

Research Article

Charismatic Ulama in the Perspective of the Qur'an: An Analysis of Surah Fatir (Verse 28) and Surah Al-Anbiya (Verse 7) Based on Tafsir Al-Misbah

Muzakkir Fuad Fauzi Amin¹, Muhammad Syahril Razali Ibrahim^{2*}

¹ Pemerintah Kabupaten Aceh Utara, Aceh, Indonesia, 24382

² Faculty of Ushuluddin, Adab and Da'wah, Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia, 24351

*Corresponding Author: syahril101@iainlhokseumawe.ac.id | Phone Number: +6281360454544

ABSTRACT

The existence of ulama as the successor of the prophet's treatise is an important element that must always exist in the life of the ummah and society. Ulama who have charisma will always be a reference and are needed to affirm divine values and at the same time maintain the integrity of the norms and social values that have been built. The method used in this study is an interpretive descriptive analysis method with the type of literature, namely by collecting data from books, literature, supporting literature materials and there is a relationship with the researcher's discussion. The result of this research is the essence of the charisma of ulama which is peeled based on the content of verses in QS. Fatir: 28 and QS. Al-Anbiya: 7 based on the Tafsir Al-Misbah. The charisma of ulama is a necessity in the life of the ummah. Charisma will be born with the qualities of *Khasyyah* possessed by ulama because of the depth of knowledge which is based on the power of faith. Charisma is also a manifestation of the high morality and sincerity of daily attitudes. Integrity and courage to declare the haq without hesitation with the challenges and obstacles faced will further strengthen the charisma of ulama in the midst of today's world struggles.

Keywords: Qur'an; Charismatic; Ulama; Tafsir Al-Misbah

1. INTRODUCTION

From an Islamic perspective, ulama are a group of human beings who have a very respectable position. The Prophet SAW said that "The Ulama are the heirs of the Prophets". This statement means that ulama as the heirs of the Prophet as a very honorable position after the Prophets themselves. The scholar occupies a commendable place because of his knowledge, faith and piety to Allah. As a consequence of those who are knowledgeable, Allah puts them a few degrees higher. This can be seen in the words of Allah which reads: "Allah exalts those who believe among you and those who have knowledge to some degree" (QS. Mujlà : 11). In another verse, Allah indicates the height of their position by asking, "Is the position of the knowledgeable the same as the uneducated"? (QS. Az-Zumar : 9). Ulama have a high position because of their responsibility. As the heirs of the Prophets, ulama are required to provide examples and role models as given by the Prophets. They are also required to adhere to clerical and scientific ethics. History has shown that the ethical commitment of the ulama actually determines their dignity and honor.

In (Anwar and Malik, 2003) Hamdar Arriyah said that "a person who is an expert or has knowledge of Islamic religion and natural science who with his knowledge has a sense of piety, fear, and submission to Allah SWT" is what is meant by the term "ulama." Ulama are responsible for four main things according to their abilities: conveying the teachings of the Qur'an, explaining the verses, deciding societal problems, and setting an example of practice. (Shihab, 2000) mentions four main tasks that must be carried out by ulama in accordance with the prophetic duties in developing the holy book: conveying tabligh (its teachings) (Qs Al-Maa-idah (5):67), giving an explanation of its teachings (Qs Al-Baqarah: 213), and giving examples of practice (Qs Al-An-Nahl (16):44). And fourth, give an example of practice, in accordance with the hadith of Aisha, narrated by Bukhari who states that the behavior of the Prophet is the practice of the Qur'an.

The importance of the existence of ulama in Islamic society is also described in the expression *inna al-ulama waratsah al-anbiya'* Actually, ulama are the heirs of the Prophets." This expression, as quoted by Quraish Shihab from Fath Al-Bariy Ibn Hajar Al-Asqalaniy, has a basis in the Qur'an with the words of Allah: Then We bequeath the Book to those We choose from our servants (Qur'an. 35:32). This verse will be more clearly related to what the ulama have inherited as well as the functions they carry, if it is also connected with the word of Allah in Surah Al-Baqarah verse 213, which concludes that God

sent the Prophets and gave them the holy book so that each of them through the book could give a judgment or solution to anything that was disputed or questioned by their society. Departing from the series of the two verses above, also from the expression "The ulama are the heirs of the prophets", it can be understood that the ulama through understanding, presentation and practice of the holy book are tasked with providing guidance and guidance to overcome disputes, disagreements, social problems that live and develop in society.

