the face of the onslaught of the idea which was poured by the West massively. As a result, some ideas of vanity, deviating and contrary to Islam managed to escape in the minds and minds of the people. Ironically, not a few of these vanity ideas are marketed-through agents and accomplices-by quoting a number of verses or hadiths to justify them.

Rokmat S. Labib then gave an example of the idea of religious pluralism. The essence of this idea is to align all religious positions. In fact, all religions are considered true and their followers have the same right to enter heaven. All religions are considered legitimate, though different, paths to the same God. Islam-the religion of Alla Swt-that haq is equalized with the man-made religion of kufr. The idea is obviously vanity and contrary to Islam. However, the liberals presumptuously take the QS. Al-Baqarah [2]: 62 and Al-Maidah [5]: 48 and 69 to melitimize the idea of vanity pluralism. This verse is often claimed to have given hope to all religious followers to enter heaven.

Similarly, the idea of religious freedom (*hurriyyah al-'aqidah*). According to him this idea argues that every religion is free to choose whatever religion is

preferred. Including if not choose any religion. Entry and exit from religion is a decision that must be respected. Must not be sanctioned surah Al-Baqarah [2]: 256 and Ali Imran [3]: 86-90.

Another idea is moderatism. An ideology that always searches the middle path (*al-hall al-wasth*) in solving all disputes. According to this ideology, all parties to the dispute, whether due to differences in the interests of thought or ideology must compromise by seeking a middle ground between them. The desire to win each other is replaced with the concept of take and give. The same attitude is also used in the face of desires that are contrary to sharia. This idea is also clear vanity. But by the liberals, the notion is equated with the position of Muslims as the *ummah* (an) *wasth* (an) in the QS. Al-Baqarah [2]: 143.

In addition, there are many other ideas which he claims to be against Islam, such as secularism, democracy, human rights, inclusivism, etc., which Muslims market by placing verses and hadiths to legitimize them.

This worrying reality, according to him, must be explained to the people about the falsehood and error of Western ideas. It must also be expressed in their disillusionment in distorting the verses of the Qur'an to be in line with the false ideas. They not only ignore the correct rules of interpreting the Qur'an, but their underlying motives are also wrong: trying to align Islam with Western ideas. Therefore,

according to him, ummah must be shown the meaning and correct interpretation of the verses.

It is this fact which encourages the writer to write some verses which he considers liberal hijacked frequently. The themes are coloring some of the writings in this book. In addition to the denials of liberal abuse, this book also discusses some verses that explain the obligation of the application of sharia in all aspects as well as the results obtained by the perpetrators.⁴

2. General Description of Book.

Indonesia tafsir books to be studied today is published by Wadi Press, Jakarta, print I, 2010. Before actually entering into the interpretation. First, the author give a page after the Preface, he wrote the muqaddimah contained in his explanation related to the purpose of the Qur'an was revealed, then his background wrote the book.

Before beginning in the interpretation of Tafsir al-Wa'ie. He wrote a brief introduction with Indonesian language. He expressed his gratitude to Allah and Rasulullah (P.B.U.H), thanks to his friends who helped him in this work which he considered meritorious for himself in the wanderings and development of Islamic scholarship that he lived. The names he mentioned may be motivating people for all his works and his dedication to the development and dissemination of islamic science, not to mention his work of exegesis. The names are Ustadz Musthafa Ali Murthada. From him, the author studied many things including in terms of tsaqafah

⁴See at 'Pendahuluan' in *Tafsir al-Wa'ie* ..., xi.

islamiyyah, then Ustadz Farid Wadji as editor in chief of Political Media and Da'wah, Ustadz Hafidz Abdurrahman, Ustadz Irwan Saifullah, Ustadz Ahmad Faiz, Ustadz Abu Fida', Ustadz Ismail Yusanto, Ustadz MR. Kurnia, KH. Ihya Ulumuddin, Ustadz Abdullah Salim Barmim.⁵

In the introduction Rokhmat S. Labib cites several benchmarks and requirements that must be possessed by someone entering the interpretation. He explained that to write tafseer, of course must be equipped with a number of knowledge needed in understanding the Qur'an. As an Arabic book, an understanding of Arabic and its branches is absolutely necessary from the meaning of al-mufradât, al-nahw, al-sharf, until al-balâgah.

