

### CHAPTER III

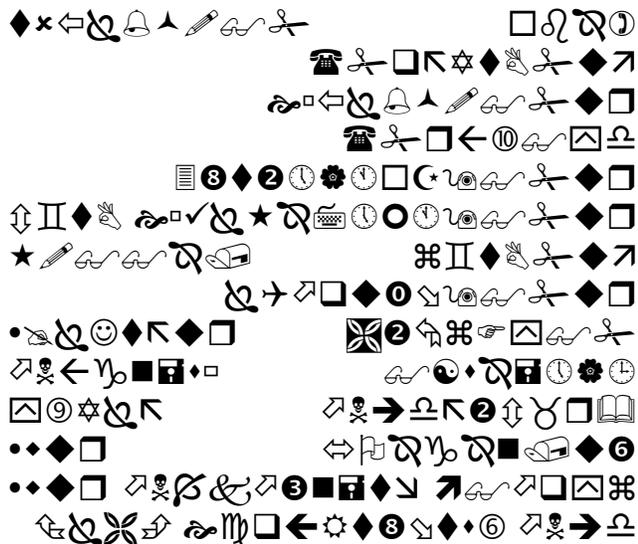
## INCLUSIVE SPIRIT IN THE QUR’AN

This chapter will explain about many verses in the Qur’an related with inclusive spirit. The Qur’an did not explain inclusive explicitly. There is no inclusive keyword in the Qur’an. Inclusive spirit is mentioned implicitly in the Qur’an, but some interpreters have specific indicator to interpret inclusive verses. First, researcher explain about verses and Asba>bun Nuzu>l; second, explain some interpretations of those verses, whether classic and modern interpretations; the last is classify the scope of inclusive spirit.

### A. Verses and Asba>bun Nuzu>l

First, researcher collect verses and Asba>bun Nuzu>l related with inclusive spirit in the Qur’an. There are thirteen verses in the Qur’an.

1. QS.Al-Baqarah/2: 62



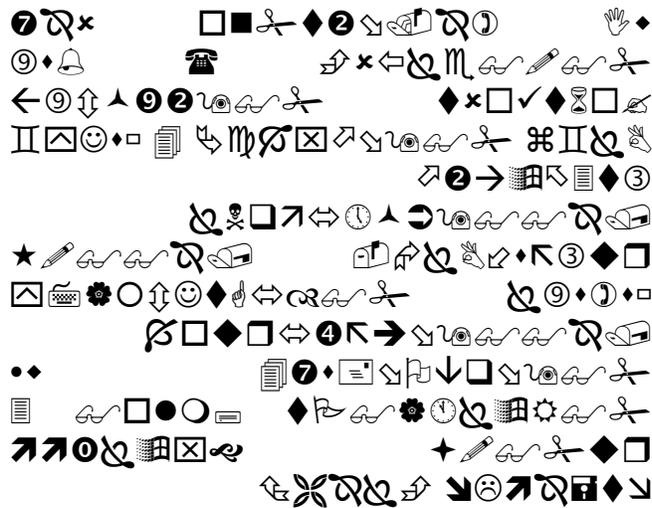
Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their

reward with their Lord; on them shall be no fear,  
nor shall They grieve.<sup>1</sup>

*Asba>bun nuzu>l:*

In the history told that Salman asked to Prophet Muhammad saw about the follower of religion that he was. Then he told the way of his prayer and devotion. So that this verse as explanation that people who believe to God and judgment day, and also do good thing will get reward from God.<sup>2</sup> In the other history, Salman told to Prophet Muhammad saw about his friend’s stories, then Prophet Muhammad said: “they are in the hell”, Salman said: “the earth is like dark, but after launched this verse, it is like shine for me”.<sup>3</sup> Third history about this verse, it is launched because of Salman’s friend.<sup>4</sup>

2. QS.Al-Baqarah/2: 256



<sup>1</sup> This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali  
<sup>2</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *Asbabun Nuzul: Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur’an*, CV.Penerbit Diponegoro, Bandung, 2000, p.17. This history is Told by Ibnu Abi Hatim and Al’adni in his musnad from Ibnu Najih which is based on Mujahid  
<sup>3</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*loc.cit*. This history is told by Al- Wahidi, from Abdullah bin Katsir, based on Mujahid  
<sup>4</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*loc.cit*. This history is told by Ibnu Jarir from Ibnu Abi Hatim, based on As-Suddi)

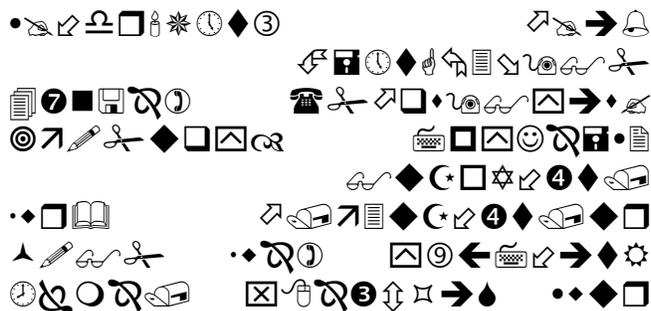
Let there be no compulsion In religion: truth stands out Clear from error: Whoever rejects evil and believes In Allah hath grasped the Most trustworthy hand-hold, that never breaks. and Allah heareth and knoweth all things.<sup>5</sup>

*Asba>bun nuzu>l:*

In pre-Islamic there is a woman who always cried for the death of his son. She promised to himself, if she has a child and lived, he would make him Jewish. When Islam came and Bani Nadir Jews were expelled from Medina (because of their treachery), the son and several children who was included family *Ansha>r*, gathering with Jewish. Then the *Ansha>r* said: "do not let our children with them ". This verse as warning that there is no compulsion in Islam.<sup>6</sup>

Another history stated that this verse because of Al-Husain from *Ansha>r*, tribe of Salim bin Auf who has two Christian children, while he himself was a Moslem. He asked the Prophet, "May I forced the children because they do not obey me and still want Christian?".<sup>7</sup>

3. QS. A<li-Imra>n/3: 64




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<sup>5</sup> This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali  
<sup>6</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*op.cit.*,p.86. This history is narrated by Abu Dawud, An-Nasa'I, and Ibnu Hibban, based on Ibnu Abbas  
<sup>7</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*loc.cit.*. This history is narrated by Ibnu Jarir from Sa'id or Ikrimah, based on Ibnu Abbas



the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.<sup>9</sup>

*Asba>bun nuzu>l:*

When Abdullah bin Salam, Tsa'labah bin Sa'yah, Usaid bin Sa'yah, As'ad ibn Abd and some of Jewish to be Islam, then believe to Muhammad and love of Islam, the Jewish priests and unbeliever said, "will not believe in him and follow him except the worst of us, if only they were the best people among us, surely they would not leave his ancestral religion and move to another religion". So Allah revealed this verse to make clear the difference between honest Jewish when believe in Muhammad and the Jews were ungrateful to him.<sup>10</sup>

Another history, when the Prophet ends the evening prayers, he found people were waiting prayers in the mosque. Then he said: "know! None beside you of the other believers to remember God (prayer) at night like this." This verse described the characteristics of believers.<sup>11</sup> Generally, the interpreters understood the group on this verse is the People of the Book (*Ahlul Kita>b*) who had converted to Islam. Ash-Shaykh Mutawalli Asy-Sya'rawi stated that the Jewish who had converted to Islam because, he said, they did not know the night prayers.<sup>12</sup>

##### 5. QS. Ali-Imran/3:159



<sup>9</sup> *Ibid*

<sup>10</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *op.cit.*, p.108. This history is narrated by Ibn Abi Hatim, Ath-Thabarani, and Ibn Mandah based on Ibn Abbas

<sup>11</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *loc.cit.*. This history is narrated by Ahmad and others, based on Ibnu Mas'ud

<sup>12</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *op.cit.*, p.108-109

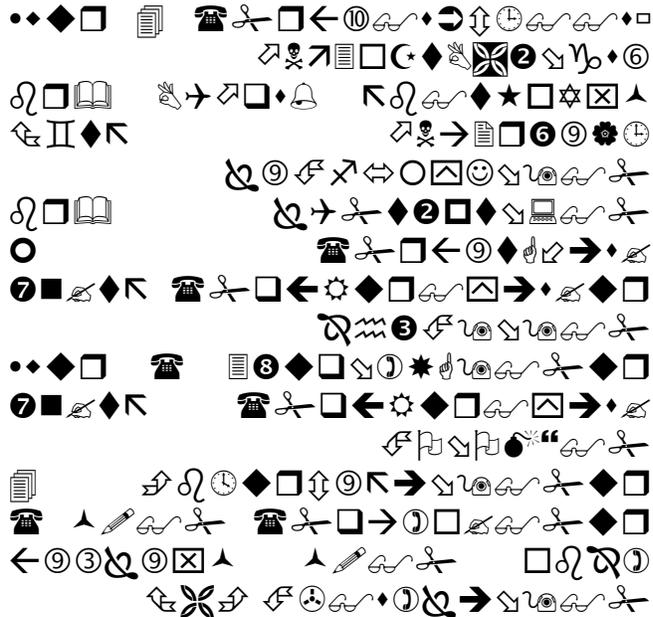


It is part of the Mercy of Allah that Thou dost Deal gently with them Wert Thou severe or harsh-hearted, They would have broken away from about thee: so pass over (Their faults), and ask for ((Allah)'s) forgiveness for them; and consult them In affairs (of moment). Then, when Thou hast taken a decision put Thy trust In Allah. for Allah loves those who put their trust (in Him).<sup>13</sup>

6. QS.Al-Maidah/5: 2



<sup>13</sup> This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali



O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. but when ye are Clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people In (once) shutting you out of the sacred Mosque lead you to transgression (and hostility on your part). help ye one another In righteousness and piety, but help ye not one another In sin and rancour: fear Allah. for Allah is strict In punishment.<sup>14</sup>

*Asba>bun nuzu>l:*

In a history argued that Al-Hind Hathm bin Al-Bakri came to madina brought caravan which full of food and sell it. Then he went to the Prophet to convert to Islam and make oath (*baiat*). After he returned, the Prophet said to people at that time that he came here with criminal face, and returned back as the traitor, after arrived in Yamamah, he was an apostate from Islam. At one time

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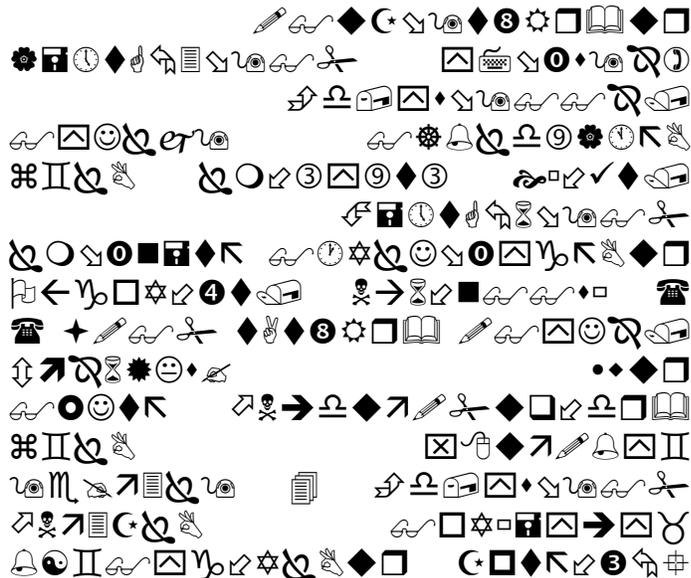
<sup>14</sup> *Ibid*

in *Z/ulkaidah*, he (al-hathm) departed carrying caravan full of food to Mecca.

When the companions of the Prophet saw heard him go to Mecca, the *Ansha>r* and *Muha>jiri<n* prepared to intercept his caravan. But this verse launched to prohibit war in forbidding month (*syahr al-h}aram*). The troops would not be intercepted.<sup>15</sup>

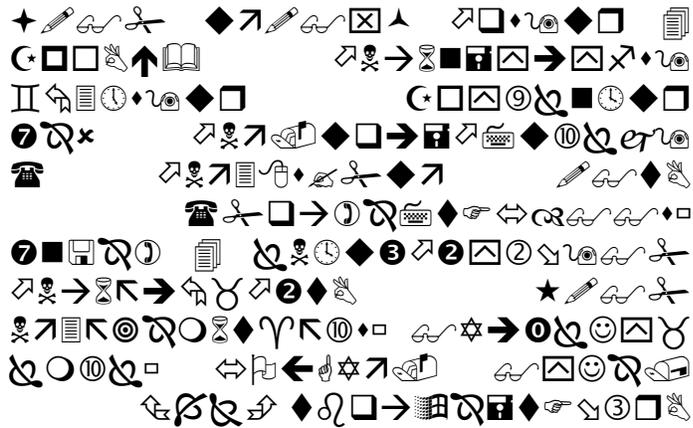
In another history described that the obstruction of the Prophet saw and his companions for doing 'umrah in *Masjid al-H}aram* (which effect Hudaibiyah treaty between the Moslems and the polytheists), the companions of the Prophet are upset about it. One day the polytheists of the *Masyriq* (east) will do 'umrah. The companions of the Prophet said, "let's intercepted them as they had intercepted our friends." Then this verse came down as a prohibition of vengeance.<sup>16</sup>

7. QS.Al-Ma>idah/5: 48



<sup>15</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *op.cit.*, p.182. This Hadith is narrated by Ibn Jarir based on Ikrimah. This hadith also reported by As-Suddi.