Shihab added that the word ulama is mentioned in the Qur'an twice. First, in the context of the Qur'an's invitation to pay attention to the rain falling from the sky, various fruits, mountains, animals and people which then ends with, Indeed, those who fear Allah in the presence of His servants are only ulama. (QS 35:28). This verse illustrates that the so-called ulama are those who have knowledge of the verses of Allah which are Kawniyyah (natural phenomena). Second, in the context of the Qur'anic conversation whose truth has been acknowledged (known) by the ulama of the Children of Israel. Based on these two verses, it can be concluded that what is meant by ulama is a person who has knowledge of the verses of Allah, both kawniyyah and qur'aniyyah.

2. RESEARCH METHOD

By referring to the tafsir of Al-Mishbah, this study aims to delve deeper into how the Qur'an describes the characteristics of charismatic ulama and how this can be applied in the context of the lives of Muslims today. This research was carried out by a literature study with a qualitative method with an interpretive descriptive approach. This research is expected to provide a more comprehensive understanding of the role and responsibility of ulama in guiding the ummah towards the path that is pleasing to Allah. Through this study, it is also hoped that ways can be found to strengthen the role of ulama in modern society, so that they can continue to be role models and leaders who are respected and followed by the people.

3. RESULTS AND DISCUSSION

3.1 Biography of Quraish Shihab

Prof. Muhammad Quraish Shihab is a scholar, scholar, and expert in Qur'an interpretation from Indonesia. He was born on February 16, 1944 in Rappang, South Sulawesi, to Prof. Abdurrahman Shihab and Asma Aburisyi, who were a very religious Arab family. He showed great interest in religious science from a young age. After completing his primary education in Makassar, he continued his education at Al-Azhar University, Egypt, until he earned a doctorate in the field of Qur'an interpretation. His works of tafsir, especially in the book "Tafsir Al-Mishbah," make him one of the important figures in the understanding of moderate Islam in Indonesia. The book is praised for its easy-to-understand language, as well as its approach that is relevant to the social context of modern society.

In addition, Quraish Shihab once served as the Minister of Religion of the Republic of Indonesia even though it was only for a short time. He is also active in spreading religious knowledge through various media, including lectures and television programs that introduce Islam with a friendly and loving approach. Quraish Shihab is known for his characteristics of being wise, humble, and moderate in understanding and conveying the teachings of Islam. Here are some of the main characteristics, namely (1). Moderation in Religion: Quraish Shihab is known as a figure who promotes a moderate, tolerant, and peaceful Islam. He often emphasizes the importance of an inclusive and non-extremist understanding of religion. His views are in line with the Islamic approach of rahmatan lil 'alamin (mercy for all nature). (2). Depth of Tafsir Science: As an interpreter, he has a deep understanding of the Qur'an. His approach to interpretation is very scientific and contextual, always paying attention to the historical, sociological and linguistic aspects of the verses of the Qur'an. (3). Good Communication Skills: In each of his lectures and writings, Quraish Shihab is able to convey complex ideas in easy-to-understand language. His simple but meaningful communication style makes him liked by various circles, both academics and the general public. (4). Calmness and Patience: In the face of criticism or dissent, Quraish Shihab tends to be patient and calm. He values dialogue and discussion, showing an open attitude to different views without judgment. (5). Insightful: In addition to religious knowledge, he also has broad insights in various other fields, such as social, cultural, and political. This makes his views and thoughts comprehensive and contextual in answering the challenges of the ummah today. (6). Warmth and Sincerity: He is known as a friendly and sincere figure, both in direct interaction and in the media. His warm attitude makes many people feel comfortable, so he is respected and respected by many parties. (7). Perseverance and Discipline: Quraish Shihab is a figure who is very diligent in studying and writing. His consistency in his work, especially in the field of interpretation, shows a high dedication to religious science.

3.2 Charismatic Study of Ulama Q.S Fatir verse 28 in Tafsir Al-Misbah

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

In Tafsir Al-Misbah, Quraish Shihab explains some of the main substances regarding Surah Fatir verse 28 related to the charisma of ulama:

1. Fear of God as a source of charisma

This verse shows that the charisma of a scholar does not come from wealth, appearance, or social influence, but from fear of Allah (*khasyatullah*). This fear is not a fear that contains anxiety, but a fear born from a deep knowledge of God's greatness, accompanied by love and obedience to Him. A scholar who truly fears Allah will be born charisma that lies in piety and has moral authority that makes him respected by society.