He also wrote in addition to understanding Arabic and its branches, a mufasssir is also have an understanding of the Qur'an. Some of them re the undersatnding of the verse of al-muḥkamât wa al-mutasyâbihât in order to facilitate a mufasssir to behave in the face of verse that appear '*al-ta'ârudh*' or contain more than one meaning. Likewise the understanding of al-manthûq and al-mafhûm a verse, al-amr wa al-nahy, al-âmm wa al-khâshsh, al-muthlaq wa al-muqayyad, and al-nasîkh wa al-mansûkh in Qur'anic verses. The knowledge is still must equipped with the science of al-qirâ'ah, asbâb al-nuzûl, and the explanation of the Messenger of Allah, the Companions, and the Tabi'in on a verse.

⁵See at 'kata pengantar penulis' in *Tafsir al Wa'ie* ..., III-IV.

Furthermore, a mufassir must also have a powerpul *al-sakhsyiyyah al-islamiyyâh*⁶. He must possesse high devotion and pure sincerity so that he can interpret the verse correctly, honestly and objectively. He must also be free from the influence of vanity ideas and heart diseases that really make the Qur'an as a priest to be followed. Not as a congregation who follow his lust.⁷

In essence the author (Rokhmat S. Labib) is well aware, to master a number of knowledge and have a personality is certainly not an easy matter. So his position in the writing in this book is not in the capacity as a mufassir. He only tried to trace, study, understand, assemble, compile, summerize and take important lessons from the interpretation of the Qur'anic verses conveyed by the mufassirin scholars who mu'tabar, as he wrote in the introduction.

The book is named Tafsir al-Wa'ie because this commentary was originally a collection of writings contained in an al-Wa'ie⁸ magazine published every month. He is the author in a rubric of the tafsir contained in the media. He is joined from 2004 until now.

⁶The personality of a Muslim who has an Islamic mindset (aqliyah islamiyah) and pattern of islamic attitudes (nafsiyah islamiyah).

⁷See at 'pendahuluan' in Tafsir Al-Wa'ie .., xii.

⁸A da'wah and political media that was officially published by Hizb at-Tahrir since 17 years ago precisely in 2000. The birth of al-Wa'ie magazine in accordance with the method of propagation Hizbut Tahrir Indonesia yhat does not use violence but by way of war of thought (Gazwul Fikr). This magazine is named al-Wa'ie which means is awareness, that this magazine has the motto of "buliding awareness of ummah". The market segmentation of al-Wa'ie magazine in general s all societies, but when examined and from the material and language used in writing seems more focused on intellectuals and students, but not marginalized the bottom. 25000 copies every month distributed. Abdilllah Muttaqien, Skripsi: "*Analisis Isi Headline Majalah al-Wa'ie Edisi Januari-Desember 2006*" (Jakarta: Syarif Hidayatullah State Islamic University: 2008), 60-61.

In this discussion he began by writing themes related to interpretation, then the name of the verse to be discussed. Afterwards he listed the verse to be interpreted, as follows:

Ulama Pewaris Para Nabi

Tafsir QS al-Baqarah [2]: 151

Verse

Munâsabah

Then sometimes he briefly explains the content of the verse. He also occasionally reveals the aspect of munâsabah, the relationship between one verse with the previous verse, sometimes he also explains asbâbun nuzûl⁹ that verse then interprets it.

Rokhmat reaffirms his interpretation of some verse by referring to the arguments of the Qur'anic verses, or hadiths, or the opinions of the Companions.

The generally steps in the interpretation there are three;

⁹Something for which the Qur'an is derived. As an explanation of what happened, both events and questions. but this does not mean that every one should seek the cause of the fall of each verse. Because not all verses of the Qur'an are revealed because there is one event and event, and or because of a question. But there are among the verses of the Qur'an that are revealed as th ibtida' (introduction), about aqidah, faith, islamic duty and the sharia of god in private and social life. . Al-Ja'bari mentions that the Qur'an is derived in two categories that is down with no cause and that dropped by an event or question . see at Syaikh Manna' al-Qaththan, terj. Aunur Rafiq el-Mazni, *Pengantar Studi Ilmu al-Qur'an* (Jakarta: Pustaka al-Kautsar, 2006), 95.