<sup>16</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *loc.cit.*. This hadith is narrated by Ibn Abi Hatim based on Zaid bin Aslam



To Thee we sent the Scripture In truth, confirming the Scripture that came before it, and guarding it In safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee. to Each among you have we prescribed a law and an open way. if Allah had so willed, He would have made you a single people, but (his plan is) to test you In what He hath given you: so strive As In a race In all virtues. the goal of you all is to Allah. it is He that will Show you the truth of the matters In which ye dispute.<sup>17</sup>

8. QS.Al-An'a>m/6:108



Reville not ye those whom They call upon besides Allah, Lest They out of spite Revile Allah In their ignorance. Thus have we made alluring to Each people its own doings. In the end will They return to

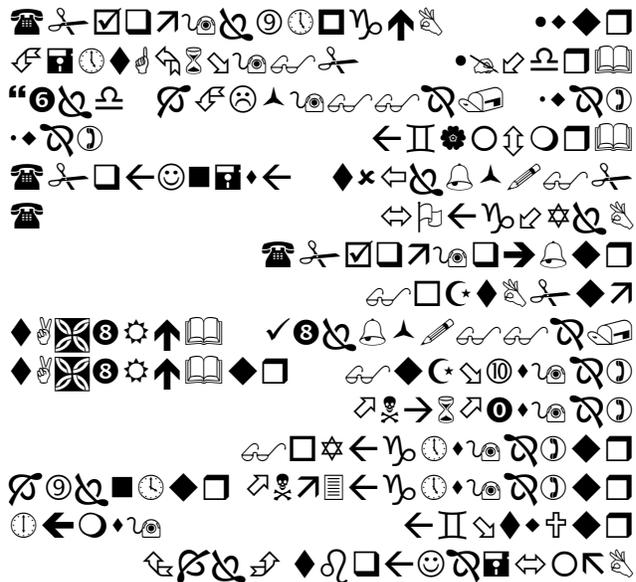
<sup>17</sup> This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali

their Lord, and we shall then Tell them the truth of all that They did.<sup>18</sup>

*Asba>bun nuzu>l:*

In a history stated that the Moslems at the time like to scorn pagan idols so that unbelievers scorn Allah too. Then this verse came down to prohibit scorning anything that is worshiped by the pagans.<sup>19</sup>

9. QS. Al-‘Ankabu>t/29: 46



46. and dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe In the Revelation which has come down to us and In that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."<sup>20</sup>

10. QS.As-Syu>ra/42:15

<sup>18</sup> *Ibid*  
<sup>19</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *op.cit.*, p.223. This hadith is narrated by Abdurrazzaq from Ma'mar based on Qatadah  
<sup>20</sup> This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali



Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what we bestow on them for sustenance.<sup>22</sup>

12. QS. Al-Hujura>t/49:13

O mankind! we created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. and Allah has full knowledge and is well acquainted (with all things).<sup>23</sup>

Asba>bun nuzu>l:

In a history when *Fathjul Makkah*, Bilal climbed up the ka'ba to adhan. Some people said, "Is it worth this black slave adzan on the ka'ba?" The other said, "If only God hates this guy, surely He will replace it". This verse was revealed as the assertion

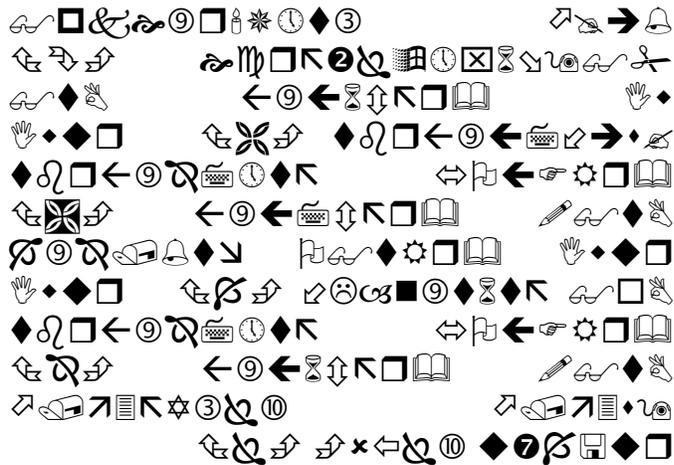
<sup>22</sup> This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali

<sup>23</sup> *Ibid*

that there is no discrimination in Islam, the most precious is someone who most piety.<sup>24</sup>

In the history, this verse was revealed because of Abu Hind would be married by the Prophet with a woman of Bani Bayad{ah. Bani Bayad{ah said: "O Messenger of Allah, Is it appropriate that we marry our daughters to our former slaves?". This verse was revealed as explanation that there is difference between slave and common people in Islam.<sup>25</sup>

13. QS. Al-Ka>firu>n/109:1-6



1. say : O ye that reject Faith!
2. I worship not that which ye worship,
3. nor will ye worship that which I worship.
4. and I will not worship that which ye have been went to worship,
5. nor will ye worship that which I worship.
6. to you be your way, and to me mine.<sup>26</sup>

*Asba>bun nuzu>l:*

In a history stated that the *Quraisy* tried to influence the Prophet by offering him a wealth so that he becomes the richest

<sup>24</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*op.cit.*,p.518. This history is narrated by Ibnu Abi Hatim, based on Ibnu Abi Mulaikah

<sup>25</sup> H.A.A.Dahlan, M.Zaka Alfarisi,*loc.cit.* This history is narrated by Ibnu ‘Asakir in Mubhamat that written by Ibnu Basykuwal, based on Abu Bakr bin Abi Dawud in his exegesis.

<sup>26</sup> This Qur’an and translation is taken from *Qur’an in word* by Yusuf Ali

man in Mecca. They also offered him to marry any woman that he wants. They told him, "This is what we provide to you O Muhammad, do not cursing our Gods and berating Him, or please worship to our Gods for a year". The Prophet said, "I'll wait for the revelation of God". This verse was revealed regarding the event as an order rejecting offer of unbelievers. It also revealed the verse 64 of Al-Zumar as a command to refuse these fools worship to idols.<sup>27</sup>

In another history stated that the *Quraisy* said to the Prophet, "if only you did not follow our (idol worship) during a year, we will follow your religion for a year too". Then Allah revealed these verses.<sup>28</sup>

Another history stated that Al-Walid bin Al-Mughirah, Al-Ashi bin Wa'il, Al-Aswad al-Muttalib, and Umayya ibn Khalaf met the Prophet and said: "O Muhammad, let's worship my God. We were together in every way, and you are our leader".<sup>29</sup>

## B. The Relationship among verses (*munasaba al-ayat*)

After explanation of *asbabun nuzul*, the researcher will explain more about the relationship among verses (*munasaba al-ayat*) because some of them are related each other to show inclusive spirit in the Qur'an.



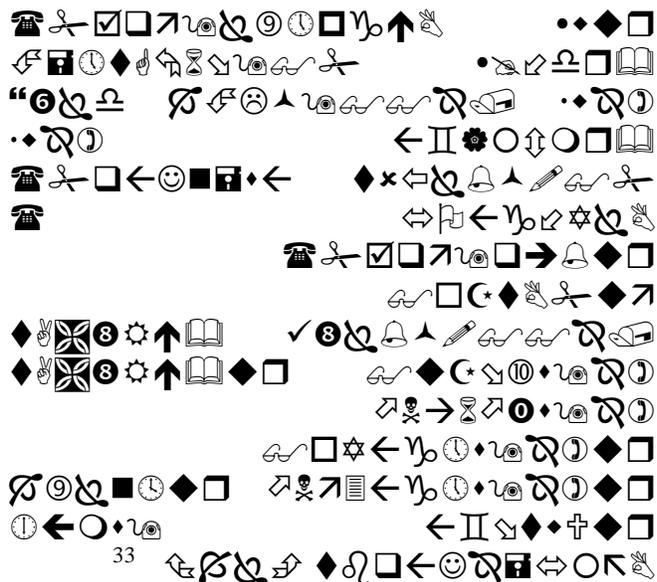
<sup>27</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *op.cit.*, p.684. This history is narrated by Ath-Thabarani and Ibnu Abi Hatim, based on Ibnu Abbas

<sup>28</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *loc.cit.*. This history is narrated by Abdurrazaq, based on Wahb; and also narrated by Ibnul Mundzir, based on Juraij.

<sup>29</sup> H.A.A.Dahlan, M.Zaka Alfarisi, *loc.cit.*. This history is narrated by Ibnu Abi Hatim, based on Sa'id bin Mina.



The verse Al-An'a>m 108 above prohibited Moslem to insult, to berate, or use words that pique other believers. But according to the verse Al-'Ankabu>t 46, may discussion and dialog about each religious experience.<sup>31</sup> Actually, religion problem is very sensitive problem. Someone's love and loyalty toward his religion, as Abu Hayyan said, can encourage people to do exceed the limits and contradict with mind even if their religion was insulted.<sup>32</sup>

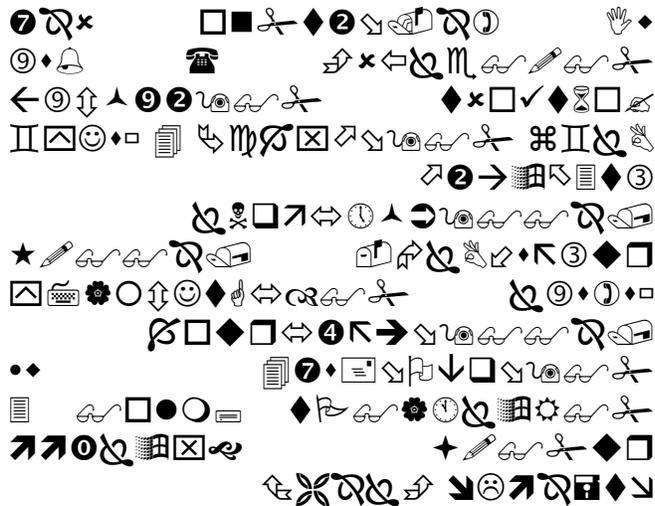


The verse Al-Ankabut 46 has brought spirit of openness that commanded to dialog with people of the Book except despotic people,

<sup>30</sup> QS.Al-An'a>m/6:108  
<sup>31</sup> Majelis Tarjih dan Pengembangan Pemikiran Islam PP Muhammadiyah, *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*, Pustaka SM, Yogyakarta, 2000, p. 60  
<sup>32</sup> Abu Hayyan, *Tafsir Al-Bahr Al-Muhith*, IV, Beirut, dar al-kutu al-ilmiiyyah, 1993, p.110  
<sup>33</sup> QS. Al-'Ankabu>t/29: 46

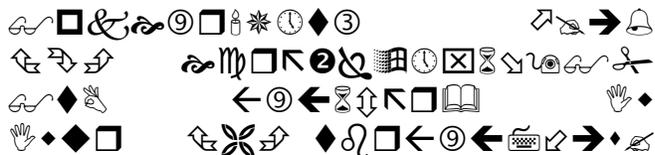


allow) establishment (arguments, views, beliefs, habits, behavior, and so on) are different or opposed to own establishment.<sup>37</sup> Tolerance included the freedom to believe each religion. The Quran explicitly states that there is no compulsion to converted Islam. In surah Al-Baqarah / 2: 256:

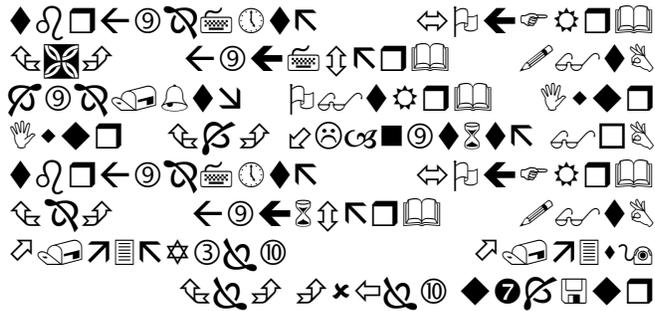


This verse stated clearly that there is no compulsion to follow religious beliefs; God wants everyone to feel peace. Peace cannot be achieved if the soul does not peaceful. Compulsion caused life is not peaceful, because there is no compulsion in Islam. The Qur'an gave the role of conduct in relations among religious communities:

First, have no tolerance in belief. In social relations, Islam recommended Moslems to make good relationship not only with fellow Moslems, but also non-Moslems, but tolerance which not in belief. As in sura Al-Ka>firu>n/109: 1-6