2. Ulama are those who understand the greatness of Allah

Quraish Shihab emphasizes that the ulama in this verse are not only people who have religious knowledge, but also include anyone who delves into science and through his knowledge recognizes the signs of Allah's greatness in the universe. The charisma of ulama does not only come from their social position, but also from science and piety. In the context of Surah Fatir verse 28, knowledge makes ulama able to understand the verses of Allah, both those that are *kauniyah* (natural phenomena) and *qur'aniyah* (verses in the Qur'an). Piety and *khasyyah* to Allah make them role models in morals and spirituality. When a scholar has knowledge and fear of Allah, he exudes charisma that is able to move the hearts of the people. The ummah feels confident that what the ulama conveys is the truth that brings them to the pleasure of Allah.

3. The Charisma of Ulama Comes from Charity and Morals

The fear of Allah will be reflected in the deeds and morals of a scholar. Quraish Shihab explained that true ulama are not only respected for their knowledge, but also for the practice of knowledge that brings benefits to others. This kind of scholar has charisma because he is an example in simplicity, sincerity, and honesty. Using their knowledge to solve the problems of the people, not for personal gain, their existence also has a collective impact, because they help build the awareness of the people of their obligations to Allah and fellow humans.

4. The context of diversity in a sentence

This verse begins with an explanation of the diversity of God's creatures, both humans, animals, and plants. Quraish Shihab associates it with the meaning of ulama, where true ulama understand that diversity is a sign of Allah's greatness. The charisma of ulama is reflected in their attitude that respects differences, both in terms of knowledge, thoughts, and backgrounds.

5. The legitimacy of charisma in social and political contexts

In politics and leadership, the charisma of ulama who are in accordance with the interpretation of this verse becomes a moral force. Ulama who fear Allah have the courage to remind and even reprimand tyrannical rulers, fight for justice, and mediate in conflicts. The charisma of ulama based on *khasyyah* to Allah makes them respected by all circles, both ordinary people and political leaders.

6. This sentence in the context of charismatic leadership

This verse also shows that the leadership of the ulama does not solely come from political power, but from moral and spiritual authority. Ulama who have the fear of Allah will act justly, wisely, and not be influenced by worldly interests. Their charisma comes from the belief of the ummah that ulama are sincere people and have a close relationship with Allah. Based on Shihab's explanation above, Surah Fatir verse 28 emphasizes that true charismatic ulama are those who fear Allah the most because of their deep knowledge and understanding of His greatness. They are able to see all world phenomena through a spiritual and scientific point of view. The fear that the scholar has is a manifestation of the knowledge he has. Fear in Islam is called *al-Khasyyah*, which has been mentioned in the Qur'an and by previous ulama. In the Qur'an itself, the verses that state *khasyyah* are summarized 48 times in various versions mentioned in 40 verses in 24 letters, 14 letters were revealed in Mecca and 10 letters were revealed in the city of Medina (Arroisi et al, 2022). Of the number of *khasyyah* words, all of them mean fear of Allah (*khasyyatullah*) except for 11 verses that mean fear formally, which is found in QS. Taha [20]: 44, 77, 94, QS. al-Isra' [17]: 31, 100, QS. Ali 'Imran [3]: 173, QS. Luqman [31]: 33, QS. al-Nazi'at [79]: 45, QS. al-Nisa' [4]: 25, QS. al-Taubah [9]: 24, and QS. al-Kahfi [18]: 80 (Zulfikar, 2019).