First, mention the verse that he interpreted, then interpret it with easy and concise language. If possible, he explains the verse with the another verse , then compares it until the mean and purpose are clear. For example when he interprets the surah al-Baqarah verse 142:

Allah says: : *Sayaqûlu al-sufahâ'a min al-nâs* (people who are less minded say). According language, the word *al-sufahâ'a* is the plural of *al- safîh*. in the context of this verse, what is meant by *al-sufahâ'a* is the Jews. Such is the opinion of Ibn Abbas, Muajahid, and al-Barra'. While al-Sudi interpret is the hypocrite. There are also those who say they are idolaters. Ibn Kathir argues that this verse is common to all of them. This opinion is also corroborated by al-Alusi and Sa'id Hawwa. Other verses also affirm their nature as being sincere. Allah say in QS. Al-Baqarah [2]; 130

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

Secondly, the various hadiths or reports (riwâyat) of marfu' (which are based on the Prophet, whether or not they are connected) relate to interpreted verses.

Sharia has obliged the implementation of the amar ma'ruf nahyi munkar. Sharia also establishes several mechanisms to eradicate munkar. Individually, every Muslim who sees munkar is obliged to change it. Rasulullah (P.B.U.H) said in HR. Muslim from Abu Hurairah and Ahmad from Abu Sa'id al-Khudri:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ
وَذَلِكَ أَضْعَفُ الْإِيمَانِ¹⁰

Third, the various opinions of previous mufassir ol cleric. In this case, he sometimes determines the strongest opinion amongst the scholars he quotes. For example when he interprets the QS. Al-Baqarah [2]: 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

Allah swt. says : Inna al-ladzîna âmanû wa al-ladzîna hâdû wa al-nashârâ wa al-shâbiîna (Indeed the believers (the Muslims) and those among the Jews, the Christians, and the Sabeans).

He mentions there are three interpretations of who is meant by *al-ladzîna âmanû*. First, those who believe in Isa (as). who lived before the sending of the Messengger of Allah. At the same time they escape from the Jewish and the Cristians. Among them came to the Messenger of Allah. And follow him, some do not have time. Thus according to Ibn Abbas in a narration (riwâyat). Second, hypocrites who claim to believe. The interpretation was recited by Sufyan al-Tsauri, al-Zamakhshyari, and al-Nasafi. Third, those who believe in the Prophet Muhammad (P.B.U.H)

¹⁰Rokhmat S. Labib, *Tafsir al-Wa'ie* ..., 285.

correctly. Among those who argue so are al-Qurthubi, al-Thabari, al-Syawkani, and al-Jazairi.

The last two opinions are justified by al-Baidhawi. He says the word al-ladzîna âmanû includes all those who embrace Muhammad's religion (Islam), both the mukhlis and the hypocritical. He (Rokhmat S. Labib) prefers second opinion. The reason he is if the Jews is Moses. Nasharani is a follower of the Prophet Isa (as), the the believer is the name for the ummah of the Prophet Muhammad (P.B.U.H) according to Ibn Kathir, they are called believers, because of their many faiths. They believe in all the previous prophets and the unseen things that will come.¹¹

In additon to using related verses, the Prophet's hadith and the opinions of the Companions and the Tabi'in, Rokhmat S. Labib also quotes various opinions of the earlier clerics or mufassir when interpreting the verse. Various opinions are cited on various aspects, such as language, theology, law, story/history.

The step of interpreting with his own opinion is usually taken after he did the three steps above. By taking these steps and analyzing and comparing various data or interpretations, he often expresses his own conclusions or opinions at the end of paragraph interpretation. By presenting new subtitles in the discussion. For example when he conludes the interpretation of QS. Al-Baqarah [2]: 256

¹¹Rokhmat S. Labib, *Tafsir al-Wa'ie* ..., 11.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

“... it all shows with certainty that Allah Swt. does not give people the freedom to choose religion according to their wishes. Allah Swt. has established Islam as a religion that haq, command all humans to embrace it and will impose very severe sanctions on those who rebel.

Thus, the case described in tis verse concerns the attitude that Muslims should take against the pagans. That Muslims should not force them to convert to islam. the absence of coercion against unbelievers does not alter the obligatory obligation to enter Islam for everyone.

It is also noteworthy that there is no coercion that is because all religions are equally true, so that people are given the freedom to choose the religion as they wish, as liberals assume. The sentence of this verse “قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ” gives confirmation, compulsion in embracing Islam is not necessary, because the truth of Islam is very clear and bright.

Clearly this verse has nothing to do with the idea of religious freedom propagated by the West and its minions. Beware, lest we be fooled by it...”¹²

¹²Rokhmat S. Labib, *Tafsir al-Wa'ie* ..., 70.