<sup>37</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Gramedia, Jakarta, 2008, p.1204



Harmonious life among different believers in a pluralistic society must be fought on the condition does not sacrifice a belief. The sentence that showed explicitly the spirit is in the verse "to you your religion and to me my religion". This is an expression of existence recognition reciprocally, so that each party can do what he thinks is right and good, without interfere the others opinions, at the same time without losing sight of their own convictions.<sup>38</sup>

Second, do not insult the God of other religions. The verse is clear prohibition in Surah Al-An'a>m / 6: 108

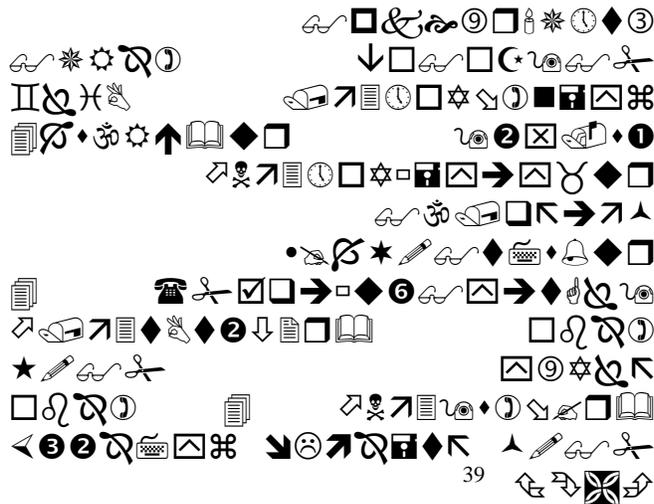


The prohibition of insult the God of other religions in this verse mean an insult that does not produce anything that benefit of

<sup>38</sup> Depag RI, *Etika Berkeluarga, Bermasyarakat, dan Berpolitik (Tafsir Al-Qur'an Tematik)*, Lajnah Pentashihan Mushaf Al-Qur'an, Jakarta, 2009, p.78

religion. Claims disbelieve other religions are also part of the insult. Therefore, inter-religious believers should respect each other.

One of the inclusive characters is equality. Man with one another is same; they derived from a single source. There is no superiority for an individual to another individual, one group over another group, a race over other races, a master of his aides, and the government over the people. On the basis of the origin of human events are all the same, then it is not worth one's pride themselves on others.

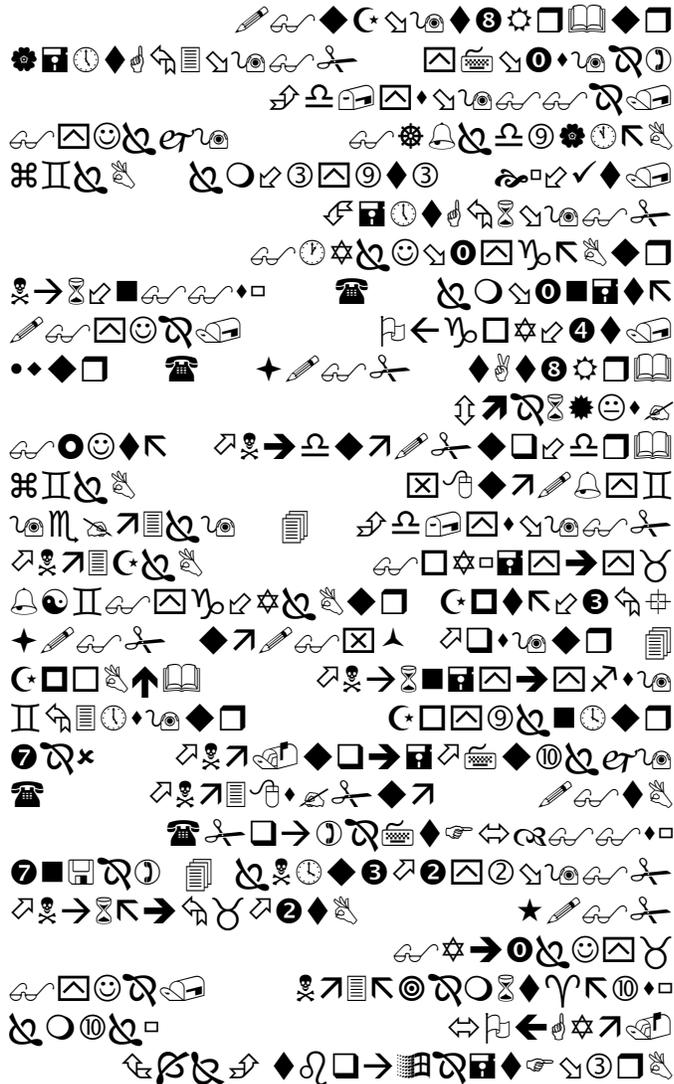


The main mission of that verse is to uphold the principle of egalitarianism, and erase individual or group toward fanatic ideology. Despite coming from different groups or religions, communities should be able to work well together. The differences that exist are not intended to show the superiority each other, but to get to know and uphold the principle of unity, brotherhood, and equality.

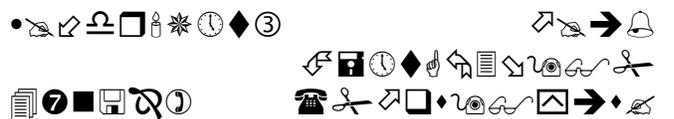
Differences should not be contradicted that should be feared, but should be the starting point to compete for the better. Allah swt did not create human kinds in this world to be same, so that because of

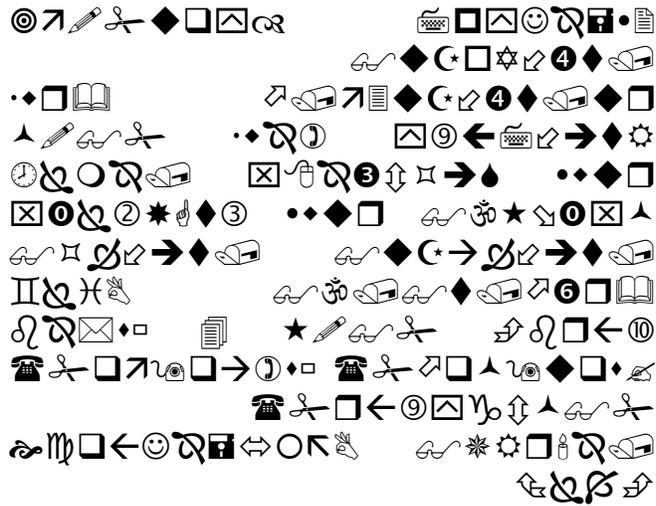
<sup>39</sup> QS. Al-Hujura>t/49:13

the differences, they should be aware that actually there is equality among people. Surah Al-Ma'idah/ 5: 48



Addressing the fact of social plurality, the Qur'an recommended the Moslems to invite other communities (Jewish and Christians) to look for same view (*kalimatun sawa'*). As in the surah A- Imra>n/3: 64





The straight religion according to Cak Nur, is a religion that brings the message of universal humanity. That is the essence of inclusiveness. In this case, Islam is a religion that has a strong potential to build *kalimatun sawa*>' with other religions, because this teaching doctrine carried an openness and mercies to people of other religions. According to him, it just to be developed is positive thinking towards other groups, not prejudice.<sup>40</sup>

Every Moslem must have the awareness, that whoever will be, we would not be able to create a peaceful and safe independently without involvement of other parties. Humans cannot be selfish sees itself as the most needed. If anyone can meet all the needs and desires such as food, clothing, and other items, does not mean he is self-sufficient, there must be others involved. Therefore, we recommended help each other, not just for the material needs, but also services for the creation of a harmonious society. Because the brotherhood never come true if each party does not have the sincerity to help each other. Islam asserts that helping each other is only allowed in goodness and piety, as Allah said in Surah Al-Ma'idah/5: 2

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<sup>40</sup> Nurcholish Madjid in *Teologi Inklusif Cak Nur*, written by Sukidi, p.xiii



facilitate the work, accelerating the realization of goodness, foster unity and integrity. This verse is basic principle in cooperation with everyone as well as in goodness and pious.



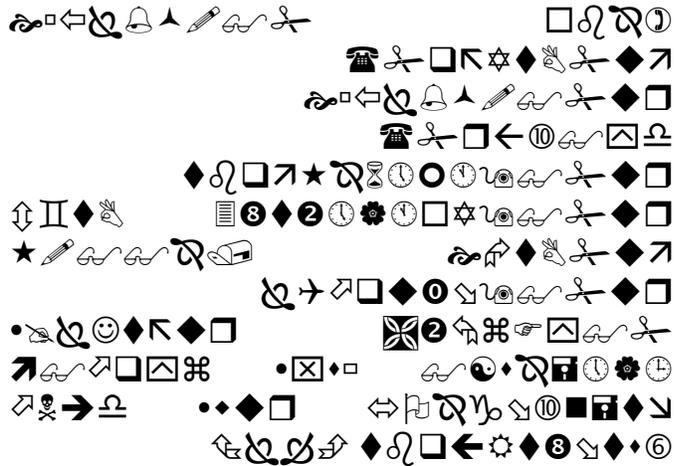
Three points that should be completed as the essence of religion, they are: believe to God, believe to judgment day, and good works. Faith is not just in lips, but it has to be completed by actual practice.

Heaven and hell are prerogative right of God must be recognized. But it cannot make followers of religions are same in front of God. Live harmonious and peace inter-follower of religions is absolute thing and guidance of religion, but the way to achieve that is not by violence. The way is live peacefully and defensiveness to God to make decision blessed and wrong religion in here after and also reward who will be given happy and sad.<sup>42</sup> The impression of this verse is peace and living good among believers. If they do it well so that there is no dispute based on religion or fanatic in religion. This verse is supported by other

<sup>41</sup> QS. Al-Baqarah/2: 62

<sup>42</sup> Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol.1, Lentera Hati, Jakarta, 2000, p.259

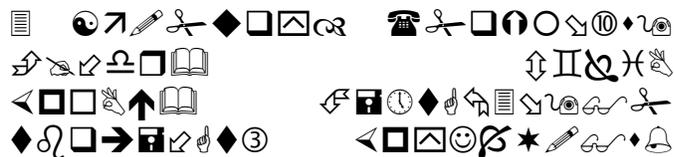
verses that have same interpretation. First, surah Al-Ma'idah/5: 69:

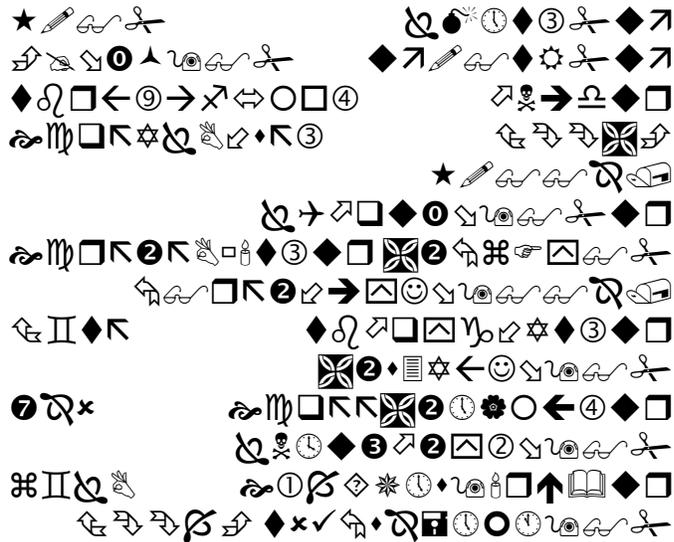


Second, surah Al-Hajj/22: 17

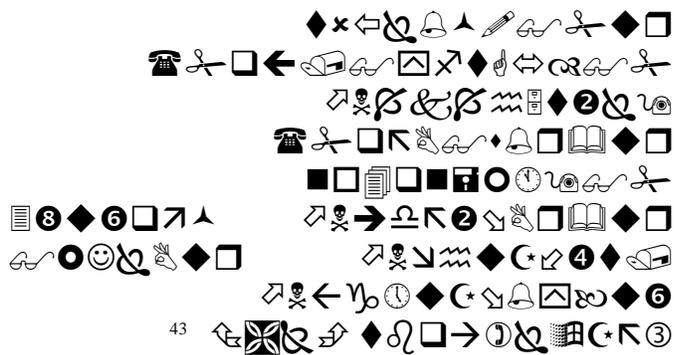


The other verse that explain more about other requirement is surah A- Imra>n/3: 113-114





By this verse, God commanded us to be fair and respect each other even though other believers. This verse explained many arguments about the People of the Book. The highest achievement worshipper to God is pious level after do requirements before; they are believe in God and judgment day, invite to do goodness and prevent badness, and step on goodness.