There is a specialization of the word *khasyyah* in QS. al-Fatir [35]: 28 only to ulama. This verse clearly shows that the only people who have *khasyyatullah* are ulama, that is, those who know the greatness and power of Allah. Ibn Katsir explained the meaning of *khasyyatullah* in this verse as a person who has fear of Allah who has reached *ma'rifah*, namely knowing Allah by looking at the results of His power and greatness. When *ma'rifah* becomes more perfect and knowledge of it matures, the fear of Allah increases (Katsir, 1998). The term *khauf* is often considered *mutaradif* (synonymous) with *khasyyah*, when it is not. According to Manna Al-Qaththan, *khasyyah* is higher than *khauf*, because *khasyyah* is *khauf* accompanied by *ta'zim* that arises based on the majesty of the object of *khasyyah* (*makhsya*), even though the person who feels *khasyyah* (*khasyi*) is a person who has strength. Meanwhile, *khauf* is caused by the weakness factor of a person who

has a sense of *khauf* (khaif), even though the object he fears is a trivial thing (Al-Qaththan, 2011). Meanwhile, according to (Al-Naisaburi, 1989) *khauf* is one of the requirements of faith and its laws, while *khasyyah* is one of the requirements of faith and *ma'rifah*. So *khauf* is more about problems related to events to come, because one only feels afraid if what is hated arrives and what is loved disappears. Meanwhile, *khasyyah* is aimed at a person who feels frightened because of fear and will seek protection from Allah accompanied by *ma'rifah* based on the truth of the law.

3.3 Charismatic Study of Ulama Q.S Al-Anbiya verse 7 in Tafsir Al-Misbah

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ

Which means: "And We did not send before you (Muhammad) but the man to whom We revealed to them, so ask the one who has knowledge if you do not know." In Tafsir Al-Misbah by Prof. M. Quraish Shihab, this verse explains that Allah sent prophets from among humans, not angels or other creatures. This is because humans are better able to understand, follow, and emulate figures from their own circles. These prophets are the chosen ones who receive revelation and the apostolic commission to convey God's teachings to mankind. Allah SWT said to reject those who deny the sending of messengers from among men, that is, all the previous apostles were men. None of them came from angels, as Allah SWT said to narrate the previous people, because they denied it (Kathir, 2009).

In the above interpretation of Ibn Kathir, ask the learned people among these peoples, such as Jews, Christians, and other sects, whether the messenger who came to them was a man or an angel? They are just humans. This is the perfection of Allah SWT's blessings to his creatures with the sending of messengers of their kind who make it possible to deliver and receive from the *mareka* (Arnawati, 2017).

In addition to the personal aspect of the prophet messenger of Allah who delivers revelations, there is a scientific aspect that can be studied further. There are 2 sides that can be highlighted in Surah Al-Anbiya verse 7, namely the side of the command to ask questions for people who are not knowledgeable if there is something that is not known and understood, and the side of "*ahlul dhikr*" itself. The Tafsir Al-Misbah highlights that every human being has limitations in knowledge, and therefore it is recommended to refer to people who are competent in matters of the unknown, especially regarding religious matters. Through this verse, Quraish Shihab underlines the humble attitude that people who do not know should have. Seeking knowledge from ulama or experts is not a sign of weakness, but rather shows the greatness of the soul to continue learning. This is in line with the principles of Islam that glorify knowledge and those who seek knowledge.

Prof. Quraish Shihab also interpreted Surah Al-Anbiya verse 7 that the term "*ahl al-dzikr*" (people who have knowledge) by highlighting the importance of depth of knowledge and reference to people who have special expertise. In this context, they are the masters of the book who understand the previous revelations and know the truth of the teachings of the prophets. However, this meaning can be expanded to include anyone who is competent in a science. The ulama in question is not just a person who has superficial knowledge, but who really delves into and understands knowledge. Quraish Shihab explained that the depth of knowledge of a scholar does not only lie in the mastery of religious texts but also in the ability to understand the context and dynamics of people's lives. This reflects the need for a scholar who not only masters the literal interpretation of the Qur'an but also understands how to apply it in a relevant way in life.

So from some of the previous descriptions, it can be understood that a scholar is not only limited to having in-depth knowledge and having insight, but a scholar who is obedient to Allah, and obediently applies his knowledge in inviting the community to the right path from all aspects of human life, then by becoming a useful person with his role and contribution to the *ummah*. In addition, ulama are also people who have a lot of fear of Allah, have morals that can be emulated by all mankind, are gentle in their actions and do not have a harsh nature. A scholar has an innate sense of sadness and care for the people, bows his head and stays silent. From the circumstances, dressing without luxury, an authoritative way of walking and a lot of silence and not speaking, people when looking at the face of a scholar will be able to deliver their memories to Allah SWT, their face describes the deeds or deeds that have been done. Imam Al-Ghazali expressed his opinion about the ulama in the book "*Ihya Ulumuddin*" that there is a difference between the ulama of the world and the ulama of the *akhira*. In his view, the ulama of the world are negligent in taking care of things that are only worldly, prioritizing personal interests over the interests of the people and greedily accumulating their wealth, even though they have religious knowledge. However, the ulama who inherit the Prophet are ulama who have the character of attaching importance to the interests of mankind.

In Tafsir Al-Misbah, Prof. Quraish Shihab highlights the important role of charismatic ulama in the context of verse 7 of Surah Al-Anbiya. This verse teaches us to ask "*ahlul dhikr*" or knowledgeable people when we don't know something. This shows that ulama or religious leaders not only have in-depth knowledge, but also have charismatic characteristics that make them trusted and respected by the people. The following are some of the charismatic aspects of the ulama described in the tafsir of Surah Al-Anbiya verse 7:

1) Depth of Knowledge

Charismatic ulama are identified as a group of ulama who have deep knowledge and have a broad and correct understanding of the Qur'an and hadith. This scholar is not trapped in excessive or distorted interpretations, especially to *the verses of mutasyabihat*. They know the limits of man's understanding of revelation and choose not to rely on speculation in understanding verses whose meaning is unclear. The characteristic of these ulama is that they prioritize correct teaching, according to the context of revelation and are not tempted to provide speculative or profound interpretations without a solid basis.

The ability of ulama to explore science with the power of faith is also explained by (Quraish Shihab, 2002) when interpreting QS. Ali Imran [3]:7 that there is a group that understands the verses of mutasyabihat with firm faith and deep knowledge. They know the takwil while saying, "We believe in all of them, namely those who mutasyabih and muhkam from the side of our Lord." Even Quraish Shihab emphasized the characteristics of people who have knowledge as his interpretation of QS. Al-Baqarah (2): 179 that (الالباب) al-Albab is the plural form of lubb, which means essence. For example, nuts have a skin that covers their contents. Lubb is the name of the bean. Ulul al-A-lbab are people who have pure intellect and are not shrouded in "skin," i.e. a fog of concepts that can cause confusion in the mind. They also teach the people to be tawakal and accept that there is knowledge that only Allah knows.

The role of the ulama here is to continue the prophetic task, namely Allah sent down the Qur'an to the Prophet to explain the content of the Qur'an to mankind, so as not to disagree about the content of the Qur'an as stated by Allah in Q.S an-Nahl verse 64, Allah said to His Messenger that the revelation of the book to him is so that he can explain to mankind those who have different opinions about it. Ibn Kathir interpreted the above verse with the explanation that the Qur'an is the mediator between mankind in everything they dispute. It is also a guide, namely, for the heart and mercy for those who cling to it, for the believers. As Allah SWT has made the Qur'an a lifesaver for hearts that die because of their disbelief. Likewise, God has brought the earth to life after its death, through the water that God sent down from the sky (Kathir, 2009). The meaning of the verse is that the ulama plays the role of a person who explains the content of the Qur'an to Muslims, so that there are no disputes or differences of opinion between Muslims about the verses of the Quran.

2) Authority and Integrity

Charismatic ulama in this tafsir are also defined as those who have high integrity and intellectual courage to convey the right teachings even in the face of challenges or conflicting opinions. This integrity strengthens the public's trust in them, making ulama a firm guide in conveying religious truth. Their charisma lies not only in popularity or social standing, but in their integrity and wisdom in teaching religious science. The role of ulama is to convey teachings in accordance with the teachings of the Quran. As contained in Q.S al-Maidah verse 67, This is a duty and definite command to the Messenger of Allah SAW to convey what has been revealed to him from his Lord in its entirety. And so as not to consider anything in conveying this sentence of truth. If not, then the Prophet Muhammad SAW has not delivered, has not fulfilled and has not carried out the obligation of the treatise. Even though Allah protects him from human interference. Whoever Allah is the protector, there is nothing that despicable servants can do (Qutub, 1967). Indeed, the truth about faith should not be conveyed vaguely. It must be conveyed in its entirety and firmly. Let his opponents do what they want. Because the correct sentence about faith should not consider the existence of various desires. But it must be conveyed aloud until it reaches the heart very strongly and sharply. The sentence of truth about faith, if conveyed aloud, will reach the recesses of the heart where the readiness dwells to receive instructions. But if it is conveyed vaguely, this sentence will not be able to melt the heart that does not have the readiness to believe, that is, the heart that some preachers sometimes expect to be able to welcome if some of the essence is hidden (Kathir, 2009).