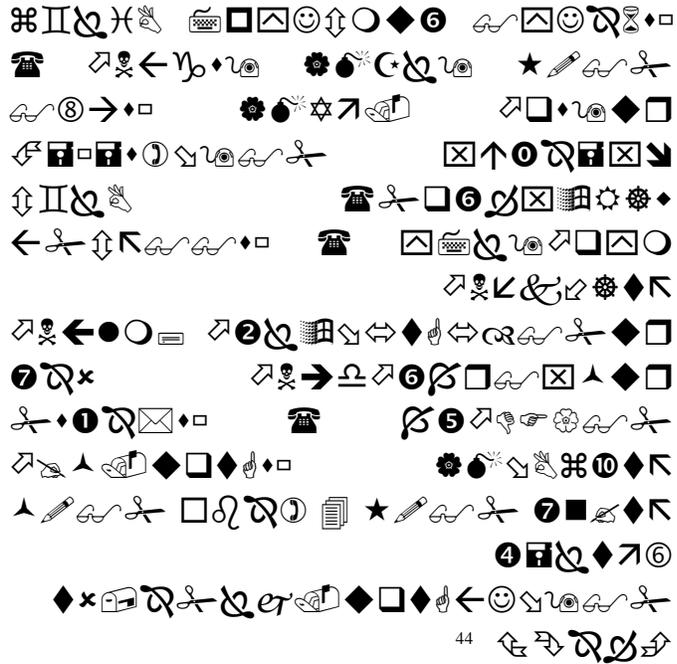


This verse commanded people to be openness. Everything cannot be discussed because there is an exception that is in pure worship (*ibadah mah{d{ah}*). In political and social aspect, there are so many things to be discussed. Qur'an did not explain how to discuss, so that it gave chance to everyone to make effective and creative idea

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<sup>43</sup> QS. As-Syu>ra/42:38

that suitable with their characteristics and development era. Instruction of discussion based on mind growth, place, and time.



Procedure to do discussion as the context of revealed this verse. First, be bland, not rough, and not dour. Second, giving pardon and start from beginning. Third, apologize to God. After discussion, we have to surrender to God.

In that verse, there are 3 characteristics which explained serially and ordered by Allah SWT to Prophet Muhammad SAW before have discussion, they are: bland, not rough, and not dour. In this verse there is command to discussion and resignation to God. In Mysticism, resignation is always accompanied by gratitude and patience. Gratitude achieved if desired, be patient if the disappointing results achieved.<sup>45</sup>

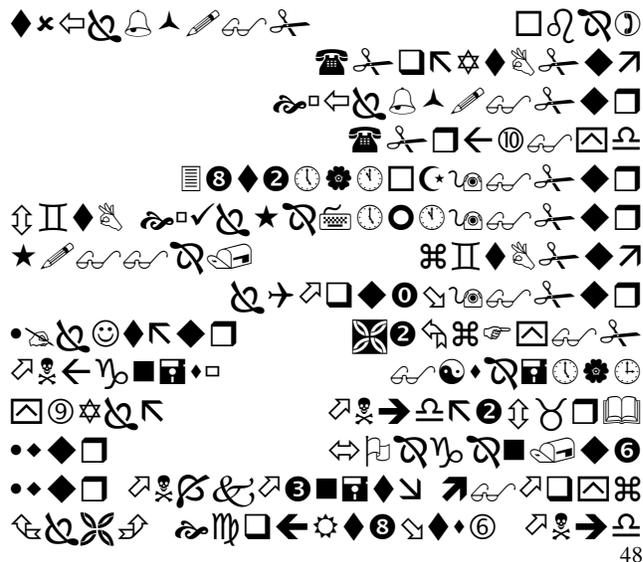
<sup>44</sup> QS. A<li-Imra>n/3:159

<sup>45</sup> Hamka, *Tafsir Al-Azhar* juz 4, PT.pembimbing masa, Jakarta, 1970, p.136

### C. The Characteristics of Inclusive Spirit

According some scholars, inclusive has some characteristics. It can be seen from interpretations, whether classic or modern interpretations. Researcher classifies its characteristics to be four points, they are: Faith, good works, doing good and avoiding evil (*Amar ma'ru>f nahi< munkar*), and step on goodness (*yusa>ri'u>na fi< al-khaira>t*);<sup>46</sup> tolerance, equality, and openness.<sup>47</sup>

a. Faith, good works, doing good and avoiding evil, and step on goodness



Basically, this verse told about four groups: *allaz|i<na a>manu>* (Moslem), *allaz|i<na ha>du>* (Jewish), *al-nas}a>ra>* (Christian), and *al-s}a>bi'i<n*. Some interpreters realize the difficulty of interpreting this verse, given the other verses show

<sup>46</sup> Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Mizan, Bandung, 1999, p.79

<sup>47</sup> Zuhairi Misrawi, *Al Qur'an Kitab Toleransi*, Pustaka Oasis, Jakarta, 2010 ,p.178-179

<sup>48</sup> QS. Al-Baqarah/2: 62

that only Islam is salvation promised by God. Al-Thabari<sup>49</sup> gave some comment that God guarantee Islam has three requirements: faith, believe in the judgment day, and good works (pious). In other word referred that verse is everyone who has being Moslem.<sup>50</sup>

According to Fakhr al Razi<sup>51</sup> while the third requirement: faith, believe in the judgment day, and good works (*amal saleh*) states those are the essence of Islam.<sup>52</sup> Al Zamakhsyari<sup>53</sup> not only restrict that terms, he stressed that even from the Islamic groups also exist that do not have these requirements. For anyone who

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<sup>49</sup> Abu Ja'far Muhammad ibn Jarir al-Tabari (Arabic: أبو جعفر محمد بن جرير بن يزيد الطبري) (224 – 310 AH; 838–923 CE) was a prominent and influential scholar, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran in Persia/Iran. His most influential and best known works are his Qur'anic commentary known as *Tafsir Al-Tabari* and his historical chronicle *Tarikh al-Rusul wa al-Muluk*, often referred to *Tarikh al-Tabari*. Al-Tabari founded his own mazhab which is usually designated by the name Jariri. See [http://en.wikipedia.org/wiki/Muhammad\\_ibn\\_Jarir\\_al-Tabari](http://en.wikipedia.org/wiki/Muhammad_ibn_Jarir_al-Tabari) (05/11/2012)

<sup>50</sup> Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al Amali Abu Ja'far Ath-Thabari, *Jami' Al Bayan fi Ta'wil Al Qur'an*, Juz 1, Dar al Fikr, Beirut-Lebanon, 1988, p.318

<sup>51</sup> Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi (Arabic: أبو عبدالله محمد بن عمر بن الحسن بن الحسين بن علي التيمي البكري فخر الدين الرازي), most commonly known as Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher. He was born in 1149 in Ray (today located in Iran), and died in 1209 in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law. He should not to be confused with Rhazes, also known as al-Razi. In Islamic theology, Razi's major work was the *Tafsir-e Kabir* (*The Great Commentary*), his eight-volume Tafsir (exegesis) on the Qur'an, also named as *Mafatih al-Ghayb* (*The Keys to the Unknown*). This work contains much of philosophical interest. One of his "major concerns was the self-sufficiency of the intellect." He believed that proofs based on tradition (*hadith*) "could never lead to certainty (*yaqin*) but only to presumption (*zann*), a key distinction in Islamic thought." However, his "acknowledgement of the primacy of the Qur'an grew with his years." Al-Razi's rationalism undoubtedly "holds an important place in the debate in the Islamic tradition on the harmonization of reason and revelation." See [http://en.wikipedia.org/wiki/Fakhr\\_al-Din\\_al-Razi](http://en.wikipedia.org/wiki/Fakhr_al-Din_al-Razi) (05/11/2012)

<sup>52</sup> Abu Abdillah Muhammad bin Umar bin al Hasan bin al Husain Attaimi Al Razi Fakhruddin Al Razi, *Mafatih al Ghaib*, Juz 3, Dar al Fikr, Beirut-Lebanon, t.t, p.111

<sup>53</sup> Abu al-Qasim Mahmud ibn Umar al-Zamakhshari. Known widely as al-Zamakhshari (in Persian: محمود زماخشري). Also called Jar Allah (Arabic for "God's neighbour") (1074 or 1075 – 1143 or 1144) was a medieval Muslim scholar of Chorasmian-Iranian origin, who subscribed to the Mu'tazilite theological doctrine, who was born in Khwarezmia, but lived most of his life in Bukhara, Samarkand, and Baghdad. Al-Zamakhshari was born in Zamakhshar, Khwarezmia, and became a renowned scholar of the Mutazilite school of Islam. He used Persian for some of his work, although he was a strong supporter of the Arabic language as well as an opponent of the Shu'ubiyya movement. After losing one of his feet to frostbite, he carried a notarized declaration that his foot was missing due to accident, rather than a legal amputation for any crime. He is best known for *Al-Kashshaaf*, a seminal commentary on the Qur'an. The commentary is famous for its deep linguistic analysis of the verses, however has been criticised for the inclusion of Mu'tazilite philosophical views. See <http://en.wikipedia.org/wiki/Al-Zamakhshari> (05/11/2012)

believe only in the lips (hypocrites).<sup>54</sup> According to Ibn Katsir,<sup>55</sup> he seemed to agree with a hadith which states that verse has been replaced with a decline in verse 19 of Ali Imran:<sup>56</sup> only accepted Islam as the religion which is blessed by God.<sup>57</sup>

Muhammad Abduh<sup>58</sup> told that first requirement is believe to God, it must not limited by faith like Islamic way. Rasyid Ridha<sup>59</sup>

<sup>54</sup> Abu al Qasim Mahmud bin Amr bin Ahmad Al Zamakhsyari, *Al Kasyaf*, Juz 1, Dar al Fikr, Beirut-Lebanon, 1977, p.285-286

<sup>55</sup> Ismail ibn Kathir (Arabic: ابن كثير) (1301–1373) was a Muslim muhaddith, faqih, mufassir, and historian. His full name was Abu Al-Fida, 'Imad Ad-Din (His Kunyah), Isma'il bin 'Umar bin Kathir Ibn Daw' Ibn Kathir Ibn Dir, originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi'i and also Al-Qurashi. He was born in Mijdal, a village on the outskirts of the city of Busra, to the east of Damascus in the year 701 A.H and was taught by Ibn Taymiyya, Al-Mizzi, Ibn Qayyim, Al-Dhahabi, Ibn Al Firkah, 'Isa bin Al-Mutim, Ahmed bin Abi-Talib, Ibn Al-Hajjar, Baha Ad-Din Al-Qasim bin Muzaffar bin 'Asakir, Ibn Ash-Shirazi, Ishaq bin Yahya Al-Ammuddi, Zahriyyah Shaykh, and Muhammad bin Zarrad. Ibn Kathir wrote a famous commentary on the *Qur'an* named *Tafsir al-Qur'an al-'Adhim* which linked certain *Hadith*, or sayings of Muhammad, and sayings of the *sahaba* to verses of the *Qur'an*, in explanation. *Tafsir ibn Kathir* is famous all over the Muslim world, and among Muslims in the Western world is one of the most widely used explanations of the *Qur'an* today. Ibn Kathir was renowned for his great memory regarding the sayings of Muhammad and the entire *Qur'an*. Ibn Kathir is known as a *qadi*, a master scholar of history, also a muhaddith and a *mufassir* (*Qur'an* commentator). Ibn Kathir saw himself as a *Shafi'i* scholar. This is indicated by two of his books, one of which was *Tabaqaat ah-Shafa'iah*, or *The Categories of the Followers of Imam Shafi'i*. See [http://en.wikipedia.org/wiki/Ibn\\_Kathir](http://en.wikipedia.org/wiki/Ibn_Kathir) (05/11/2012)



<sup>57</sup> Abu al Fuda' Ismail bin Umar bin katsir al Kursy al Damsyiqi, *Tafsir Al Qur'an Al 'Adzim*, Juz 1, Dar Al Kutub, Egypt, t.t p. 103-104

<sup>58</sup> Muhammad Abduh (or Mohammed 'Abduh) (Arabic: محمد عبده) (Nile Delta, 1849 – Alexandria, July 11, 1905) was an Egyptian jurist, religious scholar and liberal reformer, regarded as the founder of Islamic Modernism. A book titled *Islam and Liberty* regarded Muhammad Abduh as the founder of the so-called Neo-Mutazilism. Muhammad Abduh was born in 1849 into a family of peasants in Lower Egypt. He was educated by a private tutor and a reciter of the Quran. When he turned thirteen he was sent to the Aḥmadī mosque which was one of the largest educational institutions in Egypt. A while later Abduh ran away from school and got married. He enrolled at al-Azhar in 1866. Abduh studied logic, philosophy and mysticism at the Al-Azhar University in Cairo. He was a student of Jamal al-Din al-Afghani a philosopher and religious reformer who advocated Pan-Islamism to resist European colonialism. Under al-Afghani's influence, Abduh combined journalism, politics, and his own fascination in mystic spirituality. Al-Afghani taught Abduh about the problems of Egypt and the Islamic world and about the technological achievements of the west. [http://en.wikipedia.org/wiki/Muhammad\\_Abduh](http://en.wikipedia.org/wiki/Muhammad_Abduh) (05/11/2012)