3) The Role of Ulama in Maintaining the Purity of Teachings

Quraish Shihab emphasized that charismatic ulama have an important role in maintaining the purity of Islamic teachings. In the context of this verse, truly knowledgeable ulama are those who lead the ummah with accurate interpretations, especially in terms of mutasyabihat verses, and avoid interpretations that can mislead or confuse the ummah. They also teach the ummah not to get caught up in interpretations that can lead to error, but instead lead them to a deep and correct understanding. This is in line with what Ibn Kathir stated that the task of the last book and the last treatise is to settle disputes that occur between the followers of the earlier books and their groups. Because the main teaching is monotheism, while the various poisons that afflict monotheism, everything that defiles it is polytheism in one of its forms, and the resemblance that defiles it. All of that is false. The Qur'an came to cleanse it, to be a guide and mercy for those whose hearts are ready to believe and open to receive it (Kathir, 2009).

4) Surrendering the unknown to God

One of the important characteristics of charismatic ulama is their attitude of tawakal to Allah in the face of incomprehensible verses. As this verse states, "We have faith in him; all from the side of our Lord," the charismatic scholar will emphasize on the ummah to surrender to Allah regarding aspects that are difficult or cannot be fully understood by human reason. They teach the importance of acknowledging the limitations of human understanding, while believing that

the Qur'an is the perfect revelation.

5) Avoiding Deviation and Slander

Charismatic ulama are also expected to have the ability to prevent deviations in religious understanding, especially those caused by the misuse of mutasyabihat verses. They will not allow misunderstandings to develop, but instead act as a guide for the people to understand and practice revelation in the right way. Their charisma lies in their moral and intellectual strength in straightening out all forms of slander that arise from inauthentic interpretations. Thus the next role of the ulama is to solve the problems and religious problems in society contained in Q.S al-Baqarah verse 213, where human beings are one people after a dispute arises, so Allah sends the prophets to give warnings, and Allah sends down with them the true books, to give a decision among people about the matter they disagree with. It is clear that the role of ulama in this verse is to solve existing religious problems, by giving a fair decision on these problems, so that there are no disputes or differences of opinion between mankind (Arnawati, 2017).

In the tafsir *Al-Misbah* by Quraish Shihab, the relationship between the depth of knowledge and the example and morality of ulama is explained comprehensively. Quraish Shihab often underlines that knowledge cannot be separated from morality and example, because both are essential elements in shaping the person of a scholar who is truly pleasing to Allah. Quraish Shihab emphasized that in-depth knowledge is not just technical knowledge or memorization of religious texts. True knowledge is the foundation that forms a person's awareness of truth and moral responsibility. In *Al-Misbah*, he often mentions that the depth of knowledge of a scholar must be reflected in his morals. Knowledge without good moral practice is useless, and can even be misleading. This is in accordance with the Word of Allah which compares those who carry knowledge but do not practice it like a donkey carrying a book. This is a warning that knowledge must be accompanied by moral and spiritual implementation.

In his commentary, Quraish Shihab often emphasizes that charismatic ulama are role models for society. Their example in attitude, action, and morals reflects the quality of their knowledge. A scholar who is only good at speaking but does not practice his knowledge will lose the trust of the people. Therefore, Quraish Shihab quotes a hadith that states that the best of human beings is the most beneficial to others, and this can only be achieved through example in charity and morals. Quraish Shihab often refers to the Prophet Muhammad SAW as a perfect example of a scholar who has profound knowledge and has great morals (Q.S. Al-Ahzab: 21). The Prophet is "*uswah hasanah*" because he not only conveys revelations but also becomes an example in his practice. Ulama who have good morals and are humble tend to be more easily accepted and respected by society. The charisma of the ulama can be seen from their attitude that not only speaks, but also exemplifies religious values in daily life.