<sup>59</sup> Muhammad Rashid Rida (Arabic: محمد رشيد رضا; transliteration, Muḥammad Rashīd Riḍā'; Ottoman Syria, 23 September 1865–Egypt, 22 August 1935) is said to have been "one of the most influential scholars and jurists of his generation" and the "most prominent disciple of Muhammad Abduh" Rida was born near Tripoli in Al-Qalamoun, now in Lebanon but then part of Ottoman Syria within the Ottoman Empire). His early education consisted of training in "traditional Islamic subjects". In 1884-5 he was first exposed to *al-Urwa al-wuthqa*, the journal of

strengthens opinion of Abduh. He recognized that genuine faith to God can be found outside of Islam that brought by Prophet Muhammad, may be that he means is former people who believe to God before delegated Prophet Muhammad. According to Al-Thabathabai, Allah swt not regard certain religion, but the most important thing is substance and essence of religion. The promise of God will be done as well as three requirements are complete.<sup>60</sup> Thabathabai's opinion also can be felt on Fazlurrahman's work and suitable with it. Both of them showed inclusive spirit in Islam. Classic interpreter tend to exclusive side carefully. So that, they limited only Islam as the only religion which will be get salvation warranty.<sup>61</sup>

The interpreters gave detail explanations about these things. Who believers is (*allaz*i*<na a>manu*), according to Al-Razi that term has a variety of meanings. Among them is the people who believe are those people who believe before apostolate of Muhammad saw. Included in this group are Qays bin Sa'adah, pastor Buhayra, Habib al-Najjar, Zayd ibn 'Amr ibn Nufayl, Waraqa bin Nawfal, Salman al-Farisi, Abu Dhar Al-Ghifari, and delegates of Najasyi. In addition, there is another meaning of the believers, those who believe in the verbal or just in lips, not in the deep of their heart or the hypocrites and those faithful to the prophet Muhammad saw or Moslem people.<sup>62</sup>

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the Jamal al-Din al-Afghani and Muhammad Abduh. In 1897 he left Syria for Cairo to collaborate with Abduh and the following year they launched *al-Manar*, a weekly and then monthly journal comprising Quranic commentary at which Rida worked until his death in 1935. Rida was an early Islamic reformer, whose ideas would later influence 20th-century Islamist thinkers in developing a political philosophy of an "Islamic state". See [http://en.wikipedia.org/wiki/Rashid\\_Rida](http://en.wikipedia.org/wiki/Rashid_Rida) (05/11/2012)

<sup>60</sup> Alwi Shihab, *op.cit.*, p.79

<sup>61</sup> *Ibid.*, p.80

<sup>62</sup> Al-Razi, *op.cit.*, jilid II, p.113. Same opinion was explained by Al-Zamakhsyari in his exegesis *Al-Kasyaf*

Term “*allaz{i<na ha>du>*” according to Al-Razi are those people who have repented of worship cows. Besides other meanings, which is attributes the group to Yahudza, eldest son Prophet Ya'qu>b as. But there is another meaning, they are when reading Taura>t while moving his body.<sup>63</sup> While Al-Zamakhsyari gave specific opinion that this verse referred to the Jewish.<sup>64</sup>

“*Al-Nas}a>ra>*” according to Al-Razi is a village where occupied by the prophet Isa as, the village named is *Nas}irah*. This opinion was strengthened by Ibn Abbas, Qatadah, and Ibn Jarir. Besides that, they are called *al-nas}a>ra>* because they help each other. Some people said that they are followers of the prophet Isa as.<sup>65</sup> The last opinion is the most used by interpreters, like Al-Zamakhsyari, Al-Qurtubi and others.

The definition of “*al-s}a>bi'ah*” is people who convert from one religion to another. The scholars have found a variety of interpretations. According to Mujahid and Hasan, they are the ones Zoroastrians and Jewish where they do not eat meat and did not marry the women of their community. Qatadah said, they are a people who worship angels and perform prayers five times a day to the sun. Besides that, some people said argued that they are a people who worshiped the stars, because God as the creator of the universe commanded his creatures to glorify stars and made it as mecca prayer, and worship. Another reason, God as the creator of the planets and stars and make stars as the main axis of the universe and set goodness, badness, healthy and sick.<sup>66</sup> Al-

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<sup>63</sup> Al-Razi, *loc.cit*

<sup>64</sup> Al-Zamakhsyari, *op.cit.*, jilid I, p.148

<sup>65</sup> Al-Razi, *loc.cit*

<sup>66</sup> Al-Razi, *loc.cit*

Zamakhsyari argued *al-s}a>biah* is people who came out of the teachings of the People of the Book.<sup>67</sup>

According to Quraish Shihab, paradise and hell are prerogative right of God must be recognized. But it cannot make followers of religions are same in front of God. Live harmonious and peace inter-follower of religions is absolute thing and guidance of religion, but the way to achieve that is not by violence. The way is live peacefully and defensiveness to God to make decision blessed and wrong religion in here after and also reward who will be given happy and sad.<sup>68</sup>

According to Hamka,<sup>69</sup> in his exegesis Al-Azha>r, this verse is guidance to stand soul up, to all of people who believe to God, even *Mukmi<n* or *Muslimi<n* who recognized Muhammad saw, or Jewish, Christian, and also *S}a>bi'in*, there are absolute requirement. First, believe to God and judgment day, as essence of

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<sup>67</sup> Al-Zamakhsyari, *op.cit.*, jilid I, p.150

<sup>68</sup> Quraish Shihab, *op.cit.*, p.259

<sup>69</sup> Haji Abdul Malik Karim Amrullah, known as Hamka (kampung Molek Sungai Batang Agam Regency, West Sumatra February 17, 1908 – Jakarta July 24, 1981) was a prominent Indonesian author, scholar and politician. His father, Syekh Abdul Karim Amrullah, known as Haji Rasul, led and inspired the reform movement in Sumatra upon his arrival from the holy land Mecca in 1906. In 1970's, Hamka was the leader of Majelis Ulama Indonesia, extra government Muslim organizations in Indonesia which, have power to produce Fatwa, and contains ulema and scholar from Nahdlatul Ulama and Muhammadiyah. Other than his activities in the religious and political sectors, Hamka was also a journalist, a writer, and a publisher. Since the 1920s, Hamka was working as the journalist of several newspapers such as Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiyah. In 1928, he was the editor-in-chief of the magazine 'Kemajuan Masyarakat'. In 1932, he became the editor of the magazine 'Al-Mahdi' in Makasar. Hamka also once became the editor for the magazine Pedoman Masyarakat, Panji Masyarakat and Gema Islam. Hamka also wrote a number of Islamic scientific works, novels and short stories. His biggest scientific works, 'Tafsir al-Azhar (15 volumes) and many of his novels captured the public's attention and became the standard text books all the way to Singapore and Malaysia. Among these works are the novel *Tenggelamnya Kapal van der Wijck*, *Di Bawah Lindungan Ka'abah* and *Merantau ke Deli*. Hamka was awarded with several titles, both national and international scope such as the title 'Doctor Honoris Causa, from University of Al-Azhar Cairo Egypt, 1958; Doctor Honoris Causa, Universiti Kebangsaan Malaysia, 1974; and the title 'Datuk Indono' and dan 'Prince Wiroguno' from Indonesian government. Hamka died on July 24, 1981, but his works and influence are still present until today, especially in the growth and modernization of Islam. Not just as a scholar and a writer in his country, but he was also highly appreciated in Malaysia and Singapore. See <http://en.wikipedia.org/wiki/Hamka> (05/11/2012)

all religions. Second, good works (*amal saleh*), it means do right things, benefit to ourselves and others.<sup>70</sup>

The impression of this verse is peace and living good among believers. If they do it well so that there is no dispute based on religion or fanatic in religion. Some people often feel difficult to interpret this verse because believer to God mentioned first, then Jewish, Christian and *S}a>bi'in*. After that all of them will be given reward by God if they believe to God and judgment day and also good works (*amal saleh*). Why does believer must be believe again? Some interpreter said that this verse means just faith in lips, for example say *syahada>t* without followed by Islamic principle completely. So that their faith same as Jewish, Christian, and *S}a>bi'in*. Then all of them renewing their faith to God and judgment day and follow with deed and implementation.<sup>71</sup>

In the history, Ibnu 'Abba>s said that this verse was replaced by verse 85 of A<li-Imra>n. This verse was not delete verse 62 of Al-Baqarah but strengthen it. The essence of Islam is believe to God and judgment day including His Book and messengers and also followed by do good thing. If this verse was replaced by verse 85 of A<li-Imra>n, there will be fanatic, recognize Islam but never implement this guidance and heaven only dedicate to Moslem. So that both of this verse is complete each other.

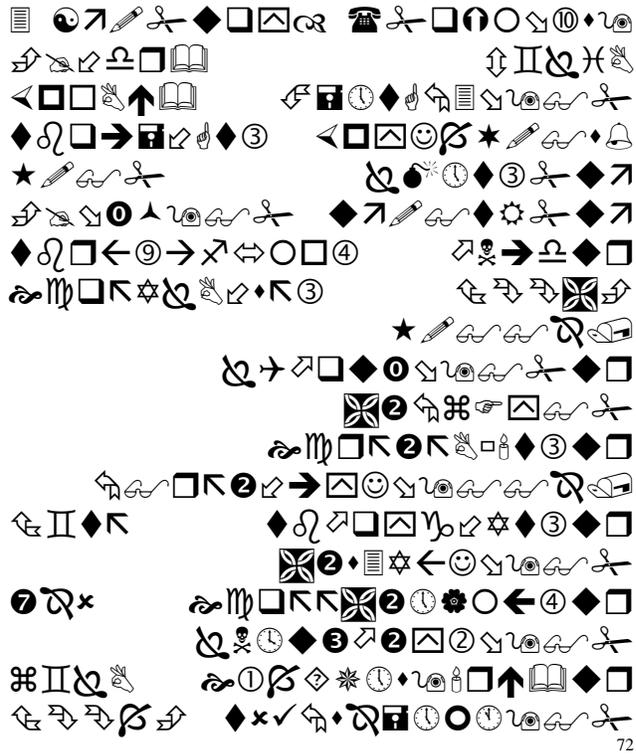
In hadith explained that Prophet Muhammad as the last messenger of God, he brought Qur'an as closing divine revelation and complete the preaching before. Islam is not enemy of Jewish or Christian, but continues preaching before. So that people who

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<sup>70</sup> Hamka, *op.cit.*, juz 1, p. 38

<sup>71</sup> *Ibid*, Hamka

believe to God, exactly never refuse Prophet Muhammad saw. It means they were surrender to God.



Al-Thabari said that *ummatun qa>'imatun* refer to Jewish was entering Islam religion. This argument is based on hadith that is narrated by Ibnu 'Abba>s, that the meaning of that verse is to praise the characteristic of Jewish men-- Abdullah ibn Salam, Tha'labah Ibn Sa'yah, Asad Ibn 'Ubayd—who were being Moslem, believing, loving Islam.<sup>73</sup> He emphasis that *ummah qa>'imah* refer to people who try to walk in straightway consistently (*jama>'ah t}abit}ah 'ala al-h}aqq*).<sup>74</sup> He said that verse “*laisu> sawa>'an*” is independent general statement to

<sup>72</sup> QS. A<li-Imra>n/3: 113-114

<sup>73</sup> Al-Thabari, *op.cit.*,juz3: 120-121

<sup>74</sup> Al-Thabari, *op.cit.*,juz3: 122

describe two groups of the people of the Book;<sup>75</sup> he understood the word *qa>'imah* as '*a>dilah*. Al-Thabari stated that term *qa>'imah* in this context is: among people of the Book was someone who holds on the Book and obey to its guidance well.<sup>76</sup>

Al-Zamakhshari supported Al-Thabari's interpretation that pronoun *u>* of the word "*laisu>*" refer to the difference group of people of the Book, namely people of the Book who in straightway (*ummah qa>'imah*). According to Al-Zamakhshari, he right community is the fair community and do in straightway, so that the meaning of this verse is people of the Book who entering Islam religion.<sup>77</sup>

According to Al-Razi, there are two types of people of the Book: Abdullah bin Salam and his friends, and all of people in another belief who is given the Book by God. So that, based on this argument, Moslem can be categorized as people of the Book.<sup>78</sup>

Al-Razi gave two opinions about the people of the Book. First, the people of the Book are the ones who believe to the prophet Moses as and prophet Isa, as. Second, the religious people who was given the Books by god.<sup>79</sup> Al-Tsawri stated that this verse was revealed to the 40 people of Najran Christians, 32 people of Habsyah Christians, and 3 people of Roman Christians. They are followers of Prophet Isa's teachings, and believe to the prophet Muhammad.<sup>80</sup>

According to Al-Thabari, the Christian and Jewish communities also divided into two groups, they are a group of faith

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<sup>75</sup> Al-Thabari, *op.cit.*,juz3: 118

<sup>76</sup> Al-Thabari, *op.cit.*,juz3: 124

<sup>77</sup> Al-Zamakhshari, *op.cit.*,juz I,p.402

<sup>78</sup> Al-Razi, *op.cit.*,juz I,p.206

<sup>79</sup> Al-Razi, *loc.cit*

<sup>80</sup> Al-Razi, *loc.cit*

and kufr.<sup>81</sup> According to him, the meaning of "verses of God" in this verse is wisdom and advices which are contained in their books.<sup>82</sup>

There is a history that Christians Copts in Syria always awake at night and did worship, appealing to God. Because of their actions, they are called as people who are consistent in goodness and faith (*ummatun qa>'imatun*). Besides that, they believe in God and the Judgment day. This is the fundamental difference between the people of the Book and the idolaters.<sup>83</sup> According to Al-Razi, the first and second characters are completed each other, because they are able to combine faith and deed, between the theoretical dimensions and practical dimensions.<sup>84</sup>

According to Al-Razi, the meaning of "competition" here is a good deed acceleration in order not to be lost in time or do not feel heavy. In this competition there is such pressure to do what should be done quickly. In this case, of course, the object is a good deed.<sup>85</sup>

Al-Zamakhshari interpreted "pious people" here as people who always doing good deeds because of God so they deserve a reward from Him. In addition, another meaning of pious people is Moslems.<sup>86</sup> Al-Razi gave opinion that pious people is highest award which is given by God to His servants because they do not made violence. They simply do benefit so that they deserve to be called as the pious.<sup>87</sup>

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<sup>81</sup> Al-Thabari, jilid III,p.63

<sup>82</sup> Al-Thabari jilid III,p.67

<sup>83</sup> Al-Thabari jilid III,p.69

<sup>84</sup> Al-Razi,*op.cit.*,juz I,p.208

<sup>85</sup> Al-Razi,*loc.cit.* Same argument was explained by Al-Thabari in his work jilid III,p.69

<sup>86</sup> Al-Zamakhshari,*Tafsir Al-Kasyaf*,*op.cit.*,jilid I,p.394

<sup>87</sup> Al-Razi,*op.cit.*,juz I,p.209

However, it is not absolutely understood the word “*suju>d*” mean prayers, it can also mean submissive and obedient. So there are scholars who understood that verse talking about *Ahlul Kita>b*, both Jewish and Christians, who did not convert to Islam, but they are honest people, do their religious guidance well, implement universal values which recognized by all mankind.

They do not torture, do not lie, do not steal or commit adultery, and do not gamble and drunk, helping each other without reward, and so on. They were included the pious people in this world, maintain the great value, even trying to increase quality.

This verse also command people to do goodness and avoid evil. Every goodness should be done, and every badness should be avoided. We have to do good work among people, without difference their backgrounds. Every goodness that we done will get reward from God. On the other hand, every badness that we do, it will get sin and torment. After that they were described by that verse through *yusa>ri'u>na fi< al-khaira>t* (step on goodness), rather than hasten to (do) various goodness. This verse does not use the word “*ila>*” means go to, but this text uses the word meaning “*fi<*” inside. It gave the impression that from the beginning they have been in the corridor or virtue. They moved from goodness to another one because they have been there on the inside, not the outside corridor. If they are outside goodness corridor, that mean they are in wrong way that requires them to move from there to goodness.<sup>88</sup> By this verse, Allah ordered all mankind to fair and respect each other even though to another believer.<sup>89</sup>



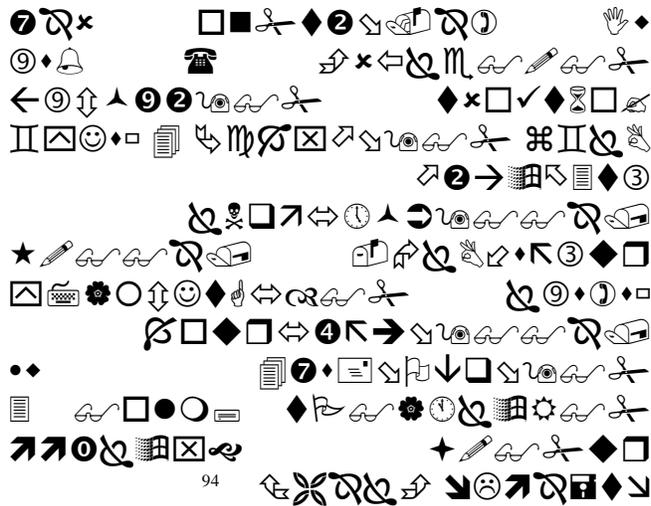
<sup>88</sup> Quraish Shihab, *op.cit.*, vol 2, p.59

<sup>89</sup> Quraish Shihab, *op.cit.*, vol 2, p.61



are not believers (non-Muslims).<sup>92</sup> This verse is a strong reason to suggest any associations with good purpose. The relation with previous verse that the previous have kept all the promises followed by the second verse suggestion to help each other in do good on the basis of piety.<sup>93</sup> Fakhruddin al Razy has same interpretation with *asba>b nuzu>l* that mentioned before.

b. Tolerance



Al-Razi interpreted verse "there is no compulsion in religion" with three opinions. First, God has underlined a foundation that faith is not built on compulsion, but it based on knowledge and consideration for choosing a particular religion. In addition, the world is a test and trial place which gives freedom to others even to make a choice. The importance of this teaching, "there is no compulsion in religion" also strengthened by another verse (QS.Yu>nus / 9:99). This verse explicitly strengthened and

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<sup>92</sup> Quraish Shihab, *op.cit.*, vol 6,p.18  
<sup>93</sup> Hamka, *op.cit.*,p.114  
<sup>94</sup> QS.Al-Baqarah/2: 256

confirms the prohibition of compulsion in religion, because it is not suitable with the will of God who was giving freedom in faith.

Second, the prohibition of religion compulsion related with the agreement that made by the Moslems with the non-Moslems are called the people of the Book. Usually there is a habit in preaching, that if someone believe, he will survive. On the contrary, when someone chooses infidel, then he will be killed. But that habit was canceled when appear the agreement that the people of the Book have to pay taxes. This clause actually applies to people of the Book who pay taxes.

Third, the text is related to those people who converted to Islam after the war. It means that they convert to Islam not for compulsion and pressure. It is impossible someone converted to Islam after war because of compulsion. So that it is not true that their faith in Islam called as compulsion.<sup>95</sup>

From Al-Razi's elaboration above, the most important issue to be underlined that one's faith cannot be done by force, more over by a sword. Faith not only owned by Moslems, but also by other people. God created diversity in order all creatures may keep it well without compulsion and violence.

There is no compulsion in the religion. Why is there a compulsion when Allah did not need anything; why is there compulsion, if only Allah willed, He will make people as one community (QS.Al-Ma'idah/5: 48). The meaning of there was no compulsion in the religion is following his believe. It means that someone who has chosen a faith, he tied with guidance; he must carry out his orders. He will get sanctions if violated its provisions. Zamakhsyari stated that there is no compulsion to convert to Islam,

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<sup>95</sup> Al-Razi, *op.cit.*, jilid IV, p.16-17

but there is option. People are ordered to choose religion, so that they can difference between right and wrong.<sup>96</sup>

God wanted all people in peace. Religion called Islam, which is peace. Peace cannot be achieved if the soul does not peaceful. Compulsion cannot make soul in peace, so there is no compulsion in faith to embraced Islam. Who are reluctant to embrace this religion was essentially carried by the seduction of *T{a>ghu>t* (Satan, the Antichrist, enchanter, which sets the law contrary to the Divine provisions, tyranny, all of them called *T{a>ghu>t*).<sup>97</sup>

Islam gave the opportunity to human beings to use a pure mind to seek the truth. If people will set free themselves from their desires, surely he will meet with the truth. If the essence of truth is come, their faith in God must be appeared; any definite limits violators are lost. This condition could not by force, must appear from the conviction itself.<sup>98</sup>

This verse is a challenge for humans, because Islam is true. People will not be forced to hold it, but people just asked for thought. If he thought, he would come to Islam. But if there is no compulsion, surely appear mind compulsion that cause dogmatic mind (*takli<d*).<sup>99</sup> Sometimes spirit of tolerance is used as an opportunity by non-Moslem in to urge Moslems to leave their religion.<sup>100</sup>



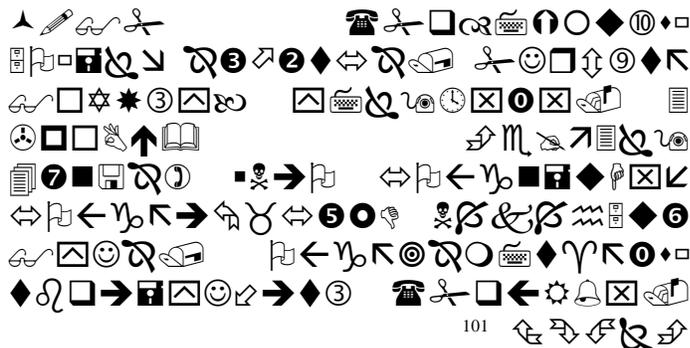
<sup>96</sup> Al-Zamakhshari, *op.cit.* juz 2, p.35

<sup>97</sup> Quraish *Shihab*, *op.cit.*, vol.1, p.670

<sup>98</sup> Hamka, *op.cit.*, juz 2, p.33

<sup>99</sup> Hamka, *op.cit.*, juz 2, p.34

<sup>100</sup> Hamka, *op.cit.*, juz 2, p.35

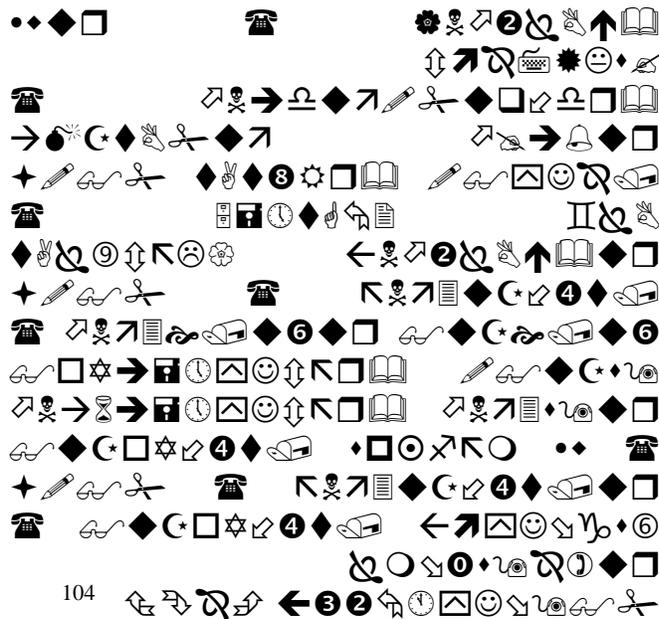


The word “*Tasubbu*” is derived from “*sabba*” that means humiliation to something or giving a deficiency or shame to it, whether it is true such, the more so if it is not true. While the scholars underlined that it is not included the meaning of this word is concerned about the opinions or actions, nor deviate justification in the religion, when that justification comes from other faiths. The last opinion is true as long as not bring negative impact in the community. This verse forbids swearing toward *Musyriki* because it cannot make the benefit of religion. Prohibition of cursing the Gods and others beliefs is a religious requirement in order to keep the holiness of religions and to create secure condition and harmonious relationship among religious communities.<sup>102</sup>

In *Tafsir Al-Azhar* stated that in this verse the believers are warned that all the idols worshiped by the ignorant do not be cursed and insulted. Better to just show the reasons that make sense how the badness of idolatry.<sup>103</sup>



<sup>101</sup> QS.Al-An’a>m/6:108  
<sup>102</sup> Quraish Shihab,*op.cit.*,vol 7,p.118  
<sup>103</sup> Hamka,*op.cit.*,juz 7,p.409



To understand the meaning of his commandments: *wastaqim kama> umirta*, refer to QS.Hu>d: 112. Quraish Shihab explain that “*istaqim*” come from “*qa>ma*” means stable, done, concentration, and consistent. While scholars understand it come from “*qa>ma*” means standing, because human being will be able to do so many things that cannot be done other than stand up, for example sit down and lie down. That word is used to describe the best condition and perfect for all of things. So that “*istaqim*” is command to stand up something to be perfect and there is no lack and fault.<sup>105</sup>

“*Ahwa>*” is the plural form of “*hawa>*” it means “tendency for something that is not usually beneficial, sometimes an offense”. Prohibition to follow their lust means prohibition to imitate their bad attitude. This prohibition, although addressed to the Prophet Muhammad, but it means to human being. And also

<sup>104</sup> QS.As-Syu>ra/42:15

<sup>105</sup> Quraish Shihab, *op.cit.*, vol.12, p.135

their bad attitude made other scorn their scriptures and also do not give respect their prophets.<sup>106</sup>

“*Baina*” in the statement *lia’dila bainakum* does not mean between two sides, but mean the middle of them. Muhammad saw said "I will establish justice in the society where you are, so it will not torture that touches you from my side." The command of God which is delivered by Prophet Muhammad saw, according to some scholars as one of invisible report of Qur’an because this verse launched in Mecca when Prophet Muhammad saw and his followers in weak position. But Muhammad were ordered to deliver it that has sign someday Prophet Muhammad will has a power in Jewish society. It is proofed in history that Muhammad saw has a power in Medina and Jewish residential area like Khaibar, Quraizhah, nahdir, and Qunaiqa’.