Quraish Shihab often mentions that ulama who have noble morals will be a source of inspiration for people to follow the teachings of Islam. On the other hand, in the tafsir of *Al-Misbah*, Quraish Shihab also warns ulama who have knowledge but do not have morals. He quoted verses from the Qur'an that condemn those who abuse knowledge for personal gain or mislead others. Such ulama are considered the cause of the moral destruction of society because they lose their example. God condemns those who command goodness to others but forget themselves, and Allah hates this kind of typical human being very much. Quraish Shihab explained that this is a form of incompatibility between knowledge and morality, which eliminates the blessings of knowledge. Therefore, charismatic ulama are not only scientific actors but also moral leaders for society. This leadership can only be carried out if they have a combination of depth of knowledge, noble morals, and example. A scholar with bad morals will lose his legitimacy as a leader of the people.

4. CONCLUSION

The charisma of ulama according to the interpretation of Surah Fatir verse 28 does not come from outward appearance or position, but from fear of Allah born from knowledge and deep knowledge of Him, noble morals and the practice of knowledge for the good of the people, appreciation for diversity as part of the signs of Allah's greatness. With these qualities, ulama become role models and have charisma that is recognized by the people. The charisma of ulama in accordance with the interpretation of Surah Fatir verse 28 lies in their knowledge and piety. Those who truly understand the knowledge of God will have fear and submission to Him, which makes them spiritual and moral leaders in society. This charisma makes ulama an example, a guide for the people, and an important actor in social and political life. The interpretation of Surah *Al-Anbiya' verse 7* in the tafsir of *Al-Misbah* emphasizes that the depth of scholarly knowledge includes expertise, integrity, and broad insight. This verse encourages the importance of respecting and referring to experts in seeking solutions and knowledge. In addition, he taught a humble attitude to always learn and trust the authority of science in every field of life. In the tafsir of *Al-Misbah*, Quraish Shihab emphasized that knowledge, morality, and example are three inseparable elements in shaping the personality of a scholar. The depth of knowledge must produce noble morals, while noble morals are authentic evidence of the knowledge possessed. Exemplary as *qudwah* is a tangible manifestation of the unity of knowledge and morals, which makes ulama as role models and moral leaders for the people. Without morals and examples, the depth of knowledge loses its value and can even become a source of damage.

REFERENCES

- Anwar and Malik. (2003). *Ulama in the Dissemination of Education and Religious Treasures* (Jakarta, Ministry of Religious Affairs of the Republic of Indonesia)
- Shihab, Quraish. (2000). *Grounding the Qur'an*. Bandung: Mizan.
- Jarman Arroisi, Abdul Rohman, Harits Mu'tasyim, Khoiruddin Abdullah, Adrian Syahidu, (2022). The Meaning of Khashyah in the Qur'an: A Critical Analysis of Basic Emotions in Islamic Psychology, *Al Quds Journal of Qur'an and Hadith Studies*, 6 (1). 2580-3174 <http://journal.iaincurup.ac.id/index.php/alquds>. Pg.3
- Eko Zulfikar. (2019). *Fear of Allah in the Qur'an: An Analysis of Khasyyatullah Tafsir*, State Islamic Institute (IAIN) Tulungagung, *Hermeneutics: Journal of Qur'an and Tafsir*. 13(1).
- Ibn Katsir. (1998). *Tafsir al-Qur'an al-'Azim*. Beirut: Darul Kutub Ilmiyyah.
- Al-Qaththan. (2011). *Mabahits fi Ulum al-Qur'an*. Egypt: Maktabah Wahbah, 2011.
- Al-Naisaburi, A. al-Q. 'Abd al-K. al-Q. (1989). *Risalatul Qusyairiyah*. Egypt: Dar al Shadl wa al-Taba'ah wa al-Nasr.
- Ibn Kathīr, (2009). "Tafsīr al-Qur'an al- Azīm". Cairo: Dārul al-Tuḥfiyyah Li al-Taurās. Volume 5.
- Arnawati A. (2017). The Position and Role of Ulama in the Perspective of the Qur'an (Comparative Study of Tafsīr al-Qur'an al-'Azīm and Tafsīr Fī Ṭilāl al Qur'an). *Jurnal al-Fath*. 11(1).
- Shihab, M Quraish. Tafsir Al Misbah. (2002). *Message, impression, and harmony of the Qur'an*. Jakarta: Lentara Hati.
- Sayyid Quṭub. (1967). *Tafsīr al-Qur'an*. Beirut Lebanon: Ihyu al-Turats al-Araby. Volume 2, 724.