*La> h{ujjata bainana> wa bainakum* does not mean there is no longer filing various arguments of the Qur’an to the *Musyriki<n* and *Ahlul Kita>b*, but this is only hinted at how they are being stubborn and debate was not benefit or that are addressed to specific people, whereas debates and filing proof that there afterwards addressed to others or made during suspected would be beneficial.<sup>107</sup>

Thabathabai understand the phrase *La> h{ujjata bainana> wa bainakum* means that there should be no enmity between us because of your God and our God is same and we are all His servants so that we do not have to fight.<sup>108</sup> It is supported by Fakhruddin al Razy. He interpreted this verse that God will collect

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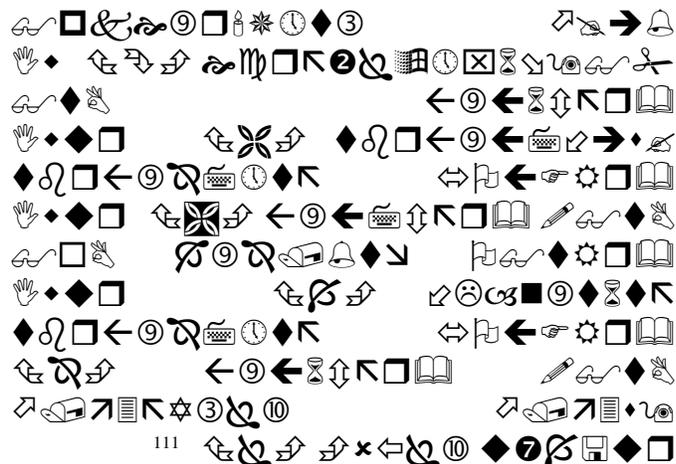
<sup>106</sup> Quraish Shihab, *op.cit.*, vol.12,p.138

<sup>107</sup> Quraish Shihab, *op.cit.*, vol.12,p.139

<sup>108</sup> Quraish Shihab, *loc.cit.*

human beings in here after and give reward for their deed.<sup>109</sup> It is supported by another verse, they are An-Nah{1: 125, and does not debate except by good ways [Al-Ankabu>t: 46], and also Al-An'am: 83.

According to Hamka, from this verse Allah commands given 2 points: propaganda, should be continued, invitations and calls cannot be stopped. Second: the strength idea, perpendicular to the belief in God; *istiqah>mah*.<sup>110</sup>



This surah provides clear guidance for our as followers of the prophet Muhammad that believe 'akidah cannot be compromised. *Tauhf<d* and *syirik* cannot be met. If the right united with a false, then the second will be winner. Therefore, *tauhf<d* not know syncretism.<sup>112</sup> According to Abduh, verse 2 and 3 explained the difference who is worshiped. The next two verses (verses 4 and 5) described the different ways of worship.<sup>113</sup>

<sup>109</sup> Al-Razi, *op.cit.*, juz 22, p.205

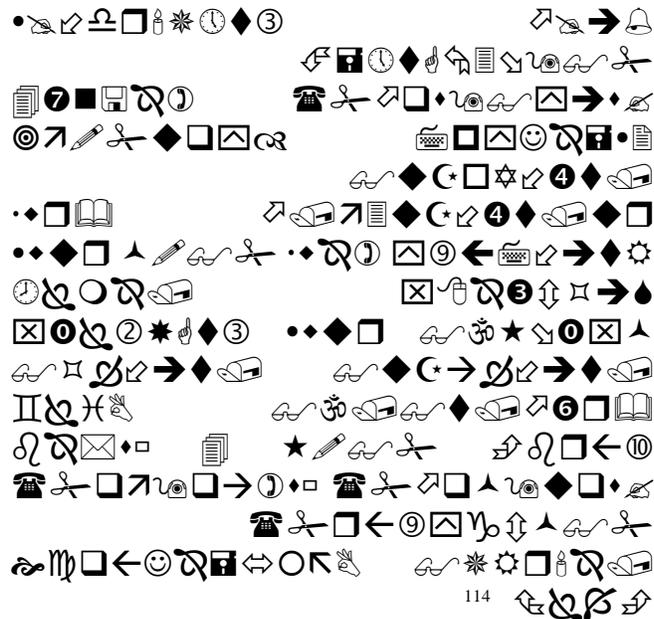
<sup>110</sup> Hamka, *op.cit.*, juz 25, p.29

<sup>111</sup> QS. Al-Ka>firu>n/109:1-6

<sup>112</sup> Hamka, *op.cit.*, juz 25, p.264

<sup>113</sup> Hamka, *op.cit.*, juz 25, p.263

c. Equality



Al-Thabari stated that the meaning of *ahlul kita>b* in this verse is *ahlut taura>t* and *ahlul inji<l*. This verse does not refer to a particular group, but this mean the owner of two Holy Books, Jewish and Christian.<sup>115</sup> He explained that “Taura>t community is not better from Gospel community or the contrary”. Moreover there is no s}a>h{ih{ hadith that explain people of the Book in this verse is one of both of them, but both because they have the same right to *kalimat sawa’ (kalimatin sawa>’in)*, that is *kalimatu ‘adlin*,<sup>116</sup> that mean just worship to Allah swt. Then Al-Thabari interpreted *kalimatin sawa>’in* grammatically.<sup>117</sup>

Al-Thabari showed the importance of religious tolerance in the end of this verse, even if the People of the Book does not

<sup>114</sup> QS. A<li-Imra>n/3: 64

<sup>115</sup> Al-Thabari, *op.cit.*, juz 6, p.483

<sup>116</sup> Al-Thabari, *op.cit.*, juz 6, p.485

<sup>117</sup> He also explain grammatical analysis based on Basra and Kufah scholars about *kalimatin sawa’in*, according to an expert from Basra, the word *sawa’in* is an adjective of the word before, *kalimatin*, took genitive form. Whereas an expert from Kufah argued thar *sawa’* is noun. Ibnu mas’ud likes read this verse as follow: “*ila kalimati ‘adlin baynana wabaynakum*”. See Al-Thabari, Al-Thabari, *op.cit.*, juz 6, p.486-487

respond tauh{icd invitation, so that enough for Moslems say to them in order to recognized Moslem's resignation to Allah swt.<sup>118</sup>

Al-Zamakhsyari offered three meanings of the people of the Book, first, Najran Christian; second, Medina Jewish who glorifying their leader and their priest; the last is Jewish and Christian.<sup>119</sup> Then, he stated that verse "*kalimat in sawa>'in bainana> wabainakum*" as agreed word, it mean Taurat, Gospel and Qur'an invite their readers to same aim, which is phrase or unity (*kalimat tauhi<d*).<sup>120</sup> Then he interpreted invitation to worshipped whoever besides Allah swt as effort to avoid the assumption that 'Uzair and 'Isa as children of God,<sup>121</sup> because both of them are common people. He understood verse "*wala> yattakhiz}a ba'd}una> ba'd{an arba>ban*" as warning so that people does not take for granted in obedience to their leaders, especially their heretic.<sup>122</sup>

Allah commanded Prophet Muhammad, "*O Ahlul Kita>b*", as affectionately call who admit that they were awarded The Book by God without offending changes that they did, "let's go to the heights". The word "height" came from *تعالوا ta'a>law*, it means high. Let's get to the height which is a provision of a straight line, fair, there is no dispute between us, because that's what the prophets taught us.<sup>123</sup>

The last statement is understood by some interpreters, "if they reject this teaching, all arguments have proven your mistakes and thus you have to admit that we are Moslem, who is

<sup>118</sup> Al-Thabari, *op.cit.*, juz 6, p.489

<sup>119</sup> Al-Zamakhsyari, *op.cit.*, juz 1, p.370

<sup>120</sup> Al-Zamakhsyari, *loc.cit.*,

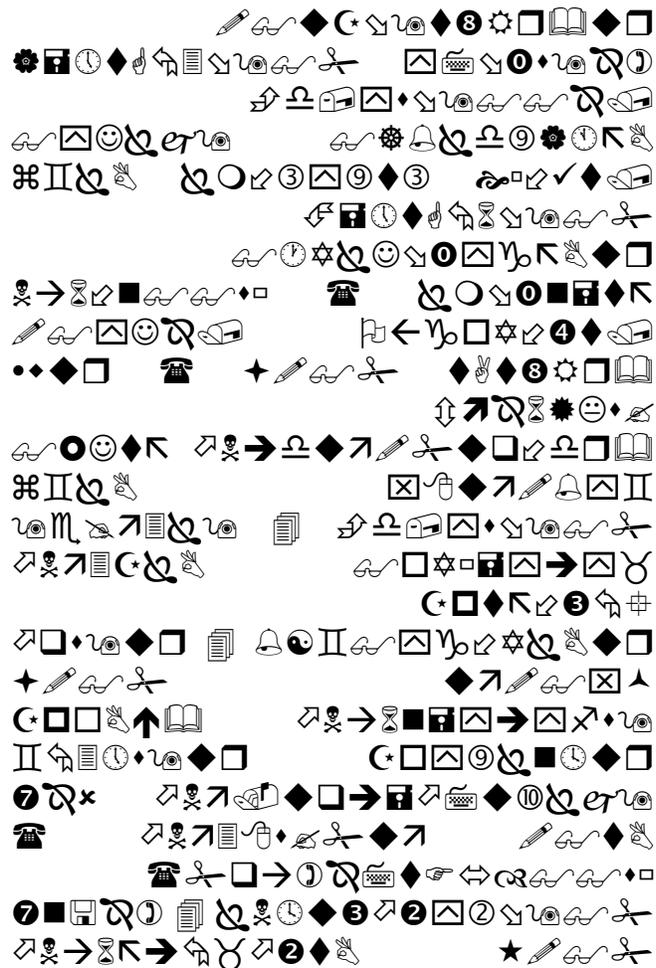
<sup>121</sup> Surah At-Taubah/9: 30

<sup>122</sup> Al-Zamakhsyari, *op.cit.*, juz 1, p.371

<sup>123</sup> Quraish Shihab, *op.cit.*, vol.2, p.138

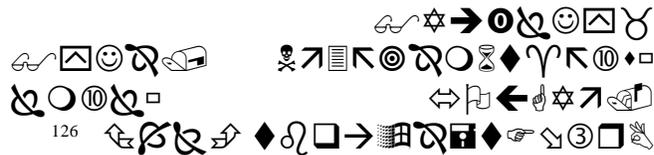
surrendered to God as taught by Prophet Ibrahim as and ordered by him ".<sup>124</sup>

This is also means, "If you turn around and say no to this, watch and acknowledge that we are Moslems, who will do firmly what we believe. Your recognition of the existence to us as Moslems--though our beliefs are different-- let us carry out our religious guidance. We have recognized your existence without believing what you believe. However, we invite you to practice your religions and beliefs (*lakum di<nukum waliyadi<n*).<sup>125</sup>



<sup>124</sup> Quraish Shihab, *op. cit.* vol.2, p.140

<sup>125</sup> Quraish Shihab, *op. cit.* vol 2, p.141



Al-Thabari interpreted “*kullun*” as each, and “*wijhah*” means kiblat.<sup>127</sup> He said that this verse has intention that God revealed Qur’an as confirmation of the Books before and as evidence that the Book is come from Allah swt.<sup>128</sup> This appreciation is respond of Islam toward religion plurality as society phenomenon and part of religion conception which is reflected in the Holy Book. Qur’an taught Muhammad teaching is not a new thing in the history of revelation, it just one of succession of God messengers before that brought the same mission.<sup>129</sup>

The word “*lauw*” in verse *lauw sya>'a Alla>h/* if only Allah will indicate that it is not wished because “*lauw*” is not used except to assume something that is impossible. It means that God does not want to make people to be one community, who have one opinion, a tendency, even one religion in all principles and details. Because, if Allah so willed, He would not gave human to pick and choose freely, including the freedom to choose religion and belief. This freedom means for people to compete in righteousness and thus will be the creativity and quality improvement for only by differences so that both of them will be accomplished.

From the explanation above, it can be understood that this verse instead of denying the will of God to make one community, in one generation or origin. The Prophet said: "you are all from Adam, and Adam from soil. There is no primacy of the Arabs over

<sup>126</sup> QS.Al-Ma>idah/5: 48

<sup>127</sup> Al-Thabari, *op.cit.* juz 5, p.40

<sup>128</sup> Al-Thabari, *loc.cit.*

<sup>129</sup> Majelis Tarjih dan Pengembangan Pemikiran Islam PP Muhammadiyah, *op.cit.*, p.14

non-Arab, nor a non-Arab over an Arab except depend on the piety ". Also the word of God QS.Al-H{ujura>t /49: 13.<sup>130</sup>

According to Hamka, the essence of this verse is Qur'an as a complement of previous preaching. Use mind to *ijtiha>d* because Islamic preaching is suitable with time and space. Compete in do good in the world by holding the main subject of obedience to God and believe in the eternal life of the hereafter.<sup>131</sup>



In surah Al-Hujurat verse 13 above has been explained that the man's origin is from two bodies, they are men and women, and then it grew up into nations and tribes in order to know each other, while considered the most glorious in the sight of Allah is the most piety among them.

Al-Razy stated when Quran uses the word *inna>khalaqna>kum* , actually there is secret of God that to be men and women is not the human's will, it is the word of god. One of the consequences that must be considered, that we are as the creatures

<sup>130</sup> Quraish Shihab, *op.cit.*, vol 6, p.142

<sup>131</sup> Hamka, *op.cit.*, juz 6, p.270

<sup>132</sup> QS. Al-Hujura>t/49:13

do not be arrogant to others, including the genealogy and ancestry.<sup>133</sup>

Al-Razi understood the nature of nationalism and ethnicity in the verse in two meanings. First, man was created in diverse and tribes, such as the Arabs and Israel, and no one knows who did it. Second, human nature is created in tribes. Ethnicity was the highest, while the national position under tribal.<sup>134</sup>

Furthermore, Al-Zamakhsyari interpreted *ta'a>ruf* in order that every nation and tribe interact and become acquainted each other in order to minimize the potential of crash. It is not proper if society being arrogant to others because of genealogy and ancestors, especially in the case widen the gap and social level.<sup>135</sup> Therefore, Quran always encourage tolerance and dialogue in difference and diversity life. He also explained that the peak of diversity is piety. Piety can eliminate arrogance, especially arrogance caused by differences in social status.<sup>136</sup>

The word **تعرفوا** came from **عرف** mean to know. This word is used by this verse and has reciprocity meaning, thus it means know each other.<sup>137</sup> This verse will explain that pious is regarded as highest aim for human beings who separated from every difference, in sex, group, or generation. But, *lam ta'li<l* that keep the word *ta'a>ruf* of course it have to regard as its intension of those differences. So that, this verse also can be understood that the difference existence has purpose to know each other, it is called *ta'a>ruf* as universal precept. It can be understood from *ya>*

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<sup>133</sup> Al-Razi, *op.cit.*, juz XIV, p.138

<sup>134</sup> Al-Razi, *op.cit.*, juz XIV, p.139. Al-Zamakhsyari has different argument with Al-Razi, that position of nations is higher than tribes, because nation is contained of tribes. So that mentioning nation before tribes in that verse showed that nation is historical and factual entity.

<sup>135</sup> Al-Zamakhsyari, *op.cit.*, jilid IV, p.365

<sup>136</sup> Al-Zamakhsyari, *loc.cit.*

<sup>137</sup> Quraish Shihab, *op.cit.*, vol 13, p.262

*ayyuhanna>s*, even though this verse include Madaniya verse—usually used to *ya> ayyuhallzji<na a>manu>*—moreover it descend in the last of Medina’s period. So that, *ta’a>ruf* break through ethnic group, reins, sex, and religion.<sup>138</sup>

In other side, *ta’a>ruf* concept basically to make appreciate and respect each other. So that each member of society feel save and comfort without afraid of bothered other side, even though different identity or including minority group.

Besides that, etymologically, *ta’a>ruf* come from *ta’a>rafa yata’a>rafu*, which follow pattern *tafa>’ala* that has meaning *musyara>kah*, it means involving two person or more and each side have to be proactive. So that this process (knowing each other) runs well if each sides try to know other identity well, without force other to follow his identity.<sup>139</sup>

If someone knew each other well, so that more opportunities for mutual benefit. Because of that this verse emphasizes the need to know each other. The introduction was needed to take knowledge and experience from others, to increase devotion to Allah swt, so that reflected in peace and prosperity of this life and happiness hereafter. We cannot learn knowledge, cannot complement each other and take benefit even cannot work together without mutual recognition. "Know each other" which is underlined by that verse, is the "rod" is not "fish". The emphasis is the way, because as common word, give a "rod" is much better than giving a "fish".<sup>140</sup>

That verse emphasize that know each other is much needed because it can make chance to open for giving help. Introducing is

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<sup>138</sup> Depag RI, *op.cit.*,p.127

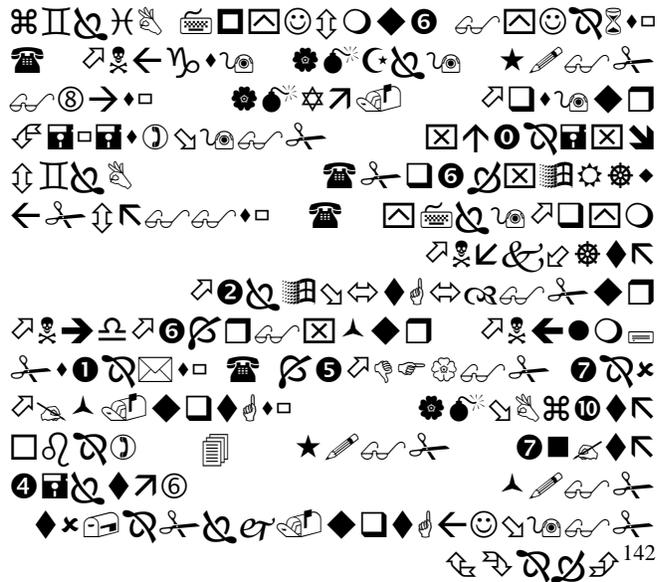
<sup>139</sup> Depag RI,*op.cit.*,p.128

<sup>140</sup> Quraish Shihab,*op.cit.*,vol 13,p.265

needed to take knowledge and experience each other to increase pious to Allah swt, and its impact bring to peace and prosperity worldly or in future. The way is more emphasize than benefit.<sup>141</sup>

Supported unsure that has be aware by inter religious follower to build coalescence and unity that is understanding identity. Each side has different identity so that desire to respect and understand identity will make other awareness; it means that everyone has to be good treat each other. It is has to develop in individual to build brotherhood inter religion, ethnic group, class, etc.

d. Openness



*"Because of the grace of Allah, you are lenient with them"*  
may be one proof that God himself educating and shaping the

<sup>141</sup> Quraish Shihab, *op.cit* .,vol 12,p.618

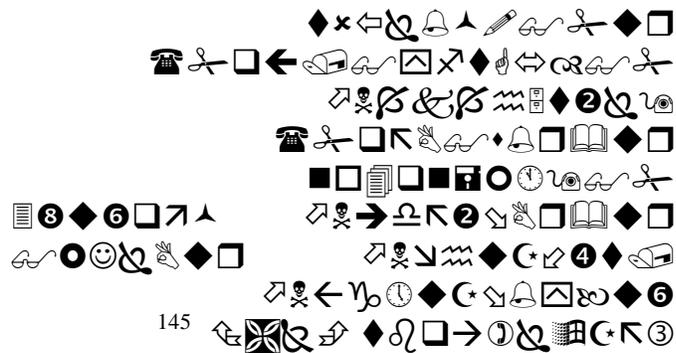
<sup>142</sup> QS. A<li-Imra>n/3:159

personality of Prophet Muhammad, as the words: *"I was educated by my Lord, it is really good educational outcomes"*

The emphasis of this verse is the command for discussion. The word *"musya>warah"* came from the word شور *sya>wara* which mean issued honey from beehive. This meaning later evolved to include everything taken / issued from the others (including opinion). The word *"musya>warah"* is basically only used for good things, in line with the basic meaning of this.<sup>143</sup>

In that verse, there are 3 characteristics which explained serially and ordered by Allah SWT to Prophet Muhammad SAW before have discussion, they are: bland, not rough, and not dour. In *Tafsir Al-Azha>r* stated that God gave praise to Prophet because of his characteristics. In this verse there is command to discussion and resignation to God. In Mysticism, resignation is always accompanied by gratitude and patience. Gratitude achieved if desired, be patient if the disappointing results achieved.<sup>144</sup>

In other verse in surah As-Syu>ra>: 38



<sup>143</sup> Quraish Shihab, *op.cit.*, vol 2, p.70

<sup>144</sup> Hamka, *op.cit.*, juz 4, p.136

<sup>145</sup> QS. As-Syu>ra>/42:38

The word “*syura*” means take and issue the best opinion through confront one opinion with other opinion.<sup>146</sup>

“*Amruhum*” show that they discuss the matters relating to their business as well as the drift in their powers. Therefore, the problems were entirely pure worship (*mahd{ah}*) is authority of God this is not including things that can be discussed. On the other hand, those who are not competent in the matters referred does not need to be involved in the deliberations, unless invited by the authorities because they may discuss about secret problem between them.

Quran does not explain how the way of discussion is. This opportunity for people to arranged the form of discussion that they want according to the development and characteristics of each society. According to Hamka, this verse state for suggestion of discussion. It is based on mind, space, and time.<sup>147</sup>

This verse has explained that discussion is one of religious service and paralleling with others. This is Makiyya verse, but Moslem people knew this tradition before they moved to Medina.<sup>148</sup> Moreover, before Islam came to Arab, this society was knew discussion tradition.<sup>149</sup>

The events that show that Rasululla>h have discussion. First, Rasululla>h does discussion not only in public matter, but also individual problem. For example in event *hadi<tsul ifki*, Prophet Muhammad asked to *s}ah}a>bat*, they are Usamah bin Zaid, Ali bin Abi Thalib, Ummu Aiman, and Zaid bin Tsabit.

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<sup>146</sup> Quraish Shihab, *op.cit* .,vol.12, p.178

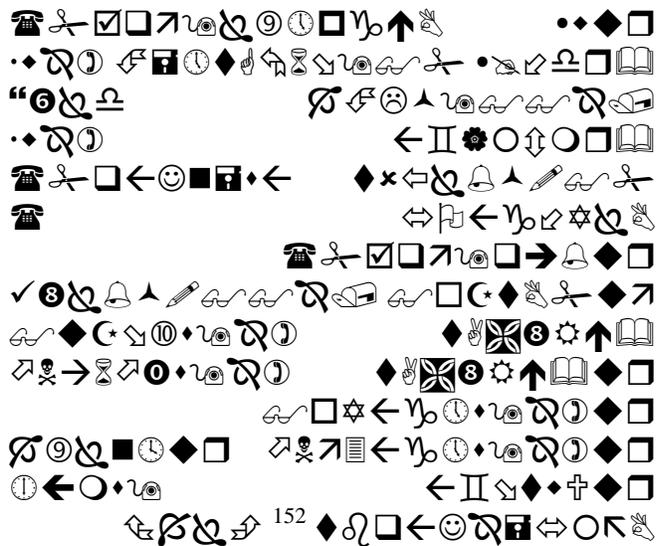
<sup>147</sup> Hamka, *op.cit.*,juz 25,p.47

<sup>148</sup> Depag RI, *op.cit.*,p.54

<sup>149</sup> In Mecca known as *Darun Nadwah*, the meeting place for Quraisy people to talk about their problems, whereas in Medina, known as *Saqifah Bani Sa'idah*, the meeting place for Arabic tribes in Medina.

Finally He received Zaid bin Tsabit’s opinion to waiting for revelation.<sup>150</sup> Second, Prophet Muhammad not only has discussion with Moslem people, but also with the Jews. When a married couple of Jews do adultery, Jews lamaseries of Bani Quraizah met together in baitul Madras to talking about their punishment. Lamaseries have different opinion so that they agree to bring this problem to Prophet Muhammad. Before give opinion, Prophet Muhammad asks to lamaseries, “Is there punishment to fornicator in Taurat?” They answer, “Yes, there is. Punishment for them is rajam”. So, based on this case, Prophet Muhammad decides punishment for both of them is rajam.<sup>151</sup>

From elaboration above, everyone has to tolerant and respect to others in discussion. Of course, it support to inclusivism spirit.



<sup>150</sup> Ibnu Hajar al-Asqalani, *Fathul Bari*, jilid viii,p.436

<sup>151</sup> Depag RI,*op.cit.*,p.45

<sup>152</sup> QS. Al-‘Ankabu>t/29: 46

“*Tuja>dilu>*” came from the word “*jadala*”, it means discussion, which try to convince others of the truth attitude by show their arguments. That verse uses the plural form. Therefore, it is more addressed to the Moslems..<sup>153</sup> According to Hamka, this verse suggests discussion with polite and a good way to *Ahlul Kita>b*.<sup>154</sup>

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<sup>153</sup> Quraish Shihab, *op.cit.*, vol.10, p.104

<sup>154</sup> Hamka, *op.cit.*, juz 25, p.17